



THE ISLAMIC CHARTER

**THE INTERNATIONAL UNION OF MUSLIM
SCHOLARS**

TRANSLATED BY FABAKARY L.K JANNEH.



The content of the Chapters:

١. Introduction to the first English edition by the translator
٢. Introduction to the first edition by the author
٣. Nation of Islam: Characteristics and Identity
٤. Believe in One God (Allah the Almighty)
٥. Believe on the Last Day
٦. Believe in all the messengers of God (Allah)
٧. Worshipping
٨. High Moral
٩. Unity of the Islamic Nation
١٠. The infallible source of Islam (Qur'an and Sunnah)
١١. Sharia (Law) and its jurisprudence and *ijtihad* (diligence)
١٢. Islam Centralism and Integrity (Moderation)
١٣. Islam and Human Being (man)
١٤. Islam and Woman
١٥. Islam and the Family
١٦. Islam and Society or Community
١٧. Islam and Economy
١٨. Islam and Punishment
١٩. Islam and Governance
٢٠. Islam and Peace and Jihad (Struggle)
٢١. Islam and Terrorism
٢٢. Islam and Civilisation
٢٣. Islam and Reform
٢٤. Islam and Dialogue
٢٥. Islam and relations with non-Muslims
٢٦. Islam and the West
٢٧. Islam and Globalisation
٢٨. Conclusion

Introduction by the translator

Thanks to an and press to Allah the Almighty (God) for completing this essential national work, translation of the Islamic Charter as the citizen of the Muslim nation. It is in response to the request of the Secretary-General of the Doha based International Union of Muslim Scholars. Professor Ali Muhiuddin Qara-daghi. Wholeheartedly welcomed the idea. Moreover, in translating this very important, tried to be consistent, according to my ability, with the original views, opinions and judgments that are clearly spelt in the Arabic version; while anticipating that this first English version of The Islamic Charter of the International Union of the Muslim Scholars serve its intended purpose across our Global village.

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In the name of Allah, the Most Beneficent and the, Most Merciful
Introduction to the first edition by the author.

Praise be to Allah, who by His grace good deeds are to complete. The Almighty Allah who guided us to this path, and we could not steer if He the Almighty Allah did not drive us. The best of His prayers and His protections on the one who was sent as a mercy for the world and grace on the believers. Moreover, evidence on the entire humanity, our master and leader and example, our high teacher the truthful and trustworthy Mohammad and his companions and those who follow him by good deeds to the day of judgement. It is by the Mercy of Allah The Almighty (God), and His (*Tawfiqh*) Success in right path that the elite of scholars of the Islamic nation called for the establishment of an International Union of Muslim Scholars (IUMS). To bring them together and unite their words in confronting issues that are affecting the Muslim nation in the east and west side of the earth and uttering His pure Islamic word based on the wisdom of the Qur'an and the Sunnah. The vision of the living is a correct vision, estimating the global circumstances and the regional situation. Do not be afraid of the blame of an oppressor for unjust sin. Alternatively, the curse of the oppressor and advise the ruler (Sultan) to satisfy God and to drive the nation's energies in the path of liberation, unity and construction/development, and thus make the nation's symbol the word of Allah Almighty (God) "As those who convey the Message of Allah and fear Him, and fear none save Allah. Moreover, Sufficient is Allah as a Reckoner"¹.

Thank and praise to Allah (God) that the IUMS has started its activities. It is issuing its statements and its fatwas (religious opinion) and will complete the rest of its responsibilities. The Board of Trustees has seen that the IUMS should have a Charter that will clarify its Islamic sentiment on significant issues that will outline its position to it and will be its foundation and the nucleus on which the participants will join in and build on. The International Union of Muslim Scholars has been working on the project of its Charter for more than one year through the Fatwa and Studies Committee, its Executive Office and the Trustees Committee after consultation with a large number of our brother Muslim scholars. Now it presents today this Charter, hoping that it will be a beginning towards an original Islamic jurisprudence and contemporary thought and that it will contribute to the strengthening of modern Islamic thought in maintaining its leading role in the dialogue on ideas and civilisations. We at this moment present this Charter to the Muslims, especially those who rally around it, and who reject or renounce all

¹ Quran Surat Al ahzaab verse ۳۹

callings for discrimination, extremism and inertia. We also present it to the international public opinion enlightening them on the broad outlines of the great Islam, the seal of divine messages and its position on the issues encountered in this era. As for our fellow scholars in all parts of the earth who are enjoying the broad horizon and broadness of mind and accepting ideas and opinions the in dealing with opponents. We place in their hands these fundamental which specify our position and clarify our view on doctrinal, scientific, intellectual and social issues hoping to gather around them. We hope that they will make reference to it in their speeches and lessons and use it as their guidance. We, therefore, request it to be carefully studied. There is no problem for anyone who may wish to write to us giving their overall endorsement, as well as their detailed observation, of the Charter. Moreover, to express the desire to join the Union so that we can benefit from such consideration in the subsequent publications. The Muslim world should not be affected in differing on some of these issues but should agree on them in general and not in the details and should also be receptive to most of it. For people to agree on specifics is difficult if not impossible. What is important is the focus of the objective “So stand (ask Allah to make) you (Muhammad) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allah) with you, and transgress not (Allah's legal limits). Verily, He is All-Seer of what you do”^Y. Moreover, clarity of intention - “*But deeds are by intentions, but every man has what he intended*”^Y all agreed upon it from hadeeth of Umar. We ask Allah the Almighty to make our intention sincere for His sake and seek His pleasures, to make our goal a victory of His religion, and that the word of Allah the Almighty (God) be supreme. Indeed there was an excellent example for Ibrahim (Abraham) and those with him. When they said to their people “Verily, we are free from you, and whatever you worship besides Allah. We have rejected you, and there has started between you and us, hostility and hatred forever until you believe in Allah Alone,” Moreover, the saying of Ibrahim (Abraham) to his father: “Verily, I will ask for forgiveness (from Allah) for you, but I have no power to do anything for you before Allah.” Our Lord in You (Alone) we put our trust, and to you (Alone) we turn to repentance, and to You (Alone) is (our) final Return, Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You are the All-Mighty, the All-Wise”^z.

Dr SHEIKH YUSF ALQADARWI, PRESIDENT OF INTERNATIONAL UNION OF MUSLIM SCHOLARS.

^Y Quran Surat Hud verse ١١٢

^Y Hadeeth Omar –Sahih Al-Burkhari

^z Quran surat al-mumtahinah verse ٤-٥

ARTICLE 1
Nation of Islam: - Identity and Characteristics

The Nation of Islam is a just nation as described by the Holy Quran in the words of Allah the Almighty (God):- “Thus We have made you the Muslims, the faithful believers of Islamic Monotheism. The real followers of Prophet Muhammad peace are upon him, and his Sunnah (legal ways), a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad - peace be upon him) be a witness over you”^o.

It is the nation of faith and not an ethnic nation that belongs to a particular race or a specific group. Nor is it a nation of an area which belongs to a specific region or a tract of land that joins the East and the West. Neither is it a linguistic nation which belongs to one particular semantic group or a language, but it is the universal nation which unites its children based on their diverse ethnic origins, countries and various styles, dialects and colour of their skin. It is the nation of one faith, one law, one value and one QIBLAH (the one direction when one is performing prayer - *salat*).

Despite the divergence of the language and dialect of this nation and the diversity of its people, it has an exceptional characteristic nature of a common language of Arabic, used as the language of communication and understanding among the Muslims. Arabic is the language of worship and Islamic culture as well as the language of Islamic civilisation which was created by thousands of geniuses most of whom are of non-Arab ethnic origin.

In this nation the Arab, non-Arab, black and white, Easterner and Westerner, African and European. Asian and American as well as Australian are all united by the same affirmation of Islam which has removed all differences that have hitherto divided human beings by race, class, the colour of skin, language and geography.

Islam has declared that this nation is a single nation that brings together its people through a robust bond of brotherhood which based on the belief in one Creator, one Book and one Messenger as a mutual authority that binds and unites the nation and strengthens their relationships. As Allah, the Almighty (God) has said“Moreover, verily, this is my Straight Path, so follow it, and follow not (other) paths other than this, for they will separate you away from His Path. This He has ordained for you

^o Quran surat al-bagarah verse 143

that you may become Al-Muttaqun (the pious)”¹. A Muslim should not see anything wrong with loving and being proud of his country and his people as long as such love does not contradict his passion for and the pride of his religion as long as it does not undermine the unity of the nation of Muslim. Islam is open to all humanity embracing national and ethnic groups. It does not foresee any problem except where there emerges from elsewhere an objective that contradicts or is prejudicial to it. The Islamic nation established by the Messenger of Allah (peace be upon him) as prescribed by Allah the Almighty “are the best of peoples ever raised up for mankind”².

It is the nation which did not emerge by itself but professed by the people their benefit, guidance and happiness. Therefore, it was the best of what Allah the Almighty has described as “are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah”³. It is a nation with a divine message of universal morality for humanity as summed up by two things:

First - faith in God alone, and this includes three essential elements: do not seek anything from anyone other than Allah (God), do not have any lord other than Allah (God) and do not pursue a rule other the rule of Allah (God). Faith has the elements of a multi-layer union as its basis as found in all Islamic schools of thought.

Second – the message calls the people to righteousness and good morals, as expressed in the Quran (i.e. the promotion of virtue and prevention of Vice) - the comprehensive Word. It includes all the meanings of the right to belief, honesty in words, the freedom and liberty to opinions and good deeds; and vice versa; it contains all the implications of falsehood in beliefs, deceitful in words, wrong in views, evil in acts, and immoral in the behaviour.

The nation is obliged, with the strength of a rock, to resolve or reform mischievous aspects of life. As God, the Almighty Allah has said “And verily, this is my Straight Path. So follow it, and follow not (other) paths than this, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqun (the pious)”⁴. Verily this nation, in its history, has suffered

¹ Quran surat Al-anam verse 103

² Quran surat al-Imran 110

³ Quran surat al-Imran 110

⁴ Quran Surat an'am verse 103

from wars, invasions and misfortunes which threatened its existence both from the East like the Mongolian invasion and from the West like the Crusaders. However, quickly (God) Allah has given it men like *Imad al-Din, Noor al-Din, Salaheddin, and Qatz*, who resuscitated it from death and brought them together with the strength and ability to repel the invaders and revived it.

Today, the nation of Islam is going through other wars, a new kind of war, which wants to change the country from within its children, by changing its identity. Changing its faith, and its vision of religion and life for both the individual and the society, both the creator and creature, for this world and hereafter and humanity and the world. The nation cannot stand against this new tyrant except to hold on to the rope of its Lord and hold on to His firm and unbreakable bond - the most trustworthy hand grip of Islam. Moreover, Omar Ibn al-Khattab once said “We were humiliating people, so Allah (God) glorified us with Islam, whatever glory we seek for without it, Allah (God) will degrade us”¹¹.

Moreover, considering adopting a statement made by Imam Dar al-Hijra. Malik bin Anas when he said “this nation will not be valid except by what confirmed it from the beginning, i.e. the Holy Quran and the Sunnah of His Messenger peace be upon him, and has made its maxim”- “And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves”¹¹.

¹¹ Narrated by Ibn Shaiban, in Munshef Ketab Al-taarik (٣٣٨٤٦)

¹¹ Quran surat al-Imran verse ١٠٣

ARTICLE (A) Nation that believes in one God (Allah)

The doctrine of Islam - i.e. Islamic faith – is the first foundation on which the nation based. That is why the message of this nation is to internalise this doctrine to care, nurture, protect and extend horizons of its light. The principle of Islam resides in faith - belief in Allah (God) the Almighty, His Angels, His Books, His Messengers and the Hereafter (Day of Judgment).

The Messenger (Muhammad peace be upon) believed in what has been sent down to him from his Lord, and (so do) the believers. Each believed in Allah, His Angels, His Books, and His Messengers. They say:- “We make no distinction between one another of His Messengers.” Moreover, they say:- “We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)”¹¹. It is the doctrine of building and not destroying, uniting and not dividing because it based on the heritage of all the divine messages, and on the beliefs of all Messengers of Allah (God) “We make no distinction between one another of His Messengers”¹². “And whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day; then indeed he has strayed far away”¹³.

The Sunnah (legal way of the prophet) added to the five Quranic pillars. To have faith in Divine Destiny is also part of belief in Allah (God) the Almighty because it relates to His Knowledge and His Will and Ability of the Almighty. Everything that happens in the universe occurs by Allah’s (God’s) Will, Knowledge and Supervision and not purposeless or without purpose. “Verily, We have created all things, including mankind with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfuz)”¹⁴.

“No calamity befalls on the earth or your but as inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz), before We bring it into existence. Verily, that is easy for Allah.” “So that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. Moreover, Allah likes not prideful boasters”¹⁵. This doctrine has a dictum which summarises it, a proclamation- to bear witness that there is no God worth worshipping except Allah and Muhammad is the Messenger of Allah (God). This doctrine represents the view of Muslims of

¹¹ Quran surat al-bagarah verse ٢٨٥

¹² Quran surat al-bagarah verse ٢٨٥

¹³ Quran surat an nisa verse ١٣٦

¹⁴ Quran surat qamar verse ٤٩

¹⁵ Quran surat al-hadid verse ٢٢-٢٣

the universe and the Lord of the universe. The nature of the universe and what is behind that nature, and of life and what lies beyond life, the visible world and the invisible world – i.e. the creature and creator, the world and the Hereafter, the world of the seen and the world of the unseen. Whoever is misguided about the reality of the world will discover it, or it will reveal to him in the Hereafter where he will see the truth crystal clear as crystal clear of the sun after sunrise. “And There is none in the heavens and the earth but comes unto the gracious and Most Beneficent (Allah) as a slave. Verily, He knows each one of them and has counted them a full counting. Moreover, every one of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender”¹⁷ .

Moreover, this is the meaning of the word “*La-Ilah ilallah*” (there is no God worth worshipping except Allah alone. In other words, nobody deserves worshipping and total submission to except He the Almighty Allah “You (Alone) we worship, and You (Alone) we ask for help (for each and everything”¹⁸ . It is He alone Whom creatures submit to His command and the foreheads bow to His greatness, tongues praise His blessing and hearts, minds and bodies governed by His control. He is the only one whom the hearts turn to for complete love. He is unique in all aspects of perfection - to love Him for His sake to appreciate His entire beauty. All grace that has been existing, it derived from Him and the vision for its purpose to be kind and to be loved. He gives all blessings and is the source of all charity (good deed) “And whatever of blessings and good things you have; it is from Allah. Then, when harm touches you, unto Him, you cry aloud for help”¹⁹ .

Moreover, good deeds always welcome and beloved. The meaning of the word “*La-Ilah ilallah*” is a negation which means there is no God worth worshipping other than Him Allah the Almighty God. It is the rejection of submission and servitude to any authority other than His jurisdiction, every rule other than His law, everything that is not His command, and the denial of any other loyalty except to God, and to love only in Him and Him alone.

This kind word is like a good tree with its roots firm and its branches in the sky always bearing fruit for consumption with the permission of its Lord. Those who eat them have the best of fruits - mental freedom and immunity from fear and humiliation by creatures, freedom from the hatred of arrogance and tyranny with a sense of equality between humans - not discriminating amongst themselves but as initially brothers of one father and one mother. Therefore, the messages of

¹⁷ Quran surat maryan verse ٩٣-٩٥

¹⁸ Quran surat al-fatiha verse ٥

¹⁹ Quran surat an-hle verse ٥٣

Muhammad (peace and blessings of Allah be upon him) are for the princes and princesses of the people of the book as outlined in this verse Say (O Muhammad) “O people of the Scripture (Jews and Christians) come to a word that is just between you and us, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say - Bear witness that we are Muslims”^{٧٤}. We believe that Islam does not know magicians and there is no priestly class monopolising religion. All Muslims are people of their faith. One does not need an intermediary between him and his Lord since he is closer to Him than the vein of-of his neck. A Muslim can lead prayers and have the opportunity of performing it in all corners of the earth, as said the Messenger of Allah:- “And the land was made for me a mosque and a purified, and a man from my nation realised and enter prayer time let him pray”^{٧٥}.

The imam in prayer is a leader, not a magician, and every Muslim can lead people to the legal terms and conditions. It is possible for a Muslim to learn how to perform his entire duties and obligations without any intermediary or intersection. What humanity expect of him from obligatory such as *Al-mutawaaf*, has no origin either in religion nor hajj. What should be understood is that it is sufficient for a Muslim to learn how to perform his religious obligations such as worship accordingly as commanded by Allah (God) the Almighty.

Whoever sins, big or small, as a Muslims, Allah (God) provides him with various purifications and forgiveness such as ablution, prayer, charity, remembrance of the name of your Lord (supplication), and matters that one may suffer from its consequence could be remedied by seeking forgiveness and repentance. He does not need a priest or magician for him to confess his sin, or to ask him to mediate between him and Allah (God). “And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright”^{٧٦}. “O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Indeed, He is Oft-Forgiving, Most Merciful”^{٧٧}.

^{٧٤} Quran Surat Al-Imran verse ٦٤

^{٧٥} *Shahih Al-Burkhari book of tayamum ,section His Exalted word(٣٣٢)*

^{٧٦} Quran surat al-bagarah verse ١٨٦

^{٧٧} Quran surat azumar verse ٥٣

The religious scholars in Islam are the heirs of the prophets and the leaders of the nation; they are experts in their specialities, so turn to them as a reference to all inquiries of knowledge. “Ask Him (O Prophet Muhammad), (concerning His Qualities, His rising over His Throne, His creations.), as He is Al-Khabir (The All-Knower of everything, i.e. Allah)”^{۲۴}. “And none can inform you (O Muhammad) like an expert who is the All-Knower (of each and everything)”^{۲۵}. “So ask of those who know the Scripture (learned men of the Taurat (Torah) and the Injeel (Gospel) if you know not”^{۲۶}. It is the right of every Muslim - if he wishes to become a religious scholar to study and specialise which is not by inheritance, nor by the title or a monopoly. Verily Islam rejects the induced division of people and institutions into what is religious and what is non- religious. There is no segregation of people in education, in, laws, nor in institutions which should entirely be in the service of Islam and Muslim.

^{۲۴} Quran surat al fruqan verse ۰۹

^{۲۵} Quran surat al fatir verse ۱۴

^{۲۶} Quran surat an-hle verse ۴۳

ARTICLE (۳) Believe in the Hereafter (Day of Judgement)

We believe that death is not the end of the road; man is the creation of immortality, but he is transported by departure from abode to abode, from a place of the test (work) to a place of reward which is on the day of accounting of deeds. That day to come is for accounting and not for work. In the afterlife, every soul will be rewarded for with what it has obtained by action and reminded of what it has done. “That Day mankind will proceed in scattered groups that they may shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant), shall see it. Moreover, whosoever does evil equal to the weight of an atom (or a small ant), shall see it”^{۲۷}.

All the heavenly religions called for belief in the hereafter including reward and punishment, paradise and fire. Islam especially has made the issue of *Baath* resurrection one of the axes of the Holy Quran. It has argued with the Arab sceptics about it who repudiated the *Baath* resurrection after death. Verily the Holy Quran has explained to them “And He it is who originates the creation, then will repeat it (after it has perished), and this is easier for Him”^{۲۸}. Moreover, He Allah the Almighty said to them that He “Who created the heavens and the earth, can create the like of them”^{۲۹}.

He also explained to them that the wisdom of Allah the Almighty, the Knower of all, Whose full power does not wear out His ability, helplessness in the face of because the actor to wants as much as wisdom dictates no plus any minus it. The Almighty, decrees not to destroy the merchandise of creation, verily killed who have killed in it, and overwhelmed in it who overcame, and harassed in it whoever manhandled unjustly, neither unjust takes his penalty or punishment, nor the oppressed his due right.

Allah the Almighty said “And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire!. Shall We treat those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, as Mufsidun (those who associate partners in worship with Allah and commit crimes) on earth? Alternatively, shall We treat the Muttaqun (pious), as the Fujjar (criminals, disbelievers, wicked)”^{۳۰}.

^{۲۷} Quran surat zil-zilah verse ۶-۸

^{۲۸} Quran surat Ar-Rum verse ۲۷

^{۲۹} Quran surat Al-Isra verse ۹۹

^{۳۰} Quran surat saad verse ۲۷-۲۸

Moreover, again Allah the Almighty said: “Did you think that We had created you in play (without any purpose) and that you would not be brought back to Us?”^{r1}. The Qur'an considers that the creation of man is in vain if without a purpose or wisdom - was it not to be resurrected after death and to be much rewarded. It was the opinion of the materialists or the Dhahiri everlasting, who said “We die, we live, and we are only eternal!” and that only the womb rewarded which the earth swallows and nothing beyond that. What is wrong with life and what is wrong with it if this is the end of It? The answer of the Qur'an is the idolatry of the polytheists who denied the *Baath*, resurrection and they beseech God to heal and resituate life into the bones which have thrown away.

Also in denial are those who have been blinded of the justice and wisdom of Allah when thinking to revise the page of this life saying that the performer of good works not rewarded for his charity (good deed). Moreover, that the evil man is also not paying for his heinous acts as if this universe has no Lord that is administering its affairs.

The Qur'an has also responded to those who conjecture and fantasise that in the Hereafter. It is possible to benefit from the intercession of intercessors who can influence and disrupt the law of justice where infidels and some people who commit injustices and great sins and yet intercede on their behalf through their godhead who worship idle or their magicians whom they consider to mediate between them and God.

This thinking is the thought of the polytheists, as well as the view of some people in the book. The Quran emphatically repudiates this false claim and its fabrication. Moreover, Allah the Almighty said, “Whosoever does righteous good deed it is for (the benefit of) his self, and whosoever does evil, it is against his self, and your Lord is not at all unjust to (His) slaves”^{r2}. Moreover, glory is to Him said “Whoever goes right, then he goes right only for the benefit of his self. Moreover, whoever goes astray, and then he goes astray to his loss. No one laden with burdens can bear another's burden. Moreover, We never punish until We have sent a Messenger (to give warning)”^{r3}. Moreover, He glory be to Him, the Almighty Allah said again “Who is he that can intercede with Him except with His Permission”^{r4}.

^{r1} Quran surat al-muminun verse 110

^{r2} Quran surat al-fussilat verse 46

^{r3} Quran surat Al-Isra verse 10

^{r4} Quran surat al-bagarah verse 200

He glory be to Him said:- “And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and pleases”^{r°}. Moreover, He the Almighty Allah said again:-“He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. Moreover, they stand in awe for fear of Him”^{r7}. Moreover, said about the infidel criminals “So no intercession of intercessors will be of any use to them”^{rY}. Verily He explained that mediation would not be possible except after the permission of Allah the Almighty (God), and not even Angels or a Messenger can impose a meditation upon Him. As has proven that petition is not by everyone’s effort; whoever perishes insisting on his disbelieve in Allah. However, disbelieve in, Allah will not allow anyone to intercede with Him for his rescue because the intercession on his or her behalf repudiated because his intervention cannot be beneficiary to those who are a deficit in faith and unitary belief.

In the hereafter, the records or books produced, and the scales set up, for all and every single one and everyone will read his book. It said to him:- “Read your book. You are sufficient as a reckoner against you this Day”^{r^}. “Furthermore, the Book (one’s Record) placed (in the right hand for a believer in the Oneness of Allah, and in the left side for a disbeliever in the Oneness of Allah).

Moreover, you will see the Mujrimun (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say “Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!” Moreover, “they will find all that they did, placed before them, and your Lord treats no one with injustice”^{r^}. “On the Day when every person will be confronted with all the good, he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. Moreover, Allah warns you against Himself (His Punishment) and Allah is full of Kindness to the (His) slaves”^{ε·}.

It is here that a human being or a man’s deed will be placed before him“This Our Record speaks about you with the truth. Verily, We were recording what you used

^{r°} Quran surat an najim verse ٢٦
^{r7} Quran surat al-anbiya verse ٢٨
^{rY} Quran surat al-muzamil verse ٤٨
^{r^} Quran surat al Isra verse ١٤
^{r^} Quran surat Al-khaf verse ٤٩
^{ε·} Quran surat Al-Imran verse ٣٠

to do (i.e. Our angels used to record your deeds”)^{٤١}. This ongoing statement indicates how the book will speak of the truth to the people, and the balance will come as the ruler by justice. “And We shall set up balances of justice on the Day of Resurrection, and then none will be dealt with unjustly in anything. Moreover, if there be the weight of a mustard seed, We will bring it. Moreover, Sufficient are We as Reckoners”^{٤٢}.

Then this situation would end up by dividing people into three categories. (١) Those foremost (in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call to embrace Islam would be the foremost (in Paradise) (٢) those on the right-hand side (٣) Moreover, those people really on the left-hand side. They are the ones mentioned by God in the *Sura* (chapter) of the incident “Then, if he (the dying person) be of the *Muqarrabun* (those brought near to Allah), (There is for him) rest and provision, and a Garden of delights (Paradise). Moreover, if he (the dying person) be of those on the Right Hand. Then there is safety and peace (from the Punishment of Allah) for (you as you are from) those on the Right Hand. However, if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islamic Monotheism), Then for him is entertainment with boiling water. Moreover, burning in Hell-fire. Verily this! This statement is an absolute Truth with certainty”^{٤٣}.

In Paradise are colours of physical and material bliss that eyes have never seen it before, and no ears have ever heard it before, and there is no danger to the heart of a person “No person knows what is kept hidden from them of joy as a reward for what they used to do”^{٤٤}. “Allah has promised to the believers -men and women,- Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of (Adn (Eden Paradise). However, the greatest bliss is the Good Pleasure of Allah that is the supreme success”^{٤٥}. In the fire are different colours of punishment, physical and material what the Quran calls the fear of the believers “Surely! Those who disbelieved in Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise”^{٤٦}.

^{٤١} Quran surat al-anbiya verse ٢٩

^{٤٢} Quran surat al-anbiya verse ٤٧

^{٤٣} Quran surat al-waqiah verse ٨٨-٩٥

^{٤٤} Quran surat al-sajadah verse ١٧

^{٤٥} Quran surat At-Taubah verse ٧٢

^{٤٦} Quran surat an nisa verse ٥٦

ARTICLE (٤) Belief in all the messengers of Allah (God).

We believe that Allah the Almighty (God) is exalted in His wisdom and mercy, and He did not call people to humility and leave them in vain but sent to them an abundance of missionaries and harbingers. “Messengers as bearers of good news as well as of warning so that mankind should have no plea against Allah after the Messengers, and Allah is Ever All-Powerful, All-Wise”^{٤٧}. Moreover, He sent to every nation a messenger, “And verily, we have sent among every Ummah, community, a nation a Messenger (proclaiming) ‘Worship Allah Alone, and avoid (or keep away from) Taghut (all false deities. Do not worship Taghut besides Allah). Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what the end of those who denied (the truth) was’”^{٤٨}.

He the Almighty Allah said “Verily! We have sent you with the truth, a bearer of glad tidings, and a warner. Moreover, there never was a nation, but a warner had passed among them”^{٤٩}. The Quran affirms that Allah (God) does not hold people accountable and will not punish them until after a case and evidence made against them by sending a messenger from among them to extend His calling and explain to them what is obligatory on them towards their Lord. “And We never punish until We have sent a Messenger (to give warning)”^{٥٠}. Both the researchers and the scholars have affirmed that the Islamic nation differs from non-Muslim countries.

Moreover, the unbelievers will not face any form of punishment if evidence imposed on them. He can only be punished after being duly informed about the calling to Islam to fulfil the avowal interesting. As for minor puberty, and distorted, it does not make an argument on the obscure or the contrary. Indeed, humans have had and still need a message of the prophets who have been chosen by Allah the Almighty among His creatures, honoured with exemplary character and furnished them rationality and wisdom “Allah knows best with whom to place His Message”^{٥١}. It is because the mind or rationality alone is insufficient to discover reality especially about what Allah (God) loves and desires from His slaves. So he is in need of specific guidance to assist him if he makes an error and to strengthen him if he deviates. Such direction is the revelation even where the mind can grasp it the announcement has enlightened upon light. The importance

^{٤٧} Quran surat an-nisa verse ١٦٥

^{٤٨} Quran surat an nahle verse ٣٦

^{٤٩} Quran surat Fatir verse ٢٤

^{٥٠} Quran surat al Isra verse ١٥

^{٥١} Quran surat al-an Aam verse ١٢٤

of the messengers is to guide people unto the right path which comprises of all what Allah the Almighty has loved in good deeds from His creation and to draw them to the right track of justice on the significant issues for which the human mind constrained. As He the Almighty Allah said:- “Indeed We have sent Our Messengers with clear proofs and revealed to them the Scripture and the Balance (justice) that mankind may keep up justice. Moreover, We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for human beings, that Allah may test who it is that will help Him (His religion), and His Messengers in the unseen. Verily, Allah is All-Strong, All-Mighty”^{o1}.

Moreover, the judge between them accordingly wherein differed. The ruling of Allah the Almighty which will not be rejected by a believer. As Allah, The Almighty (God) said: - “Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them, He sent the Scripture in truth to judge between people in matters wherein they differed. Moreover, only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed”^{o2}.

The History and human experience have proven that people need an authoritative reference that is above them so that they can turn to it and make good use of it to satisfy their needs and interest. “And do not support their brains alone, as they so often show them good and evil, and then overcome their whims, passions and desires and self-interest urgently. They will violate the laws and regulations that harm them and not beneficial to them, as we saw in America when some states tried to forbid alcohol, they proved harmfulness of alcohol, and then overcome them and thereby issued legislation which permitted its consumption, this includes producing, marketing, promoting and trading”^{o3}.

-The wisdom of Allah the Almighty has proclaimed that every apostle or messenger is an envoy to his people for whatever Allah (God) desired as suitable to that time and place. As the Almighty said, “Indeed We have sent Our Messengers with clear proofs and revealed to them the Scripture and the Balance (justice) that mankind may keep up justice”^{o4}. “May prophet act on the scripture of those prophets before him as most of the children of Israel and We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for

^{o1} Quran surat al-hadid verse ٢٥

^{o2} Quran surat al-bagarah verse ١٣٦

^{o3} *US prohibited consumption of alcohol in 1920s and then permitted it in 1933*

^{o4} Quran surat al-maidah verse ٤٨

humanity. That Allah may test who it is that will help Him (His religion), and His Messengers in the unseen. Verily, Allah is All-Strong, All-Mighty”^{٥٦}. A prophet may act by legislation which was available before to most of the prophets of the children of Israel until (God) was satisfied to send the Seal of His Messengers Muhammad with the universal message of eternity it is a general immortal in time comprehensively and included the affairs of human beings. “And We have sent you (O Muhammad) not but as a mercy for the 'Alamin (mankind, jinns and all that exists”^{٥٧}. The Almighty Allah said “Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. Moreover, Allah is Ever All-Aware of everything”^{٥٨}.

Allah (God) Almighty “And We have sent down to you the Book (the Qur'an) as an exposition of everything, guidance, mercy. Moreover, glad tidings for those who have submitted themselves (to Allah as Muslims”^{٥٧}. Allah the Almighty knew that humanity has reached the stage of maturity, and deserved to be sent the last messenger with the latest book and the most recent Sharia. Moreover, to ensure that the doctrines and principles are valid for all time and place. He called on the elements of immortality, the factors of capacity and flexibility not limited but keep in pace with development and provided treatment for every disease from clinic itself, and make in the sources of wealth and spaciousness, which makes it able to answer every question, and come out of every trouble.

The Islamic faith characterised as a belief in all that God revealed in the Book and all of the Messenger of Allah who has sent to the corner of the pillars of faith:- “Say (O Muslims), ‘We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham). Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob), and to Al-Asbat (the twelve sons of Ya'qub (Jacob). Moreover, that which has been given to Musa (Moses) and 'Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him, we have submitted (in Islam)”^{٦٠}. It is a doctrine of espousal which does not abolish, and it acknowledges and corrects as well as certifies those before it. As Almighty Allah has said, “And We have sent down to you (O Muhammad) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures”^{٦١}.

^{٥٦} Quran surat al-hadid verse ٢٥

^{٥٧} Quran surat al-anbiya verse ١٠٧

^{٥٨} Quran surat al-ahzab verse ٤٠

^{٥٩} Quran surat an nahle verse ٨٩

^{٦٠} Quran surat al-bagarah verse ١٣٦

^{٦١} Quran surat al-maidah verse ٤٨

ARTICLE ๑: Worships

We believe that Allah the Almighty (God) has created trustees to perform his due right of worship, to glorify Him and consider Him as their Creator. May the be blessed with great blessings, the blessing of life, the grace of comprehension, the beauty of articulation and the help of the ability to harness the whole universe for the benefit of the people. The blessing of sending the apostles unto them and revealing books unto them and all the grace that they live in is the creation of Allah the Almighty (God) “And whatever of blessings and good things you have; it is from Allah. Then, when harm touches you, unto Him, you cry aloud for help”^{๗๒}.

This right it is the right of the Supreme Lord “And He gave you of all that you asked for, and if you count the Blessings of Allah, never will you be able to count them”^{๗๓}. Moreover, if you would count the graces of Allah, never could you be able to count them. Truly! Allah is Oft-Forgiving, Most Merciful”^{๗๔}. For this it was the due of this Almighty Allah the Highest “Who has created (everything), and then proportioned it”^{๗๕} and People draw to Him for worship for the purpose and objectives of which Allah the Almighty (God) created them. “And I (Allah) created not the jinns and humans except they should worship Me (Alone)”^{๗๖}.

Worshipping has objectives - firstly, the realisation of the bond between the slave and his Master, and then secondly, strengthening the mercy between the slave and all people and creatures. Moreover, later thirdly, enhancing the testimony between the slave and his lusts and do not separate the motive of this goal from the objectives. Some of the worships are compulsory; some are also non-obligatory (absent), as well as some are apparent from what is inside.

The most critical obligatory acts of worship are the significant characteristics of prayer some of which are considered to be one of the pillars of Islam and the building blocks of its structure – namely, prayer, zakat, fasting, and the pilgrimage to the Sacred House of Allah. Those who deny these rites or underestimate their sanctity have come out of Islam. In this worship, there is what is purely physical, such as prayer, since prayer based on acts, while there is fasting which based on self-restraint as well as what is strictly financial such as Zakat and with

^{๗๒} Quran surat an nahle verse ๑๓

^{๗๓} Quran surat Ibrahim verse ๓๔

^{๗๔} Quran Surat An nahle verse ๑๘

^{๗๕} Quran Surat Al-A’alaa verse ๒

^{๗๖} Quran surat adh-dariyah verse ๑๖

Hajj(pilgrimage) and Umrah (religious visit to Makkah and Madinah). Worship combines physical and financial exertion.

Other voluntary acts of worship *nawaafil* are attached to these acts of worship. These are nawafil (voluntary) prayers, sadaqah (Charity) and nawafil (voluntary) fasts, and the nawafil (voluntary worship) Hajj. There are other acts of religion, such as recitation of the Qur'an, remembrance and praising of Allah, repentance to seek forgiveness and prayer for the Prophet and his family.

There is another act of worship which is the spiritual act of worship. It has a place in religion as well as having a home with God, such as sincerity of intention for the Lord in seeking for His forgiveness. Abashed of him, the fear of Him and trust Him and thank Him for His kindness and have the patience for His serenity. Moreover, to be satisfied with His causation, love and adore in Him, and hope in His mercy and fear of His punishment and dominance of every order.

There are worships which are not symbolic, and most of them are to strengthen further the blessing between the slave and his Master and entire human family including kindness to all creatures ranging from animals, plants and land and such others as obeying the orders of parents. Reaching out to the family, showing compassion to neighbours, assisting the venerable and weak ones, providing relief to and rescuing the needy, dealing in and cooperate with just causes, giving honest advice, condemning evil deeds and calling to good deeds, advice in religion and the right and the truth. And the patience with mercy and the honour of the orphan and encourage feeding poor and needy. And the resistance to injustice and corruption. And change evil by hand or tongue or heart, and that would be the weakest low point in faith. And Jihad by hand or money or tongue, all the good that the Muslim give to the people even with a sweet smile or a kind word or remove the harmful object from the road.

All this is an act of worship because worship is the name of all that God loves and wants from words and deeds whether it is the work of limbs or the actions of the hearts. In one's pursuit of his desire, his intention should be correct, the limits of God (rules) to be respected and the God-given rights of human beings must also to be protected.

Moreover, there is worship which further behoves the slave about his lusts and to ease one's desire if it is halal and with good intention. It is indeed proper worship of Allah the Almighty (God) as stated in Hadeeth "the intimacy of one of you with his wife is a Charity?. They said "O Messenger of Allah, will one of us fulfils his

desire will be rewarded for that? He said “he did it unlawfully, there would be a burden of sin on him for that? Also the same if he did it lawfully”^{7V}. And by this moreover, thus widen the worship to include life all of which include the works of all human being phenomenon and dominion.

Furthermore.. the Muslim can take safely destination and the truth of his intention: to convert the sermons and gestures in his life to the worship and the Lord. In the hadeeth that “the deeds are by intentions, but each person has what he intended. Thus, the whole earth becomes a lover and sanctuary of the Muslim, in which God works with all his endeavours and activity”^{7A}.

By this, the land remains a place of worshipping entirely, and this includes Mosque for Muslims to worship Allah (God) with all what it offers from the pursuit of activities. The farmer worships Allah by doing a good deed in charity in his cultivation; the industrialist worships Him in charity in his manufacturing, the merchant worships Him in charity in his trade. The employee worships Him in charity in his job, the student worships Him in charity in his study and so on as every human being worships His Lord with charity and all that they entrusted with and trust in him. By this call thus, live, and man will be glorified, and the nations genuinely will rise and prosper if they put their hands in the Hand of God and then the devil will come out of its dwelling, upside down defeated.

^{7V} Shahih Muslim book of zakart, bayan name of charity fall on all kinds of Al-maarooof

^{7A} *Shaheh Al-burkhari book start of revelation, section revelation no. (1) by Omar bin Alkhataab, also book of faith and scarify, section, intention in faith no. (71 90). Shaheh Muslim book of Al-Emarat, section, 'His word all deeds by intentions no. (٣٠٣٠) by Omar Ibn Khataab.*

ARTICLE ٧-High Moral

We believe that Islam has dealt or treated morality with great care and even Allah praises His Messenger by saying to him that: “Verily, you (O Muhammad) are on an exalted standard of character”^{٧٩}. Moreover, even the Prophet specified his mission to us by saying that: -“I was sent to complete the moral”^{٧٩}. Islam has made the pillars of Islam obligatory which are the moral goals which aim at fulfilling the lives of people and failing to achieve these goals makes life incomplete which is not accepted by Allah (God) the Almighty.

Prayer “Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil, wicked deed, and so forth.)”^{٧٩}. Moreover, alms (Zakat) “Take Sadaqah (alms) from their wealth to purify them and sanctify them with it”^{٧٩}, fasting that they may become Al-Muttaqun (the pious)”^{٧٩}. Moreover, pilgrimage “whosoever intends to perform Hajj therein by assuming Ihram), then he should not have sexual relations (with his wife), nor sinning, nor dispute unjustly during the Hajj”^{٧٩}. Moreover, if these acts of worship did not result in its pure fruit, the Hadith says “the standing Lord is the one who has nothing from his standing except the vigil and the lord of fasting who has nothing from his fast except hunger and thirst”^{٧٩}.

Moreover, Prophet Mohammad peace is upon him said: “Whoever doesn't call falsehood and do it, there is no need for Allah to leave food and drink”^{٧٩}. Islam renews these ethics for the true faith. The Qur'an describes the believers as- “those who offer their Salat (prayers) with all solemnity and full submissiveness and those who turn away from Al-Laghw (dirty. False, evil vain talk, falsehood. And all that Allah has forbidden). Moreover, those who pay the Zakat and those who guard their chastity (i.e. private parts, from illegal sexual acts). Except for their wives or (the captives and slaves) that their right hands possess, for then, they are free from

^{٧٩} Quran surat al-Qalam verse ٤

^{٧٩} Mesnad Ahmad book of baqi Mesnad Alkathreen, section baqi, previous sources no.(٨٥٩) by Abu hurarata, narrative to complete validity of moral.

^{٧٩} Quran surat al-an kabut verse ٤٥

^{٧٩} Quran surat At Taubah verse ١٠٣

^{٧٩} Quran surat Al-bagarah verse ١٨٧

^{٧٩} Quran surat Al-bagarah verse ١٩٧

^{٧٩} Sunan Ibn majah, book of fasting, section came in absence of the person fasting, no(١٧٨٠) by Abu Hurarata and Mesnad Ahmad: Book of All-mukhathreen, previous sources no.(٨٥٠) by Abu Hurarata and his confident men.

^{٧٩} Shahehe Al-Burkhari, book of fasting section who do not call falsehood no. (١٧٧٠) by Abu Hurarata and sunanan Teramizi, book of fasting, section what came in hindering backbiting no.(٧٤١) by Abu Hurarata and he said it is authenticated hadeeth. Sunanan Abu- dawood, book of backbiting of person fasting no. (٢٠١٥) by Abu Hurarata.

blame. However, whoever seeks beyond that, then those are the transgressors; those who are faithfully true to their Amanat (all the duties which Allah has ordained, honesty, moral responsibility and trusts etc.) and to their covenants”^{yy}.

Moreover, the authenticated Hadiths incarnate the faith in virtues and ethics “Whoever believes in God and the Last Day should entertain his guest generously, and whoever believes in Allah and the Last Day, should not harm his neighbour. Whoever believes in God and the Last Day, let him have mercy, and whoever believes in Allah and the Last Day, should talk what is good or keep quiet”^{ya}. “Believer is the one who insured from the security of people on their money and themselves”^{ya}

The faith rejects those who commit sins and vices “when an adulterer commits illegal sexual intercourse, then he is not a believer at the time committing it. And when “drinker of an alcoholic liquor drinks it then he is not a believer”^{ya}. None-believes in Me sleeps satisfied while his neighbour beside him hungry and he is aware of that”^{ya}. Moreover, Islam has incorporated these ethics into the mainstream of religious education, as derived from the Quranic, prophetic orders and prohibitions. Verily, moral virtues include in the laws of God as compulsory. Vices are involved in what God has prohibited.

Justice and charity, truth and honesty, and fulfilment of an agreement, and fulfilment of promise and mercy by ethics, and patience in the difficult times and the bad and when the difficulties. Modesty and humility, and confidence in faith, courage and generosity, morality, confinement and pleasure when the ability, and anger, to the neighbour, and kindness to the poor and the orphan and the road and servants, and assistance of the weak, and relief Mahluf (tired).

All these virtues are of the most magnificent thing ordered by religion, and God urges the believers and also preached by the benefactors and the righteous as mentioned in the early chapters of An-Nfaal, al Mouaminoon, and the middle of Al Ra’ad as well as the last part of a branch of Al Froqaan. All are describing people

^{yy} Quran surat al-muminun verse ٢-٨

^{ya} Shaheh Al- Burkhari, book of discipline section respect guest by Abi Hurairata. Shaheh Muslim in the book of faith section urge on respecting the guest, no (٦٧).

^{ya} Sunanan Tremizi book of faith, section what came in that Muslim is the one who save Muslim, hadeeth no.(٢٥٥١) by Abi hurairata and Sunanan Nesaie: book of faith, description of the believers, no.(٤٩٠٩) by Abi Hurairata. Mesnad Imam Ahmad, book of Misnad Al-Mukhathereen, section Al-baaqi, previous source, Misnad (no.(٨٥٧٥).

^{ya} Shaheh Al-Burkhari, book of plunder, section without permission of owner no (٢٢٩٥). Abu Hurairata and Sunanan termezi book of adulterer will not commit adultery no. (٢٧٦٠) by Abi Hurairata.

^{ya} Tabarani narrated its about Anas Ibn Malik (١٣٠٥٢)

who are blessed and in the episode of Al-Dariyath the description of the fearful and doers of kind deeds; and the chapter of Al Ma'arej and so on from the Holy Quran. The contrary to this is the opposite of these virtues such as injustice and oppression, lies and betrayal cruelty, arrogance and subjugation, ambiguity and slander, false testimony.

Moreover, anything that approaches immorality with regards to the stomach and the abuse of alcohol, and the stubbornness of children, the poor and the wayfarer, and leaving intransigence with truth, patience and compassion, and let evil prevail and the prestige of denying the oppressor and taking on his hand. All these vices are similar and are considered to be taboos and crime in Islam, but some of them are regarded as significant sins as evidenced by the texts “Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly) and urges not the feeding of Miskin (the poor)”^{^†}. “Does not enter Paradise who had in his heart the whiteness of the atom of the grown-up of big”^{^†} according to the evilness of a person to despise his fellow Muslim brother”^{^‡}.

Moreover, in scared Hadeeth “I am the wealthier of the richest about the partner for shirk; He is the one who is involved”. The meaning of the Hadeeth “I am in need of others to share with me. Whoever does work for me and others does not accept it, but I leave it to others. My servant, I have forbidden injustice to myself, and I have made it forbidden among you so do not unjust”^{^°}. “And that destructive nature of corruption itself has been explained”^{^†} “the false testimony has been equalised to disbelieve in Allah”^{^††} “a woman entered the fire in a kitten, tired it up, do not feed it and do not let it eat from the ground”^{^††}. “Shall I not tell the greatest sins? Involvement in God and disobedience to parents and then said false and perjury and warned you of perjury”^{^†††}. “Person who serves the bond of kinship will not enter paradise”^{^†††}. The worst of servers of the bond of kinship is the one who

^{^†} Quran Surat Al-Maaoun verse ١-٣

^{^††} Shaheh Muslim book of believe, section prohibiting pomposity and its explanation (١٣١). And about Abdullah Ibn Massaud and sunanan teremizi, book of righteousness and reach out. About prophet of Allah section, what came about pompousness no (١٩٢٢)

^{^‡} Shaheh Muslim book of righteousness, reach out and discipline section prohibition of injustice of Muslim and embarrassment/letting him down no. (٤٦٥٠).

^{^°} Shaheh Muslim book of righteousness, reach out and discipline section prohibiting injustice no. (٤٦٧٤).

^{^†} Sunan at-tremizi kitab sefatu al-qeyaam no.(٧٤٣٣)

^{^††} Sunanan Al-Teremizi, book of description of resurrection no. (٧٤٣٣).

^{^†††} Sunanan Al-Teremizi, book of testimony, about the prophet peace be upon him section what came in false testimony (perjury) no. (٢٢٢٢).

^{^††††} Shaheh Al-Burkhari, book of beginning of creation, section five of animals are all punks, no (٣٠٧١). Shaheh Muslim book of peace section, prohibition of killing kitten no.(٤١٦٦٠)

^{^†††††} Shaheh Al-Burkhari, book of discipline, section disobeying parents, no. (١٢٦).

swages and serves ways will no enter paradise the dead”⁹¹ that is the stirrer. “The adulterer does not commit adultery when he is committing adultery, and he is a believer” does not drink alcohol when he drinks, and is a believer and does not steal when he is a believer”⁹². Islamic morality permeates very thing and not separated from the field of science as opposed to other philosophies and civilisations which divide science and morality, between economics and ethics, between politics and ethics, between war and morality while Islam closely links up all these subjects with ethics.

Islam does not accept or condone the theory of “the end justifying the means”, and it does not allow for access to the noble ends means downhill and immoral. However, up to the high goal clean means. However, never accept to reach the right path and falsehood. The Mosques built with the money of bribery and bondage and monopoly. *“Allah (God) is good and will not anything accepts only good”*⁹³.

⁹¹ Shaheh Al-Burkhari, book of discipline, section sinner of cohere, no 90020).

⁹² Shaheh Al-Burkhari, book of discipline, section part of what hats about gossiping ,no(0097)

⁹³ Shaheh Al-Burkhari, book of plunder, section stop without the permission of owner ,no(2323)

ARTICLE (V) Unity of the Islamic Nation

\. We believe that the difference in the branch of the religion - belief or existing action and process - undoubtedly has no harm and no danger in it if it committed to the ethics of the dispute; but of the cause, it is a necessity and vast mercy. Indeed the divine requires the difference of the human understanding of religion; this difference stems from a linguistic need because the language in which the sources of this discourse spoke is the truth, metaphor, authorisation, and public, private, absolute and restricted and so on in its broader understandings.

It is a human instinct because Allah the Almighty God did not create people in duplicate copies. However, for each of them among them in his thinking, and distribute him and his will, and among them dull, and smart, as well as genius, and also easy to forgive who tends to facilitation, and among very difficult, who manages to tighten very hard. As that this difference is also mercy for the nation if the Sharia (Islamic law) was one opinion, then things would have been tightening on the country, and not seeks except one category of the people and make things difficult on others.

In this difference richness for jurisprudence, and the fertility of the law and expansion of the nation may reform the opinion of the era, while not suitable for others, good for another country while not appropriate for another country, and word is ideal in the situation. While not proper in another case and in the various field for chosen and selection, and determine what the most reliable evidence is, and most guide the path, and the most successful by achieving the purposes of Islamic law (Sharia), and interests of the creature.

For this, it was an attempt to erase differences, to abolish the doctrines (school of thoughts), and converge all together on one opinion /view is an impossible endeavour and futile attempt. We have seen how the peak of the nation has expanded multiplicity of doctrine, the diversity of schools, and the difference insects.

From here it was obligatory not to be narrowed by difference, but we strive to makes it difference rich and diverse, not conflict and contradiction, and that we all adhere to literature/ culture of dispute/disagreement, and know (jurisprudence difference). Alternatively, what some of our scholars of the era has named (jurisprudence coalition), where our view differ and but our hearts are not different where we all stand on the issues of the great nation. One line like stable building structures, the companions, supporting one another one, and not let the loophole of

a lurking enemy to infiltrate thereinto tear apart our unity and disperse/disintegrate our words, especially at this nerve stage of the time, which therein conspired the greatest conspiracy against the nation. Moreover, its religion exposed to risk even they want to change it from its roots by changing its culture, changing its mentality or rationality and changing its identity. Even in religious education, they want to interfere in it, to create a nation no message for it; surrenders to what they have been planning, and respond to what they have been requesting.

The Islamic unity required all the time, but it is the hardest demand at this time when the nation is not saving from the danger, except its solidarity and supports it. Unity must begin between the people of knowledge (scholars) who are leading masses of the nation by the legal *provisions (share'a)* by (we cooperate on what we have agreed upon, and we discuss and exchange our view on what we have disagreed with it). What we aspire to it is the meaningful, constructive dialogue that appears and shows the truth and opens the door for cooperation on good. On that completes this dialogue- first what is to be completed between people of knowledge and thought in the light of brotherhood and love, and under the banner of science and objectivity, away from the agitation of demagoguery.

۞. We believed that the origin in the Muslim relationship with its fellow Muslim brother: it is good thinking of him, carrying his situation on the goodness what is possible, will not sin him and no spoilt him and not accuse him without definite proof. The most critical offence that a Muslim could do to his fellow Muslim is to slap him or throw him with the most magnificent polytheism and exit from the religion of Islam, without any proof from God, meaning without clear-cut text proven, definitively prove, which do not subject to neither doubt and or no controversy.

However, as for what is in it or contained in it controversial and gossip and scandal, it is interpreted in favour of the Muslim what has been proven his submission to Allah by the certainty that the certainty verily it is still in doubt. Extensive correct hadeeth came to warn Muslims from thinking of each other in a negative sense; it is not permissible to be lenient or compromise in that in any circumstances, even may praise entire sect atonement of its violator. “Whoever calls a man for infidel or said the enemy of God and no one else is spicy on him” (come back on him)^{۹۴}. If the man said to his brother O kaarfi-infidel, he had one of them, if he said, or else I returned to him”.^{۹۵} Do come after me infidel who will

^{۹۴} *Shahih Muslim book of alms(zakat) section acceptance of charity from good earning and its ranking no.(۱۷۸۷)*

^{۹۵} *Shahih Muslim book of believe, section wherever said to brother polytheist no (۷۱).*

cut off each other's neck"⁹¹ Verily the atonement: Is mistake religiously and scientifically and socially wrong because it leads to tearing down the unity of the nation and falls into what the prophet warns us about it "do come after me infidel will cut off each other's neck. That if atonement is allowed by its evidence, therefore, should be for species not for people. Moreover, it said that whoever said so and so he is an infidel and who do this and that he is an infidel, and it is not right to tell in somebody's face so and so is infidel except after confronting. Moreover, verifying and roasting vanish with him entire suspicion and this can not only the judiciary.

From here, we say: Give the general public the right to sentence a person to apostasy. Moreover, then sentenced him to the penalty of punishment, specifically murder, nothing else, and implementation of this relentlessly carries a severe risk to the blood of people and their money and their symptoms. He knows the people of a *fatwa* (religious opinion) the wisdom of the people of the judiciary. Moreover, the responsibility of the people of execution- the power of three in his hand, and in other words he accuses-and governs and executes, it is slander and prosecution and the entire judiciary and the police.

۴. We believed in the unity of the people of the Qiblah despite all kinds of dispute, the difference in opinion, and that the Muslims wherever they are one nation, after they have accepted God Almighty Lord Islam, and Muhammad peace is upon his prophet. Moreover, Messenger, and the Qoran and imam (leader) and Mahajan (Syllabus" Truly!. This nation is your *Ummah Sharia* or religion (Islamic Monotheism) is one religion, and I am your Lord, therefore worship Me (Alone"⁹².

Moreover, they by the ruling of the unity of faith, uniformity of the Shari'ah (Islamic law) and the unity of purpose are brought together by the faithful brothers. Moreover, Islam to makes for these brothers permanent rights in victory integration and care "Muslims is the brother of his fellow Muslim, will not oppress him and will not betray him"⁹³ (meaning will not abandon him). "Muslims seeking their guilt against them and they will go to them most, and they are the hands of others"⁹⁴. Moreover, the most critical deeds to Allah (God) seeking the approximation between Muslims (bring tow Muslims or people close together and

⁹¹ *Shahih Muslim, book of discipline, section whoever condemn his brother as non-believer, without explanation no(٥٦٣٤).*

⁹² *Quran surat al-anibiya verse ٩١-٩٢*

⁹³ *Shahih Al-Burkhari, book of knowledge, section of listening to knowledge no.(١١٤).*

⁹⁴ *Shahih Al-Burkhari, book of compulsion, section swearing of man for his friend or companion, no. (٦٤٣٧).*

reconcile among themselves, and erase the causes of discord between their sects and groups “The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy”^{١٠٠}. Moreover, in the hadeeth “Do not I tell you better than the degree of fasting, prayer and Charity? Moreover, they said off cause reform among themselves because the corruption among them that is a suit”^{١٠١}.

That Muslims are brothers converged them together by faith and one and one Qiblah and faith by one single book a single messenger, and only law, and therefore they must remove all the factors attached to their community. From submission to the racist and regional ideologies, from the dependence on the curriculum and the imported systems. Leftist or leftist, and belonging to the loyalty of our Western or Eastern nation, Which tramples the interests of the vast country of Islam for its small ambitions and gains nearby.

As they have to move with the real Islamic solidarity from the stage of speech to the scene of action and to strengthen and expand its scope until it reaches a political form of union or bloc in our modern world where the young man lives only in the protection of the significant Great blocs. Our nation deserves to be a considerable block if he responded to the call of the Lord. “And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart and be patient. Surely, Allah is with those who are *As-Sabirin* (the patient ones, etc.)”^{١٠٢}.

Therefore it is obligatory the United Muslims work together on the liberation of the Islamic land and liberate it from the occupiers, according to agreed upon direction to take account of the Supreme Islamic interests and the military, economic and human needs and requirements. Moreover, their works in this in this of the best jihad strive in the way of Allah. Whomever deficit about resisting the invaders alone, and the liberation of its land, it is therefore obligatory on all Muslims to help him as much as they can.

As for Palestine, especially- a place in the jihad of Muslims today, its the land of prophecies and the departure of Prophet of Mohammad peace be upon him, the county of the Al-Aqsa Mosque, which is the cause of all Muslim, and entire Islamic nation. That the cooperation of its people by all what they need, even

^{١٠٠} Quran Surat al-hujuraat verse ١٠

^{١٠١} *Sunan Abi Dawuad, book of jihad, section in secret on people of military no (٢٣٧١).*

^{١٠٢} Quran suart al-an-faal verse ٤٦

liberating its contrary land, and restore its people its right; and establish its state Independently in its territory.

ARTICLE (٨) the Infallible Sources of Islam (Qur'an and Sunnah)

١. We believe that the first source of Islamic creed, and its law, and for its ethics, and its values, and its understanding and its standards is the Holy Quran. It is an infallible source which will not bring falsehood between his hands or from behind him; it is the origin of the principal and source of the causes by him induced on the other sources, even the Sunnah the legal way of the prophet we affect the validity of the Quran. There is no Muslim committed to the two testimonies practised in the proven of the of the Quranic text entirely. It adjusts from distortion of the deficiency or increment, and an argument, from any of doctrine it was and any sect, it was, equal in that Sunni and Jaafari as well as Zaidi and El-ebadi.

That the Qur'an is the book of all Muslims and Allah, the Almighty (God) had singled it out by acting, facilitation and conservation with a human being when he said "mankind! Verily, there has come to you a convincing proof (Prophet Muhammad) from your Lord, and we sent down to you a manifest light (this Qur'an)". "And we have indeed made the Qur'an easy to understand and remember, and then is there any that will remember (or receive admonition)?" "Verily We: It is We who have sent down the *Dhikr* (i.e. the Qur'an), and surely, We will guard it (against corruption)"^{١,٢}.

The Almighty Allah has sent down the Quran in the Arabic language and made it Arabic wisdom; it is in Arabic (tong) dialect and style but with global content and view. As Allah, the Almighty (God) said "Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'an) to His slave (Muhammad) that he may be a warner to the '*Alamin* (human beings and jinns)" (Al-fourqan verse ١). Therefore it is compulsory on Muslims to interpret/translate the meaning of The Holy Qu'ran into various languages of the world so that Allah's message can be passed down unto people, raise and impose evidence on them and assume the responsibility of default, and proven the universal call.

٢. The correct legal way of Prophet Mohammad peace is upon him the (authenticated Sunnah) is the second source of Islam after the Qur'an. It is transmitted to us by the most reliable confidential methods and manners from the Sahaabah (the companions of the Prophet Mohammad peace be upon him and Ahl al-Bayt (may Allaah be pleased with them all). Verily Allah (God) has made the

^{١,٢} Quran surat al-Hijar verse ٩

importance of the mission of his messengers to explain the Qur'an to mankind "With clear signs and Books (We sent the Messengers). Moreover, We have also sent down unto you (O Muhammad) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought"^{١٠٤}. The Qur'an represents (divine guidance) for the worlds, and the legal way of (Sunnah) represents (the Prophetic statement) to the people of the world came from the Prophet peace be upon him, i.e. in the form of comments or actions or justifications. It may interpret as a whole of the Quran or the specified of what generalised, circulated or restricted what he called. Allah the Almighty order to obey his prophet, because he does not speak of fancy, therefore, following his law is equivalent to following Allah the Almighty's law and order. As He Exalted said, "He who obeys the Messenger (Muhammad), has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muhammad) as a watcher over them"^{١٠٥}.

Moreover, so compared between obedience of his Messenger and to his willingness, and arranged on both to be guided and love of God. He Exalted said "Say: "Obey Allah and obey the Messenger, but if you turn away, he (Messenger Muhammad) is only responsible for the duty placed on him (i.e. to convey Allah's Message) and you for that put on you. If you obey The Lord of Universe, shall be on the right guidance. The Messenger only must convey (the message) in a transparent way (i.e. to preach plainly)^{١٠٦}. "Say (O Muhammad to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the *Sunnah*), Allah will love you and forgive you of your sins. Moreover, Allah is Oft-Forgiving, Most Merciful"^{١٠٧}.

The Quran can not be understood correctly without the Sunnah, whether it is the Sunnah in the word which is most of the Sunnah or the Sunnah by action. Such as the Sunnah available in the Five Prayers and the Hajj, which is a proven action with certainty frequency as is not possible to have a sound understanding of the Sunnah. If it detached from the Qur'an it therefore instead is understood in its frame and its light, if the statement may not contradict the definition. Moreover, the Sunnah as the source of our Prophet of the Qur'an, and followed him: Moreover, the Sunnah by its description it is the sources for explaining and monitoring it there is no dispute therein between the entire doctrines of Islamic schools of thought. It is essential: To comprehend both sources (Quran and Sunnah) in the context of the Arabic language in which the Qur'an revealed.

^{١٠٤} Quran surat an nahle verse ٤٤

^{١٠٥} Quran surat an nisa verse ٨٠

^{١٠٦} Quran surat an -nur verse ٥٤

^{١٠٧} Quran surat al-Imran verse ٣١

Moreover, came by the hadeeth according to the rules established by the religious scholars, in particular, the scholars of the fundamentals of jurisprudence, which are more agreed upon and less differed. ۳. That the sources of other legislatures, consensus, measurement, rationality, reclamation, appreciation and custom, and initiated by Alasahab and us (Companions) but earn its evident through the two primary sources: The Quran and the Sunnah.

ARTICLE (9) Sharia (Law) and its jurisprudence and *ijtihad* (diligence)

1. We believed that the Islamic law (Sharia) is the revelation of Allah the Almighty (God) which is represented in the Holy Quran and in the authenticated prophetic Sunnah (the legal way). Moreover, that Islamic jurisprudence is the intellectual work of the Muslim's mind, which strived to grasp the Qur'an and the Sunna and to derive scientific provisions from both, that is the Quran and Sunnah. Verily the Sharia (Islamic law), when translated and put it in its right context, is *while rabbinic* (divine revelation), and the jurisprudence of human action.

However, this jurisprudential disciplined in its diligence and its thinking as well as its development of the standards of legitimacy and linguistic mentality committed by the Muslim jurist. The Muslims were unique in scientific knowledge which they invented is one of the boasts pride of our Islamic scientific heritage (is the science of the fundamentals of jurisprudence), which induce or adjust inference what is in it and what is no text in it. Moreover, even before a written knowledge of the fundamentals of jurisprudence methodically, Muslim jurists were disciplined by these controls of non-terminology or labels or naming. Equally, that is who knew the old school (Quran and Sunnah) and those who knew the school of opinion (that is a school of thought-philosophy and so on).

It is essential to know that the Sharia (Islamic law) will not be found hanging in the air, but see it within the Islamic jurisprudence as a whole what agreed upon and what was different from it. What was proven by revelation and what was uphold by diligence as long as the application from its family in its place, entered in Sharia (law) or the code came into it (sharia-Islamic law).

Moreover, those who want us to abandon the Islamic jurisprudence or eliminate it from our culture are in fact they want us to abolish the entire law of our lives, where it will not find it except only inside of this jurisprudence. However, what required of us is to explain this doctrine and distinguish between what is the stability and what is changeable, meaning any provisions that were valid for its time and place. Moreover, considered no longer correct today due to change of circumstances that were said in such "do not deny the provision by the change of times and period this is was what stated on it by the journal of a provision in one of its articles".

٢. We at the International Union of Muslim Scholars advocate and adopt the jurisprudence of the school of mediocrity (moderation), which understands the partial texts in the light of the whole purposes and does not establish enmity or wage war between them. It is a search for the meaning and use of the document before issuing the judgment or ruling as we understood the book in the light of the precedents and circumstances and its causes and characterised between the proven purpose. Moreover, changing means, as appropriate by wisdom between the constants of the legislature and the variables of the era, and always distinguishes between the affairs of worship and transactions/dealing matters. Moreover, the origin in the first interdicted except what is authorised by the law (legislature) so that people will not legislate in religion what is not sanctioned by Allah The Almighty (Go).

Moreover, the genesis of the second is reason and permission except what stipulated in its prohibition. As for the source in the worships, is the worship by stipulation and lack of looking into ills (eros) and meanings, while that the reference in customs and transactions/dealings is to look at the harms and meanings and purposes.

We believe in the word of the *mathor* (adjective Quran and Sunnah), which the nation has accepted “that the building block of Sharia (the Islamic law) and its foundation based on the interest of the slaves in the sustenance. Moreover, the remodelling, and that it is all modified, and all mercy, and all wisdom, and all interests, and any issue that went out from justice to injustice. Mercy to its opposite, from wisdom to tampering, and from the interest to the mischief, is not anything in the law in and introduced interpretation.”^{١٠٤}

٣. We believed that the door of diligence in religion is still open, and it will remain open because no one has obtained the closure of the door, which opened by Allah the Almighty (God) and His Messenger, but it is from to non-obligatory imposed on the nation as non-obligatory. Some of our imams (religious leaders) went to have said that it is not permissible to get rid of the ear from a diligent person who explains *Al-hukm-share'i* (Islamic law) ruling (verdict in what will encourage for the people of events).

Moreover, we in our era needed what to be the most realistic (*Ijtihad*) diligence, to change our time lots from times of our predecessors in the age of diligent jurisprudence moreover, if many of the disagreement between *Abu Hanifa* and his

^{١٠٤} Sunan Teremizi, book of description and chips section of it no (٢٤٣٣).

companions are saying about him that. “This difference of period and time, not different of evidence and proof, this and their time close to the time of their Imams and life in is static and how many centuries have passed on since the ages of *Ijtihad*, as everything in our lives has changed from what it was on before. For this, we are obliged to open the door of diligence in all its forms, macro and partial, absolute and constrained structure in new matters, in the careful selection of inherited jurisprudence. However, the door of *ijtihad* will not open except for its people in its right place. As for its people, it is the one who embedded in necessary conditions and qualifications which agreed upon by the fundamentalist's jurisprudence and jurists. Such as having “knowledge of the Qur'an and Sunnah, a solid education which enables him to draw or derive conclusions. Moreover, an understanding of the Arabic language and its sciences such as this, knowledge of the fundamentals of jurisprudence and the purposes of Sharia (Islamic law). Moreover, looking at constitutional jurisprudence and difference of opinions of scholars and their stands so that he can gain the ability to be jurist which will enable him to deduce scientific provisions from its detailing evidence.

Diligent must be in its place, it is suspicion of the provisions, and we meant by it what was its evidence thinking wise in its proven or its proof or both together. Moreover, most of the details of sharia (law) of this section. As for (the clear-cut evidence) there is no room for *ijtihad* in therein that is very minimal, but they are critical, which represent (the province) which preserves the unity of the Ummah, (nation). It is faith wise, intellectual, emotional and behavioural so that they do not dissolve and disintegrate into *umma* (the countries of Islam).

Moreover, to this clear-cut response to speculation and make them understand in its light. We call and urge for the opening of the doors of the comparative jurisprudence between all doctrines for reaching Islamic law comprehensively. As we also call for the establishment of scientific councils will include two representatives of all Islamic schools of thought /doctrines and diligence in its significant issues which of concern to the entire Ummah (Nation).

ARTICLE (١٠) Islam and moderation and Integrity.

We believe in the curriculum of positive moderation which based on the balance and fairness given worldly and religious matter without exaggeration and negligence. No tyranny in the balance and do not lose in it as pointed to that Allah the Almighty Exalted words “so that you may not transgress (due) balance. Moreover, observe the weight with equity and do not make the balance deficient”^{١٠٩}. We have seen that Islam characterised or marked by moderation in everything and made it as the basic characteristics of its nation. “Thus We have made you [true Muslims-real believers of Islamic Monotheism, true followers of Prophet Muhammad and his *Sunnah* (legal ways), a *Wasat* (just) (and the best) nation”.

١٠. Moderation which we believed in, represents a positive balance in all areas and the fields, both at the ideological and practical level, material, moral, individual and social as well as it works in the life of the individual to balance the spirit and substance. Mind and heart between the rights and duties between the world and the hereafter. “And of them, there are some who say: “Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!”^{١١٠}. “But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world”^{١١١}. On the other hand, Islam enacts the scales of balance between the individual and society and does not give the individual rights and liberties until they inflated the expense of the interests of the total as capitalism did. Moreover, does not provide the social powers and authorities, which overwhelms and pressures the individual so that his incentives and talents will shrink and diminish. However, provides the individual with his due right and society its due power without tyranny and loss, and organised that the provisions of the Sharia (Islamic law) and its guidance.

However, we believe that the excess in the religion is destructive for individual and for the group “you have been warned, about excess in religion as it destroyed those who were there before you as result of excess in religion”^{١١٢}. Like that, the

^{١٠٩} Quran surat al-Rahman verse ٨-٩

^{١١٠} Quran surat al-Bagarah verse ٢٠١

^{١١١} Quran surat Al-Qasas verse ٧٧

^{١١٢} *Ealam El-moaqean by Ibn Qaim*

disintegration of the religion and its values and beliefs and laws are destructive as well. For this, we advocate and adopt the philosophy of moderation in every field, which is good for a nation and by it, the country will be corrected. Very this thought/ philosophy “the moderation between the shallow sectarian minded preachers. Moreover, excessive immorality preachers, and fairness between those who pursuit Sufism, and even deviates and invents.

Moreover, the enemies of Sufism even commit and follow. Reduction between rational arbitrators even contradicts or violated or in contrary to the text of the categorically and the absentees for sound also in the understanding of the book. Moderation between those who utterly deny the inspiration and they do not recognise its existence or its influence and those who exaggerate while appreciating even they made it a source for the provision of legitimacy.

Moderation between extreme preachers even in the branches and parts. Moreover, tolerant preachers, even in the fundamentals and totalities. Reduction between the two sacred sites of heritage and that seems inhuman palaces and (*Melgain*) melted heritage and reflected in it the masterpieces of guidance. Moderation between the philosophy of idealists who barely do care about the reality and the practical view who do not believe in the ideal, fairness between the preachers of liberal philosophy which sanctify individual, and inflated at the expense of society. Moreover, preachers of the corporate philosophy of Marxism which blesses the human community as an organisation and increases it at the expense of the individual. Moderation between the preachers of conservatism (proven) even in the means and machinery and preachers of modernity, even in the principles and goals.

Moderation between the preachers of renewal and diligence, even it was in the fundamentals of religion and its components ... and preachers of tradition and opponent of perseverance also was an issue of the era which did not endanger the formers. Moreover, Moderation between those who are listening to the proven texts on the pretext or on the ground of observance the purposes of the *Shari'a*, (*Islamic Law*) and those who ignored the overall goals in the name of the compliance of the texts.

Moderation between open preachers around the world without controls ... and self-locking preachers without justification. Moderation between excessive preachers and atonement till they condemned religious Muslims as unbelievers...and the lenient or lax in it, even with the frank apostates, hostile to the religion agent of the enemies of Muslims. Moderation between exaggerators in forbidden even so that as there is nothing in this world called banned and exaggerators in the analysis also as there is nothing in the world banned. Moderation between those who draw in

the past absent from the present and the future, and between the fools of their past, as if they want to delete (yesterday) from the time, and the past action or act from the language. ۷. It is the balance of moderation to be complemented by comprehensive integration, thus that Islam does not make its most significant concern about the apparent application of the legal aspect of the Sharia (Islamic law). However, it is first battle, his most considerable task, the seeking of cannabis or smoke to establish a genuinely non-formal... a life that works on reform what is in the self of human beings; till Allah, the Almighty (God) is perfect in them, in its shadow. The rational believer and his cohesive family will build coherent and connected society and just state, which is characterised by strength and honesty and trust ... an integrated Islamic life, directed by the Islamic faith. Governed by the Islamic law and dominated and led by principles and understanding of Islam, and is guided by the ethics of Islam and made it the etiquette of Islam.

The life of an interdependent society is coherent like a building block, supporting one another, where the individual will not be starving, while his neighbour next door neighbour thoroughly fed, provides useful knowledge for every ignorant and suitable work for every unemployed person, and a fair wage for every worker. Adequate food for every starving person, effective treatment for every sick /patient, healthy home for every national and enough and complete social care for every sick needy and maternal care as well as social for very helpless, especially children, the elderly, widows and the disabled.

As it provides in this life the power on every level: strength in thought and depth in the spirit and wisdom in the body and strength in moral, concentration in economics and strength in arms/weapons, and preparation besides the power of unity, cohesion, and the foundation of all that power of faith.

ARTICLE (١١) Islam and Human being (man)

١. Humanity or human beings in the view of Islam was a respected and dignified creature in itself “And (remember) when your Lord said to the angel “, and indeed We have honoured the Children of Adam. Moreover, We have carried them on land and sea, and have provided them with *At-Taiyibat* (lawful good things), and have preferred them above many of those whom We have created with a marked preference”^{١١٣}. Furthermore, that human being is respected and entrusted with the land for its construction “Verily, I am going to place (mankind) generations after generations on earth”^{١١٤}. Simply because humanity is being respected and entrusted and Allah the Almighty (God) made him the master of the creatures. Moreover, subject all of them to his service. “ And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply”^{١١٥}.

Moreover, Allah the Almighty bestowed on human beings a number or a group of rights to help him on preserves his dignity and perform and execute his duties. Moreover, ordered him for its preservation on and made it its essential obligatory and on top of it, human freedom in his believe what he desired. The Islam reaches its keenness on the independence of creed, and that has ordered Muslims to fight in defence of it. “And fight them until there is no more *Fitnah* (disbelief and polytheism. worshipping others besides Allah), and the religion (worship) will all be for Allah Alone [in the whole of the world]. However, if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do”^{١١٦}.

٢. From among human rights in Islam, interest in rationality, and the release of his energy in research and thinking. That Islam works on establishing (rational knowledge or science), which is based on the view of rationality and thinking in the horizons and souls/self “Do they not look in the dominion of the heavens and the earth and all things that Allah has created”^{١١٧}. Moreover, the Allah the Almighty who said “Thinking is Islamic duty did not stop about the (rewards)

^{١١٣} Quran suart al-Isra ٧٧

^{١١٤} Quran surat al-Bagarah verse ٣٠

^{١١٥} Quran surat al dathiya verse ١٣

^{١١٦} Quran surat al-An faal verse ٣٩

^{١١٧} Quran surat al-Ar-raf verse ١٨٥

right. This is what the Quran uttered about it “Say (to them O Muhammad). “I exhort you on one (thing) only: that you stand up for Allah's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet) there is no madness in your companion (Muhammad). He is only a warner to you in the face of a severe torment”^{١١٨}. Moreover, repeated in the Qur'an His Exalted word “will you not then take thought” (Al-an-am verse ٥٠) a dozen times. As He also ordered the rationality and urged on it in so many verses such as the verse His Exalted word “Behold all that is in the heavens and the earth,” (Yunus verse ١٠١) “Do they not look at the camels, how they are created?”^{١١٩}. Islam repudiated blind imitation, and inertia what forefathers were on before, or what advised or ordered to follow or do by their leaders and dignitaries “When it is said to them: “Follow what Allah has sent down. “They say: “Nay! We shall follow what we found our fathers following.”(Would they do that!) Even though their fathers did not understand anything nor were they guided?”^{١٢٠} “And they will say: “Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way”^{١٢١}.

As Islam repudiated following assumption in a place of where the certainty is required “While they do not know of which they follow but a guess, and verily, guess is no substitute for the truth”^{١٢٢}. Alternatively, follow the passions and emotions which misleads and stray away from the truth “and follow not your desire for it misleads you from the Path of Allah”^{١٢٣}. Allah the Almighty lamented the polytheists in His word Allah the Almighty “They follow but a guess and that which they desire, whereas there has surely come to them the Guidance of their Lord!”^{١٢٤}. Islam does not accept any claim without evidence to prove its validity “Say (O Muhammad Peace be upon him), “Produce your proof if you are truthful”^{١٢٥}. “Bring forth your proofs, if you are truthful”^{١٢٦}. As proof depends on the rationality, it depends on a witness in the senses “Did they witness their creation”^{١٢٧}. Moreover, verification authentication in narratives and transmission “Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!”^{١٢٨}.

^{١١٨} Quran surat Saba verse ٤٦

^{١١٩} Quran surat Al- Gaassiyah verse ١٧

^{١٢٠} Quran surat al-Bagarah verse ١٧٠

^{١٢١} Quran surat al-ahzab ver ٦٧

^{١٢٢} Quran surat an-najim verse ٢٨

^{١٢٣} Quran surat saad verse ٢٦

^{١٢٤} Quran surat an-najim verse ٢٣

^{١٢٥} Quran surat al-Bagarah verse ١١١

^{١٢٦} Quran surat an-naml verse ٦٤

^{١٢٧} Quran surat A-zukuruf verse ١٩

^{١٢٨} Quran surat Ahqaaah verse ٤

Moreover, proving the revelation in the religious matters. As challenged those who prohibit what Allah the Almighty allowed for good things by His word “saying to inform me with knowledge if you are truthful”^{١٢٩}. Moreover, likewise, those who said that their polytheist occurred by the will of Allah the Almighty (God) which means it occurred in accordance of His satisfaction, He Allah the Almighty said to them by saying that: Say: “Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but a guess, and you do nothing but lie”^{١٣٠}.

٣. Islam calls for knowledge and excel in it and takes by the latest methods, and get down on its ruling and provision in all areas. The rationality/thinking considered as worship, and the seeking all kind of knowledge needed by the nation is obligatory “seeking knowledge is obligatory on every single Muslim”^{١٣١} and the failure to embark on exploring of expertise denigrated /evil and crime.

Moreover, it sees that excel in its fields theoretically and practice, civic and militarily, is a religious duty. Furthermore, all means which leads to this is a duty and following it is a duty. It does not see any contradiction between the natural mind and proper or correct transmission as our scholars decided its the basis of communication.

The existence of Allah the Almighty has proven by the mind or rational and proven general prophecy, and the prediction of Muhammad peace be upon him in particular. There is nothing in our culture contradict between reality and science, and cutter of Islam as a means of conflict between them. It never occurred in our history conflict between science and religion, as in other faiths, to us religion is science and science is religion.

Of necessitate of this position:

It cherishes by the Islamic heritage, and guided by it and distinguishes it between indeed proven divine it is small seeking in its guidance and light, and the renewed human level - it is more be guided by it. Moreover, picks up from it, it is a lighthouse, a beacon of guidance, not a restraint that handicaps. Islam opens on the heritage of science and thought in the world entirely, and seeks the wisdom of any vessel that came out, and benefits from the experiences of the nations of old and recent. While not in the doctrine and its legitimacy and values, and takes them,

^{١٢٩} Quran surat an aam verse ١٤٣

^{١٣٠} Quran surat an aam verse ١٤٨

^{١٣١} *Sunan Ibn majaah, book of Al-manaasek, section Qadr, hassa rami, (٣٠٢٠)*

the best of them, without prejudice to an old opinion, does not break from the past, does not separate from the present, and does not overlook the future.

Islam opens on the experiment of the human and the sciences that have produced it in the field of theories. Instruments and guarantees, and which relate to the protection of the rights and freedoms of nationals, and work on taking by it without any contract, because wisdom is the guiding principle of believer anywhere it found it the most deserving of people. What Muslims takes from the philosophies, systems and human experiments its conditional that it should not contradiction proven authenticated text, explicit evidence no fixed legal firm base, but the Muslim community strive that leads to these quotations from its spirit and its values. Moreover, from its provisions, what makes it part of the Islamic system, and enter on it the amendments and additions what takes it away from its first nationality, and give to it the Islamic citizenship.

٤. Of human rights in Islam, maintaining/Preserving psychological, physical health and mental health “your body has right on you”^{١٢٢}. The human body has the right to its owner which is to feed it if it is hungry. Get the body to relax if its tired, and cleans it if it is dirty, and strengthens it if it weakens, and heal it if it is sick, what Allah the Almighty (God) revealed sickness except He revealed healing for it; its knowledge of His knowledge, and its ignorance of His ignorance.

Islam decided the nature of God in infection, and required to take the causes of serums and vaccines, and initiated the legal prevention of diseases in general, especially infectious, and the imposition of quarantine in the case of the epidemic to preserve the health of the group. Moreover, requires comprehensive health care, especially for motherhood and childhood, and every worker is entitled to the right to rest, and each patient has the right to be treated and promote the rights of the elderly and the disabled and others of special needs.

The health and besides medical is surrounded by a series of legal rulings, religious and moral directives, which are adhered to by the Muslim doctor, and all of those who assistants in matters of prevention, treatment and nursing. Islam also welcomes physical education and takes it as a means, not an end. It is the education that gives the body resilience, strength and strength. The firm believer is better and more beloved to God than the weak believer.

^{١٢٢} Sunan Ibn Majaah, book of introduction, it was hadeeth Hassan kathra, its way which teaches ٥٠ ways according to al-suyuti,

Moreover, requires adequate and appropriate food for every human being, especially the poor, which is considered to be an obligation to feed them, and neglecting it off the signs of the denial of religion “Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly) And urges not the feeding of *Miskin* (the poor). So woe unto those performers of *Salat* (prayers) (hypocrites), Who delay their *Salat* (prayer) from their stated fixed times, Those who do good deeds only to be seen (of men). Moreover, refuse *Al-Ma'un* (small kindnesses, e.g. salt, sugar, water, et”^{۱۳۳}. Moreover, fights by legislation and guidance obscene adultery and homosexuality, and leads them, and also resist alcohol and drugs Smoking, and all toxins harmful to the body, soul and minds. There is no harm or damage; it is not right for a Muslim to inflict harm on himself either speedily or gradually. “And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you”^{۱۳۴}. As not permissible for a Muslim to inflict harm on himself, by prolonged and deliberate starvation or no excessive or extravagance feeding because consuming allowable items are conditional in Islamic Law without or not excessive “And eat and drink but waste not by extravagance”^{۱۳۵}.

•. and Islam works or operates by religious advise, ethical guidance, and its legal legislation on the auspices and care of the environment in all its components, it forbid mischief and corruption in any forms of the faces of destruction or vandalism. Alternatively, piece the whole of fraud on the ground, which is discouraged about all the heavenly messages and the Quran confirm this in its word. “And do not do mischief on the earth, after it has been put in order”^{۱۳۶} “and Allah likes not mischief”^{۱۳۷}.

The care of the environment in Islam based on several substrates which are:

A. afforestation and greening the hadeeth here is sufficient for us. “If the time is up, and one of you has a path, if he cannot do it until he plants it, then he should do so”^{۱۳۸}. Moreover, another hadeeth “a Muslim does not plant gores or eat a man, a bird or bird unless he has a charity”^{۱۳۹}.

^{۱۳۳} Quran surat al-maun verse ۱-۷

^{۱۳۴} Quran surat an nisa verse ۲۹

^{۱۳۵} Quran surat al-AR-raaf verse ۳۱

^{۱۳۶} Quran surat al-AR-raaf verse ۵۶

^{۱۳۷} Quran surat al-bagarah verse ۲۰۵

^{۱۳۸} *Shahih Al-Burkhari, book of discipline, right of the narrow, no(۵۷۸۳).*

^{۱۳۹} *Shahih Muslim, book of fasting, prohibiting fast of age, no(۱۱۵۹) by Abi salmah.*

B. Investment and Development Allah the Almighty has said “He brought you forth from the earth and settled you therein”^{١٤٠} meaning (*estaamarakum*) meaning you have been requested to develop it, development of purposes of creation such as worship. **C.** hygiene and cleansing, Allah says “and loves those who purify themselves (by taking a bath and cleaning and washing their private parts, and bodies thoroughly, for their prayers, etc.)”^{١٤١}. That is why sensory or purity of sensuality and the judgmental is a condition for the acceptance of the validity of pray and Islam advises cleanliness of the body, House, road, mosque and others/so on.

D. Maintaining product is considered as one of Allah’s blessing bestowed on a human being. Moreover, it is therefore obligatory to care for it and preserve it by thanking God for that whereby to deserve more. “If you give thanks (by accepting Faith and worshipping none but Allah). I will give you more (of My Blessings)”^{١٤٢}, and product here include Livestock, vegetable resources and agricultural resources, water and sea resources, and mineral resources, and others. Verily it is not permissible to delay exploitation of these resources or neglect, or vain it or abuse it, or transgress on it and this would infringe on the entire wealth of the nation, and on its right in its products. It came in the hadeeth warning those who killed a bird in vain, and cut Sidra in the wild and who leave dead skin without dieting and benefit from it, and leave a hand full food on the ground, without eating it and harmed one and did not depart it except for the devil.

E. Charity or to be kind to the environment that (Allah) God has written charity on each cheesed, an order the Justice. Ihsan by environment includes all that is in it: Benevolent (Ihsan) with human, a charity with earth and its soil and charity with water which make of it all livelihood. Moreover, a charity with air that breathes rights, and all the organism, which form of it all lively and charity air that breathes rights, and all the body, it is better to do with this stuff or doubt be good does whom God loves them as he said “and do good. Truly Allah loves *Al-Muhsinun* (the good-doers)”.

F. Preserving the environment, from destruction, whether cruelty motivates it, or motivated by anger, or motivated by tampering, or motivated by negligence “He who cut a Sidra towards (Allah) God, his head in the fire”^{١٤٣}.

^{١٤٠} Quran suar Hud verse ٦١

^{١٤١} Quran surat al-bagarah verse ٢٢٢

^{١٤٢} Quran surat Ibrahim verse ٧

^{١٤٣} *Shahih Al-Bukhari, book of the farmer, section, preference farming and planting, no(٢١٠٢) by Anass bin Malik. Shahih Muslim, book of massa-kat, section preference planting and farming no.(٢٩٠٤) by Anass Ibn Malik.*

G. Maintaining the ecological balance, God created everything in the universe as much, and every There is something in which there is nothing but a balance and He the Almighty Allah said “And there is not a thing, but with us are the stores thereof. Moreover, we send it not down except in a known measure”¹⁴⁴. There is a balance of universe it knows by observers, and it does not allow that tends to be biased by human beings, and their tyranny. As Allah the Almighty said, “And the heaven He has raised high, and He has set up the Balance so that you may not transgress (due) balance moreover, observe the weight with equity and do not make the balance deficient”¹⁴⁵. There is a risk of depletion of resources in the use of non - made, abused and exhausted, and in excessive consumption. Moreover, finally the risk of environmental and ecological imbalance, which is threatening the world if some people continue to misuse ecological resources.

¹⁴⁴ Quran surat al-hijr verse ٢١

¹⁴⁵ Quran surat Al-Rahman verse ٧-٩

ARTICLE (١٢) Islam and Women

We believe that Islam respect and honoured woman being considered, as a human being and she is an entirely responsible/charged person. They have their rights, duties and responsibilities. Allah the Almighty (God) have said so “their Lord accepted of them (their supplication and answered them), Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another”^{١٤٦}. Meaning the man from the woman and the woman from the man, he compliments her, and she praises him. That Islam determines the fundamental and principle of equality between men and women in all matters related to respect for human dignity and general responsibility because women are sisters of men”^{١٤٧}.

As for what is pertinent to their respective roles in the family and within the society and that Islam determines the principle balance between reciprocal mutual rights and duties, it is the reality of the justice. “And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. Moreover, Allah is All-Mighty, All-Wise”^{١٤٨}.

That Islam care of women as a daughter and the wife, mother and a member of the family, as well as in the community and provide her place to participate in worship and education, and work, especially if they needed it, or her family needed it. Alternatively, the society in need of it with care unique what distinguish it by considering her female and wife and mother who in needs to provide with guarantees especially for her protection and care. Even from the husband that if she abused, and the father, if he overdoes it or overbearing, and the son if he disobeys and sin and harm provided that does not cancel its duty to care for the home and husband and son.

Caring for the family is the first significant task of women without nagging or questioning, and others cannot replace them, that is their role cannot be substituted.

^{١٤٦} Quran surat Al-Imran verse ١٩٥

^{١٤٧} *Sunan Abi Dawuad, book of discipline, section cutting al-sedr, no. (٥٢٣٩) by Abdullah bin Habshi and Sunan Al-Baihaqi, section what came in cutting al-sedr, no. (١١٥٣٨), by his men of confidence.*

^{١٤٨} Quran surat al-bagarah verse ٢٢٨

As for the surplus time and effort when it exists, women use it to carry out their other social duties; the duties determined by the different circumstances of the woman herself and the different conditions, needs and development of society. It comprehends and includes all the economic and political activities of the community, both voters and candidates except for the great imamate (religious leadership). However, the Islam makes women partners of men in the burden of calling. Moreover, preaching and propagating for good, and enjoining good and forbidding evil and resisting evil and corruption. “The believers, men and women, are *Auliya'* (helpers, supporters, friends, protectors) of one another. They enjoin (on the people) *Al-Ma'ruf* (i.e. Islamic Monotheism. And all that Islam orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform”¹⁴⁹. It is departing from respect of the dignity of women and humanity refuses to take the tool of excitement and enjoyment, and cheap. Listening and requires for her –her meeting up with men foreign to her with pride and dignity and observance of ethics and dignity; in dress and beauty. Walking and movement and speech and looking until a woman knows her seriousness, do not hurt “That will be better, that they should be known”¹⁵⁰.

So as not to desire that in his heart disease of men “O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should move with desire, but speak in an honourable manner”¹⁵¹. As Islam also request men and women when they meet up should observe all this ethics. “Tell the believing men to lower their gaze (from looking at forbidden things..... And tell the believing women to lower their gaze (from looking at forbidden things)”¹⁵².

Islam did not put men and women in an awkward position neither imposed contrition on the involvement of women in social activities but instead bestowed and guided them by its moral law as well as in other areas of social events. Moreover, set the controls that the society preserves and preserves such as the veil of women and prohibition of privacy and determine the condition of mixing and other provisions related to the participation of women in community activities. Some of them are etiquette that protects and protects others, and others fulfil the pretexts of evil and taboo. However, all of them were legislated to organise women

¹⁴⁹ Quran surat at Taubah verse 11

¹⁵⁰ Quran surat Ah zab verse 9

¹⁵¹ Quran surat Ah zab verse 32

¹⁵² Quran surat An –nur verse 30-31

participation in the community not to stop her. That is why it was not surprising that our Arab-Islamic history filled with beautiful and gorgeous models of women who had a pioneering role in society, whether in science, politics, literature or even jihadism.

ARTICLE (١٣) The Islam and The family

Islam considers that the family is the foundation of the society and that the innate legal marriage known to the people of all the religions is the basis of the family. The only way to be established and rejects all the anomalies created by some contemporary trends of the single-sex (gay marriage) or the only form of formation and so on. So Islam urges on marry relief and ease its causes and removes social and economic barriers through both education and legislation together.

Defiled false traditions, which it makes complicated and delayed by the high price of ponies, are replete with gifts, banquets. Weddings and extravagant furnishing, decoration, decorations, and the effect that God and his prophet are hating on other expenses and urges the altruistic religion and manners of choosing both spouses “for the same religion she raised your hands”^{١٥٣}. “If he comes to you from the satisfaction of his religion and his creation, marry him, but you do not have temptation in the land and great corruption”^{١٥٤}.

Its relief and ease reasons for *halal* permissible--blocked the doors for forbidden and the erotic stunts of the word, the image and the storyline, drama and so on, especially in media instrument which almost seems to enter in every household, and reaches out to every eye and ear. It evaluates the family relationship between the spouses on affection and compassion between them and on Exchange of rights, duties, cohabitation and a great deal of good.

The Almighty Allah said “And lives with them honourably. If you dislike them, it may be that you hate a thing and Allah brings through it a great deal of good” (An Nisa, verse ١٩). Moreover, they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. Moreover, Allah is All-Mighty, All-Wise”^{١٥٥}.

Divorce in Islam

^{١٥٣} Narrated by Ahmad bin Al-missnad(٢٦١٩٥)about Alesah and said.

^{١٥٤} Al- Burkhari,book of marriage.

^{١٥٥} Quran surat al-Bagarah verse ٢٢٨

That Islam evaluates marriage by permanence and continuity in matrimony, but the human reality throughout the history proves that married life sometimes becomes an intolerable hell and ultimately lost its justification for its continuity because of disagreements and the antagonists, or lack of prevention and its existence and its remains. Islam has opted for a unique way of solving the marriage contract that takes into account the nature of women while taking care of the matrimonial live as far as possible and takes into account the responsibilities of men and children. By this method eliminates the following: ١. As the dispute between the spouses apparent natural, Islam has called on both to exercises patience, tolerance and good-neighbourliness “And live with them honourably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good”^{١٥٦}. If dispute hardens, misunderstanding, i.e. arguments and the controversy Islam has called for the formation of the family court to treat the difference accordingly. As Almighty Allah said “If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allah will cause their reconciliation. Indeed Allah is Ever All-Knower, Well-Acquainted with all things”.

٢-If the arbitration does not work for them, Islam, therefore, legalised and permit the husband to divorce his wife for the first time, and such divorce is called reactionary, i.e. the man may return his wife to his home during the prescribed period. It is three menstruation period that the wife spends in the marital home without marital cohabitation if she falls in co-habitation the divorce is over, and the marriage life resumed. However, if the menstruation period ends without return, then separation has been proven, and the couples were required to separate completely, and ٣. Islam gave husband right to divorce, as it gave woman right to claim a (kula) strip off as gave her conditional right to be in her own hands, and also to have the power of petition and to seek divorce in court.

٤. If the couples return to live together either during the period of menstruation or after its period and then the problem re-accrued between them, must back to the same previous steps and procedures, even if the husband divorced his wife for the second time, the divorce was also considered reactionary. The possibility of a couple's retreat remains either during or after the menstruation period as in the first divorce. ٥. If the couple returns to the conjugal life and then repeats their disagreement, they must back to the same steps, even if the husband divorces his wife too for the third time. Even so, it was a final divorce which saw as not coming back. Moreover, it is called a big one it is not permissible for the couple to return

^{١٥٦} Quran surat an-nisa verse ١٩

to the marriage live until after she got married to another husband and experience marriage live with him and then end up this marriage with death or divorce. So after that, she can come back to her first husband who possessed with her again the right of three divorces. As Allah, the Almighty said “The separation is twice, after that, either you retain her on reasonable terms or release her with kindness. Moreover, it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal money given by the husband to his wife at the time of marriage) which you have given them. Except when both parties fear that they would be unable to keep the prescribed limits ordained by Allah (e.g. to deal with each other on a fair basis).

Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) dowry for her *Al-Khul'* (divorce). These are the limits ordained by Allah, so do not transgress them. Moreover, whoever transgresses the boundaries ordained by Allah, then such are the *Zalimun* (wrong-doers, etc.), and if he has divorced her (the third time), then she is not lawful unto him after that until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allah. These are the limits of Allah, which He makes understandable for the people who know”¹⁰⁷.

Polygamy:

Polygamy was known to all race and the previous religions without restrictions, and Islam came and asserted it only for those who needed and can it, and is confident of himself by justice. If the evidence did so on that “then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one”¹⁰⁸. Moreover, verily call for automatic equality between men and women has increased in this era, and a lot of civil laws has considered Contemporary polygamy punishable, while men and women are permitted to have sexual intercourse outside marriage or wedlock. There is no doubt that there are multiple personal cases that allow a man to marry more than one and sometimes makes it a virtue and an honour for his wife as if the wife is sterile and does not give birth or had a disease that prevents her from having a marital cohabitation. Alternatively, the husband became very angry with and attempted at arbitrations did not benefit in these cases, and like he is capable of

¹⁰⁷ Quran surat al-bagarah verse 229-230.

¹⁰⁸ Quran surat an-nisa verse 3

divorcing her without any problem, if he keeps or retains his wife despite that she is honoured and married her a second woman. It is Noble stand and benevolence, and it is the best for her in this situation without arguing. As that the second wife when agreed to marry him, beside his first wife, she was not forced to accept it, which meant that polygamy in such case was in the interest together of both wives. There are exceptional social cases in which men and women abound, as happens in the wake of wars, where the proportion of women exceeds that of men and the multiplicity becomes a moral and human duty to meet the needs of women to husbands and to protect the society from vice and corruption.

Moreover, again we noted that the statistics available to all the nations and at all stages of history have always indicated that the number of women in recondition circumstances is just over the number of men. Moreover, that the rate of increment is usually no more than 3%, which means that Allaah creates for every man a woman. Also, this is the origin, and only a few numbers of women remain unmarried unless If some men get married, more than one. If this pluralism is not permitted, then what action needs to be taken and what is the solution? Moreover, the one who created the man and the woman is the one who initiated the plural, and the legislation of God comes to address the reality created by God, they are complementary and not contradictory “Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the '*Alamin* (mankind, jinns and all that exists!)”¹⁰⁹. If Muslims sometimes abusive to polygamy legislation and use it without abiding by its terms, condition and regulations, this issue shall be remedied by their pioneer, not by repealing the law itself which leads to significant harm to women and that of the right of the society.

Parents and children: Islam evaluates the relationship between two parents and children on the obligation of full physical, emotional and moral care of the part of fatherhood, motherhood, the responsibility of abidance and kindness/charity of the side of childhood. Of the custody of the children enable them of education in at the very least the knowledge that they yearn for and they can afford and care obligation of society and the state for motherhood and childhood, especially orphaned and homeless children. The Qoran and Sunnah urged to give charity and be kind to the orphan and the son of the way and to make them a right in alms (Zakaah), charity, booty, and two thousand. And not family is the family a small one that includes the couple and their kids nothing else but Islam expands the family to cover the league and the people of the kinship. Moreover, the first kinship the essential and significant thing in the religion of God-“ But kindred by

¹⁰⁹ Quran surat al-Ar-raaf verse ٥٤

blood are nearer to one another regarding inheritance in the decree ordained by Allah. Verily, Allah is the All-Knower of everything”¹¹⁶.

ARTICLE (١٤) Islam and Society

We believe that Islam based on the bonds of brotherhood and unity among its sons. There is no place for conflict of races, neither the struggle of religions nor the strife of classes, nor of conflict of doctrines. All peoples are brothers converged them together by bondage to Allaah the Almighty (God) and fatherhood of Adam “that your Lord is one and that fathers are one”) “That your lord is one and that your father is one”¹¹⁷.

We have not noticed that Islam means the much care of the vulnerable, weak groups in the societies of workers, peasants, craftsmen/artisans and small employees, whom people do not pay attention to as such. Because of their weakness, but the Holy Prophet has spoken about them, and pointed out that they are the infrastructure of the production in *some* peace and elements of victory in the war. As in the authenticated hadeeth, “you be victorious and will be saved with your weakness”¹¹⁸. The hadeeth indicates that the weak are more sincere in *duaa* (prayer) and more humble in worship to free their hearts from attachment to the decoration of the word. These vulnerable people lost in the ignorant societies, and Islam came to preserve them their rights by fair wages and realistic assurance, of its all and according to his energy, and each according to his work and needs together. As Islam cares for those who are unable to work, those who cannot find a job, or those capable ones cannot find any job. Alternatively, those do not sufficiently get the pay of their wages of the poor, the needy, the orphans and sons of the way (people on their seeking knowledge (Students)).

Islam subjected them periodic and non-periodic rights such as zakat and post-zakat on the money of individuals who came to the community, and the wealth of the population from properties gained by Muslims fighters without war or other state resources so that the symbiosis living between sons of the nation can achieve. Whereby the strongholds the hand of its weak and pour its fills onto its empty, and no wealth remains in the hands of the rich. They are alone therein them, as Allah the Almighty has said “What Allah gave as booty (*Fai*) to His Messenger

¹¹⁶ Quran suart al-anfaal verse ٧٥

¹¹⁷ Sunan Ibn Majaah, book of marriage, section, no(١٩٥٧) by Abi Hrairata. Sunan Al-teremizi if (khatab) book of marriage, if they came to you and satisfied of his religion, no(١٠٠٤, by Abu Hrairata, and ١٠٠٥ by Abi Hatem Almenzi and said this shahih and Qareeb.

¹¹⁸ Missnad Ahmad, book of misnad Al-Anssari, section hadeeth men of companion of prophet no.(٢٢٣٩١).

(Muhammad) from the people of the townships. It is for Allah, His Messenger (Muhammad), the kindred (of Messenger Muhammad). The orphans, *Al-Masakin* (the poor), and the wayfarer, so that it may not become a fortune used by the rich among you”¹¹³. Moreover, the poor, and student and the orphan takes what he takes it from these resources is known indeed and sacred duty preferred of anyone, nor voluntarily but Muslim State takes it from their rich one through those works on it to return it to their poor and needy ones. Moreover, who do not give in this obligation voluntarily be taken away from him by force even by the sword. The Islamic state was the first country in human history to wage war for the rights of the poor. As the first Caliph said, “And I sward to God if they denied me of headband that they used to give to the messenger of Allah peace be upon him I would have to fight them”¹¹⁴.

As Islam works on the approximation of the apartment between them and the rich, it reduced tyranny and barons/ wealthy. Moreover, raises the level of the poor, and does not accept in its community individual go to bed thoroughly fed while his neighbour is starving or hungry, and see that the state directly responsible for the care of these people, Iman is a shepherd and is responsible for his sponsorship. He is the nation in place of the father for the family. The Prophet (peace and blessings of Allaah be upon him) said. “I am the first of every believer of himself, whoever died with lorn I must settle it and if he left the wealth, I would have inherited his”¹¹⁵.

We believe that good societies are not made by laws, no matter how fair and lofty, but created by continuous education and broad guidance. That is why the Islam has taken an interest in training and educating leadership like its interest in law and legislation but before it interest by regulation and legislation. Moreover, the basis of every renaissance and change, its human-built a man of thought and conscience, man of faith and ethics or moral, and this kind man is the basis of a good society. And the right person is the human survivor in the chapter of the time “By *Al-Asr* (the time). Verily! Man is in the loss, Except those who believe (in Islamic Monotheism) and do righteous good deeds. Moreover, recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (*Al-Ma'ruf*) which Allah has ordained. And abstain from all sorts of sins and evil deeds (*Al-Munkar*) which Allah has forbidden).

¹¹³ Quran surat al-hasr verse ٧

¹¹⁴ *Shahih Al-Burkhari, book of jihad and sair of seek of weak no. (٢٦٨١).*

¹¹⁵ *Shahih Al-Burkhari, book of hold on the book and Sunnah, section follow the example of Sunnah of the prophet, no. (٦٧٤١) by Abi Hurairat. Shahih Muslim, book of believe section, order by killing people till they say there is no God worth worshipping other than Allah the Almighty God no. (٩٢٩) by Abi Hurairat.*

Moreover, recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or *Jihad*)”(Al-Asr verse, ١-٣). Verily He is a confident, confident human being who combines between faith and work, and self-righteousness, and reform of others who accept the commandment from others with the right and patience, as others recommend the reason and tolerance. It is not in Muslims a person smaller than of to be advised, or he is too big to be encouraged.

For this, the International Union of Muslim Scholars sees that careful and far-reaching attention should be given to educational institutions from pre-schools to the university level whereby learning faith alongside science mortal/ethics besides skill and instil piety which nourishes the souls adjacent to the culture which in lights the minds. All aspects of education must be taken care of, excellent curriculum, a good book, a good teacher, proper administration, and the school atmosphere encouraging for adequate learning. The required education, it is the integrated education, which works on the formation of a Muslim spiritually. Exultantly, morally, physically, linguistically, socially, politically, economically. Also mentally, militarily, and nationally, and by this makes up Muslim personality who's moral just like the Quran and its Mohammad Peace be upon him. Moreover, one of the essential features of the desired education of the Muslim generations is the commitment to the safety of faith from superstition; the purity of monotheism from polytheism (*shirk*) the power of certainty of in the life hereafter. The strengthen ing of ethics of the sincerity of the saying, the perfection of work or action. The care of honesty and the covenant, justice good deed. Mercy and gentleness and love of sound and live. Chastity and humbleness and glory and let the truth be anti-falsehood and advice in religion.

Moreover, strive by self (self-jihad and money in the way of Allah (God) and change the evil by hand and tongue and heart according to the ability, and resistance to injustice and tyranny, and not to rely on the oppressors, and even rest with his power of Pharaoh and money of Qarun. As the interest of guidance should direct to the media institutions which read, audible and visible. They have become the orientation of ideas, tastes and tendencies, and lead public opinion to what it has adopted. Verily it is obligatory to purify it whatever contradicts doctrine in a combination of hatred and anger intoxicate the thinking. Defamed, or deviated behaviour and its direction to be the services of the broader objectives of the group through well thought studied. Selective, away from the excitement and misinformation, centred honesty in the news, and guidance in guardianship, and

moderation in entertainment, and commitment to values, and the integration and coordination between programs and devices, and some other tools.

ARTICLE (١٥) Islam and Economy

The human being -individual or group -has many needs, of which he cannot live without it, therein the necessity of which is possible to live without it but with some difficulty, and therein improvement which beautifies life and makes it more comfortable and entertaining. Even human beings can respond and meet his needs, Allah bestowed him with lots of proven natural resources, in this universe and eased it for him and gave him the skills and ability on its exploitation, in other words, provided the human ability to exploit this proven natural resources.

The nation which increases its resources and needs in an economic sense, and if their demands increase in resources, that nation is experiencing or living in an economic problem. It has to be solved. Otherwise, it would lead the matter into collapse whereby forcing the country to take loans and seek assistance from other countries.

The on region is a series which increased if it is not meet with sound economic measures. Moreover, the Islamic world today enjoys vast natural resources which are overflowing with its own needs despite that it lives in a substantial financial problem and that is because it does not improve its benefit from its resources to meet its obligations. It is the horrendous economic backwardness resulting from political underdevelopment which controls the most of the Islamic countries.

First: Islamic economic vision

١. The Islamic economic vision for an aspect of the commercial activity for both the individual and the groups- and to solve the economic problem. It is part of its general concept of humanity and his role in this universe, and it epitomised in the Islamic creed, the moral values and the legislative provisions that govern lives of people/ humanity. Moreover, many of which have a direct influence on economic activity.

The Muslim believes that his luck or livelihood destined by Allah the Almighty (God) and his trust on Allah (God) he is seeking to see livelihood for sustenance and his patience on poverty, so that does not fall into (*Haram*) that are things forbidden by Quran and Sunnah. Moreover, his belief that he is entrusted with and

required of him to develop and construct as well as to promote the values of justice between the people and equal opportunities before them and guardian to take the issue of remedying their problems by consultation (shura) and preventing injustice. Moreover, bribery and the exploitation, vanity, all contribute to treating the nation's economic problem. One of the most critical issues which must clarify in this place is that asceticism in this world (*Dunya*) and altruism in the hereafter, it is not forbidden from work, to produce and to enjoy the goodness without extravagance. The Messenger of Allah peace be upon him said: "bless good money for good man"¹⁷⁷.

Moreover, He the Prophet peace is upon him said again "not asceticism in this world *by prohibiting permissible things (halal) and wasting money but asceticism in this world that do with not be in hand closer than you trusted than what is in Allah's hand*"¹⁷⁸. Al Ezz Ibn Abdul-salam (the asceticism on something is to let the heart be attached to it with desire. Moreover, get rid of it, or emptiness does not require the hand be free of it or the de-searched the owner away from it that the master of the Messengers and the model of the ascetics died from dick. Moreover, the Awal and half of the villages Valley and his arrows are from Khyber. Furthermore, King of Solomon the whole land and their work were for God prevent them from attaching from all possessed and that Allah the Almighty legislated for Muslim to seek and go after good things and refute its prohibition. Exalted said "O you who believe! Make not unlawful the *Taiyibat* (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors. Moreover, eat of the things which Allah has provided for you, right, lawful and good, and fear Allah in whom you believe"¹⁷⁹.

Second: That economic activity usually passes through multiple stages:

Phase 1: Production, its bases on three elements:

A.land: Allah the Almighty (God) Said "He brought you forth from the earth and settled you therein" (Hud verse, ٦١) and the Messenger of Allah peace be upon him said, "whoever has land he should cultivate it or cultivated by his brother"¹⁷⁹.

¹⁷⁷ *Shahih Muslim, book of obligation, by Abi Hurairata.*

¹⁷⁸ *Missnad Ahmad, book of Missnad Shameon, section hadeeth Omar bin Al-Qaas no. (١٧٠٩٦١) and his men of confidences. Shahih Ibn Habaan, book of Zakaat, section mention permission for man gather money of solve it, no. (٢٢١٠) and men of confidents.*

¹⁷⁹ *Quran surat al-maidah verse ٨٧-٨٨*

¹⁷⁹ *Sunnah Ibn Maajah, book of Juhud in the world, no. (٤٠٩٠)*

Moreover, He again said, “if the Hour is done, and by the hand of the one you, a path, then he cannot do it until it planted”^{١٧٠}.

B. Work. Prophet Peace be upon him said, “whoever resurrects a deal land is his”^{١٧١}. “what one ate a good food never eat from the work of his hand, and that the Prophet of God, peace be upon him was eating from the work of his hand”^{١٧٢}. “God loves if one of you work to masturbate”^{١٧٣}.

C. Money: And money is an essential ingredient in production, and therefore Islam forbade stocking it and called for its operation, i.e. its investment in all lawful ways. Moreover, to its spending in the form of God “O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood and hinder (them) from the Way of Allah (i.e. Allah's Religion of Islamic Monotheism). Moreover, those who hoard up gold and silver *Al-Kanz*: the money, the *Zakat* of which has not been paid, and spend it not in the Way of Allah, -announce unto them a painful torment”^{١٧٤}.

Moreover, money, if its Zakart is paid out, is not considered stocked but with Islam prefers to move it and exploit it Prophet Peace be upon him said: “trade in the money of orphan so that it will not be consumed by Zakarkat”^{١٧٥}. As for Production methods and its arts are entirely left to human thought. The development of knowledge, science, and the different time and place, within a legal constraint of limiting production to types of good which are beneficial to people and prevent the output of the objects that harm them in their bodies or their minds. (And all acts of corruption or payment of good, he is terminated).

Second stage: Exchange

Man does not produce everything he needs on his own, and he usually provides more products than he needs, so it is natural to swap the surplus production with the excess of the output of others. Moreover, if it the people would have perished, and urged everyone to do all work or more of it by himself”^{١٧٦}. This exchange is a

^{١٧٠} The principle of provision in favour of people by Alez Bin Abdul-salam. ١٦١/١٦١ Riyan Organisation-Beirut.

^{١٧١} *Shahih Al-Burkhari, book of farmland, section what was of companion of prophet no. (٢٢١٦) by Jarbri and Muslims, book of sale, section, land and rent no. (١٥٣٦١) by Jarbri.*

^{١٧٢} *Missnad Ahmad, book of Baaqi Missnad Al mukthre, section Baaqi provision no(١٢٥١٢) by Annas*

^{١٧٣} *Sunan Abi Dawoud, book of karwarij and emarat, section what mentioned in reviving a dead land, no(١٢٩٩) by saied bin zaid said its hadeeth shahih and Qareeb.*

^{١٧٤} Quran surat at Taubah verse ٣٤

^{١٧٥} *Shahih Al-Burkhari, book of sales, section man earn and his work no.(١٩٦٦).*

^{١٧٦} Al-Tabrani in Awssaat(٨٩٧) by Aseat.

trade that Allaah the Almighty has legislated and embarked on upon-“O you who believe! Eat not up to your property among yourselves unjustly except it is a trade amongst you, by mutual consent”^{١٧٧}. Moreover, trade is permissible even in Hajj and does not detract from the wage of Hajj “That they may witness things that are of benefit to them”^{١٧٨}. The exchange of goods and its benefits between people cannot take place without an intermediary, and people knew it since the ancient times on consideration of the money as a means of exchange.

Moreover, the money was at the time of the prophet of God; peace be upon him in the form of gold and silver then they agreed upon on other types. Moreover, the scholars came to distinguish between money in creation (gold and silver) and between currency by the term (such as money, etc. and today’s paper money). The exchange will be completed through the market and given due importance of trade in economic activity; the modern economic doctrine is called the “market economy” and is intended to be the economy based on freedom of business and the natural competition between people.

Moreover, the origin in Islam is the free market, and the intervention of the state is to guarantee open competition, and for that, it has forbidden the monopoly and usury and imposing a full consent between the two parties “except it is a trade amongst you, by mutual consent. Moreover, do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you”^{١٧٩}.

Verily blocked sale is impeller and the forced vanity sale (*Al-Ghurer*) because the consent in these contracts is not complete and is not clear on the rights of the Parties. The Prophet (peace and blessings of Allah be upon him) has forbidden inflating the price due to the scarcity of goods in the marketplace. (“-But he has given up pricing when it is a way of justice among the two parties” “And I hope to pray to God, and none of you asks me for a grievance in blood or money”^{١٨٠}. However, allowed the pricing when it did for justice between people, and He said: “If a person divorces a partner in a slave, he has money that is worth the price of the slave, and he has the value of justice”^{١٨١}. Taqweem here in this context (is the pricing). Moreover, for that, the majority of scholars granted the ruler the right of intervention to intervene with pricing in many circumstances whereby they differed in scope surrounding the matter, i.e. narrowing it or expanding it.

^{١٧٧} Quran surat an nisa verse ٢٩

^{١٧٨} Quran surat al-haj verse ٢٨

^{١٧٩} Quran surat an nisa verse ٢٩

^{١٨٠} Al-Tabrani in moazan awsaat, no. (٤١) ٥٢٠.

^{١٨١} Base of provision in the interest of people ٦٨/٢ and ٢٣٥/١

Third stage: Distribution: Moreover, we meant it by the distribution of income on elements of production which are the following:

First: The Land The land if it cultivated by its owner whatever is in inside the earth is for him according to His words the prophet peace be upon him “(whoever resurrects a deal land is his”¹⁴⁷. If he rented it out to another person or is shared with another, each of them should have their shares as agreed upon in the leases of land, farm or incubator.

Second: work: The worker’s wage determined by mutual consensus and agreement between, hirer and hirers (employer and the employee). Moreover, today people in most of the countries in the world are familiar with the minimum wage to prevent bosses from exploitation workers, which led to a kind of stability in economic activities. Moreover, we have seen this minimum wages referring to the Muslim guardian; it is part of his responsibility in ensuring justice and preventing injustice between the people.

The minimum wage is supposed to be determined to ensure that the worker is at a minimum and that he and his dependants supported by the hadeeth of Abdul Rahman Ibn Hadhaek it is about a boy’s father who robbed a man from his village and killed her and after that confessed about the crime. He ordered Omar Ibn al-Khattab to amputate their hands and then retracted about it. “if I do not think that you will cheat them so that one of them came to what Allah has forbidden to cut off their hands, except God’s order. If I leave them, they would have fine you a fine that will annoy you”¹⁴⁸.

Third: Financial Capital, it is in itself or cash:

The financial capital in itself is like (e.g. buildings, machinery, and cars, as well as equipment, etc.) it is possible to rent out for a specific rate and can enter into a company and have its share from the company. Cash flow capital may not be rented out in any case, as the standard in this would be considered usury in itself, it has been cut off in its sanctity. Moreover, it is possible to enter into a company with work as in a speculative company (where money provided by a partner and

¹⁴⁷ *Sunna Al-teremizi, book of sales about prophet of Allah, section came in the pricing no. (١٢٣٥) by Anass and said it is hadeeth shahih and authenticated. Sunan Abi Dawoud, book of sales, section in the pricing no. (٢٤٥١) by Anass. Sunan Bin Majah, book of trades, section of compulsion of the pricing, no. (٢١٦٦) by Anass.*

¹⁴⁸ *Shahih Al- Burkhari, book of abandonment, section if slave was by paying the price of slave, the value of justice in him no. (٢٦٨٦) by Ibn Omar. And Muslim book of believe a person who has lost his partner in a slave no. (١٥٠١) by Ibn Omar.*

work from another partner), and the profit of the company is typical to its owner as they agreed.

The fourth stage: Consumption:

The underlying purpose and the result of production are to quench the needs of the people, and these not be accomplished except the consumption of the product. Consumption has automatic controls mechanism which must be observed by people, i.e. commit themselves to adhere to the device, and Islam has also put in place legitimate controls mechanism to prevent extravagance. As it blocks scattering “And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift) so that you become blameworthy and in severe poverty”^{1^8^}. Moreover, eat and drink but waste not by extravagance. Certainly, (Allah) likes not *Al-Musrifun* (those who waste by extravagance)”^{1^9^}. He Allah the Almighty (God) has arranged the entire needs of the people. So he ordered the Muslim to “Start with Your self-pay out charity on it, verily the preferred things are for your family something your relatives, the preferred than ever your relatives something, is how, and so says, between your hands and on your right and your left”^{1^10^}. Moreover, arranged meeting human needs himself and starts with the necessity then the needs then the improvement, and so forth.

3. Material solidarity in the Society

There are in all human societies, elderly young people who are helpless. There are sick and handicapped who do not have enough income to meet their needs, but some young people who employed with minimum wages may have other expenses which their income cannot cover it. That is why People have been covering these cases since the olden days through the principles of social solidarity. Verily sharia (Islamic law) has come with an integrated provision in the area such: - The requirement imposed on people against each other like the expenses that are due to the relatives and the Zakaah on the money that is a tax imposed on the capital when it exceeds the quorum. Moreover, zakat the fungus imposed on every Muslim has more than his strength and the sustenance of his children on the night of eid and the financial atonement and blood money for participating in the wrongful murder. - Such as provisions performed by the state from its unique resources, such as bounty, the wealth, and the abscess of the land and other taxes, which are called by the jurisprudence Scholars (tender). Moreover, the Messenger

^{1^8^} Quran surat Al-Isra verse 29

^{1^9^} Quran surat ar -raaf verse 31

^{1^10^} Previously produced in no.(94).

of God (peace and blessings of Allah be upon him), was remarkable. “if bounty came to him divided on his day, give the family man two shares and give the (Azab” single one”^{14V}. If the state’s natural resources are not sufficient enough to meet these needs and demands, the research scholars have stated “that the Imam is asking the rich from the waste of money that is enough and rich. Moreover, enough include in the *Juni* “(sustenance, including meat, medicine, fruit, clothing and housing”)^{14A}. Among other things are optional means in which Islam is urged on to deal with the imbalance in the distribution of funds to the people and includes the current charity and charitable honesty (lost philanthropic endowments), wills, gifts, donations, grants, loans, goodwill, etc.

^{14V} *Sunan Al-Bayhaqi, book of theft, section what came about in diluting in the fine(14. 7z) by Abdurahman bin haatib.*

^{14A} *Shahih Muslim, book of Zakaat section, in self-help, no.(14V) by Jarbri bin Abdallah and Sunan Al-Nessair, book of Zakart, section any Charity better, no.(14z6) by Jarbri.*

ARTICLE (١٦) Islam and punishment

We believed that Islamic Law (Sharia) is a comprehensive legal system which came to regulate the fundamental and principle of the relationship between the human being and his Lord. Between him and between within himself as human beings, as well as between him his family, between him and his community, as well as between him and his nation on the broader context, between him and all human race, of the cause between him and the vast universe and its environs.

Moreover, for that it comprises of is worship, and other related matters ranging from a vow, sacrifices faith, and marriages and whichever related to such (Family jurisprudence or Jurisprudence of the family). Moreover, trade and financial transactions, and the politics of legitimacy. Besides, what reaches it from things of the rule, the right of the subject on the ruler as well as the right of the ruler on the issues. Moreover, all that enters in constitutional jurisprudence, also which regulates the relationship Muslim (nation)Ummah to other in case of peace and war (international relationships), what governs relation of crime and its prevention or preventing it which is (criminal jurisprudence), which represent the limit of Allah and punishment.

This part it is one aspect of Sharia (Islamic law) spacious, but unfortunately installed and embedded in the minds of many. When the caller is calling them that the Islamic law should judge and rule in Muslim societies that intention establish the limit (code) and punishments by cutting the hands of the thief, and flogging adulterer or stunning, and lashing alcohol consumer and so on. With this, the most of these boundaries (limits of Allah) was not legislate until the late era of *Madani*, after legislation settled, such as legislation on the minor crime such as theft. “Cut off (from the wrist joint) the (right) hand of the thief, male or female”^{١٨٩}. Moreover, a theft major “The recompense of those who wage war against Allah and His Messenger and make mischief in the land is that they shall be killed or crucified”^{١٩٠}.

To apply Sharia application and implement it safely, a suitable and appropriate environment must be provided by for entire Sharia (Islamic law) arbitration. Therefore is not right to enforce the ruling on theft in society in which people

^{١٨٩} Quran surat al-Maidah verse ٣٨

^{١٩٠} Quran surat al-Maidah verse ٣٢

complain about the unemployment, and suffering from poverty, and inadequate distribution of wealth loss of Social Justice. Meaning it is not right to apply punishment on the ruling of theft in a society which does not perform its Zakat obligation, and not provides job to every individual unemployed person, food per each starving person, and shelter for each homeless, education for every ignorant person. We have seen that Omar has stopped the establishing or implementing the ruling on theft in the year of famine because the borders (limit of Allah) are suspicious, the existence of scarcity, a public suspicion which people were, in this case, do not steal only from the need. It was enough not to implement the ruling on the matter until discovering the clouds from the people.

Punishment is not the most significant factor as a deterrent to crime in the eyes of Islam, but prevention by preventing its causes is the most prominent factor, prevention is always better than the cue. If you look at the punishment of adulterer, we find that the Qoran mentioned in the penalty of reducing one verse at the beginning of surah nur, which stated that: “The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. Moreover, let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it, the punishment is to stone them to death, according to Allah's Law”¹⁹¹).

However, (Al-Sura) Chapter itself included dozens of other verses that directed to the prevention of crime. The ruling here, in reality, it is impossible to implement it by legislative condition except in the order of judicial council four-time according to what has been seen by a number of the jurist or testify by four just and honest witness for witnessing the crime. The reality indeed, the limit here cannot be established in its legal form unless, in the case of the court's approval four times, according to what some imams see, or the testimony of four eyewitnesses.

Witnessing crime is a direct seeing during and after the offence, it is difficult to make it possible. It not proven in the age of prophecy or adults that the crime of committing adultery by the testimony of witnesses as if the intent here is to declare the offence. As for those who plagued with temptation, they do not fall under the penalty of worldly punishment. Their commands in the Hereafter are to Allah Almighty. Moreover, if we look at another crime such as theft, we find that the Holy Quran spoke about punishment in only two verses of Surat Al-Maida, and

¹⁹¹ Quran surat an nur verse 2

they are “Cut off (from the wrist joint) the (right) hand of the thief. Male or female, as a payment for that which they committed, a punishment by way of example from Allah. Moreover, Allah is All-Powerful, All-Wise. However, whosoever repents after his crime and does righteous good deeds (by obeying Allah), then verily, Allah will pardon him (accept his repentance). Undoubtedly Allah is Oft-Forgiving, Most Merciful”¹⁹². However, the whole Quran, i.e. Makiya or Madania is full of verses which are calling for the establishment of justice and the fight against injustice, And the establishment of solidarity in society, and the incubation of the poor and the provision of (alms) Zakat. Moreover, the distribution of the past and others on socially vulnerable groups of orphans and the poor and the people of the way, so as not to be the money of a state among the rich alone.

What should be mentioned here that repentance exonerates the crime of the culprit, according to the most likely sayings of the Shaafa'is and Hanbalis, and that the Almighty says “But whosoever repents after his crime and does righteous good deeds by obeying Allah then verily, Allah will pardon him (accept his repentance). Verily, Allah is Oft-Forgiving, Most Merciful”¹⁹³. What should repentant does not set the limit but must return stolen to his owner? I remain on the right side of the judge to impose the appropriate punishment. As here we should vigorously deny to those who demand the abolition of penalty and corporal punishment by launching nothing but to follow the West. Where evil has become known, and haram is halal, and all came out of the guidance of prophecies even permit the same-sex marriage that is men to men, women and women, and if it does not introvert do what he likes.

¹⁹² Quran surat al-maidah verse 39

¹⁹³ Quran surat al-maidah verse 39

ARTICLE (14) Islam and Governance

The Islamic government is not a religious (theocratic) government in the sense that was known to the West in the Middle Ages, but it is a city-state which references is Islam. It was sat up primarily on the free choice of the nation; it is a matter of all the doctrines school of thought agreed upon what therein them. The theory of Shia Imamia school of an idea if it was confined which to what it called the era of absence while other doctrines see that the selecting of rulers for a nation is the beginning in all circumstances. Moreover, conditions, following the similar example in which distinguished the companions of the prophet did, when choosing the four wise caliphs-rulers who came after the death of Prophet Mohammad Peace be upon him.

Moreover, the Islamic government aims at primarily nothing else except to implement Allah the Almighty (God's) legislation "And so judge you O Muhammad between them by what Allah has revealed"¹⁴. Moreover, the administering justice between his servants "Verily, Allah enjoins *Al-Adl* (i.e. justice and worshipping none but Allah Alone Islamic Monotheism) and *Al-Ihsan* [i.e. to be patient in performing your duties to Allah, entirely for Allah's sake. Moreover, by the *Sunnah* (legal ways) of the Prophet in a perfect manner.

Moreover, giving (help) to kith and kin (i.e. all that Allah has ordered you to provide them with (Indeed We have sent Our Messengers with clear proofs and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice"¹⁵. Indeed, the administration of justice between people is considered the most crucial task of all messengers of Allah "Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice"¹⁶.

It based on reference was put it down and did not have to change it (it is the Book of God and the Sunnah of his messenger) and not its strength (clergy) but all powers of Amin Hafiz Alim, those (Muslim rulers). "Who, if We give them power in the land, to perform the five compulsory congregational *Salat* (prayers) (the males in mosques), to pay the *Zakat* and they enjoin *Al-Ma'ruf* (i.e. Islamic Monotheism. And all that Islam orders one to do). Moreover, forbid *Al-*

¹⁴ Quran surat al-maidah verse 49

¹⁵ Quran surat an nahle verse 90

¹⁶ Quran surat al-hadid verse 20

Munkar (i.e. disbelief, polytheism and all that Islam has forbidden), i.e. they make the Qur'an as the law of their country in all the spheres of life. Moreover, with Allah rests the end of (all) matters (of creatures)"¹⁹⁵. The Islamic government exercises its duties under the control and accountability of the nation. The ruler hired by the people and has them advise the responsibility of those who had employed him. Criticise him and obeying him on the other hand when ordered to do right things as for the one who requested to do bad things should not listen to or follow him and who disobey the perverted ruler.

Moreover, consequently killed he is a martyr "The master of the martyrs on the day of resurrection Hamza and a man to the unjust imam and ordered him and killed him"¹⁹⁶. The Islamic government apply its function through the Shura (the consultation system) when translated and put it in the right context means parliamentary system "and who (conduct) their affairs by mutual consultation, and who spend of what we have bestowed on them;"¹⁹⁷. "Consult them in the affairs".

Moreover, it is not true that the Crown is consulted and then decides what he wants or wishes but the short is sometimes be a teacher for the prince therein within his competence/ jurisdiction, authority. Moreover, power and be committed to him with the competence of the competent council otherwise the Shura have no use, and it is meaningless to name Al-shura people of the contract and the solution.

The Distribution of Powers:

-The humanity has arrived from within long and bitter experiences, to the distribution of power- which has been clustered or gathered in the individual governor-to three branches of power: (١) Legislative, (٢) Executive (٣) the judiciary. This division has succeeded in relieving or definitively removing the tyranny of the rulers whereby guaranteeing human rights in the face of authoritarian and oppressive rulers and the propagation of political freedoms.

The emergence of the non-governmental press organisation, independent media houses, opposition parties, free elections and the introduction of the terms of reference of the people, as work of instrument of authority among the written constitution organise separation of power. It set its time limit as it arranges freedom of political action and so on what people named or called it (democracy),

¹⁹⁵ Quran surat al-haj verse ٤١

¹⁹⁶ *Sunnah Abi Dawoud, book of Kharaj in section of rich no. (٢٩٠٣) by Awf bin Malik and his men of confident. Nissnad Ahmad, book of Al-Baaqi Missnad. Al-Nssari, Section hadeeth awf Bin Malik no. (٢٢٨٧٨)*

¹⁹⁷ Quran surat Al sura verse ٣٨

it is agreed with the spirit and the overall purposes and its general principle of Islam, and even there exist not direct partial text on the subject matter.

Democracy:

The rejection of democracy by scope, claiming in the principle that imported western ruling system is incorrect as long as its vocabulary constitutes the useful instruments of many of the provisions, it is fundamental, and its values or at least are not inconsistent with it. Moreover, that the word democracy means the rule of the people by the people while Islam, the law of Allah (God) assumes a complete contradiction between them (between the two). It is not right merely because it is possible that people may choose Allah (God)'s rule by democratic means as it can be done by the popular will much better than the tyrant rulers.

The Holy Quran recognises and affirmed the govern of people for itself and does not assert the jurisdiction of the pharaohs and tyrants but repulsed Pharaoh and Haman and Qaroun, its cursed the arrogant Titans in the land unjustly. "Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily! Fir'aun (Pharaoh) Haman and their hosts were sinners"^{٢٠٠}. Moreover, by saying that, taking a view of the majority as imported violated the teaching of Islam is the word which rejected. Verily so the evidence is shown on the legality of making the opinion of the majority, and this is what the messenger of Allah has done in the war of Al-UHD. Moreover, what Umar also has done and it asserted by a companion (*Sahaabah*) in appointing the six who choosing caliph among them by the majority"^{٢٠١}. Moreover, verily the messenger of Allah (Rasulullah) peace be upon him ordered the Muslims to follow the vast darkness of the majority.

Political freedoms:

Islam respected the freedom of human beings his fundamental rights and forbidden its compulsion even on the religion "There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path"^{٢٠٢}. It respects his political freedom; he is free to elect whomever he pleases and nominates whoever wishes for any post or position as long as meets its condition and criticise the Guardian if he sees that they have made a mistake. However, considered the individual is

^{٢٠٠} Quran surat al-qasas verse ٨

^{٢٠١} *Al- Ghaithi at-juwaini, authenticated by Dr. Abdull Azeem Deeb, page ٢٤٩, ٢٦٧, ٥١١.*

^{٢٠٢} Quran surat al-bagarah verse ٢٥٦

advised for the ruler legally enforceable even if it led to harm to its rightful owner (who is the adviser).

The four wise successors of the prophet Mohammad peace be upon him acknowledged the right of existence of the differed political opinion, whether it was an individual or a group as well as asserted because it is in the expression about their stand and push for its victory within the legal limit. Legal mechanism or controls of which the acknowledgement of our Master Ali Ibn Abi Ta'alib peace be upon him to Kawarij (who came of the ruler) if he does not endorse their thoughts and preserve their rights unless Muslims start fighting. Today, most of the humanitarian organisations have affirmed their recognition of political freedom.

Political plurality through the multi-party system rather than a single party or political party system there is nothing in the Islam which oppose the multiplicity of political parties as long as they all have respect. The constants of the nation and do not cooperate with their enemies and to shake up what was evident in Madina's Charter which organised the relationship between their political components. It is more like today's parties immigrant from Mecca and the supporters of the Medina's people and their *Awasmen* and *khujmen*, and two Jews tribes different from their tribes. However, respect for political pluralism is the result of the Islamic law (Shariah's) general purposes and its principles.

We do not take and considered democracy with the West material philosophy in life because we have our belief system derived from our Islamic faith. Moreover, we have our religious and moral values obtained from the teachings of the Holy Quran and the Sunnah of purgatory, but we take democracy only by its instruments and guarantees which incapacitates tyrant and dictators. It is the result of a long human experience that Muslims are not far from and of their right to benefit from it to prevent the repetition of political tyranny and much distorted many of the luminous aspects of our Islamic history.

ARTICLE (١٨) Islam, Peace and jihad

The Prophet Peace and blessings of Allaah be upon him) spent thirteen years in Mecca calling upon people to Allaah with wisdom and ethical appeal. He did not ask them for wages and did not want anything from them except for them to say our Lord is Allah the Almighty (God). However, his people peace be upon him of Quraish and their surrounding Arab Mushriks, polytheists resisted his call by, oppression, strife, boycott, which culminated in exiling him from their homes in (Makkah). Moreover, the Muslims were coming to the Prophet peace be upon him between cheerful (*Mashjooj*) and wounded and are permitted to carry a weapon to defend themselves, and they were advised to be patience and the probability of torture. “Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salat (Iqamat-as-Salat)*”^{٢٠٢}.

Muslims continued throughout the reign of the monarchy in a constant jihad, but it was not a jihad with sword and teeth but was a jihad by calling, preaching, statements declarations for delivering messages, and it is what the Qoran has called the grand jihad in its exalted words. “So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour, with it (the Qur'an)”.

It was a strive (jihad) in patients over the plague and victimisation, including the province in which the Muslims had eaten leaves with it, including migration to Abyssinia twice (that is the current State of Eritrea. In this came in His word the exalted by saying that “Do people think that they will be left alone because they say “We believe” and will not be tested”^{٢٠٤}. Moreover, the Muslim has never been mujahid over the span of his life “mujahed for himself and the demon mujahid of evil and corruption around him mujahid with his tongue and pen in communicating his calling and message, but he is not always a fighter.

That the fighting must not be a presence all the time, but it is for the existence of its reasons which we mention it later on. It is not surprising or wanders therefore that the Prophet and his companions lived throughout the royal stage mujahideen, but they did not fight except after (*hijra*) migration.

^{٢٠٢} Quran surat an nisa verse ٧٧

^{٢٠٤} Quran suran al-ankabut verse ٢٩

Verily it remained that so until they migrated to Al-Madina and the first verse came down permitting them to fight in self-defence and their sanctity. In its word exalted “those who have been expelled from their homes unjustly only because they said, “Our Lord is Allah”. For had it not been that Allah checks one set of people using another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty”^{٢٠٥}.

The Holy Prophet (peace and blessings of Allaah be upon him) remained during the phase of Medina for ten years-- resisting the factions that have declared their aggression to call of Islam: the Arab Pagan faction and the Jewish faction and the Byzantine state of Rome. It is that forced him to pray and peace to attributed upon to fight about twenty-seven wars of which has been witnessed by himself and sent from his companion on a score or a couple of fifty secrets mission.

It was not in any of first to invade or attack others, but was all a response to the invasion of reality or expected war, as attested by every excellent study of the history of the conquest of the Prophet from Badr to Tabuk. Some of them were a direct war on Muslims in their backyard, as in *Uhd* and *Khandakh* the (trench).

Moreover, by this, the investigators of the nation's scholars have said that jihad had not legalised except in defence of the sanctity of inviolabilities, which was demonstrated by the number of the Quranic verses and the *Ahaadeah* authenticated Hadiths.

His word is sufficient enough for us, in matters pertinent to disbelievers the mushriks “So if they withdraw from you, and fight not against you, and offer you peace, then Allah has opened no way for you against them”^{٢٠٦}. This Quranic verse would be useful for forbidding fighting them. Moreover, in the interface or exchange for them He the exalted says “If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold) of them and kill them wherever you find them. In their case, we have provided you with a clear warrant against them”^{٢٠٧}. What was said about these verses and the alike replicated by what has been called the (verses of the sword) repudiated as it is neither rational nor legitimate to disrupt the word of Allah constant certainty. In the view of scholars

^{٢٠٥} Quran surat Al-Haj verse ٤٠

^{٢٠٦} Quran surat an nisa verse ٩٠

^{٢٠٧} Quran surat an nisa verse ٩١

who talk about replication of this provision as the majority Scholars did not agree on the verses of sword verse by verse.

Moreover, most of them what has been said in His words Allah the Almighty (God). “Then when the Sacred Months (the 1st, seventh 11th, and 12th months of the Islamic calendar) have passed, then kill the *Mushrikun*, polytheists wherever you find them, and capture them and besiege them, and prepare for them every ambush”^{٢٠٨}. Non-believers polytheists here are the ones mentioned in the first part of Chapter Taubah that “Freedom from (all) obligations. It (is declared) from Allah and His Messenger peace be upon him to those of the *Mushrikun* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah), with whom you made a treaty”^{٢٠٩}. Those are not meaning unbelievers, but they are polytheists far away from God and His messenger and Allah, and his messenger. Both are also far away from them because they have vowed and reversed their Covenants and their bad attitude towards Islam which is peace, and his messenger and his calling throughout the two eras Makkah and Al-Madani.

Islam and Peace:

Indeed, Islam does not see war and fighting and does not aspire to bloodshed, but if the crisis ends between Muslims and their opponents without blood. Moreover, no fight punished by the Quran with such expressive word “And Allah drove back those who disbelieved in their rage, they gained no advantage (booty). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). Moreover, Allah is Ever All-Strong, All-Mighty”^{٢١٠}. What the word and it honest expression of the excellent spirit of Islam “Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). Moreover, Allah is Ever All-Strong, All-Mighty”^{٢١١}.

Moreover, when the war of Alhudiabia came to an end by negotiation with what has become known as Hudabia peace Accord with Quraish and the truce between the two parties sent down the verses in that opening “ Verily, We have given you (O Muhammad) a manifest victory”(Al-fatah verse ١). Some companions did ask:

^{٢٠٨} Quran surat at Taubah verse ٥

^{٢٠٩} Quran surat at Taubah verse ١

^{٢١٠} Quran surat al-ahzab verse ٢٥

^{٢١١} Quran surat al-ahzab verse ٢٥

Fatah Ya Rasulallah (saws) He said: (“yes it is Fateh(liberation ”)^{١١٢}. They did not imagine Fatah without war. Moreover, in the same sura, Allah assured the believers by saying “And He it is who has withheld their hands from you and your hands from them in the midst of Makkah after He had made you victors over them. Moreover, Allah is Ever the All-Seer of what you do”^{١١٣}. So to see how God is assured and save the hands of the believers about their enemies!. The Holy Prophet was, and he is the bravest of people--did not like war and said to his companions “do not wish to meet enemy ask God for health and if you meet the meet enemy be patient”^{١١٤}.

He also used to say “the most loving names to Allah are Abdallah and Abdurrahman, and the most hatred names are wars and once”^{١١٥}. Moreover, even the word “war” hates it and does not like naming it as the Arabs used to do in the age of ignorance like the Ben ummah war. That is why we believe that Islam calls for peace and welcomes it, even the word “peace” is a tribute to the Muslims in Dunya and Akhirah. “And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *As-Salat (Iqamat-as-Salat)*, and give *Zakat* and obey Allah and His Messenger. Allah wishes only to remove *Ar-Rijs* (evil deeds and sins, etc.) from you, O members of the family (of the Prophet), and to purify you with a thorough purification”^{١١٦}.

Peace to Muslims it is the name of Allaah, He is the sacred King of Peace and the famous names of the Muslims Abdul Salam. Moreover, of the names of the Paradise Dar es Salaam (they have Dar es Slam to their lords”^{١١٧}.

Islam and Jihad:

Except that, Islam incites the fight and self -effacement and breath if fighting imposed on Muslims because of their hatred, by that violates the sanctity of Islam or invaded his land or defile or profane his property by this kind of verses. “Will, you do not fight a people who have violated their oaths (pagans of Makkah) and

^{١١٢} *Al-haa'akim in his Al-Mustadriq, book of knowing companiona, section mentioning Hamza bin Abdul-mutalib, no(٤٨٤) by Jarbri, and said is jameh true attribution and small convergen al-Souti, no(٣٦٧٥). By jarbri and Al-banni said it is shahih.*

^{١١٣} Qurans surat al-fatih verse ٢٤

^{١١٤} *Sunnan Ibn Majah, book of the rich, section grat al-saawad by Anass bin Malik and in its geneses is weak, narrated by Ahmad in Al-missnad by Al Noaman Bin Bassi and the first part of it is correct.*

^{١١٥} *Narrated by Abu Dawoud in Al Jhad (٢٧٣٦) by Majmaa bin Jarriya and Tabari in Al-kabir(٥٤٤- ٩١). Anf Al-Hakim in mustadriq book section prophet(٣٤١) and said this is great hadeeth, is correct genesers, and did not produce it.*

^{١١٦} Quran surat al-ahzab verse ٣٣

^{١١٧} Quran surat al-an'am verse ١٢٧

intended to expel the Messenger, while they did attack you first? Do you fear them? Allah has more right that you should fear Him if you are believers”^{۲۱۸}.

Moreover, in His Allah, the Almighty words “*jihad* (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know”^{۲۱۹}. It is a person who imagines that Islam which calls for jihad for the sake of God is an aversion to peace and a call for Islam and this is a misunderstanding of Islam.

Of the causes of jihad: Jihad is has been legitimised by God, for a reason some which are:

Prevent sedition, meaning persecution in the religion “And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone)”^{۲۲۰}. The Quran was considered to be more severe sedition (*fitnah*) than the murder and much more than death because the killing was an assault on the material entity of human being and *Fitnah* (insurrection is an attack on the moral object.

Preventing *fitnah* (sedition) means protecting the religious freedom from all the fighting here it is defending the human and his liberty. These are The most vulnerable of the humiliation and injustice. “And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is “Our Lord! Rescue us from this town whose people are oppressors, and raise for us from You one who will protect, and raise for us from You the one who will help”^{۲۲۱}. These are the response of aggression against religious and national sanctity and sanctities “And fight in the Way of Allah those who fight you but transgress not the limits. Truly, Allah likes not the transgressors”^{۲۲۲}.

Nobody would or should be blamed for responding to the aggressor in reciprocal manners “and fight against the *Mushrikun* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively, as they fight against you collectively”^{۲۲۳}. However, the doors do not close in the face of peace and

^{۲۱۸} Quran surat at Taubah verse ۱۳

^{۲۱۹} Quran surat al-bagarah verse ۲۱۶

^{۲۲۰} Quran surat al-bagarah verse ۱۹۳

^{۲۲۱} Quran surat an nisa verse ۷۰

^{۲۲۲} Quran surat al-bagarah verse ۱۹۰

^{۲۲۳} Quran surat at Taubah verse ۳۶

reconciliation if their reasons motivate them, come “But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower”^{٢٢٤}. One of the most important causes of peace is to end aggression, the removal of occupation and the restoration of the rights of its owners Jihad in Islam is governed by strict binding (morality), which does not allow for the death of a woman. Nor the killing of women, neonates, elders, monks and neither the peasants or the merchants. And not the betrayal or the actions of the bodies or the falling of the trees. Alternatively, the destruction of the buildings and the water and the wells and not following what they call earth policy, which leaves all the ruins behind, they shook what was shown by the right luminosity and the caste of the caliphs and Muslims after them. The preceding is what the Western historians attested for Muslims in their conquests which in fact were liberating peoples from the tyranny of ancient empires (Persians and Rum), and they said “What the conquest history has known is the fairest and most merciful from Arabs meaning Muslims. The war- especially in our time- is not limited to the military side only, but there are other kinds of war, including economic war, media warfare, intellectual and cultural warfare, and even religious and streptococcus warfare and each has its weapons and fighters.

Today wars are waging on we Muslims and we, therefore, must resist it with all the power we can and promise to spare our nation and make mistakes, and we give them trained soldiers to defend them. We oppose them with their weapons because we want to preserve our rights, but we believe in the power of all peoples to resign. The on its land and the answer for it and the choice of its system of government it is an innate right decided by divine laws and state charters and the human rights of the Islamic resistance in the Muslim countries against foreign occupation are a jihad for the sake of Allah the Almighty(God).

Especially in the land of Palestine the land of Israa and the night journey (Maraj) we call upon the Muslims and Governments to join efforts. Moreover, cooperate to liberate their country from all kinds of the occupation and described this resistance as is terrorism because merely occupying foreign land is terrorism in itself and that strength of inhabitation by all available means is a legitimate right but a religious duty that must shorten without an excuse which is a sin.

However, at the same time, however, we differentiate between Governments and their peoples. As we condemn those Governments that practice aggression and support occupation, we value the efforts of the right forces in western societies that

^{٢٢٤} Quran surat al an-faal verse ٦١

respect human rights. Moreover, demand the government to stop their hostilities to our Islamic countries and declare their readiness and willingness to reach out to them for the supremacy of human values in relations between peoples.

ARTICLE (١٩) Islam and Terrorism

We believed that Islam is the religion of mercy and compassion. Moreover, Allaah has chosen (tolerance) as the designation of Muhammad (peace and blessings of Allaah be upon him). When he addressed him by stating that “We have sent you (O Muhammad) not but as a mercy for the 'Alamin (mankind, jinns and all that exists)”^{٢٢٥}. As the prophet of Islam described himself as saying: “I have dedicated mercy, and that is why he is famous among Muslims: Muhammad Nabi al-Rahma” (mercy)^{٢٢٦}. As Allah, the Almighty described himself in His own words by saying that “by the Mercy of Allah, you dealt with them gently. Moreover, had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them”^{٢٢٧}.

The prophetic sayings have urged for mercy “the Merciful have mercy on them” as the Hadeeth stated, “have mercy on those at earth get mercy from one in the sky”^{٢٢٨}. Those “who do not have mercy not be Merced”^{٢٢٩}. As it mentioned by various hadeeth that “prostitute had a very thirsty dog, so God forgave her”^{٢٣٠}. Moreover, “that a woman entered the fire because of her kitten”^{٢٣١}. So these are clear signs of the importance of compassion even to the animal. They appease the bad; no matter how big it is, although they do not justify the act of sin. The Quran has been denigrating or defiles people by saying “Then, after that, your hearts were hardened and became as stones or even worse in hardness”^{٢٣٢}. Aand about the people (“So because of the breach of their covenant, We cursed them and made their hearts grow hard”.Moreover, he made the cruelty of their hearts from God’s punishment to their sins.

^{٢٢٥} Quran surat al-anbiya verse ١٠٧

^{٢٢٦} *Shahih Al-Burkhari, book of Al-Jihad and the paths, section was prophet id did not not fight in first day the last war, no(٢٧٤٧)*

^{٢٢٧} Quran surat Al-Imran verse ١٥٩

^{٢٢٨} *Sunnan Dawoud, book of discipline, section change of name no.(٤٩٥٠)*

^{٢٢٩} *Al-hakim in mustadriq, book of believe no(١٠٠)*

^{٢٣٠} *Sunnan Al-Teremizi, book of obey and the link section what came in the bless people no(١٨٤٧)*

^{٢٣١} *Sunnan Abi Dawoud, book of discipline in bless no,(٤٢٩٠).*

^{٢٣٢} Quran surat al-bagarah verse ٧٠

As Islam called for compassion in dealing with people in peace and war and in dealing with the animal, he wished to be gentle with and merciful from violence. Moreover, the Prophet said, “whoever hates the mercy deprives the good”^{۲۳۳}. Allah is a Companion who loves kindness and give compassion to what not given to violence”^{۲۳۴}. Islam does not recognise or condone violence in the act as well as dealing or in saying it is in the calling, ordering wisdom, good exhortation and debate that is better and in dealing with others “Repel evil with that which is better. We are Best-Acquainted with the things they utter”^{۲۳۵}. It does not recognise the use of material power except in its due right and not permit people’s blood and their money except by and for a legitimate reason. Will does not accept violent except with the combatant enemy at the time of the fight.

The Muslim does not start violence and give or pass down the force to others, but it is possible for him to retaliate to violent by reciprocity and Islam has ordered him not to repay no more than that, and desire for forgiveness. “And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted. However, if you endure patiently, verily, it is better for *As-Sabirin* (the patient ones, etc.)”^{۲۳۶}.

۲. As Islam condemns violence, it also condemns (terrorism) because it is violence and an increase: violence to use force in non-location with your opponents but the terror to use strength with who’s not between you and him is a problem. Like kidnapping aircraft, hostage-taking and the killing of tourists we are so who are not known to the kidnapper, nor to the murderer, and not to him and a case. Moreover, terrorism--in the language of Arabs--a source of terror in the sense of scaring others. Furthermore, scaring him and magnificence means: Spreading terror, fear, and the people and depriving them of (security) which is one of the greatest blessings of God on his creation as he said “o let them worship (Allah) the Lord of this House (the Ka'bah in Makkah). (He) Who has fed them against hunger, and has made them safe from fear”^{۲۳۷}.

The Holy Verse has indicated two blessings which are among the most significant benefits that quench two primary needs of human beings: adequacy of life and security from fear. Moreover, the worst and evil that afflicts a society is to take

^{۲۳۳} Shahih Al-Burkhari,book of the discipline, section

^{۲۳۴} Shahih Muslim,section,peace

^{۲۳۵} Quran surat al-muminun verse ۹۶

^{۲۳۶} Quran surat an nahle verse ۱۲۶

^{۲۳۷} Quran surat Quraish verse ۳-۴

away these gifts and get hungry and frightened, as they say. “There shall be nothing but a beard, and it shall not be taken away from anything except it”^{٢٣٨}.

The honourable Hadith counted (security) therein or among of the three primary blessings that man needs to feel comfortable and quiet and is a basis of happiness for everyone. He the prophet said “The son of Adam, you have enough of you, and you ask for what is wrongful for you. The son of Adam is not a little satisfied, safe with the sword you have the strength of your day; the world is exempt”^{٢٣٩}. “And Allah puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad) which they (its people) used to do”^{٢٤٠}. God has made it up to Quraish and the people of Mecca to make them a safe place for the man to throw his father's murderer and not to touch him badly as he said: “whosoever enters it, he attains security”^{٢٤١}.

“And they say: “If we follow the guidance with you, we will not be snatched away from our land. “Have We not established for them a secure sanctuary (Makkah), to which brought fruits of all kinds, a provision from Ourselves, but most of them know not”^{٢٤٢}. “Have they not seen that we have made (Makkah) a sanctuary secure and that men snatched away from all around them?”.

Moreover, when Jacob and his sons went to Egypt and received them, Yusuf Ibn Ya'qub (peace be upon them) told them “Then, when they entered unto Yusuf (Joseph), he betook his parents to himself and said: “Enter Egypt, if Allah wills, in the security”^{٢٤٣}. It was the characteristics of paradise which is prepared by Allah the Almighty (God) for the worshipers of the righteous in Hereafter Akhirah have been a house (full security). Moreover, that is why the Angels say to their people “It will be said to them) enter therein (Paradise), in peace and security”^{٢٤٤}. Moreover, its inhabitation “on them shall be no fear, nor shall they grieve”^{٢٤٥}.

^{٢٣٨} *Shahih Muslim, book of peace, prohibit killing kitten, no of hadeeth ٩٤١٦*

^{٢٣٩} *Shahih muslim, book of the obey and the link, section the virtue of compassion no. (٢٠٩٢).*

^{٢٤٠} *Quran surat an nahle verse ١١٢*

^{٢٤١} *Quran surat al-Imran verse ٩٧*

^{٢٤٢} *Quran surat al-Qassas verse ٧٥*

^{٢٤٣} *Quran surat yusuf verse ٩٩*

^{٢٤٤} *Quran surat al-Hijir verse ٤٦*

^{٢٤٥} *Quran surat al-bagarah verse ٦٢*

For this, I considered the provision of security for all humanity for the fundamental purposes of Sharia. Moreover, Islam viewed as depriving the safety of ordinary people one of the greatest crimes punishable and that is why Sharee'ah (Islamic law) punished robbery with amputation of the hand, and it did not legislate such like this in the money grabbing. Moreover, it is a great injustice and hidden stealing which it threatens the security of people by all means other than being forced the outfit done openly.

As for a reason, Islam has put so much emphasises on the crime of (Harbeh) or cut off the road and made the perpetrators of those who “The recompense of those who wage war against Allah and His Messenger and make mischief in the land” and made their punishment. It is only “ that they shall be killed or crucified, or their hands and their feet be cut off on the opposite sides, or exiled from the land”^{٢٤٦}.

Just because it is a crime that threatens the security of society and spreads terror in its pocket. It is a crime of terror and civil terrorism, and it has earned the punishment of shaking strict as the Islamic religion considered all intimidation or intimidation and the people in any order. Even if it was a small trivial of sin and To the crimes that Allaah denies and punishes her for doing in the hereafter as stated in the Hadeeth narrated by Naman ibn Bashir (may Allaah be pleased with him). The Messenger of Allaah (peace and blessings of Allaah be upon him) said in walking a man on his saddle beat him from sleep; he hid a man's arrow from his Kindles (any desire to caress him). So he watched the man, so he said the prophet of God peace be upon him (“Is not permissible for Muslim to intimidate a Muslim”^{٢٤٧}).

Although mood and foreplay motivated this intimidation and discharge, it not followed by the horror or the great thing is when the sound man felt that someone wanted to hide something from his kinc's, the prophet deprived of terror. He the prophet peace be upon him says (“Is not permissible for Muslim to intimidate a Muslim”^{٢٤٨}).

The judgement does not mean that the prohibition of intimidation confined to the Muslim, but the hadeeth is in this language because it signed by a Muslim but the terror of the security, in general. Moreover, it is not allowed by the proof of His Prophet Mohammad's words Peace and blessing of Allah be upon him “The

^{٢٤٦} Quran surat verse ٣٣

^{٢٤٧} *Shahih Muslim, book of the obey and the link and the discipline section, the virure of compassion no. ٢٠٩٤).*

^{٢٤٨} *Shahih Muslim book of the obey and the link and the discipline section, the virure of compassion no. (٢٠٩٤) by A Eslah and Sunnan Abi Dawoud ,book of Jihad, section, what came in migration no. (٢٤٧٨) by A'esah*

believer is the one who protects people's money and their blood"^{٢٤٩}. He did not give him the attribute of faith, the right only when he is safe from all the people-Muslim and non-Muslim -on their dues and properties and their money.

ARTICLE (٢٠) Islam and the Civilization

We believe that the Islamic civilisation reaches the earth by the sky, and link therein the spiritual values by meanings of humanity. Moreover, reflect therein the originality of Islam and the spirit of the times and converges therein the knowledge (science) and faith, therein the right and strength were united, therein balances the real creativity and moral integrity, and in it taking care of the light of rationality and the view of revelation. A civilisation in which highlights the elements of Islam and its characteristics, and embodied therein its objectives and its methods, syllabus in building the individual, in the composition of the family, in the construction of society, in the establishing the state, and in the guiding humanity to which its the justice.

A civilisation is distinct from the culture of the communist camp. Materialism and Godless and, and about refinement of the capitalist field of secularism; a civilisation that does not belong to the right or left, but belongs to the Islam alone, from which it derives, and it relies on and aims at by it moves and starts and it stands out and unfolds. Moreover, it is with its characteristic, the belief in the interaction between cultures, and dialogues between civilisations, and cooperation between nations; and brotherhood between human beings. Wherever they are, as Allah the Almighty (God) has said:"and made you into nations and tribes, that you may know one another".

However, Islam refused to meltdown in other non to it and lost its authenticity and excellence. That is why we reject all forms of cultural invasion, civilisation and foreign domination, and resist the twisted methods that the invaders of today entered. Those who want to erase their rights and impose their specificity, and based their doctrine on the philosophy which is the basis of their distinction under the title of "global culture". It considered a new colonisation, which we reject in the name of religion. We repudiate the current Western civilisation today that some of its people are inclined to:

^{٢٤٩} *Sunnan Al-teremizi book of zuhud section the trust of Allah no(٢٢٦٧).*

١-Philosophy (materialism) that believes only in the material senses does not believe in the unseen and does not find God the majesty - a place in its intellectual system, as Leopold Weiss (Mohammed the Lion (Mohammad Assad)

٢-The permissive Philosophy which based on pleasure, sensual pleasure, without regard to religion and ethics. However, on this basis, human beings are forgiven and permitted of what is not forbidden by all the heavenly religions of the abomination of adultery and homosexuality.

٣-philosophy of pragmatic utilitarianism), which denies high values and, model abstract moral idealism, and view these ethics relative, do not see it as comprehensive, and not stable and not permanent so what was a virtue yesterday can be vice today, what we see vice today may be a virtue tomorrow.

٤-Attemptitive/ tendency of), (segregation) which distinguishes between people because of their sex and the colour of their skin. While looking upon the White man as the Lord of the world, and that the European nation was created to lead and rule, while the countries of the earth are entirely generated based on the theory of differential. Races that do not found on the reality of science or religion, we have that people are equal, their Lord is one, and their father is one.

٥-Finally, the tentative or attempting arrogance/supremacy, which is a branch of the former trend, and the fruit of it, it wants to dominate the world, and monopolise its raw materials and its capabilities and suck it out for the benefit it is national/people. Moreover, on this came the old colonialism that looted the world for the European society; and the new colonialism came which is trying to subject the whole world to America, especially the “Islamic world”, which was nominated to be the alternative enemy of the United States of America instead of the Soviet Union. The strategic philosophers adopted the clash of civilisations in view that the Islamic civilisation is threatening the future of Western culture. Therefore, it must be warned of it and tightens it out.

We believe that Islam is not satisfied with its prosperous civilisation of yesterday, but it works on the creativity of modern Islamic civilisation taken from today's culture the best of what we have from the elements of science and technology, and excellence of administration and organisation, as the Europeans previously have taken from our civilisation. Knowledge by its very nature, is universal, not differ by the difference of religion, country, and element /race, but it is the culture that varies according to the nations, their beliefs, their traditions and their philosophy in life.

The Islamic civilisation today, it is taking the reasons for material creativity stems from its Islamic culture, based on human rationality. Moreover, guided by the divine revelation, and human beings progressed for humanity formula new way of life to achieve the worldly happiness. Additionally, in its most comprehensive meaning and helps human nature or a man on executing his message and carrying out his mission and contribute with others in laying down a firm foundation for world peace based on the principles of truth and justice.

ARTICLE (٢١) Islam and Reform

١-We believe that Allaah has created the human being “(Verily, We created man of the best stature (mould))”^{٢٠٠}. Moreover, made him in charge of construction of land, its development and its reform “He brought you forth from the earth and settled you therein”^{٢٠١}. Moreover, made the tasks of the Prophets calling preaching for the unification of Allah the Almighty (God) and his worship reform and fight against corruption “And we send not the Messengers but as givers of glad tidings and a warner. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve”^{٢٠٢}.

In fact, Allah’s Prophet Suaib called his people *Median* to many aspects of economic reform and He the prophet peace be upon “said: “O my people! Tell me; if I have clear evidence from my Lord, and He has given me good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. Moreover, My guidance cannot come except Allah, in Him I trust, and unto Him, I repent”^{٢٠٣}. To where He summarises his message to after unitary “I only desire reform so far as I am able”^{٢٠٤}.

That is why it was always divine guidance for believers “And do not make mischief on the earth after it has set in order, and invoke Him with fear and hope; Surely, Allah's Mercy is (ever) near unto the good-doers”^{٢٠٥}. It was the divine assertion of the nature of the previous godly year to the day of resurrection was that reform is a problematic work not done by the evil-doers, corrupts, but a man must fix himself first so that he can contribute to community reform. Because

^{٢٠٠} Quran surat at Teen verse ٤
^{٢٠١} Quran surat Hud verse ٦١
^{٢٠٢} Quran surat al-an'am verse ٤٨
^{٢٠٣} Quran surat Hud verse ٨٨
^{٢٠٤} Quran surat Hud verse ٨٨
^{٢٠٥} Quran surat R araaf verse ٥٦

Allah the Almighty (God) said “Verily, does not set right the work of *Al-Mufsidun* (the evil-doers, corrupts)”^{٢٥٦}.

٢-We believe that the comprehensive reform movement in the Islamic world is now more necessary than ever before. It cannot sever from what is happening in the modern world. Communication and interaction among the and civilisations became a hallmark of the landmark era after the whole world became a small village for the reform movement. In the country of the masses as not is possible for the reform movement in the Muslim countries to be run her back on massive human experiments whether it happens in Muslim communities or other societies. Moreover, have achieved non-Muslim societies. Verily many of non-Muslim societies have gained tremendously from the achievements in the field of political reform permitted it with excellent stability, led to economic growth which has enabled them to control and dominate the world's leadership.

Moreover, it is *prima facie* to say that the reform movement in our country cannot be far from our impeccable Islamic origins but must be inspired. Committed in the light of a human understanding renewed don't freeze on what the previous people offered great good and didn't fail to understand the issues of the era and its problems. The Prophet of Allah the Almighty(God) peace be upon him says “I left you with two things and will not be misled if you hold onto them: the book of God and the Sunnah (the legal way) of his Prophet peace be upon him”^{٢٥٧}.

٣-We believe that is no longer considered scientifically acceptable to simplify the crisis of contemporary Islamic societies and confine them to a crisis of morality, values or a problem of sanctions and its limits on the importance of this issue. Allah the Almighty (God) have said “And We have sent down to you the Book (the Qur'an) as an exposition of everything, guidance, mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims)”^{٢٥٨}.

However, it is not permissible for one who addresses the importance of reform neglect or overlooks the complex problems of contemporary human societies and the number of its aspects and linkages. That successive practical and industrial revolutions and the phenomenal development of production and movement and transport instruments and means of communication and transportation information technology and its hoarding and use all of this has created new social problems as it gave to many from old issues that have not been far and it was not for it before.

^{٢٥٦} Quran surat yusuf verse ٨١

^{٢٥٧} Sunnan Abi Dawoud,book of discipline,section who takes something on dood no.(٤٣٥١)

^{٢٥٨} Quran surat An nahl verse ٨٩

Moreover, that the urgent need for exit from economic underdevelopment or backwardness, planning for development and remedy/ address the shortage of food items and its ill distribution in the World and the problems of the environment, and its pollution and improper the distribution of wealth in the Muslim countries.

There is no active social solidarity in many of therein nations. The problem of inter-State relations between the countries and stop arms race and arming countries with weapons of mass destruction Capable in a moment of destroying all human civilisation and annihilating entire peoples,as the continued dominance of some powerful countries in the United Nations and the Security Council at the expense of the rights of vulnerable and weak peoples and other civilisations. All these things and others matter not mentioned herein remain outside the interest of the Islamic Reform movement and the demands of applying Sharia (the Islamic law).

٤. Self-reform

We believe that the real reform which preserves the unity of the nation and takes by its hand and brings it to goodness and development is the self-reform the premise of constants of the country and its interest is reform Muslims by Islam and not the exclusion, distortion or development of Islam under the pretext of reform.

Moreover, the external calls which are invoked by reform aimed at to hit the power of the nation by some to continue weakening it and control over it. One of the most important reasons for the success of the reform is the elites of the leadership to agree upon its content and the cooperation of the nation's leadership to achieve it.

That the scholars throughout the Islamic world are today calling on to raise the banner of awareness of comprehensive reform, to sensitise the nation to it and to encourage it to move forward and shake its way, it not is achieved when Scholars carry the worries of the whole country and understand their most important problems. Moreover, offer them solutions that are compatible with Islam within the scope of its jurisprudence diligence. Furthermore, thinking open to the era and benefit from the experiences of others and conforms to the principles, rules and purposes of the Islamic law (Shariah).

Also, the governing regimes should know that genuine reform is the garb that gives them the legitimacy of continuity. Moreover, that the interest of the nation to return to the century after it remains on the fringe of its centuries to resume its Islamic life and its humanitarian mission, and it should play its essential role in bringing about reform at legislative and executive levels.

Cooperation and integration between princes/leaders and scholars and between the leading national and civil society organisations on the one hand and the governing regimes on the other. It is that ensure solidarity of the entire nation to achieve reform. moreover, that any disagreement between the spectrum of the country or its parties or its leaders or rulers by opening up a broad scope for intervention the foreigner frustrates all reform endeavours and achieves the goals of the enemy.

Some might think that when he cooperates with the foreigner, he seeks to speed up the reform. However, he should be sure that the foreigner does not help him for real objectives of change, but he wants to achieve his goals of tearing down our nation and subjugating it to his authority.

◦. **Political reform:**

Political reform in the Muslim countries must be given its due importance or its particular due significance because it is the only way to create a stable political system that helps bring about reform in all other fields. Moreover, ensures the unity of the nation in confronting its enemies and prevents it from being drawn to a different state that employs the foreigner in facing some of them.

The political reform in the Muslim country and all the nations of the world based on three pillars:

First: Freedom of political action/activity for all citizens of the country, while retaining the fundamental human rights. Especially the right to an opinion, expression of views and organisation or associations to advocate for it and to shake the legislation of the plurality of political parties and the regulation of competition between them and respect for other's opinions.

The second: Emergence of the authority of the nation and its continuity subject to people's desire and positive approval rotation for influence/power in a legal framework that preserves the unity of the country. Moreover, does not exploit the potential of the tool to subjugate people and their tyranny, and to confiscate their rights and to distribute powers (legislative-exhaustion-judicial) so that their monopoly does not lead to one side to tyranny. Moreover, the specialisation of military and security force to defend the entire nation and not the regime.

Third: To provide a conducive environment for people to control executive power and accountability politically to entrench the independence of the judiciary

thoroughly and to consider the reference accountability to all authorities, this includes officials transparent in the exercise of their duties and lack of exploiting their positions for personal or category interests.

The realisation of this reform make a political life based on dialogue and cooperation and provide on grounds for extremism and internal strife as it includes the unity of the nation's rulers and subject in confronting their enemies and in the planning for development, its potential and the building of its future. It helps to take severe steps in cooperation between the Islamic States in reaching to an appropriate unitary formula.

٦. Economic reform:

A strong economy considered as one of the most important reasons for a flourish of the States, and their ability to preserve their capabilities on safeguarding sovereignty and their greater influence among nations and political stability in the country is the first element in the strength of their economy.

Economic reform in the Muslim countries should address by the following:

-Scientific research: the economic activity is no longer being left for free competition only, but it remains scientific research is the basis of every economic growth as it is the foundation as it is also the basis of all civilised progressive. Our Islamic country suffers from significant backwardness in this field for two reasons:

First: Migration of many creative brains to other countries (brain drained) that enjoy political stability and wherein man can express himself and achieve his ambitions whereby they offer their scientific contribution effort to that country and their people most needed to it.

Second reason: insufficient budget balance for this research and sometimes lack of monitoring of any budget at all. It is not difficult to deal with the two goals and to start a new scientific renaissance if the honest administration of the officials found.

Growth and industrialisation: Our Islamic country is considered to be one of the backward nations economically. Moreover, they sometimes called it developing countries, but most of them do not know anything about growth and development we are in need of severe studies through in which we can improve an integrated economic development plan in the light of our natural riches.

We are not weak by economic rationale which carried out this kind of studies as our country is considered one of the wealthiest countries in the world with its natural resources, but we need a stable. Moreover, the severe political system put this plans in implementation stage and not be subjected to neglect on the pretext of defending itself in the face of internal challenge and strive, which are being shaken and taken advantage of by External power. It is defective indeed that most of our country did not enter the era of industrialisation and still buys from its enemy the smallest of what it has needed rather than significant civilian and military industries. Economic cooperation: economic relations between the most vulnerable countries of the Islamic world are much weaker today than their relationships with other countries. Even though the Islamic states have turned to a single economic market where goods, products, experience and the first raw materials are exchanged without taxes or with fewer taxes to help in the growth of an economy of that nations and to make the Islamic world significant economic power.

Moreover, perhaps the experience carried out by the seven Islamic countries is the most significant proven evidence of those efforts, but unfortunately, it did not continue and evolve for reasons known. Economic cooperation between the nations of the Islamic world is an essential step that can be scaled up to reach a commercial unity that benefits all. However, its critical condition is to establish stable political systems that have its own decision and determined the development of its country.

National economic boycott: That a significant proportion of the consumption of the Islamic world today comes from the production of foreign countries, some of which are hostile states, that this reality contributes to the strengthening of the economy of those countries and the continued under developing the Islamic country's economy. Moreover, if added to that the strength of the economy of some the continuation of its hostile policies to our nation and to its right issues especially the question of Palestine means that we help our enemies so they can beat us.

The call to boycott foreign goods in general as long as there is an alternative in our Islamic country that is now an essential means of building and developing our national economy and that advocacy to boycott the American and Zionist goods. Moreover, boycott the companies supporting the Zionist entity today express our commitment to the requirements of the Islamic brotherhood and have a practical impact if committed by our Islamic peoples.

ARTICLE (۲۲) Islam and Dialogue

We believed that we Muslims are advised religiously to engage ourselves in dialogue with others i .e-non-Muslim, it is part of the curriculum and approach and inviting to Islam, which Allah has ordered Muhammad (peace and blessings of Allaah be upon him) and every Muslim who came after him. As He Allah the Almighty (God) has said “Invite (mankind Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur’an) and fair preaching and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided”^{۲۰۹}.

Moreover, in this verse, the Quranic text is sufficient enough in the sermon/exhortation to be good. Besides, did not satisfy in the debate except to be preaching, and dialogue debate with non-believers in “a way that is better” as the appeal would be with the approver. Moreover, the discussion is with those who disagreed they must speak with thin words and humanely attach the methods to them and almost between them and the Muslims.

From looking at the Holy Qur'an, found it a book of unparalleled dialogue: a dialogue between the messengers of Allah the Almighty (God). Moreover, their people as we have seen a conversation between Noah and Ibrahim, Musa, and Hud as well as Saleh and Suaib and others with their people in some chapters of the Quran.

The dialogue between Allah the Almighty (God) and his creatures, verily Allah the Almighty (God) had dialogued with His Angels when he wanted to create Adam. However, the Quran reminded us of the dialogue between Allah the Almighty. Moreover, the worst of the evil of his creatures is a long conversation that

^{۲۰۹} Quran surat An nahl verse ۱۲۰

mentioned in several verses in the Holy Quran such (*Surat*) Chapter al-a'araf, (*Surat*) Chapter al-Hajar, (*Surat*) Chapter al-Israa and (*Surat*) Chapter al saad).

For this, we welcome positive and constructive as well as interactive dialogue with each and everyone who disagreed with us as long as he wants to find out the truth. And does not wish to impose specific concepts, ideas, philosophy or policy on us, especially with the people of the Book, among in particular the Christians. The Quran taught us the politics and policy of dialogue when it said “And argue not with the people of the Scripture (Jews and Christians). Unless it is in (a way) that is better (with good words and in a good manner. Calling them to Islamic Monotheism with His Verses), except with such of them as do wrong and say (to them) “We believe in that which has been revealed to us. And revealed to you; our *Ilah* (God) and your *Ilah* (God) is One (i.e. Allah). Moreover, to Him, we have submitted (as Muslims)”^{٢٦٦}. We are advised to engage in dialogue with people of the book the Jewish and Christian people in the way which is the best and closest way except for the ones who oppress them and exceed their border limits with us there is no dialogue between them and us.

As for the others, they are the one whom we engage them with what is the best from where thin choices expressions and the soft methods or approach in speech as should, also mention the common joint ground and the points of agreement between them and us to differentiate differentiation and divergence. So for this Allah, the Almighty (God) said “We believe in that which has been revealed to us. Moreover, revealed to you; our *Ilah* (God) and your *Ilah* (God) is One (i.e. Allah), and to Him, we have submitted (as Muslims)”^{٢٦٦} and mentioned the points of agreement even closer to the two interlocutors.

Moreover, if the Zionist Jews oppressed us and raped our land and displaced our people and shed our blood, today we have nothing with those people except the resistance but dialogue with other Jews who are not involved in the crimes of occupation as we have Christians from the people of the book that is better. Moreover, we open our chests to this conversation sincerely no faithful manipulator Of the need to understand, not the inevitable collision.

President of the International Union of Muslim Scholars, Dr Yousef Al-Qaradawi Verily said in his opening speech at the foundation meeting: We would like to announce explicitly that: the International Union of Islamic scholars is not a closed

^{٢٦٦} Quran surat al-ankabut verse ٤٦

^{٢٦٦} Quran surat al-ankabut verse ٤٦

union on its self its doors and windows opened to the world around it. From the religions of these civilisations and philosophies, it is from its purely religious standpoint, it believes in multi-ethnic, multi-ethnicity, multi-lingual pluralism, religious pluralism and multiculturalism, and which Allah the Almighty (God) is the only one other than Him multiple.

This multiplicity is the reality, with God's will associated with his wisdom, and he believes in the need for a dialogue of the different, not the inevitability of conflict between them, and that dialogue can bear fruit. If its objectives were to describe the intentions and to be accurate and to abide by the literature of the conversation, it was as the Quran ordered an argument for the better. For this, we welcome the Christian-Islamic discussion, especially when Christ; and his mother and his book from a particular home in the Quran and to the people of Islam. We see that there are significant areas in which both parties can openly cooperate, including:

First: The realm of faith in God and the afterlife in the face of the harsh materialism that denies (unseen).

Moreover, all that is a sense of shared atheism in the world and believes that the whole story of life "And they say There is nothing but our life of this world, we die, and we live, and nothing destroys us except *Ad-Dahr* (the time)" ^{١١٢}. Also in confronting that group which belief in Allah the Almighty (God)-and even in the face of those groups that believe in God in theory, but they do not make Allah The Almighty no place in its mind or thinking and does not make him or give him right to order or prohibit. It is a disabled faith which has no function.

Second: The field of moral values in the interview of the wave of pornography and degradation which almost destroys the high human virtues inherited by humanity from the legacies of prophecy. So calm we saw in the Christian West- or supposed to be Christian-legalisation of nudity, sexual abnormality, adultery, consensual marriage and legalisation Abortion and other releases

Third: in the field of justice, dignity, respect and freedom and all matters relating to human rights, the sovereignty of peoples and the right to restitution of their rights and liberties in their territory. The most striking example is the right the oppressed Palestinian people that spend every day in their blood and destroy their houses and sweep their homes and uproot their trees and remove their land and deprive him of his sanctities in the glare of the dying world. These are areas where

^{١١٢} Quran surat al-daythiya verse ٢٤

all those who believe in God, his messages and the afterlife can cooperate against those who oppose faith and fight the believers in Allah the Almighty (God).

ARTICLE (٢٣) Islam and relations with non-Muslims

١. We believe that the legal basis for the relationship with non-Muslims comprises of the two verses from Allah (God's) book "(Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. Moreover, whosoever will befriend them; then such are the *Zalimun* (wrong-doers those who disobey Allah)"^{١١٢}.

Second verse set terms of relations with non-Muslims during the war, it is the prevention of loyalty and advocacy. We verily have spoken in origin (Islam and Jihad) of ties during the war. We dedicate this subject to talking about the foundations that govern the relations between Muslims and others of non-Muslim during peace. Moreover, verily the first verse summed up by two things the obedience and the good they are wanted to be requested of Muslim for all the people even they are infidels by his religion unless stands in its face and fight his missionaries and crescents his people.

As for Muslims among them those who did not fight the Muslims in the religion and did not take them out of their homes and did not appear insisted on getting them out. So Allah the Almighty (God) did not stop their righteousness and the premiums for them but loves the people of spirituality and the dividend. *Al-quest* is the justice and fairness is the charity premium is to give the right to his family and not to underestimate him, and the truth is: to provide him with more than he deserves, from you.

^{١١٢} Quran surat al muminun verse ٨-٩

Al-Queasast that you have to take your premium your rights and not increase it. Moreover, obedience is: to give up some of your reasons we note here that the Quran used the word (“Al-ber” with the difference from, which is a word that used as an Islamic in the most sacred rights after the right of God. Moreover, the power of the parents and that is to say obeying the parents.

٢. Moreover, for the people of the Book, of the non-Muslim have a special place in the dealing, treatment, legislation. Furthermore, the meaning of the people of the book is those whose religion based initially on holy books such as Jews, Christians, who found their faith in the Bible and the Gospel. The Quran condemns nagging with them in matters pertinent to their religion except with being in (a way) that is better so as not to exaggerate the mirrors of the hearts whereby sparking nagging and ignite the fire of racism and hatred in the minds. Allah the Almighty “And argue not with the people of the Scripture (Jews and Christians) unless it is in (a way) that is better (with good words and in a good manner, inviting them to Islamic Monotheism with His Verses). Except with such of them as do wrong, and say (to them) “We believe in that which has been revealed to us and revealed to you. Our *Allah* (God) and your *Ilah* (God) is One (i.e. Allah), and to Him, we have submitted (as Muslims)”^{٢٦٤}.

Islam permitted eating the food of the people of the book as well as allowing marriage from them to engage them as in-laws as well as to marry their daughters with what is recognised by the Holy Quran from establishing union live on affection and compassion as stated in the words of the exalted. “And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily in that are indeed signs for a people who reflect”^{٢٦٥}.

Moreover, Allah, the Almighty permitted for Muslim for her to be his housewife and his partner in life and the mother of his children in- Muslim and to become uncles of his children and their aunty non- Muslims. Moreover, the same as their grandfathers and grandmothers: “The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you, and yours is lawful to them(Lawful to you in marriage) are chaste women from the believers.

^{٢٦٤} Quran surat al-ankabut verse ٤٦

^{٢٦٥} Quran suart Ar Rum verse ٢١

Moreover, chaste women from those who were given the Scripture (Jews and Christians) before your time. When you have given their due *Mahr* (bridal-money provided by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends”^{۱۱۱}. This ruling is about the people of the book whether they are in their home or the home of Islam

Non-Muslims under the protection of Muslims:

If a non-Muslims live with Muslims in the home of Islam and they were from the country and the people of the homeland they were in the condition of a permanent era, this is called (the contract of conscience). Moreover, el-dema is a word that means the Covenant and the guarantee and the safety, but they called it because they have the Covenant of God and the Covenant of the Prophet and the Covenant of the Muslim community. To live under the protection of Islam and in its own right the Islamic society safely, and secured. They are in the security of the Muslims which based on the (Covenant and contract of conscience) between them (non-believers) and the people of Islam(Muslims). This el-dema gives her people (non-Muslim which is similar to what known in our time as (nationality), which the State provides to its nationals, acquires by the rights of citizens and adheres to their duties. So the non-Muslim under the protection of Muslim by the (Ahl el-Dar Islam) as expressed by jurist in different Islamic school of thought the word “Ahl al-Dar” in the jurisprudential term is possible expressed about “citizenship” in today’s political term. Indeed, citizenship is, in fact, the development of the asset contract devised by the Muslims.

Moreover, if the word “el-dema” non-Muslim under the protection of Muslim is no longer acceptable to many people today for the reason of being ignorant of its true meaning and its confusion with some of the corrupt historical practices till some of them consider their people second-class citizens and we do not want to replace substituted by the citizenship. That people know in this age the Muslims are the first who gave all the residents of Dar al-Islam their due rights and consider those who live with them who are not on their religion under their protection and their security but under the protection of Allah God and His messenger.

The contract between and citizen and non-Muslim under the protection of Muslim:

^{۱۱۱} Quran surat Al-maidah verse ۵

Moreover, that the one which detailed the provision of under protection contract finds that it matches the principle of citizenship agreement of non-Muslim under security is a permanent contract that is inherited by birth without the need for renewal and the same thing citizenship. It is not permissible neither for Muslims or imam (a religious leader) to revoke it, but it is a necessity in the right of contract. While it is eligible for non-Muslim under the protection of Muslim to denounce it, and equally the citizenship shall acquire by the holder of nationality and not by the state, but the holder is authorised to renounce it if he so wishes.

If the man violated by breaching the agreement he entered into with non-Muslim under the protection of Muslims Covenant, this indictment does not apply to his wife and children. Although they are minors, they enjoying a nationality of (Dar al-Islam) such an order does not exist in any other social contract and makes non-Muslim under the protection of Muslim as a citizen of today. Entry into non-Muslim under the protection of Muslim agreement of is not necessarily the result of the fighting and the subordination; it is born out of the mere fact of residing in the Muslim countries for at least one year according to the view of the majority of scholars.

If the trustee -non-Muslim wants to continue staying or living in Dar al-Islam for more than a year. He is morally obliged to choose between the acquisition of the citizenship of the House of peace and his return to his country, similar to the obtaining citizenship and the right to citizenship in the contemporary immigration laws when spent a certain number of years residing in the state. Agreement of non-Muslim under the protection of Muslim held on behalf of the Imam or leader of the Muslims, or his deputy is the same as the nationality granted to him by the State.

-Moreover, its permissible for all enter Covenant of Muslim, whatever their religion, even if they are non-religious people, as long as this non-Muslim under protection Agreement of Muslim is willing to live with the Muslims he is obliged to submit to their general laws. The opinion of Al-ahna'af, and it is the same to *Al-Maliki*, and the narrative about Ahmad which is like what countries do today from giving citizenship to any person regardless Of his religion and belief.

-The rights of the people of *el-demah* that is non-Muslim under the protection of Muslim which is obliged to do so as the rights of citizenship and the norm which are have known too. (To them what we have and on them, they enjoy the full rights of their faith, their worship and their status, and they benefit from the state's protection of their money, their blood and their property.

Moreover, they have the right to guarantee under the state, as well as Muslims, and they obliged to submit to the general laws and jurisdiction of the public judiciary. Moreover, have the right of access to justice to protect them from all kind of injustices. Even if the accused is the caliph himself, it is the right of any individual from Muslim to sue him. We have seen that (citizenship) in this era is consistent with its underlying elements the contract of discharge. Moreover, can be committed to other legal disciplines, knowing that much of the conditions mentioned by the scholars were the actions that the Muslims were required to do and the imams accepted it in their time, and it is not necessarily their duty to be bound today of resurrection.

Muslim in non-Muslim countries:

If Muslim was living in a non-Muslim country, he remains committed to the righteousness and the justice that Allah has called upon all people by one condition (not to fight these Muslims in their religion and not to take them out of their homes). We indicate here that one-third of Muslims in this era are residing today as minorities in a non-Muslim country and are committed to their responsibilities as citizens. Moreover, the origin of this is to protect and reserve these States their religious rights and freedoms based on the principal international instruments which are calling for the preservation of the liberty of humans beings and their freedoms. Although the Powerfull nations in the United Nations Security Council, foremost among them the United States of America, seek to bypass these charters to preserve their interests and ambitions.

The question of migration of a Muslim outside the home of Islam or of the citizenship of this House has changed its circumstances from the empty ages. Although the original is permissive, moreover, it can be transferred to the right of Muslims to prescribed or to be according to their circumstances. Furthermore, intentions except that we are here talking about reality, there is hardly any state in the world today devoid of Muslims, and many of them are indigenouse people who must address this reality. Therefore must treat this reality with Islam. It is not right for us to talk with these minorities today through the issue of immigration or naturalisation that previously raised from the historical circumstances which have completely changed and that cannot fit the reality of today's Muslims, and this pushes us to return to the fundamental principle.

The original legitimacy for Muslim who can live in any part of the land and with any people from nationals, in the light of all kinds of power (provision). If it is

allowed to exercise its religious duties and to enjoy its rights and its freedoms as a human being and a citizen, that tells us that Allah the Almighty (God) has addressed the individual in hundreds of verses an individual and a group without regard for his residence. Moreover, that Islam is the religion of Allah Almighty for all people and that many of the distinguished companions of the children tribes the slave when they were entering Islam. Was the Prophet-God bless him and allowed them to return to their tribes even if they heard about his appearance they joined him and migrated to the *Hasabia* (Eritrea) did not come back to peace and stability.

Moreover, the state of Islam was there and stayed until the conquest of Khyber in the seventh year of immigration. Furthermore, he did not mention in the books of biography that the Prophet (peace and blessings of Allaah be upon him) invited them to follow him on the pretext of not living with infidels. When a Muslim lives in a non-Muslim society, he must deal with people with the clumsy peace, not the provisions of war, and abide by the Covenant citizenship or an era of accommodation he collects with these people in a specific spot of the earth and under a system of government they agreed. Moreover, the Muslim must abide by his national obligations and demand his rights the limits of the legal provisions and be a decisive element in the society by order of the known and end the evil and call for God and participate in every work that is permissible. Moreover, dialogue with others in every controversial case and cooperate with them in everything that satisfies God. Also, at the same time refrains from participating in all what is a sin from his point of view of Islamic. Preaching is not theoretically enough but Participation of people in their social and political life with a view of reforming a society in which they live and to spread the climate of justice tolerance, dialogue and the primacy of human values on the animal material that is circulating in many countries of the world and which pose the greatest danger to the letter of humanity in life.

Therefore hadeeth the Messenger of Allah about people “Such as the one who is in the boundaries of Allah and the reality in it, like people who have taken refuge in a ship, and some of them hit the top of it, some of them below it. Left them and wanted to perish and perished all, and if they took their hands survived and survived all)”^{٢٦٧}. Perhaps or probably in this hadeeth is what asserts the unity of community by its children and determination of their cooperation to deter danger and harm from all.

^{٢٦٧} Sunnan Abi Dawoud, book of discipline, section who takes something on dood no. (٤٣٥١)

ARTICLE (٢٤) The Islam and the West.

We expressed that Islam is the universal message. Therefore there is no difference between the West and the East, as both are part of the vast land of Allah the Almighty (God). As Allah, the Exalted said “And to Allah belong the east and the west, so wherever you turn yourselves or your faces there is the Face of Allah (and He is High above, over His Throne). Surely! Allah is All-Sufficient for His creatures' needs, All-Knowing”^{٢٦٨}.

Moreover, the Westerners are a part of the world. Furthermore, Allah sent His Messenger Muhammad peace to be upon him as a mercy to them. As (God) Allah verily expressed “Moreover, We have sent you (O Muhammad) not but as a mercy for the '*Alamin* (mankind, jinns and all that exists)”^{٢٦٩}.

However, the problem is or lies with the Westerners or-if we want accuracy- in the self of many of them, and their conciliator from Islam, who made up or painted a picture in their minds such has nothing to do with Islam, i.e. far or close. This image or description inherited since the Crusades, when their armies advanced from Europe in continuous campaigns, crushing the countries of the region torn apart, the inhabitants of the kingdoms and Emirates. It won in the first place, and that victory did not last till it overwhelmingly defeated in the battles battlefield of (*Hattian*), and the opening of House of Jerusalem, the battle of Mansoura, and prisoners of war of the (Louis IX) in the famous home of Ibn Luqman.

^{٢٦٨} Quran surat al-bagarah verse ١١٥

^{٢٦٩} Quran surat al-anbiya verse ١٠٧

These wars had their psychological and mental effects and were one of the reasons for the renaissance of the West after that quoted from the Islamic civilisation of the East. However, men who portray Islam and Muslims to the familiar people gave ridiculous and ugly extreme form of resentment, which not complete except for the reality of Islam. No, its nation has no connection to the hand; it has entrenched in Western mentality; Western psychology, and its inheritance of people generation after generation.

Moreover, therefore see some of those who spoke about them when talking about other religions other than Islam, and other nations other than the Nation of Islam. Moreover, has a lot of objectivity and equity, if he spoke about Islam and its civilisation and its country; has taken another stand or position, in which has a lot of bias and inclination with fancy. It was those who want to be fair to them stripped of the inherited agreement, and another character takes over the subject of self and the right to nervousness. It recognised by Gustav Le Bon, Montgomery and other Western writer and historians.

Our stand on the West.

As for us, we, the Muslims, want to open to the West, and we found in our religion what urged and so encouraged us to do that, and we do not wish to luck upon ourselves or hostile to others. Moreover, which calls us to some things:

First, we have a universal message that came to all people all over the earth. It is true that the Book of Islam is Arabic that the Messenger of Islam is an Arab and that Islam originated in the East, but that does not mean that Islam is unique for the race or a particular aspect, but Islam for all the people of the earth/world. Christianity originated in the East and spread across the globe.

Second, the reasons for the meeting and rapprochement and understanding are many and abundant, and He Allah the Almighty said “O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has *At-Taqwa*, i.e. one of the *Muttaqun* (pious. Verily, Allah is All-Knowing All-Aware”^{١٣}.

The knowledge and recognition - not monopoly - is the duty of the people of the earth all. We are not with European Laurent who said: “the East for east and west

^{١٣} Quran suat al hujurat verse ١٣

of west never meet”. The meeting is possible, but a duty when the mind overcomes the desire, and the wisdom of nervousness.

Third, the world is closing, especially after technological revolutions, even some book said that “the world has become our bigger village”. We assume that the world has become smaller, not more significant, the big village in the past, people used to in the east without knowing what was going on in the west until a day or two days later, or at least hours after the occurrence of the incident. As for today's world, people know what is going on everywhere, anywhere in a moment, and people may follow the event as it is happening.

All of these necessitates the owners of heavenly messages to converse, and the owners of civilisations should understand. Dialogue and understanding are better of adversity and dissonance. Moreover, we, Muslims, as we have mentioned before, are (*Cameron*) we have been ordered by- the Quranic texts to dialogue contrary of what is the best especially (People of the book) from them.

What do we want from the West? All that we want from the West summed up in the following words:

(a)-To give up old hatreds, we are the sons of today, not the remnants of yesterday.
(b)-Moreover, abandon the new ambitions and desire to control our country and our capabilities; the era of colonialism has passed.(c)-Moreover, to adopt the worldview and humanity, and look for the superiority, which was the Romans, who see each of these barbarians.(e)-Moreover, to be free from the fear of us, especially we - centuries ago - the victims of injustice West.

(f)-And not to interfere in our affairs, but rather his philosophy and his will on us by force or struggle. We are free in our homes; we organise our lives according to our faith, our interests and thee willing of our people. (g)-There is no justification for the West to take, as us an enemy, the feelings of its nation against us after the collapse of the Soviet Union, and to call it the green threat after erasing it the red danger with the closeness of the yellow peril.

(h)-Islam is not dangerous only to pornography and atheism, to injustice and servitude, to vices and corruption. In the absence of all these, it is the mercy of God to the worlds and Muslims are advocates of good and love and peace for the world. (i)-If Muslims found in individuals and limited groups, and violence misused, they do not represent all Muslims, but are small groups and exaggerated

by western media itself. Moreover, most of them being pushed to radicalise as consequence of the West's injustice, grievances and aggression against Muslims, never-ending unjust stand with Israel raping his home t displaced his people. The pressure intensity generates the explosion. (j)-We Muslims recognise our eyes and explain our chests if we find those who do justice to us and those who look at us free of intolerance and if we saw that we would note it by welcoming his family, and open our hearts and our homes to them.

ARTICLE (٢٥) The Islam and globalisation

Many are asking about (globalisation) and our position therein it. Given some, globalisation meant: erasing or removing the barriers and distances between nations, and between the homelands and between the people and the cultures till all becomes closes of (cosmic culture) the infinite market and the cosmic family. Moreover, that why some of them defined the globalisation as a process of transforming the world into a cosmic village.

Perhaps, the meaning of globalisation in its apparent sense, this definition is close the purpose of (the international/Internationalism) which Islam brought, and the Qoran affirmed it in Surat al-Makki, (Chapter of Makkah). Like the Exalted has said, “And We have sent you (O Muhammad) not but as a mercy for the '*Alamin* (mankind, jinns and all that exists)”^{٢٧١}.

“Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'an) to His slave (Muhammad) that he may be a warner to the '*Alamin* (mankind and jinns)”^{٢٧٢}. “It (this Qur'an) is only a Reminder for all the. '*Alamin* (mankind and jinns). “And you shall certainly know the truth of it after a while”^{٢٧٣}. However, there is indeed a vast difference between the content of the international, which is brought by Islam and the content of the (globalisation) called for by the West today in general and America in particular.

^{٢٧١} Quran surat al-anbiya verse ١٠٧

^{٢٧٢} Quran surat al-Fruqan verse ١

^{٢٧٣} Quran surat saad verse ٨٧-٨٨

The International or internationalism in Islam based on the recognition of all human beings, the children of Adam (“and we have honoured the children of Adam”)^{٢٧٤}. Allah the Almighty (God) has inhibited them on earth and mocked them what is between earth and heavens for all of it.

Moreover, also by the equality between people in the origin of human dignity and the background of commissioning and responsibility, moreover, that they are all partners in Servanthood of Allah the Almighty (God). Additionally, in filiation as children of Adam, as the noble Prophet has said before the mass crowds in the farewell pilgrimage. “(O ye people, but your Lord is one, and your father is one, is not the best of the Arab on Ajami, Ajami on the Arab. Alternatively, red colour on the black, and not black on red but piety”^{٢٧٥}. However, it is by this the Quran thus confirms what he has repeated in his speech to the people “O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has *At-Taqwa* i.e. one of the *Muttaqun* pious. Verily, Allah is All-Knowing, All-Aware”^{٢٧٦}. However, the Qur’an in this verse that decides the general equality between human beings does not negate the specificities of peoples. It admits that Allah has made them (peoples into tribes) know and learn from each other not to be repudiated by each other.

As for (globalisation), which shows us its mission, calling to date: It is the imposition of political, economic, cultural and social domination/hegemony of the United States of America on the world, especially the world of the East and the third world and especially the Islamic world. The United States of America with its scientific superiority and its vast military might and its economic capabilities as well as its extraordinary vision that it sees itself as the leader of the world.

It does not mean treating brother as his real brother as Islam wants but no treatment of the peer for a peer as free and honourable wants in the whole world, but it means treatment of the masters of the slaves and the Giants of the arrogance and the arrogant of the weak. Globalisation in its current picture means the (Westernisation of the world).

Alternatively, in other words, Americanisation of the world is the formal name of a neo-colonial which has taken out its old costume, or his former ardour and leaving his ballet to practice a new era of hegemony under umbral of this gentle title or

^{٢٧٤} Quran surat Al-Isra verse ٧٠

^{٢٧٥} Sunnan Al-terimizi, book of believe, section what comes in that.

^{٢٧٦} Quran suart al hujurat verse ١٣

heading (Globalisation). It means imposing American domination on the world, and any country rebelled or revolt and stirred that country must discipline by sanction or threaten by military action or directly wage war against as it has happened in Afghanistan, Iraq, Sudan, Iran and Libya.

It also means imposing the economic policies that America wants through the international organisations which to some extent controlled by the United States of America, such as the World Bank (WB), the International Monetary Fund (IMF) the World Trade Organisation (WTO) and other International Financial Institutions. It also means the imposing its own specific culture, which based on material philosophy, benefit and justification of liberty to the extent sexual permissive activities. Moreover, used the United Nations organs to pass it through the international conferences and to lead people to agree on it by being scarring them and intimidating or by promising them and later dumping them. This was manifested in the world population conference in Cairo in the summer of the year ١٩٩٤ in which it wanted to pass a document for legalising abortion in its totality and legitimise the single family. Moreover, the same-sex marriage (man to man and woman to woman) also unleashing of children in sexual behaviour and the recognition of childbearing outside the framework of the legitimate marriage etc.

Things that are contrary to all the heavenly messages are also opposed to what our societies have become and are part of their spiritual and civilizational spirit. Moreover, of here we saw Alazhar Alsharif in Egypt and Muslim World League in Mecca and the Islamic Republic of Iran and various Islamic groups standing side by side with the Vatican and the (Clergymen resisting this destructive and harmful trend. Everyone feels that he or she are facing a threat that constituted a serious threat to the values of faith in Allaah, his messages and morality that Allah the Almighty (God) sent down to them through his messenger's peace and blessing upon them.

As globalisation has also manifested itself in the (Women's conferences) in Beijing in the year ١٩٩٥, New York and others places. All of which were an extension of the Cairo Conference and an affirmation of its premises and the complementary to his directives and shook a critical issue (recognising the specificity) so that some people do not dominate and other hand try to erase their identity without their consent. Moreover, that globalisation as display today it pours at the end of the day in favour of the powerful against the weak and for winning the rich against the poor and in the interest of the wealthy North against the benefit of the impoverished South for this matter.

The opening of the doors on the shutters-on the pretext and invitation of globalisation-in the areas of trade, economy, export, import. Alternatively, the fields of culture and information account of the great powers. Moreover, the countries that possess the superior science and media and the high and advanced technology, especially the biggest, and most influential powerful nations, the most prominent, and wealthiest, capable and the broadest in the world of knowledge that is the United States of America. As for the countries of the third world, as they called it especially the (Islamic nations) therein, have no such world-wide of racing competition except remnants of the preferred strong, it remains to them what they find it of the crumbs on the others.

Conclusion:

This is the vision of the International Union of Muslim Scholars for the message of Islam and its major issues in a comprehensive, holistic and integrated view. It calls for all Islam: faith and law, worship and treatment, theology and legal instrument. And religion, culture and civilisation, nation and state. We believe in it, and we call upon it with wisdom and ethical exhortation and argue with them about what is best. To these fundamental principles we call on the Muslims-in different countries and languages-and their doctrines-and teach them, and instilled in their minds consciences, so that the small, and the vast pyramid.

Moreover, to these assets call on non-Muslims, to know that Islam is the truth, of his family and scholars of the trustees who make the argument, calling everyone. “Say O Muhammad “people of the Scripture (Jews and Christians). Come to a word that is just between you and us, that we worship none but Allah, and that we associate no partners with Him and that none of us shall take others as lords besides Allah. Then, if they turn away, say: “Bear witness that we are Muslims”^{٢٧٧}.

Have Reading to them “O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that believer who has *At-Taqwa*, i.e. one of the *Muttaqun* (pious). Verily, Allah is All-Knowing, All-Aware”^{٢٧٨}.

Thanks and Praise be to Allah, Lord of the Worlds.

^{٢٧٧} Quran surat al-Imran verse ٦٤

^{٢٧٨} Quran suart al-Hujurat verse ١٢

