

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



THE AMMAN MESSAGE

THE ROYAL AAL AL-BAYT INSTITUTE FOR ISLAMIC THOUGHT

2008 • Jordan

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2008 • *Jordan*



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CONTENTS

<i>Introduction</i>	<i>v</i>
The Amman Message	<i>1</i>
The Three Points of the Amman Message	<i>16</i>
Grand List of Signatories	<i>23</i>
Frequently Asked Questions	<i>83</i>



INTRODUCTION

The Amman Message started as a detailed statement released the eve of the 27th of Ramadan 1425 AH / 9th November 2004 CE by H.M. King Abdullah II bin Al-Hussein in Amman, Jordan. It sought to declare what Islam is and what it is not, and what actions represent it and what actions do not. Its goal was to clarify to the modern world the true nature of Islam and the nature of true Islam.

In order to give this statement more religious authority, H.M. King Abdullah II then sent the following three questions to 24 of the most senior religious scholars from all around the world representing all the branches and schools of Islam: (1) *Who is a Muslim?* (2) *Is it permissible to declare someone an apostate (takfir)?* (3) *Who has the right to undertake issuing fatwas (legal rulings)?*

Based on the *fatwas* provided by these great scholars (who included the *Shaykh Al-Azhar*; Ayatollah Sistani

INTRODUCTION

and Sheikh Qaradawi), in July 2005 CE, H.M. King Abdullah II convened an international Islamic conference of 200 of the world's leading Islamic scholars (*Ulama*) from 50 countries. In Amman, the scholars unanimously issued a ruling on three fundamental issues (which became known as the 'Three Points of the Amman Message'):

1. They specifically recognized the validity of all 8 *Mathhabs* (legal schools) of *Sunni*, *Shi'a* and *Ibadhi* Islam; of traditional Islamic Theology (*Ash'arism*); of Islamic Mysticism (Sufism), and of true Salafi thought, and came to a precise definition of who is a Muslim.
2. Based upon this definition they forbade *takfir* (declarations of apostasy) between Muslims.
3. Based upon the *Mathahib* they set forth the subjective and objective preconditions for the issuing of *fatwas*, thereby exposing ignorant and illegitimate edicts in the name of Islam.

These Three Points were then unanimously adopted by the Islamic World's political and temporal leaderships at the Organization of the Islamic Conference summit at Mecca in December 2005. And over a period

INTRODUCTION

of one year from July 2005 to July 2006, the Three Points were also unanimously adopted by six other international Islamic scholarly assemblies, culminating with the International Islamic Fiqh Academy of Jeddah, in July 2006. In total, over 500 leading Muslim scholars worldwide—as can be seen on this website [[click here to see the entire list](#)—unanimously endorsed the Amman Message and its Three Points.

This amounts to a historical, universal and unanimous religious and political consensus (*ijma'*) of the *Ummah* (nation) of Islam in our day, and a consolidation of traditional, orthodox Islam. The significance of this is: (1) that it is the first time in over a thousand years that the *Ummah* has formally and specifically come to such a pluralistic mutual inter-recognition; and (2) that such a recognition is religiously legally binding on Muslims since the Prophet (may peace and blessings be upon him) said: *My Ummah will not agree upon an error* (Ibn Majah, *Sunan, Kitab al-Fitan, Hadith no.4085*).

This is good news not only for Muslims, for whom it provides a basis for unity and a solution to infighting, but also for non-Muslims. For the safeguarding of the legal methodologies of Islam (the *Mathahib*) necessarily means inherently preserving traditional Islam's internal 'checks and balances'. It thus assures balanced Islamic

INTRODUCTION

solutions for essential issues like human rights; women's rights; freedom of religion; legitimate jihad; good citizenship of Muslims in non-Muslim countries, and just and democratic government. It also exposes the illegitimate opinions of radical fundamentalists and terrorists from the point of view of true Islam. As George Yeo, the Foreign Minister of Singapore, declared in the 60th Session of the U.N. General Assembly (about the Amman Message): "Without this clarification, the war against terrorism would be much harder to fight."

Finally, whilst this by the Grace of God is a historical achievement, it will clearly remain only principal unless it is put into practice everywhere. For this reason, H.M. King Abdullah II is now seeking to implement it, God willing, through various pragmatic measures, including (1) inter-Islamic treaties; (2) national and international legislation using the Three Points of the Amman Message to define Islam and forbid *takfir*; (3) the use of publishing and the multi-media in all their aspects to spread the Amman Message; (4) instituting the teaching of the Amman Message in school curricula and university courses worldwide; and (5) making it part of the training of mosque Imams and making it included in their sermons.

God says in the Holy Qur'an says:

INTRODUCTION

There is no good in much of their secret conferences save (in) whosoever enjoineeth charity and fairness and peace-making among the people and whoso doeth that, seeking the good pleasure of God, We shall bestow on him a vast reward. (Al-Nisa, 4:114).

THE
AMMAN
MESSAGE

THE AMMAN MESSAGE

IN THE NAME OF GOD, the Compassionate, the Merciful. Peace and blessings upon His chosen Prophet, and upon his household, his noble blessed companions, and upon all the messengers and prophets:

God Almighty has said: *O humankind! We created you from a male and female, and made you into peoples and tribes that you may know each other. Truly the most honored of you before God is the most pious of you.* (49:13)

This is a declaration to our brethren in the lands of Islam and throughout the world that Amman, the capital of the Hashemite Kingdom of Jordan, is proud to issue during the blessed month of Ramadan *in which the Qur'an descended as guidance to humankind and as clarifications for guidance and discernment.* (2:185)

In this declaration we speak frankly to the [Islamic] nation, at this difficult juncture in its history, regarding the perils that beset it. We are aware of the challenges confronting the nation, threatening its identity, assailing its tenets (*kalima*), and working to distort its religion and

harm what is sacred to it. Today the magnanimous message of Islam faces a vicious attack from those who through distortion and fabrication try to portray Islam as an enemy to them. It is also under attack from some who claim affiliation with Islam and commit irresponsible acts in its name.

This magnanimous message that the Originator—great is His power—revealed to the unlettered Prophet Muhammad—God’s blessings and peace upon him, and that was carried by his successors and the members of his household after him, is an address of brotherhood, humanity and a religion that encompasses all human activity. It states the truth directly, commands what is right, forbids what is wrong, honors the human being, and accepts others.

The Hashemite Kingdom of Jordan has embraced the path of promoting the true luminous image of Islam, halting the accusations against it and repelling the attacks upon it. This is in accordance with the inherited spiritual and historical responsibility carried by the Hashemite monarchy, honored as direct descendants of the Prophet, the Messenger of God—peace and blessings upon him—who carried the message. For five decades, his late Majesty King Hussein Bin Talal—God rest his soul—demonstrated this way with the vigorous

effort that he exerted. Since the day he took the flag, His Majesty King Abdullah II has continued this effort, with resolution and determination, as a service to Islam, fortifying the solidarity of 1.2 billion Muslims who comprise one fifth of humanity, preventing their marginalization or extrication from the movement of human society, and affirming their role in building human civilization and participating in its progress during our present age.

Islam is founded upon basic principles, the fundamentals are attesting to the unity of God (*tawhid Allah*); belief in the message of His Prophet; continuous connection with the Creator through ritual prayer (*salat*); training and rectifying the soul through the fast of Ramadan; safeguarding one another by paying the alms tax (*zakat*); the unity of the people through the annual pilgrimage (*hajj*) to God's Sanctified House, [performed] by those who are able; and [observing] His rulings that regulate human behavior in all its dimensions. Over history these [basic principles] have formed a strong and cohesive nation and a great civilization. They bear witness to noble principles and values that verify the good of humanity, whose foundation is the oneness of the human species, and that people are equal in rights and obligations, peace and justice, realizing comprehensive security, mutual social responsibility, being good to one's

THE AMMAN MESSAGE

neighbor, protecting belongings and property, honoring pledges, and more.

Together, these are principles that provide common ground for the followers of religions and [different] groups of people. That is because the origin of divine religions is one, and Muslims believe in all Messengers of God and do not differentiate between any of them. Denying the message of any one of them is a deviation from Islam. This establishes a wide platform for the believers of [different] religions to meet the other upon common ground, for the service of human society, without encroaching upon creedal distinctions or upon intellectual freedom. For all of this we base ourselves upon His saying:

The messenger believes in what has been revealed unto him from his Lord as do the believers. Each one believes in God and His angels and His scriptures and His messengers. We make no distinction between any of His messengers—and they say: “We hear, and we obey. [Grant us] Your forgiveness, our Lord. Unto You is the journeying.”(2:285)

Islam honors every human being, regardless of his color, race or religion: *We have honored the sons of Adam, provided them transport on land and sea, sustained them*

THE AMMAN MESSAGE

with good things, and conferred on them special favors above a great part of our creation. (17:70)

Islam also affirms that the way of calling [others] to God is founded upon kindness and gentleness: *Call to the path of your Lord with wisdom and a beautiful exhortation, and debate with them in that which is most beautiful (ahsan). (16:125)* Furthermore, it shuns cruelty and violence in how one faces and addresses [others]:

It is by some Mercy of God that you were gentle to them. Were you severe—cruel hearted—they would have broken away from you. So pardon them and ask forgiveness for them and consult with them in the conduct of affairs. And when you are resolved, put your trust in God; truly God loves those who trust [in Him]. (3:159)

Islam has made clear that the goal of its message is realizing mercy and good for all people. The Transcendent has said, *We did not send you [Muhammad] but out of mercy for all creatures. (21:107)* And the Prophet Muhammad—blessings and peace upon Him—said, “The Merciful has mercy upon those who are merciful, be merciful to those on earth, He who is in heaven will be merciful unto you.”

Islam calls for treating others as one desires to be

treated. It urges the tolerance and forgiveness that express the nobility of the human being: *The recompense for an evil is an evil equal thereto, but who forgives and reconciles, his recompense is from God. (42:40) Good and evil are not equal. Repel with what is most virtuous. Then he between whom and you there is enmity will be as if he were an intimate friend. (41:34)*

Islam confirms the principle of justice in interacting with others, safeguarding their rights, and confirms that one must not deny people their possessions: *And let not the hatred of others make you swerve to wrong and depart from justice. Be just: that is closer to piety; (5:8) God commands you to return trusts to their owners, and if you judge between people, you shall judge with justice; (4:58) So give [full] measure and [full] weight and do not deny the people their goods, and work no corruption in the land, after it has been set right. (7:85)*

Islam requires respect for pledges and covenants, and adhering to what has been specified; and it forbids treachery and treason: *Fulfill the covenant of God when you have entered into it, and break not oaths after they have been confirmed and you have made God your surety; truly God knows what you do. (16:91)*

Islam recognizes the noble station of [human] life, so there is to be no fighting against non-combatants, and no

THE AMMAN MESSAGE

assault upon civilians and their properties, children at their mothers' bosom, students in their schools, nor upon elderly men and women. Assault upon the life of a human being, be it murder, injury or threat, is an assault upon the right to life among all human beings. It is among the gravest of sins; for human life is the basis for the prosperity of humanity: *Whoever kills a soul for other than slaying a soul or corruption upon the earth it is as if he has killed the whole of humanity, and whoever saves a life, it is as if he has revived the whole of humanity.* (5:32)

The primordial religion of Islam is founded upon equanimity, balance, moderation, and facilitation: *Thus have we made of you a middle nation that you might be witnesses over the people, and the Messenger a witness over yourselves.* (2:143) The Prophet Muhammad—peace and blessings upon him—said: “Facilitate and do not make difficult, bear good tidings and do not deter.” Islam has provided the foundation for the knowledge, reflection and contemplation that has enabled the creation of this deep-rooted civilization that was a crucial link by which the West arrived at the gates of modern knowledge, and in whose accomplishments non-Muslims participated, as a consequence of its being a comprehensive human civilization.

No day has passed but that this religion has been at

war against extremism, radicalism and fanaticism, for they veil the intellect from foreseeing negative consequences [of one's actions]. Such blind impetuosity falls outside the human regulations pertaining to religion, reason and character. They are not from the true character of the tolerant, accepting Muslim.

Islam rejects extremism, radicalism and fanaticism—just as all noble, heavenly religions reject them—considering them as recalcitrant ways and forms of injustice. Furthermore, it is not a trait that characterizes a particular nation; it is an aberration that has been experienced by all nations, races, and religions. They are not particular to one people; truly they are a phenomenon that every people, every race and every religion has known.

We denounce and condemn extremism, radicalism and fanaticism today, just as our forefathers tirelessly denounced and opposed them throughout Islamic history. They are the ones who affirmed, as do we, the firm and unshakeable understanding that Islam is a religion of [noble] character traits in both its ends and means; a religion that strives for the good of the people, their happiness in this life and the next; and a religion that can only be defended in ways that are ethical; and the ends do not justify the means in this religion.

The source of relations between Muslims and others

THE AMMAN MESSAGE

is peace; for there is no fighting [permitted] when there is no aggression. Even then, [it must be done with] benevolence, justice and virtue: *God does not prevent you, as regards those who do not fight you in religion's [cause], nor drive you from your homes, from dealing kindly and justly with them: truly God loves the just; (60:8) Then if they cease, let there be no aggression, save against the oppressors. (2:193)*

On religious and moral grounds, we denounce the contemporary concept of terrorism that is associated with wrongful practices, whatever their source and form may be. Such acts are represented by aggression against human life in an oppressive form that transgresses the rulings of God, frightening those who are secure, violating peaceful civilians, finishing off the wounded, and killing prisoners; and they employ unethical means, such as destroying buildings and ransacking cities: *Do not kill the soul that God has made sacrosanct, save for justice. (6:151)*

We condemn these practices and believe that resisting oppression and confirming justice should be a legitimate undertaking through legitimate means. We call on the people to take the necessary steps to achieve the strength and steadfastness for building identity and preserving rights.

THE AMMAN MESSAGE

We realize that over history extremism has been instrumental in destroying noble achievements in great civilizations, and that the tree of civilization withers when malice takes hold and breasts are shut. In all its shapes, extremism is a stranger to Islam, which is founded upon equanimity and tolerance. No human whose heart has been illumined by God could be a radical extremist.

At the same time, we decry the campaign of brazen distortion that portrays Islam as a religion that encourages violence and institutionalizes terrorism. We call upon the international community to work earnestly to implement international laws and honor the international mandates and resolutions issued by the United Nations, ensuring that all parties accept them and that they be enacted without double standards, to guarantee the return of rights to their [rightful] holders and the end of oppression. Achieving this will be a significant contribution to uprooting the causes of violence, fanaticism and extremism.

The way of this great religion that we are honored to belong to calls us to affiliate with and participate in modern society, and to contribute to its elevation and progress, helping one another with every faculty [to achieve] good and to comprehend, desiring justice for all

peoples, while faithfully proclaiming the truth [of our religion], and sincerely expressing the soundness of our faith and beliefs—all of which are founded upon God’s call for coexistence and piety. [We are called] to work toward renewing our civilization, based upon the guidance of religion, and following upon established practical intellectual policies.

The primary components of these policies comprise developing methods for preparing preachers, with the goal of ensuring that they realize the spirit of Islam and its methodology for structuring human life, as well as providing them with knowledge of contemporary culture, so that they are able to interact with their communities on the basis of awareness and insight: *Say, “This is my way. I, and those who follow me, call for God with insight.”* (12:108); taking advantage of the communication revolution to refute the doubts that the enemies of Islam are arousing, in a sound, intellectual manner, without weakness or agitation, and with a style that attracts the reader, the listener and the viewer; consolidating the educational structure for individual Muslims, who are confident in their knowledge and abilities, working to form the integral identity that protects against corrupting forces; interest in scientific research and working with the modern sciences upon the basis of the Islamic

perspective that distinguishes between creation, life and the human being; benefiting from modern achievements in the fields of science and technology; adopting an Islamic approach for realizing the comprehensive development that is founded upon [maintaining] the delicate balance between the spiritual, economic and social dimensions [of life]; providing for human rights and basic liberties, ensuring life, dignity and security, and guaranteeing basic needs; administering the affairs of society in accordance with the principles of justice and consultation; and benefiting from the goods and mechanisms for adopting democracy that human society has presented.

Hope lies in the scholars of our Nation, that through the reality of Islam and its values they will enlighten the intellects of our youth—the ornament of our present age and the promise of our future. The scholars shield our youth from the danger of sliding down the paths of ignorance, corruption, close-mindedness and subordination. It is our scholars who illuminate for them the paths of tolerance, moderation, and goodness, and prevent them from [falling] into the abysses of extremism and fanaticism that destroy the spirit and body.

We look to our scholars to lead us in partaking of our role and verifying our priorities, that they may be exem-

THE AMMAN MESSAGE

plars in religion, character, conduct, and discerning enlightened speech, presenting to the nation their noble religion that brings ease [in all matters] and its practical laws in which lie the awakening and joy of the nation. Among the individuals of the nation and throughout the regions of the world, they disseminate good, peace and benevolence, through subtle knowledge, insightful wisdom and political guidance in all matters, uniting and not dividing, appeasing hearts and not deterring them, looking to the horizons of fulfillment to meet the requirements and challenges of the 21st century.

We ask God to prepare for our Islamic Nation the paths of renaissance, prosperity and advancement; to shield it from the evils of extremism and close-mindedness; to preserve its rights, sustain its glory, and uphold its dignity. What an excellent Lord is he, and what an excellent Supporter.

God Almighty says: *This is My straight path, so follow it. And follow not the [other] ways, lest you be parted from His way. This has He ordained for you, that you may be God-fearing.* (6:152-153)

And the last of our supplications is that praise be to God, Lord of the worlds. (10:10) ∞

Amman
The Hashemite Kingdom of Jordan

Ramadan 1425 HIJRI
November 2004 CE

THE THREE POINTS OF THE AMMAN MESSAGE

THE OFFICIAL TEXT OF THE THREE POINTS (VERSION 1)

(1) Whosoever is an adherent to one of the four *Sunni* schools (*Mathahib*) of Islamic jurisprudence (*Hanafi*, *Maliki*, *Shafi'i* and *Hanbali*), the two *Shi'i* schools of Islamic jurisprudence (*Ja'fari* and *Zaydi*), the *Ibadi* school of Islamic jurisprudence and the *Thahiri* school of Islamic jurisprudence, is a Muslim. Declaring that person an apostate is impossible and impermissible. Verily his (or her) blood, honour, and property are inviolable. Moreover, in accordance with the Shaykh Al-Azhar's *fatwa*, it is neither possible nor permissible to declare whosoever subscribes to the *Ash'ari* creed or whoever practices real *Tasawwuf* (Sufism) an apostate. Likewise, it is neither possible nor permissible to declare whosoever subscribes to true *Salafi* thought an apostate.

Equally, it is neither possible nor permissible to declare as apostates any group of Muslims who believes in

THE THREE POINTS

God, Glorified and Exalted be He, and His Messenger (may peace and blessings be upon him) and the pillars of faith, and acknowledges the five pillars of Islam, and does not deny any necessarily self-evident tenet of religion.

(2) There exists more in common between the various schools of Islamic jurisprudence than there is difference between them. The adherents to the eight schools of Islamic jurisprudence are in agreement as regards the basic principles of Islam. All believe in Allah (God), Glorified and Exalted be He, the One and the Unique; that the Noble Qur'an is the Revealed Word of God; and that our master Muhammad, may blessings and peace be upon him, is a Prophet and Messenger unto all mankind. All are in agreement about the five pillars of Islam: the two testaments of faith (*shahadatayn*); the ritual prayer (*salat*); almsgiving (*zakat*); fasting the month of Ramadan (*sawm*), and the *Hajj* to the sacred house of God (in Mecca). All are also in agreement about the foundations of belief: belief in Allah (God), His angels, His scriptures, His messengers, and in the Day of Judgment, in Divine Providence in good and in evil. Disagreements between the *'ulama* (scholars) of the eight schools of Islamic jurisprudence are only with

respect to the ancillary branches of religion (*furu'*) and not as regards the principles and fundamentals (*usul*) [of the religion of Islam]. Disagreement with respect to the ancillary branches of religion (*furu'*) is a mercy. Long ago it was said that variance in opinion among the '*ulama* (scholars) "is a good affair".

(3) Acknowledgement of the schools of Islamic jurisprudence (*Mathahib*) within Islam means adhering to a fundamental methodology in the issuance of *fatwas*: no one may issue a *fatwa* without the requisite personal qualifications which each school of Islamic jurisprudence determines [for its own adherents]. No one may issue a *fatwa* without adhering to the methodology of the schools of Islamic jurisprudence. No one may claim to do absolute *Ijtihad* and create a new school of Islamic jurisprudence or to issue unacceptable *fatwas* that take Muslims out of the principles and certainties of the *Shari'ah* and what has been established in respect of its schools of jurisprudence.

THE THREE POINTS ENDORSED AT THE ISLAMIC FIQH
ACADEMY CONFERENCE (VERSION 2)

The Official version of the three points of the Amman Message (see above) was the version signed by most of the sig-

THE THREE POINTS

natories listed in the Grand list on the following pages. The three points were also endorsed at the Islamic Fiqh Academy's 17th session held in Amman, Jordan, on 24th-28th June 2006. The text had slight variations to the official text yet it followed an essentially identical form. This is duly noted as version 2 in the Grand List. The full text is as follows:

(1) Whosoever is an adherent to one of the four *Sunni* schools (*Mathahib*) of Islamic jurisprudence (*Hanafi*, *Maliki*, *Shafi'i* and *Hanbali*), the two *Shi'i* schools of Islamic jurisprudence (*Ja'fari* and *Zaydi*), the *Ibadi* school of Islamic jurisprudence and the *Thahiri* school of Islamic jurisprudence, is a Muslim. Declaring that person an apostate is impossible and impermissible. Verily his (or her) blood, honour, and property are inviolable. Moreover, in accordance with the Shaykh Al-Azhar's *fatwa*, it is neither possible nor permissible to declare whosoever subscribes to the *Ash'ari* creed or whoever practices real *Tasawwuf* (Sufism) an apostate. Likewise, it is neither possible nor permissible to declare whosoever subscribes to true *Salafi* thought an apostate.

Equally, it is neither possible nor permissible to declare as apostates any other group of Muslims who believes in God, Glorified and Exalted be He, and His

Messenger (may peace and blessings be upon him), the pillars of faith (*Iman*), and the five pillars of Islam, and does not deny any necessarily self-evident tenet of religion.

(2) There exists more in common between the various schools of Islamic jurisprudence than there is difference between them. The adherents to the eight schools of Islamic jurisprudence are in agreement as regards the basic principles of Islam. All believe in Allah (God), Glorified and Exalted be He, the One and the Unique; that the Noble Qur'an is the Revealed Word of God preserved and protected by God, Exalted be He, from any change or aberration; and that our master Muhammad, may blessings and peace be upon him, is a Prophet and Messenger unto all mankind. All are in agreement about the five pillars of Islam: the two testaments of faith (*shahadatayn*); the ritual prayer (*salat*); almsgiving (*zakat*); fasting the month of Ramadan (*sawm*), and the *Hajj* to the sacred house of God (in Mecca). All are also in agreement about the foundations of belief: belief in Allah (God), His angels, His scriptures, His messengers, and in the Day of Judgment, in Divine Providence in good and in evil. Disagreements between the *'ulama* (scholars) of the eight schools of Islamic jurisprudence are

THE THREE POINTS

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(3) Acknowledgement of the schools of Islamic jurisprudence (*Mathahib*) within Islam means adhering to a fundamental methodology in the issuance of *fatwas*: no one may issue a *fatwa* without the requisite qualifications of knowledge. No one may issue a *fatwa* without adhering to the methodology of the schools of Islamic jurisprudence. No one may claim to do unlimited *Ijtihad* and create a new opinion or issue unacceptable *fatwas* that take Muslims out of the principles and certainties of the *Shari'ah* and what has been established in respect of its schools of jurisprudence.

**GRAND LIST OF ALL RELIGIOUS AND POLITICAL
LEADERS WHO HAVE ENDORSED THE AMMAN
MESSAGE AND ITS THREE POINTS**

(July 2005–July 2006)

Total number of signatures: 552
from 84 countries*

CODE / CONFERENCE	TOTAL
§ True Islam and Its Role in Modern Society Conference, Amman (July 2005) [THREE POINTS VERSION 1] – SIGNED	201
¶ Forum of Muslim Ulama and Thinkers, Mecca (September 2005) – ENDORSED	42
* Islamic Schools of Jurisprudence Conference, Aal Al-Bayt University, Jordan (November 2005) – ENDORSED	33
∞ 9th Session of the Council of Ministers of Religious Endowments and Islamic Affairs, Kuwait (November 2005) – ENDORSED	7
∫ 3rd Extraordinary Session, OIC, Mecca (December 2005) – ENDORSED	54
≈ Moderate Islamic Thought and Culture, Amman (April 2006) [THREE POINTS VERSION 1] – SIGNED	55

THE AMMAN MESSAGE

- ◇ **International Fiqh Academy Conference, Amman
(June 2006)**
[THREE POINTS VERSION 2] – SIGNED 68
- π **Muslims of Europe Conference, Istanbul
(July 2006)** – ENDORSED 157

ISLAMIC REPUBLIC OF AFGHANISTAN

- 1 **H.E. Mr. Hamid Karzai** ∫
President
- 2 **Amb. Nusair Ahmad Nour** §
Afghani Ambassador to Qatar
Islamic Envoy of the Government of Afghanistan

REPUBLIC OF ALBANIA

- 3 **H.E. Mr. Florent Celiku** ∫
Deputy Minister of Foreign Affairs
- 4 **Mr. Tahir Zenelhasani** π

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA

- 5 **H.E. Mr. Abdel Aziz Belkhadem** ∫
Minister of Foreign Affairs
- 6 **H.E. Lakhdar Ibrahimi** §
Special Envoy of the Secretary General of the United Nations;
Former Foreign Minister of Algeria

SIGNATORIES

- 7 **Prof. Dr. Abd Allah bin al-Hajj Muhammad Al Ghulam Allah** §
Minister of Religious Affairs
- 8 **Dr. Mustafa Sharif** §
Minister of Higher Education and
Former Algerian Ambassador in Cairo
- 9 **Shaykh Yusuf bin Mahdi** ¶
Professor and Member of the Fatwa Committee in Algeria
- 10 **Dr. Sa‘id Shayban** §
Former Minister of Religious Affairs
- 11 **Prof. Dr. Ammar Al-Talibi** §
Department of Philosophy, University of Algeria
- 12 **Mr. Abu Jara Al-Sultani** § ≈
Head of the Algerian Peace Society Movement
- 13 **Dr. Ammar Jaydal** *
Batina University
- 14 **Dr. Muhammad Zurman** *
Batina University

AUSTRALIA

- 15 **Shaykh Salim ‘Ulwan al-Hassani** *fatwa* §
Secretary General Darulfatwa, Islamic High Council
- 16 **Ms. Maha Karim Abdo** ≈

THE AMMAN MESSAGE

AUSTRIA

- 17 **Prof. Anas Al-Shaqfa** §
Head of the Islamic Commission
- 18 **Ayman Aly** π
Federation of the Islamic Organizations in Europe, Graz
- 19 **Mr. Tarafa Baghajati** § π
Initiative of Austrian Muslims

REPUBLIC OF AZERBAIJAN

- 20 **H.E. Mr. Ilham Aliev** ∫
President
- 21 **Shaykh Al-Islam Allah-Shakur bin Hemmat Bashazada** §
Grand Mufti, Muslim Administration of the Caucasus

KINGDOM OF BAHRAIN

- 22 **H.M. King Hamad bin Isa Al Khalifa** ∫
- 23 **Shaykh Dr. Muhammad Ali Al-Sutri** §
Minister of Justice
- 24 **Dr. Farid bin Ya'qub Al-Miftah** § ¶
Undersecretary of the Ministry for Islamic Affairs
- 25 **Mr. Mansour Al-Jamri** ≈
- 26 **Dr. Ibrahim Fadil Al-Dibbo** ◇
Professor, Faculty of Humanities, University of Bahrain

SIGNATORIES

PEOPLE'S REPUBLIC OF BANGLADESH

- 27 **H.E. Begum Khaleda Zia** ج
Prime Minister
- 28 **Prof. Dr. Abu Al-Hasan Sadiq** §
President of the Asian University of Bangladesh
- 29 **Prof. Shamshir Ali** ¶
President of the Academy of Sciences
and University Vice-President

BELGIUM

- 30 **Mr. Ismail Batakli** π
Professor of Islamic Studies
- 31 **Mr. Mohamed Boulif** π
President, Islamic Executive Council
- 32 **Mr. Ahmed Bouziane** π
- 33 **Dr. Karim Chemlal** π
Pasteur Institute, Lille
- 34 **Mrs. Malika Hamidi-Hosseinpour** π
Coordinator, European Muslim Network
- 35 **Mr. Ibrahim Kocaoglu** π
- 36 **Sheikh Yacob Mahi** π
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- 64 **Imam Fatih Alev** π
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- 70 **Prof. Dr. Ali Jumu'a** *fatwa* § * ∫ ◇
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- 75 **Prof. Dr. Hasan Hanafi** §
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- 81 **Mr. Amr Khaled** π
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- 87 **Dr. Huda 'Abd Al-Sami'** ≈
- 88 **Eng. 'Amr Faruk Farid** ≈
- 89 **Mr. Muhammad Al-Samman Lutfi** ≈
- 90 **Eng. Abu Al-'Ala Madi** ≈

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- 92 **Dr. ‘Abd Al-Halim Oweis** ≈
- 93 **Mr. Ahmad Sha‘ban** ≈
- 94 **Mr. Husam Tammam** ≈
- 95 **Mr. Muntasir Al-Zayyat** ≈
- 96 **Dr. Raged al-Sirjani** §
- 97 **Dr. Muhammad Hidayat** §
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Union of Islamic Organizations in France (UOIF)
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- 111 **Dr. Boubaker El Hadj Amor** π
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- 113 **Prof. Dr. Ömer Faruk Harman** π
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- 118 **Dr. Mohamed Mestiri** π
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- 120 **Ms. Nora Rami** π
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- 131 **Mr. Belal El-Mogaddedi** π

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- 155 **Shaykh Rozy Munir** §
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- 163 **Grand Ayatollah Muhammad Waez-zadeh**
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- 183 **Grand Ayatollah Al-Sayyid Muhammad Sa' id Al-Hakim** *fatwa*
- 184 **Grand Ayatollah Shaykh Bashir Al-Najafi** *fatwa*
- 185 **Grand Ayatollah Al-Sayyid Shaykh Hussein Isma' il Al-Sadr** *fatwa*
- 186 **Grand Ayatollah Shaykh Husayn Al-Mu' ayyad** § *
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- 190 **Dr. Ahmad Abd Al-Ghaffur Al-Samara' i** §
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- 207 **Mr. 'Ala' Al-Din Al-Mudarris** *
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- 235 **Prof. Dr. Muhammad Hisham Sultan** *
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- 242 **Shaykh ‘Abd Al-Karim Al-‘Akor** ≈
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Ambassador in Riyadh and Special Envoy of the President

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- 250 **Shaykh Abdullahi Abdi** π
Chief Executive Officer, Northern Aid

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- 251 **H.H. Shaykh Sabah Al Ahmad Al Jaber Al Sabah** ∫
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- 252 **Dr. Abdullah Matuq al-Matuq** ∞
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- 253 **Prof. Dr. Abdullah Yusuf Al-Ghoneim** §
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- 254 **Dr. Adel Abdullah Al-Fallah** §
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- 255 **Dr. Mohamed Abdul Ghaffar Al-Sharif** ◇
Secretary-General, Secretariat General of Religious Affairs
- 256 **Dr. Muhammad Abd Allah Ja'far Al-Sharif** ¶
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- 257 **Dr. Khaled Madhkour Abdallah Madhkour** ◇
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- 258 **Mr. Mutlaq Rashed Al-Qarawi** ≈
- 259 **Shaykh Dr. 'Ajil Jassim al-Nashami** ◇
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- 260 **Dr. Ahmad Raja'i al-Jundi** ◇
Islamic Organization for Medical Sciences, Kuwait

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- 264 **Al-Sayyid Muhammad Husayn Fadlallah** *fatwa*
- 265 **Shaykh Muhammad Rashid Qabbani** ¶
Grand Mufti, Republic of Lebanon (Mufti of the Sunni Muslims)
- 266 **Prof. Dr. Hani Fahs** § ≈
Member of the Higher Shi'i Council
- 267 **Shaykh Abdullah al-Harari** *fatwa* §
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- 269 **Prof. Muhammad Al-Sammak** § ¶
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Dialogue; Secretary-General for the Islamic Spiritual
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Higher Islamic Shi‘i Council
- 271 **Shaykh Khalil Al-Mays** § ◇
Mufti of Zahleh and Western Beqa‘
- 272 **Shaykh Abd Al-Emir Qublan** §
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- 274 **Prof. Dr. Ahmad Al-Sahmarani** *
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- 275 **Dr. Muhammad ‘Assaf** ≈
- 276 **Dr. As‘ad Al-Sahmarani** ≈
- 277 **Shaykh Abd Al-Naser Jabri** ≈
- 278 **Shaykh Jamil Muhammad Husseini** *fatwa* §
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- 285 **Mr. Abd Al-Salam Muhammad Al-Sharif Al-Alim** *
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- 289 **Dato' Dr. Abdul Hamid Othman** §
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First Minister of Perlis State, Malaysia
- 293 **Mr. Khayri Jamal Al-Din** §
Deputy Chairman for the Youth Sector, the United Malays
National Organisation
- 294 **Dr. Salih Qadir Karim Al-Zanki** *
International Islamic University

MALDIVES

- 295 **H.E. Mr. Maumoon Abdul Gayoom**]
President
- 296 **Dr. Mahmud Al-Shawqi** §
Minister of Education
- 297 **Shaykh Mohamed Rasheed Ibrahim** ◇
President of the Supreme Council for Islamic Affairs

REPUBLIC OF MALI

- 298 **H.E. Mr. Amadou Toumani Toure**]
President
- 299 **Mr. Sidi Mohamed Youssouf Djire** ◇
General President of the Islamic Foundation for Production

SIGNATORIES

ISLAMIC REPUBLIC OF MAURITANIA

- 300 **H.E. Mr. Al Ould Mohamed Fal** ∫
President
- 301 **H.E. Shaykh Abdallah Bin Bayyah** *fatwa* π
Former Vice President of Mauritania;
Vice President of the International Union of Muslim Scholars
- 302 **Mr. Al-Hajj Wuld Al-Haji Ahmad** ¶
Advisor to the Minister of Education and Islamic Guidance
- 303 **Mr. Cheikhna Bin Bayyah** π

MAURITIUS

- 304 **Shaykh Ghulam Muhammad** §
Chairman and Secretary General of the Blue Crescent Society

MOLDOVA

- 305 **Mr. Abdulraheem Aljabari** π

KINGDOM OF MOROCCO

- 306 **H.M. King Mohammed VI** ∫
- 307 **Prof. Dr. Abbas Al-Jarari** § ¶
Advisor to HM the King
- 308 **Prof. Dr. Abd Al-Hadi Bu Talib** §
Former Advisor to HM the King

THE AMMAN MESSAGE

- 309 **Amb. Al-Makki Kawan** ∞
Ambassador of the Kingdom of Morocco to Kuwait,
representing Dr. Ahmad Al-Tawfiq,
Minister of Religious Affairs, Kingdom of Morocco
- 310 **Prof. Dr. Abdelhadi Al-Tazi** §
Fellow of the Royal Moroccan Academy; Former Ambassador
- 311 **Prof. Dr. Mohammad Farouk Al-Nabhan** §
Former Director of Dar Al-Hadith Al-Hasaniyya
- 312 **Prof. Dr. Ahmad Shawqi Benbin** §
Director of the Hasaniyya Library
- 313 **Dr. Hamdati Chbihanna Malainine** ◇
Member, Supreme Constitutional Council;
President, Regional Scientific Council, Al-Qunaitra
- 314 **Prof. Dr. Najat Al-Marini** §
Department of Arabic Language, Mohammed V University
- 315 **Dr. Abdul Filali Ansary** §
Director, Institute for the Study of Muslim Civilizations, Aga
Khan University
- 316 **Dr. Abdel-Kabeer Al-Madghari** ◇
Former Minister of Waqf and Islamic Affairs
- 317 **Dr. Maryam Ayat Ahmad** ≈
- 318 **Mr. Muhammad Al-Amin** ≈
- 319 **Mr. Muhammad Tullabi** ≈

SIGNATORIES

320 **Dr. Sa‘d Al-Din Al-‘Uthmani** ≈

REPUBLIC OF MOZAMBIQUE

321 **H.E. Mr. Aris Ali** ∫
Minister of Education and Culture

THE NETHERLANDS

322 **Mr. Zakaria Hamidi** π
Director, New Horizon

REPUBLIC OF NIGER

323 **H.E. Mr. Hama Amadou** ∫
Prime Minister

FEDERAL REPUBLIC OF NIGERIA

324 **H.E. Mr Ibrahim Mousa Kazawari** ∫
Ambassador in Riyadh

325 **H.H. Prince Haji Ado Bayero** §
Emir of Kano

326 **Mr. Sulayman Osho** §
Secretary General of the Islamic Conference for Africa

327 **Dr. Ahmad Limu** ¶
Head of the Organization of the Islamic Endowment for
Education and Guidance

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- 328 **Dr. Al-Khidr Abd Al-Baqi Muhammad** *
Researcher and Writer

NORWAY

- 329 **Mr. Brahim Belkilani** π
Journalist, ITRI
- 330 **Dr. Lena Larsen** π
Coordinator, The Oslo Coalition on Freedom of Religion
or Belief, Norwegian Centre for Human Rights, Uni. of Oslo

SULTANATE OF OMAN

- 331 **H.H. Al Syed Asaad bin Tareq Al Said**]
Special Envoy of the Sultan
- 332 **Shaykh Ahmad bin Hamad Al-Khalili** fatwa § ¶ ◇
Grand Mufti of the Sultanate of Oman
- 333 **Shaykh Ahmad bin Sa'ud Al-Siyabi** § ◇
General Secretary in the Office of the Grand Mufti
- 334 **Dr. Abd Allah Mubarak Al-Shanfari** ¶
University Professor, University of Dhofar
- 335 **Shaykh Dr. Kahlan bin Nahban Al-Kharusi** * ≈
Jurisprudential Advisor in the Office for the Issuance of
Fatwas
- 336 **Mr. Aflah bin Ahmad Al-Khalili** *
Researcher in the Office for the Issuance of Fatwas
- 337 **Abd Al-Latif Al-Humaym** ≈

SIGNATORIES

REPUBLIC OF PAKISTAN

- 338 **H.E. General Pervez Musharraf** ∫
President
- 339 **H.E. Ambassador Muhammad Aslam** ∞
Ambassador of the Islamic Republic of Pakistan to Kuwait
representing Dr. Muhammad I'jaz Al-Haq, Minister of
Religious Affairs, Islamic Republic of Pakistan
- 340 **Shaykh Mufti Muhammad Taqi Uthmani** *fatwa* ¶ ◇
Deputy Chairman, Islamic Fiqh Council, Jeddah;
Vice President, Dar al-Ulum, Karachi
- 341 **Shaykh Dr. Muhammad Tahir ul-Qadri** § π
Director General, Centre for Islamic Research, Islamabad
- 342 **Prof. Dr. Zafar Ishaq Ansari** §
Director General, Centre for Islamic Research, Islamabad
- 343 **Dr. Reza Shah-Kazemi** § π
Researcher and Islamic Intellectual
- 344 **H.E. Ambassador Arif Kamal** §
Ambassador of the Republic of Pakistan to the Hashemite
Kingdom of Jordan
- 345 **H.E. Prof. Dr. Mahmoud Ahmad Ghazi** §
President of the Islamic University, Islamabad;
Former Minister of Religious Affairs, Pakistan

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STATE OF PALESTINE

- 346 **H.E. Mr. Ahmed Qorei** ¶
Prime Minister
- 347 **Shaykh Dr. Ikrimah Sabri** § ≈ ◇
Grand Mufti of Jerusalem and All of Palestine;
Imam of the Blessed Al-Aqsa Mosque
- 348 **Shaykh Taysir Rajab Al-Tamimi** § ≈
Chief Justice of Palestine
- 349 **Dr. Mustafa Mahmud Yusuf Abu Suway** ¶
Lecturer in the Department of Philosophy
and Islamic Studies in Al-Quds University
- 350 **Dr. Muhammad Ali Al-Salibi** *
Al-Najah University
- 351 **Dr. Marwan Ali Al-Qaddumi** *
Al-Najah University

POLAND

- 352 **Dr. Samir Ismail** π

PORTUGAL

- 353 **Mr. Abdool Magid Vakil** § π
Chairman, Banco Efisa
- 354 **Mr. Sohail Nakhooda** § π
Editor-in-Chief, Islamica Magazine

SIGNATORIES

QATAR

- 355 **H.E. Shaykh Hamad bin Jassem Al Thani** ج
First Deputy Prime Minister and Minister of Foreign Affairs
- 356 **Prof. Dr. Shaykh Yusuf Al-Qaradawi** fatwa § π
Director of the Sunna and Sira Council;
Vice President of the International Union of Muslim Scholars
- 357 **Shaykh Thaql bin Sayer Zayd Al-Shammari** ◇
Justice, Court of Cassation, Member of the Supreme Judicial
Council
- 358 **Prof. Dr. Aisha Al-Mana'ī** §
Dean of the Faculty of Islamic Law, University of Qatar
- 359 **Shaykh Abd Al-Rahman bin Abd Allah bin Zayd Al
Mahmud** ¶
Member of Prominent Persons Committee,
Organization of the Islamic Conference
- 360 **Dr. Ali Muhyi Al-Din Qaradaghi** ◇
Professor, Faculty of Shari'ah, University of Qatar
- 361 **Dr. Ali Ahmad Al-Salus** ◇
Professor, Faculty of Shari'ah, University of Qatar
- 362 **Shaykh Mohammad Haj Yusuf Ahmad** ◇
Imam, Doha Mosque

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RUSSIAN FEDERATION

- 363 **Shaykh Rawi Ayn Al-Din** §
Mufti; Head of the Muslim Religious Administration
- 364 **Prof. Dr. Said Hibatullah Kamilev** § ¶
Director, Moscow Institute of Islamic Civilisation
- 365 **Dr. Murad Murtazein** §
President, Islamic University, Moscow
- 366 **Mr. Rushan Abassoof** §
Director of External Affairs, Dept. of Council of Muftis, Russia
- 367 **Mr. Yakupov Valiulla** π
Assistant to the Chief Mufti of Tatarstan

KINGDOM OF SAUDI ARABIA

- 368 **H.M. King Abdullah bin Abdel Aziz Al Saud**]
King of Saudi Arabia; Custodian of the Two Holy Mosques
- 369 **Dr. Abd Al-Aziz bin Uthman Al-Touaijiri** § ¶
Director General, The Islamic Educational, Scientific and Cultural Organization (ISESCO)
- 370 **H.E. Shaykh Abd Allah Sulayman bin Mani'** ◇
Member, Council of Senior 'Ulama' of Saudi Arabia
- 371 **Dr. Hassan bin Mohamed Safar** ◇
Professor, Islamic Studies Department, Faculty of Humanities
King Abdulaziz University, Jeddah

SIGNATORIES

- 372 Mr. Abobakr Abdelfatah π
- 373 Shaykh Ali Baddahdah π
- 374 Dr. Salih Al-Wuhaibi ≈
- 375 Shaykh ‘Abd Allah Yahya ≈
- 376 Mr. Nabil Abd Al-Ilah Nassif ◇
Assistant to the President for Assistance Affairs
Islamic Development Bank, Jeddah
- 377 Dr. Muhammad Jabr Al-Alfi ◇
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of Comparative Jurisprudence, Riyadh
- 378 Dr. Muhammad bin Yahya bin Hasan Al-Najimi ◇
Associate Professor, King Fahd Defence College
- 379 Dr. Ahmad Abd al-Alim Abd Al-Latif ◇
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- 380 Dr. Abd Al-Qahir Qamar ◇
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Islamic Fiqh Academy, Jeddah
- 381 Shaykh al-Habib Muhammad bin Abdurrahman al-
Saqqaf §
- 382 Dr. Mohamed Ali Al-Bar ◇
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REPUBLIC OF SENEGAL

- 383 **H.E. Mr. Abdoulaye Wade**]
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- 384 **Mr. Al-Hajj Mustafa Sisi** §≈
Special Advisor to the President of Senegal
- 385 **Prof. Abdallah Bah** §
President of the Union of Volunteers in Islamic Education and Culture
- 386 **Prof. Abadir Tiya** ¶
University Press and President of the National Society, Dakar
- 387 **Prof. Ahmad Mukhtar Embo** ¶
Former Director General, UNESCO, Paris
- 388 **Prof. Rohan Mbaye** ◇
Director, Islamic Institute, Dakar

REPUBLIC OF SIERRA LEONE

- 389 **H.E. Alhaji Dr. Ahmad Tejan Kabbah**]
President

REPUBLIC OF SINGAPORE

- 390 **Dr. Yaqub Ibrahim** §
Minister of the Environment and Water Resources, and Muslim Affairs

SIGNATORIES

REPUBLIC OF SOMALIA

- 391 **H.E. Mr. Abdullah Youssef Ahmed** ∫
President

REPUBLIC OF SOUTH AFRICA

- 392 **Shaykh Ibrahim Gabriels** §
Head of South African ‘Ulama’

SPAIN

- 393 **Mr. Mansur Escudero** π
Spanish Islamic Commission
- 394 **Mr. Ali Boussaid** π
Islamic League for Dialogue and Conviviality

REPUBLIC OF SUDAN

- 395 **H.E. General Omar Hassan Al Bashir** ∫
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- 396 **Abd Al-Rahman Sawar Al-Dhahab** §
Former President of the Republic of Sudan
- 397 **Al-Imam Al-Sadiq Al-Mahdi** ≈
Former Prime Minister of Sudan
Head of Ansar Movement
- 398 **Dr. Isam Ahmad Al-Bashir** § ¶
Minister of Guidance and Religious Affairs

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Director in the General Secretariat and
Head of Cultural and Islamic Thought Committee, Khartoum
- 400 **Prof. Dr. Izz al-Din Umar Musa** §
Lecturer in the Department of History, Malik Saud
University, Riyadh
- 401 **Dr. Muhammad Mahjub Harun** ¶
Journalist and University Professor, University of Khartoum
- 402 **Dr. Ahmad Ali Al-Imam** ¶
Advisor to the Sudanese President
- 403 **Dr. Mustafa ‘Uthman Isma‘il** ≈
Former Foreign Minister of Sudan
Special Envoy of the Secretary General of the Arab League
- 404 **Dr. Ibrahim Ahmad Uthman** ◇
Secretary General, Supreme Judiciary Council
- 405 **Dr. Ahmad Khaled Babacar** ◇
Secretary General of the Islamic Fiqh Academy of Sudan

SWEDEN

- 406 **Mr. Mahmoud Khalfi Driri** π

SWITZERLAND

- 407 **Prof. Tariq Ramadan** § π
Islamic intellectual

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SYRIAN ARAB REPUBLIC

- 408 **H.E. Mr. Farouk Al-Sharaa'** §
Minister of Foreign Affairs
- 409 **Shaykh Dr. Ahmad Badr Hasoun** §
Grand Mufti of the Syrian Arab Republic
- 410 **Prof. Dr. Muhammad Sa'id Ramadan Al-Buti** § ≈
Head of the Religion Department, Faculty of Law, University
of Damascus
- 411 **Prof. Dr. Shaykh Wahba Mustafa Al-Zuhayli** § ≈ ¶
Head of Department of Islamic Jurisprudence and its Schools,
Islamic Law Faculty, Damascus University
- 412 **Dr. Salah Al-Din Ahmad Kuftaro** §
Director General, Shaykh Ahmad Kuftaro Academy and
Islamic Intellectual
- 413 **Dr. Muhammad Tawfiq Sa'id Al-Buti** §
Professor of Shari'ah at Damascus University
- 414 **Dr. Mahmud Al-Sayyid** ¶
Academic Researcher in the Centre of Islamic Studies,
School of Oriental and African Studies, University of London
- 415 **Shaykh Abdallah Adhami** § π
Islamic missionary and scholar
- 416 **Dr. Muhammad Habash** ≈

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Secretary General, International Scientific Academy

418 **Prof. Dr. Abd Al-Sattar Abu Ghuddah** ◇
President of the United Shari'ah Council of the Baraka
Group, Jeddah

REPUBLIC OF TAJIKISTAN

419 **H.E. Mr. Imam Aly Rahmanov** ∫
President

THAILAND

420 **Mr. Wan Muhammad Nur Matha** §
Advisor to the Prime Minister

421 **Amb. Wiboon Khusakul** §
Ambassador of Thailand in Baghdad

REPUBLIC OF TOGO

422 **H.E. Mr. Zarifou Ayéva** ∫
Minister of Foreign Affairs

REPUBLIC OF TUNISIA

423 **Mr. Mohamed Al-Ghanousi** ∫
Prime Minister

424 **Prof. Dr. Al-Hadi Al-Bakkoush** §
Former Prime Minister of Tunisia

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- 425 **Dr. Abu Baker Al-Akhzuri** §
Minister of Religious Affairs
- 426 **Prof. Dr. Ali Al-Shabi** §
Chairman of the Higher Islamic Council;
Former Minister of Islamic Affairs
- 427 **Prof. Ibrahim Chabbouh** §
Advisor to the Higher Chairman of the Aal al-Bayt Institute
for Islamic Thought; Director of the Aal al-Bayt Institute for
Islamic Thought
- 428 **Shaykh Dr. Mohammad Al Habib ibn Al Khojah** ◇
Secretary-General, Int. Islamic Fiqh Council, Jeddah
- 429 **Prof. Dr. Muhammad Al-Bashir Al-Buzaydi** ¶
Director of the Higher Institute for the Fundamentals of
Religion, Zaytuna University
- 430 **Mr. Ahmad Al-'Ujaymi** ¶
Advisor in the Office of the Secretary General of the
Organization of the Islamic Conference
- 431 **Shaykh Dr. Rachid Ghannouchi** π
Leader of Ennada
- 432 **Prof. Habib Shaybub** §
Writer and Historian
- 433 **Dr. Amir Al-Zamali** §
Advisor of Islamic World Affairs, International Committee for
the Red Cross

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434 **Dr. Shaykh Mohieddine Gadi** ◇
The Higher Islamic Council, Tunis

435 **Dr. Taieb Salama** ◇
The Higher Islamic Council, Tunis

REPUBLIC OF TURKEY

436 **H.E. Mr. Bulent Arinc** ∫
President of the Grand Turkish Assembly

437 **Prof. Dr. Ekmeleddin Ihsanoglu** § π ◇
Secretary-General, Organisation of the Islamic Conference

438 **H.E. Prof. Dr. Mehmet Aydin** π
Minister of State, Government of Turkey

439 **Prof. Dr. Ali Bardakoglu** ¶
Head of Religious Affairs Directorate

440 **Prof. Dr. Ali Auzak**
Head of the Endowment for Islamic Scientific Studies,
Istanbul

441 **Prof. Dr. Mualla Saljuq** §
Dean of the Faculty of Islamic Law, Ankara

442 **Prof. Dr. Mustafa Çağrıci** § π ≈
Grand Mufti of Istanbul and Professor of Islamic Philosophy

443 **Prof. Ibrahim Kafi Dönmez** §
Professor of Islamic Jurisprudence at the University of
Marmara

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- 444 **Dr. Ali Ihsan Bala** *
Yüzüncü Yil University
- 445 **Mr. Ufuk Gökçen** π
Advisor to the Secretary General of the OIC
- 446 **Mr. Mustafa Akyol** π
Writer and journalist
- 447 **Dr. Muhammet Aruçi** π
Turkish Religious Endowment (Diyanet Vakfi)
- 448 **Prof. Dr. Akif Aydın** π
Marmara University
- 449 **Mr. Kurtulu Aykan** π
- 450 **Dr. Savas Barçin** π
- 451 **Ms. Selin Bölme** π
Marmara University
- 452 **Prof. Ali Dere** π
Foreign Affairs Department, Presidency of Religious Affairs,
Ankara
- 453 **Mr. Muammer Dumanli** π
- 454 **Mr. Ahmet Hakan** π
- 455 **Dr. Ibrahim Kalin** π
Assistant Professor of Islamic Studies, College of the Holy
Cross, USA; Director, SETA Foundation, Ankara

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- 456 **Prof. Recep Kaymakcan** π
Assistant Professor of Religious Education, Sakarya
University
- 457 **H.E. Ambassador Fazli Kesmir** π
Counsellor Turkish Embassy and Permanent Representative
of Turkey to FAO, Rome
- 458 **Dr. Abdülhamid Kirmizi** π
- 459 **Mr. Fehmi Koru** π
Journalist, Yeni Safak
- 460 **Dr. Ali Köse** π
Lecturer, Faculty of Theology, Marmara University
- 461 **Mr. Talha Köse** π
- 462 **Prof. Talip Küçükcan** π
Centre for Islamic Studies, Istanbul
- 463 **Ambassador Ömür Orhun** π
OCSE Personal Representative on Combating Islamophobia
- 464 **Mr. Taha Özhan** π
- 465 **Prof. Mehmet Paçacı** π
Faculty of Theology, Ankara University
- 466 **Mr. Ali Sarikaya** π
President, Islamic Conference Youth Forum for Dialogue and
Cooperation

SIGNATORIES

- 467 **Prof. Bülent Senay** π
Professor of Comparative Religion, Uludag University, Bursa
- 468 **Dr. Nazife Sisman** π
- 469 **Dr. Ismail Taspinar** π
Faculty of Theology, Marmara University
- 470 **Mr. Ahmet Selim Tekelioglu** π
SETA, Ankara
- 471 **Dr. Nuri Tinaz** π
Centre for Islamic Studies, Istanbul
- 472 **Mrs. Ümare Yazar** π
- 473 **Professor Ali Murat Yel** π
Lecturer in Sociology and Anthropology, Fatih University

TURKMENISTAN

- 474 **H.E. Mr. Rashid Mirdov** ∫
Minister of Foreign Affairs

UKRAINE

- 475 **Mufti Shaykh Ahmad Tamim** §
Mufti of Ukraine

UGANDA

- 476 **Mr. Anas Abdunnoor Kalissa** ◇
Director of Research and Shari'ah

THE AMMAN MESSAGE

UNITED ARAB EMIRATES

- 477 **H.H. Shaykh Khalifa bin Zayed Al Nahyan** ج
President
- 478 **H.H. Ambassador Nasir bin Abd Allah bin Hamdan** ق
- 479 **Mr. Ali bin Al-Sayyid Abd Al-Rahman Al-Hashim** §
Advisor to the President for Judiciary and Religious Affairs
- 480 **Shaykh Muhammad Al-Banani** §
Judge in the Supreme Federal Court
- 481 **Dr. Saleh bin Zabin Al-Marzuqi** §
Secretary-General, International Islamic Fiqh Academy,
Jeddah
- 482 **Muhammad Abdulrahim Sultan Al-Ulama** ◇
Deputy-Dean of Scientific Research Affairs, United Arab
Emirates University
- 483 **Dr. Hamad bin Al-Sheikh Ahmad Al-Chibani** ◇
Secretary-General, Bureau for Islamic Affairs and Charitable
Works, Dubai
- 484 **Shaykh Mansur ‘Etah al-Minhali** ◇
Director, Islamic Affairs and Awqaf
- 485 **Dr. Ahmad Abdul Aziz Al-Haddad** ◇
Chief Mufti, Bureau of Islamic Affairs and Charitable Works,
Dubai

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- 486 **Shaykh Talib Muhammad Al-Shehi** ◇
Preacher, Ministry of Justice and Islamic Affairs
- 487 **Dr. Mahmud Ahmad Abu Layl** ◇
Professor, Faculty of Shari'ah, Al-'Ain University
- 488 **Dr. Khalid Sulayman Al-Fahdawi** ≈
- 489 **Dr. Ali Muhammad Ujla** ◇
- 490 **Dr. Muhammad Al-Zahili** ◇
Dean, Faculty of Shari'ah, University of Sharjah

UNITED KINGDOM

- 491 **Dr. Abbas Mahajarani** §
Member of the Imam Al-Khoei Benevolent Foundation
- 492 **Dr. Hassan Shamsi Basha** ◇
Expert, The International Islamic Fiqh Academy, Jeddah
- 493 **Mr. Shams Vellani** §
Director, Special Studies, The Institute of Ismaili Studies
- 494 **Dr. Farhad Daftary** §
Associate Director, The Institute of Ismaili Studies
- 495 **Shaykh Yusuf Islam** §
Islamic Missionary
- 496 **Dr. Fuad Nahdi** §
Editor-in-Chief, Q-News International

THE AMMAN MESSAGE

- 497 **Shaykh Wanis Al-Mabrouk** *
Representative, Union of Muslim Organisations of UK & EIRE
- 498 **Mr. Sharif Banna** π
Co-Founder, Awakening Records;
President, Union of Muslim Students in the UK
- 499 **Mr. Sami Yusuf** § π
Islamic singer
- 500 **Mohamed Abdul Aziz** π
Director, Faithwise
- 501 **Dr. Manazir Ahsan** π
Director, The Islamic Foundation
- 502 **Mr. Khurshid Ahmed** π
British Muslim Forum (BMF)
- 503 **Mrs. Fareena Alam** π
Editor, Q-News International
- 504 **Dr. Anas Shaikh-Ali** π
Director, International Institute of Islamic Thought, London
- 505 **Mr. Ahmed Al-Rawi** π
President, Federation of Islamic Organisations in Europe
- 506 **Mr. Ismail Amla** π
- 507 **Mr. Iqbal Asaria** π
Finance Director, Muslim Council of Britain

SIGNATORIES

- 508 **Dr. Mehmet Asutay** π
Department of Economics, Durham University
- 509 **Mr. Yasar Çolak** π
Counsellor for Turkish Religious Affairs in London
- 510 **Mr. Said Ferjani** π
Muslim Association of Britain
- 511 **Dr. Sophie Gilliat-Ray** π
Cardiff University
- 512 **Mr. AbdelRahman Helbawy** π
- 513 **Mr. Dilwar Hussain** π
The Islamic Foundation
- 514 **Mrs. Sarah Joseph** π
Editor, Emel Magazine
- 515 **Mr. Wakkas Khan** π
President, FOSIS
- 516 **Mr. Mustafa Köker** π
Chief Editor, Haber Newspapers (Turkish)
- 517 **Ms. Maleiha Malik** π
Department of Law, King's College
- 518 **Ms. Unaiza Malik** π
Muslim Council of Britain
- 519 **Mr. Ahmed Sheikh Mohamed** π

THE AMMAN MESSAGE

- 520 **Dr. Mohamed Mukadam** π
Association of Muslim Schools
- 521 **Mr. Ahmed Musawi** π
- 522 **Prof. Farhan Nizami** π
Director, Oxford Centre for Islamic Studies
- 523 **Mr. Habibur Rahman** π
- 524 **Sir Iqbal Sacranie** π
Former Secretary General of the Muslim Council of Britain
- 525 **Shaykh Haytham Tamim** π
Utrujj Institute
- 526 **Mr. Ahmed Versi** π
Editor, The Muslim News
- 527 **Mr. Shaukat Warraich** π
Community leader
- 528 **Shaykh Abdal Hakim Murad / Tim Winter** § π
Lecturer, University of Cambridge
- 529 **Mr. Haider Ali** π
Book distributor

UNITED STATES OF AMERICA

- 530 **H.E. Prof. Dr. Seyyed Hossein Nasr** §
Author and Professor of Islamic Studies at the George
Washington University

SIGNATORIES

- 531 **Shaykh Hamza Yusuf Hanson** § π
President of the Zaytuna Institute
- 532 **Shaykh Faisal Abdur Rauf** §
Imam of New York City Central Mosque
- 533 **Prof. Dr. Ingrid Mattson** §
Professor of Islamic Studies, Hartford Seminary;
President of the Islamic Society of North America (ISNA)
- 534 **Prof. Dr. Suleiman Abdallah Schleifer** §
Director Emeritus of the Adham Center for Television
Journalism
- 535 **Mr. Nihad Awad** § ≈
Executive Director, Council on American–Islamic Relations
- 536 **Shaykh Nuh Ha Mim Keller** § π
Islamic Missionary and Intellectual;
Fellow of the Aal al-Bayt Institute for Islamic Thought
- 537 **Sheikh Suhaib D. Webb** π
Islamic Missionary
- 538 **Dr. Caner Dagli** π
Special Advisor for Interfaith Affairs, Royal Hashemite Court
of Jordan; Professor of Islamic Studies, Roanoke College,
USA
- 539 **Prof. James Morris** § π
Univesity of Exeter

THE AMMAN MESSAGE

540 **Mr. Radwan Al-Masmudi** ≈

541 **Prof. Joseph Lombard** §
Former Special Assistant to H.M. King Abdullah II for
Interfaith Affairs

REPUBLIC OF UZBEKISTAN

542 **H.E. Mr. Shawkat Sirdayev** ∫
Prime Minister

543 **Shaykh Muhammad Al-Sadiq Muhammad Yusuf** §
Grand Mufti of the Republic

544 **Prof. Yusufov Ortoqbek** §
Islamic Intellectual

REPUBLIC OF YEMEN

545 **H.E. General Ali Abdullah Saleh** ∫
President

546 **Shaykh Muhammad bin Muhammad Isma‘il Al-
Mansur** *fatwa*

547 **Shaykh Humud bin ‘Abbas al-Mu‘ayyad** *fatwa*

548 **Shaykh Ibrahim bin Muhammad Al-Wazir** *fatwa* §
Secretary General of the Islamic Unification and Works
Movement

SIGNATORIES

- 549 **Shaykh Habib ‘Umar bin Muhammad bin Salim bin Hafiz** §
Principal, Dar al-Mustafa, Tarim
- 550 **Shaykh Al-Habib Al-Jifri** §
Islamic Missionary and Intellectual
- 551 **Shaykh Muhammad Abduh Umar** ◇
Head, Bureau of Direction and Guidance, Permanent Committee of the General People’s Conference
- 552 **Prof. Dr. Husayn Al-Umari** §
Member of the Consultative Committee, Member of the UNESCO Executive Committee; Professor of Modern History, University of Sana‘a’

FREQUENTLY ASKED QUESTIONS

1. How does Islam function?

Islam has no central authority or church. It has been held together over the centuries and generations, across geographic, juridical and intellectual diversity, by texts and by established, authoritative interpretations of these texts—starting with the Holy Qur’an itself. Misinterpretation of these texts, and misunderstanding of the methodologies of their interpretation can have very dangerous consequences and can lead to an entirely different civilization from that of traditional orthodox Islam.

2. What are the greatest challenges facing Islam today?

Islam today as a religion faces many challenges and problems. Perhaps one of the greatest of these is misunderstanding and confusion about the true nature of the religion of Islam amongst Muslims and non-Muslims alike. This misunderstanding has led to erroneous interpreta-

tions of Islamic texts and thus illegitimate religious edicts (*fatwas*) by people who are intellectually and morally unqualified to make religious edicts. Correcting this situation through proper understanding of the traditional Islamic texts in all their diversity and complexity is thus of profound importance to the future of Islam and Muslims.

3. What is *The Amman Message*?

The Amman Message started as a simple but detailed statement issued in Ramadan 1425 AH / November 2004 CE in Amman, Jordan by King Abdullah II of Jordan and senior Islamic scholars. It described *what Islam is and what it is not*, and what actions represent it and what actions do not. Its goal was to clarify to the modern world *the true nature of Islam and the nature of true Islam*. It is a message of devotion to God, love of the neighbor, goodwill, moderation and peace.

4. What are *The Three Points of The Amman Message*?

In order to give more religious authority to the *Amman Message* and in order to tackle the root problem of misinterpretation in Islam, in 2005 King Abdullah II sent the following three critical questions to 24 of the most senior

FREQUENTLY ASKED QUESTIONS

religious scholars from all around the world representing all the branches and schools of Islam:

1. *Who is a Muslim?*;
2. *Is it permissible to declare someone an apostate (takfir)?; and*
3. *Who has the right to undertake issuing fatwas (legal rulings)?*

Based on the *fatwas* provided by these great scholars (who included the *Shaykh Al-Azhar*; Ayatollah Sistani and Sheikh Qaradawi), in July 2005 CE, King Abdullah II of Jordan convened an international Islamic conference of 200 of the world's leading Islamic scholars or '*Ulama*') from 50 countries. In Amman, the scholars unanimously issued a ruling on three fundamental issues (which became known as the 'Three Points of the *Amman Message*')

1. They specifically recognized the validity of all 8 *Mathhabs* (legal schools) of *Sunni*, *Shi'a* and *Ibadhi* Islam; of traditional Islamic Theology (*Ash'arism*); of Islamic Mysticism (Sufism), and of true *Salafi* thought, and came to a precise definition of who is a Muslim.

2. Based upon this definition they forbade *takfir* (declarations of apostasy) between Muslims.
3. Based upon the *Mathahib* they set forth the subjective and objective preconditions for the issuing of *fatwas*, thereby exposing ignorant and illegitimate edicts in the name of Islam.

These *Three Points* were then unanimously adopted by the Islamic World's political and temporal leaderships at the Organization of the Islamic Conference summit at Mecca in December 2005. And over a period of one year from July 2005 to July 2006, the Three Points were also unanimously adopted by six other international Islamic scholarly assemblies, culminating with the *International Islamic Fiqh Academy* of Jeddah (the Islamic World's leading juridical body), in July 2006. In total, over 500 leading Muslim scholars worldwide—as can be seen online (at www.ammanmessage.com)—unanimously endorsed the *Amman Message* and its *Three Points*.

5. Why is it so Important?

The signed, universal Islamic Consensus on the *Amman Message* and its *Three Points* is of the greatest importance because it amounts to a historical, universal and unanimous religious and political consensus (*ijma'*) of the

Ummah (nation) of Islam in our day, and a consolidation of traditional, orthodox Islam. The significance of this is: (1) that it is the first time in over a thousand years that the *Ummah* has formally and specifically come to such a pluralistic mutual inter-recognition; (2) that such a recognition is religiously legally binding on Muslims since the Prophet (may peace and blessings be upon him) said: *My Ummah will not agree upon an error* (Ibn Majah, *Sunan, Kitab al-Fitan, Hadith* no.4085), and (3) that it addresses one of the most critical problems facing Muslims today: lack of agreement about what constitutes Islam, and thus lack of agreement about who is a Muslim and what is truly ‘Islamic’.

6. Is the content of the *Amman Message* something new in Islam?

No. There is nothing essentially new in the *Amman Message*, nor could there be for it to be truly authentic, for Islam is a religion revealed by God, and therefore not changeable by man. The *Amman Message* is merely a concrete restatement and crystallization of the common principles of traditional, orthodox, ‘moderate’ Islam—in all its traditional schools of thought and law—the Islam to which over the vast, overwhelming majority of the world’s approximately 1.4 billion Muslims belong.

7. What does ‘Amman’ have to do with the ‘Message’?

Nothing. The name ‘Amman’ merely comes from the fact that the Message was first launched in Jordan by the country’s king and scholars. The Message is *a universal pan-Islamic one*, as is seen in its acceptance by Muslims authorities from every school of thought and of law in Islam, and in its ratification by Muslims from every country and major Muslim community in the world.

8. Will it resolve all of Islam’s problems?

Will it help?

No, the *Amman Message* will not resolve all of Islam’s problems: no religion can be without problems on the worldly plane, especially in the modern age. *The Economist* (June 28th, 2007) argues that: This much is true: any of the Muslims who are drawn to jihadist violence, or to strident forms of political Islam, are indifferent to, or ignorant of, the nuances of theology; that makes them susceptible to “amateur” *fatwas*. But as a French scholar, Olivier Roy, points out, it doesn’t follow that such people—when presented with sophisticated religious arguments—would change their mind. In many cases, they have a general aversion to the idea of elaborate theology.

FREQUENTLY ASKED QUESTIONS

However, what proper awareness, education and understanding of the *Amman Message* and its *Three Points*, might well do, God Willing, is prevent 99.99% of Muslims from being influenced by illegitimate fatwas and sliding into *takfir* and terrorism, as a visceral over-reaction to poverty, injustice and mistakes in Western foreign policy. After all, God says in the Holy Qur'an:

O ye who believe! Be steadfast witnesses for God in equity, and let not hatred of any people make you swerve from justice. Deal justly, that is nearer to piety. Observe your duty to God. Lo! God is Informed of what ye do. (Al-Ma'idah, 5:8)

Finally, proper awareness of *The Amman Message*, may also, by exposing the illegitimate opinions of radical fundamentalists and terrorists from the point of view of true Islam, help in preventing calls in the West for hostility against Muslims as such. As George Yeo, the Foreign Minister of Singapore, declared in the 60th Session of the U.N. General Assembly (about the *Amman Message*): "Without this clarification, the war against terrorism would be much harder to fight". It thus may help to prevent a wider conflict between the over 55% of the world's population: approximately 2.1 billion Christians and 1.4 billion Muslims ...

9. What could it mean for Islam's relations with non-Muslims?

The Amman Message Initiative is good news not only for Muslims, for whom it provides a basis for unity and a solution to infighting, but also for all non-Muslims. For, in safeguarding of the basic principles, texts and legal methodologies of Islam, the *Amman Message* necessarily means inherently preserving traditional Islam's internal 'checks and balances'. It thus assures balanced Islamic solutions for essential issues like human rights; women's rights; freedom of religion; legitimate *jihad*; good citizenship of Muslims in non-Muslim countries, and just and democratic government, all key issues that are essential to world peace and harmony.

10. What is the next step?

In order that *Amman Message* not remain merely a historical agreement on basic principles, various steps are being taken to introduce it through pragmatic and institutional means, such as: (1) inter-Islamic treaties; (2) national and international legislation using the Three Points of the Amman Message to define Islam and forbid *takfir*; (3) the use of publishing and the multi-media in all their aspects to spread the Amman Message; (4) instituting the teaching of the Amman Message in school

FREQUENTLY ASKED QUESTIONS

curricula and university courses worldwide; and (5) making it part of the training of mosque *Imams* and making it included in their sermons.

11. What can you do?

Whoever you are, and wherever you live, you can help by adding your voice to this unique and historic international Islamic consensus. Please visit www.ammanmessage.com, where you can read more about the Amman Message and find many useful documents and links. Under the button saying: *Click here to endorse the Amman Message* (or on the automatic pop-up) you can add your name to the list of people worldwide who have endorsed and supported the three points. Your understanding of *the Amman Message* is in itself important goal. Your endorsement of the *Amman Message* is one way to contribute towards peace in the world.

HRH PRINCE GHAZI BIN MUHAMMAD
Chairman of the Amman Message Committee
July 22nd, 2007.

والحمد لله رب العلمين

And praise be to God, the Lord of the worlds



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