

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا قَوْلَ

# ADDRESS TO THE JORDANIAN SCHOLARS ASSOCIATION

by H.R.H. Prince Ghazi bin Muhammad bin Talal

MIBDA

English Monograph Series — Book No. 15



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وَلَا تَفَرَّقُوا

And hold firmly to the rope of Allah all together and do not become divided.



Qur'an  
Aal 'Imran, 3:103

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2012

# ADDRESS TO THE JORDANIAN SCHOLARS ASSOCIATION

by H.R.H. Prince Ghazi bin Muhammad bin Talal

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Cultural Affairs and Personal Envoy of  
H.M. King Abdullah II.*

22 April 2012  
30 Jumada al-Awwal 1433 AH

Nº 15  
M  BDA  
*English Monograph Series*

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MABDA · English Monograph Series · No. 15  
Address to the Jordanian Scholars Association  
ISBN: 978-9957-428-51-8  
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© 2012 the Prince Ghazi Trust for Qur'anic Thought  
20 Sa'ed Bino Road, Dabuq  
PO BOX 950361  
Amman 11195, JORDAN  
www.rissc.jo/

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Typeset by Besim Ali Bruncaj  
Set in Arno Pro  
Printed by Nahda Press

LEGAL DEPOSIT NUMBER  
The Hashemite Kingdom of Jordan National Library  
2012/5/1750



*In the Name of God, the Compassionate, the Merciful  
May Peace and Prayers be upon the Seal of the Prophets*

Friends and fellow scholars,  
*Assalamu alaykum wa Rahmatu Allah,*

Two years ago I entrusted Dr Abdul Nasser Abul Bassal with preparing biographies of great Jordanian scholars who have shaped the scholarly legacy of this country since its inception. After much study it became clear to me that Jordan has produced more than its fair share of devoted and righteous scholars. However, I was left wondering why our convoy of scholars have not played their natural role in guiding and enlightening the *Ummah*. The conclusion I reached is that Jordanian scholars did not attain fame or their rightful standing among the world's scholars in Jordan and beyond for three main reasons:

First, Jordan is a country of limited means and its scholars have not received the financial and administrative support they deserved, due to the paucity of the country's resources.

Second, there does not exist in Jordan a body that can support, publish and stand by the works and writings of scholars in any methodical and systematic way.

Third, the scholars themselves have been preoccupied with the differences between them. And although they

are all Sunnis, they belong to—and support— different and competing *madhabs*, schools of thought and political affiliations.

This brings us to the purpose of our gathering here today: the establishment of an association for Jordanian scholars that will support them, spread their work and unite them, i.e. to resolve the three problems that, historically, have hindered them. This noble initiative is the brainchild of Dr Bassam ‘Umoush whom I believe Jordanian scholars trust unanimously. Dr Abdul Nasser Abul Bassal also supported this initiative from the start and fought tirelessly for it so that today, by God’s Grace, their efforts have come to fruition. I personally was honoured to join the Association a year ago, so please allow me to share with you some of my thoughts regarding the initiative.

I am concerned that the Association not become a place where conflicts between different *madhabs*, schools of thought, interests and goals find fertile soil. My hope is that it will be a place where all scholars meet: Shafi’is; Hanbalis; Malikis; Hanafis; Sufis; Salafis; Ash’aris; Maturidi; scholars of reason; scholars of transmission; strict and tolerant scholars; progressive and traditional scholars; and hawks and doves can all congregate. My vision is for a place where everyone will meet: scholars of the state and scholars with party affiliations; where independent scholars and scholars of the Muslim Brotherhood can all come together. The Association should be home to young and old scholars from all



over the Kingdom, from all backgrounds and origins, men on one side and women on the other. I hope that the only pre-conditions to be met are that members be true scholars recognised as such, or that they may at least hold a Master's degree specializing in one of the sciences of Shariah. Further, I hope that only three motives fuel discussion in the Association: fear of God, textual understanding and the judgment of conscience.

No one expects the scholars to always agree or produce a single opinion or to always reach a consensus; that is almost impossible. What is required is courteous and respectful discussion in a way that accepts the other and the other's opinion with love and in a manner that preserves the other's dignity even when disproving a point and when constructive criticism is being offered. God says:

*Then God guided those who believed to the truth,  
... regarding which they were at variance, by His leave;  
and God guides whomever He will to a straight path. (Al-  
Baqarah, 2:213)*

The Prophet (peace be upon him) said it in other words: “My Ummah's differences are a mercy”<sup>1</sup>.

Al-Imam Al-Ghazali, and perhaps Al-Imam Al-Shafi'i before him, said:

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<sup>1</sup> Al-Ajlouni said in *Kashf al-Khafa* 1/66: “Narrated by Al-Bayhaqi in *Al-Madkhal*”.

“We hold that our doctrine is correct but it is possible that it might be incorrect, and the doctrine of those who disagree with us is incorrect but it is possible that it might be correct”<sup>2</sup>.

When we endeavor to exercise independent reasoning, none of us can claim or presume that he has a monopoly on the whole truth. Let us all commit ourselves to the Islamic consensus on the three points of the Amman Message regarding who is a Muslim, who has the right to issue *fatwas* and who has the right to declare someone an apostate and under what circumstances. Let us also commit ourselves to the charter of this association. If we all commit to this spirit, I believe that the Association will bring many rewards and, most importantly, will please God, *in sha'Allah*.

I really hope that we do not incline towards our various schools and different scholarly roots so much that we forget that Jordan is an independent state and not a province; with all respect, appreciation, admiration and love for others; we are not Saudis, nor Egyptians, nor Syrians, nor Iraqis; we are an independent sovereign state with a unique character. Therefore, the orientation of our scholarship should not be Saudi, Egyptian, Syrian or Iraqi; again, with all due respect to everyone and with appreciation of the *Ummah's* scholars

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<sup>2</sup> On the authority of Ibn Najeem Al-Hanafi, *Al-Ashbah wal Natha'ir* 1/418.

whom God has blessed with knowledge. There is no authority over us except for God, the Holy Qur'an and the *Sunnah* of the Prophet Muhammad (peace be upon him).

When I was a young man it was said – and I do not know if this is still true today – that when the people of Salt return to their city, they would leave their titles, degrees and wealth at the Salt gas station and would enter their hometown as equals, the sons of well-known tribes and distinguished families. I hope that our scholars enter this Association in the same spirit, leaving behind their positions, titles and degrees and preparing for patient and calm debate, willing to listen with open hearts; ready to learn from others and be persuaded by them; open to be guided by others rather than wanting to guide them.

Dear colleagues, I do not see that youth will return to any of us. Our breaths are finite and death awaits us all, young and old, each at a time written for them. God says:

*Nearer to you, {34} then nearer to you and nearer!*  
*{35} (Al-Qiyamah, 75:34-35)*

And when death comes, none of this life's pomp and circumstance, none of the prestige of scholarship and the respect and adulation of people will be of any use. God says:

*My wealth has not availed me. {28} My authority*  
*has gone from me'. {29} (Al-Haqqah, 69:28-29)*

And after death, even our minds and our thoughts will

not be of any benefit without certainty in God and a character that pleases Him. God says:

*The day when neither wealth nor children will avail, {88} except him who comes to God with a heart that is sound. {89} (Al-Shu'ara, 26:88-89)*

And so I advise you, as I advise myself, not to waste the time we have left in disagreement and conflict. I advise you and myself to respect the opinion of the other without questioning his character or intentions. And I advise you and myself to be accepting of the pluralism of thought and *fatwas* and *madhabs* in Islam. God says:

*And hold fast to God's bond, together, and do not scatter ... (Aal 'Imran, 3:103)*

I also advise you and myself to use the Association to search for common ground and for useful knowledge that will speak for us when we are in our graves. God says:

*Or is he who devotes himself [in worship] in the watches of the night, prostrating and standing, apprehensive of the [eventuality of the] Hereafter, and hoping for the mercy of his Lord ... ? Say: 'Are those who know equal with those who do not know?' Only people of pith remember. (Al-Zumar, 39:9)*

I assure you here today that as long as this spirit guides the Association, it will enjoy my moral and administrative

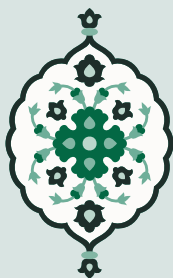
support, in addition to that of the World Islamic Sciences and Education University (W.I.S.E.). God says in the Holy Qur'an about the Jordanian Prophet Shu'ayb (peace be upon him):

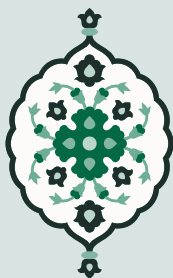
*He said, 'O my people, have you considered that I might be [acting] upon a clear proof from my Lord and that He has provided me with fair sustenance from Him? And I do not desire to be inconsistent in what I forbid you. I desire only to set things right so far as I am able. My success is only with God. In Him I trust and to Him I turn [repentant]. (Hud, 11:88)*

Finally, it is my great pleasure to announce that His Majesty King Abdullah II ibn Al-Hussein has given a piece of land on which to build a permanent home for the Association. God says in the Holy Qur'an:

*O you who believe, be patient and vie in patience, be steadfast; fear God so that you will prosper. (Aal 'Imran, 3:200)*

May God bless  
your efforts one and all,  
Wassalamu alaykum wa rahmatu Allah  
wa barakatuhu





وَفَقَّكُمْ  
اللَّهُ تَعَالَى جَمِيعًا،  
وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ  
وَبَرَكَاتُهُ.



﴿أَمِنْ هُوَ قَائِلٌ أَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ﴾ (الزمر، ٣٩: ٩).

وَإِنِّي أُؤَكِّدُ الْيَوْمَ أَنَّهُ طَالَمَا بَقِيَ هَذَا الرُّوحُ فِي هَذِهِ الرَّابِطَةِ، فَإِنِّي شَخْصِيًّا إِنِّ شَاءَ اللَّهُ، وَجَامِعَةُ الْعُلُومِ الْإِسْلَامِيَّةِ الْعَالَمِيَّةِ، سَنَدَعُمُ هَذِهِ الرَّابِطَةَ بِالْقَدْرِ الْمُحْتَمَلِ مَعْنَوِيًّا وَإِدَارِيًّا، إِنِّ شَاءَ اللَّهُ تَعَالَى. قَالَ اللَّهُ سُبْحَانَهُ وَتَعَالَى أَنْ النَّبِيَّ الْأُرْدَنِّيَّ، سَيَدَنَا شَعِيبٍ عَلَيْهِ السَّلَامُ، قَالَ:

﴿قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنْتُ عَلَى بَيْتَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾ (هود، ١١: ٨٨)

وَأَخِيرًا، يَسِّرُنِي أَنْ أُعْلِنَ بِأَنَّ جَلَالََةَ الْمَلِكِ عَبْدِ اللَّهِ الثَّانِي ابْنَ الْحُسَيْنِ حَفَظَهُ اللَّهُ تَعَالَى، قَدْ وَعَدَ بِمَنْحِ أَرْضٍ لِإِنْشَاءِ مَكَانًا دَائِمًا لِهَذِهِ الرَّابِطَةِ الْمُبَارَكَةِ، إِنِّ شَاءَ اللَّهُ تَعَالَى. يَقُولُ اللَّهُ تَعَالَى:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (آل عمران، ٣: ٢٠٠)

﴿ مَا أَغْنَىٰ عَنِّي مَالِيَّةٌ ﴿٢٨﴾ هَلَكَ عَنِّي سُلْطَانِيَّةٌ ﴿٢٩﴾ ﴾ (الحاقة، ٦٩: ٢٨ -

٢٩).

وَبَعْدَ الْمَوْتِ لَا يَنْفَعُنَا حَتَّىٰ ذَهَبْنَا وَفَكَّرْنَا إِنْ لَمْ يَكُنْ وَرَاءَ ذَلِكَ يَقِينٌ  
بِاللَّهِ عَزَّ وَجَلَّ وَخُلُقٌ يُرْضِي اللَّهَ سُبْحَانَهُ وَتَعَالَى. يَقُولُ اللَّهُ سُبْحَانَهُ  
وَتَعَالَى:

﴿ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾ ﴾

(الشعراء، ٢٦: ٨٨-٨٩).

فَأَوْصِيكُمْ وَنَفْسِي أَنْ لَا نُضَيِّعَ هَذَا الْوَقْتَ الَّذِي تَبَقَّى لَنَا فِي الْأَخْتِلَافَاتِ  
وَالصِّرَاعَاتِ الَّتِي لَنَا أَنْ نَخْتَلِفَ فِيهَا. وَأَوْصِيكُمْ وَنَفْسِي أَنْ نَحْتَرِمَ رَأْيَ  
الْآخِرِ بَدُونِ تَشْكِيكِ فِي شَخْصِهِ أَوْ نَوَايَاهُ؛ كَمَا أَوْصِيكُمْ وَنَفْسِي أَنْ نَتَقَبَّلَ  
التَّعَدُّدَ فِي مَذَاهِبِ الْإِسْلَامِ وَفِكَرِهِ وَفِي الْفَتَاوَى الْمُتَأَصِّلَةِ. يَقُولُ اللَّهُ  
تَعَالَى:

﴿ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ﴾ (آل عمران، ٣: ١٠٣)

وَأَيْضًا أَوْصِي نَفْسِي وَإِيَّاكُمْ أَنْ نَبْحَثَ مِنْ خِلَالِ هَذِهِ الرَّابِطَةِ عَنْ  
الْقَوَاسِمِ الْمُشْتَرَكَةِ؛ كَمَا أَوْصِي نَفْسِي وَإِيَّاكُمْ أَنْ نَبْحَثَ عَنِ الْعِلْمِ الَّذِي يَنْفَعُنَا  
وَيُقَرِّجُ عَنَّا فِي قُبُورِنَا. يَقُولُ اللَّهُ سُبْحَانَهُ وَتَعَالَى:

جميعاً. فَلَا وِلَايَةَ عَلَيْنَا إِلَّا وِلَايَةُ اللَّهِ سُبْحَانَهُ وَتَعَالَى، وَكَتُبُهُ الْكَرِيمُ،  
وَسُنَّتُهُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

كَانَ يُقَالُ لِمَا كُنْتُ شَابًا— وَلَا أَعْلَمُ إِنْ كَانَ صَحِيحًا الْآنَ— أَنَّ أَهْلَ  
السَّلْطِ كَانُوا عِنْدَ مَا يَعُودُونَ إِلَى السَّلْطِ يَتْرُكُونَ مَعْنَوِيًّا الْقَابَهُمُ وَشَهَادَاتِهِمْ  
وَدَرَاجَاتِهِمْ وَأَمْوَالَهُمْ عِنْدَ كَازِيَةِ السَّلْطِ، وَيَدْخُلُونَ السَّلْطَ مُتَسَاوِينَ،  
أَبْنَاءَ عَشَائِرٍ وَعَائِلَاتٍ مَعْرُوفَةٍ وَمَرْمُوقَةٍ. فَأَرْجُو أَنْ يَدْخُلَ الْعُلَمَاءُ إِلَى  
هَذِهِ الرَّابِطَةِ بِنَفْسِ الرُّوحِ، وَيَتْرُكُونَ مَنَاصِبَهُمْ وَالْقَابَهُمُ وَدَرَاجَاتِهِمْ خَارِجَ  
الرَّابِطَةِ، وَيَسْتَعِدُّونَ لِلنِّقَاشِ الْهَادِي الصَّابِرِ، وَيَسْتَعِدُّونَ لِلِاسْتِمَاعِ  
بِسَعَةِ صَدْرٍ، وَيَكُونُ لَهُمْ قَابِلِيَةٌ لِلِاسْتِفَاعِ وَالِاقْتِنَاعِ، وَبِرُوحِ الْاِئْتِمَارِ  
إِلَى إِرْشَادِ الْآخِرِ وَلَيْسَ بِرُوحِ الْاِعْتِقَادِ بِاِئْتِمَارِ الْآخِرِ إِلَى إِرْشَادِهِ.  
أَيُّهَا الرُّمَلَاءُ، لَا أَرَى أَنَّ أَحَدًا مِنَّا سَيَعُودُ لَهُ شَبَابُهُ، فَالْاِنْقَاسُ  
مَعْدُودَةٌ، وَالْمَوْتُ يَنْتَظِرُنَا جَمِيعًا، كَبِيرُنَا وَصَغِيرُنَا، كُلُّ فِي وَقْتِهِ. يَقُولُ  
اللَّهُ سُبْحَانَهُ وَتَعَالَى:

﴿أُولَىٰ لَكَ فَأُولَىٰ ۖ ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ﴾ (القيامة، ٧٥: ٣٤-٣٥).

وَعِنْدَ الْمَوْتِ لَا يَنْفَعُنَا شَيْءٌ مِنْ جَاهِ هَذِهِ الدُّنْيَا وَمَكَاسِبِهَا وَجَاهِ  
الْعِلْمِ وَاحْتِرَامِ النَّاسِ. يَقُولُ اللَّهُ سُبْحَانَهُ وَتَعَالَى:

وكذلك قال الإمام الغزالي ورَبَّما الإمامُ الشَّافعيُّ قَبْلَهُ: «مَذْهَبُنا صَوَابٌ يَحْتَمِلُ الخَطَأَ، وَمَذْهَبُ مُخَالِفِنا خَطَأٌ يَحْتَمِلُ الصَّوابَ»<sup>١</sup>.  
 فلا يدعي ولا يظُنُّ أَحَدٌ مِنّا أَنَّهُ يَحْتَكِرُ الحَقِيقَةَ كامِلَةً عِنْدَ اجْتِهَادِهِ،  
 وَلَنَلْتَزِمَ جَمِيعاً فِيمَا أَجْمَعَتِ الأُمَّةُ عَلَيْهِ فِي المَحَاوِرِ الثَّلَاثَةِ لِرسالةِ  
 عَمَّانَ بِالنِّسْبَةِ إلى مَنْ هُوَ المُسْلِمُ، وَمَنْ لَهُ الحَقُّ أَنْ يُفْتِيَ، وَمَنْ لَهُ الحَقُّ أَنْ  
 يَكْفِرَ وَتَحْتَ أَيِّ ظَرْفٍ. وَلَنَلْتَزِمَ بِما جَاءَ فِي مِثاقِ الاتِّسَابِ إلى هَذِهِ  
 الرِّابِطَةِ.

فإنّا إن التزمنا جميعاً بهذا الرُّوحِ، أَعْتَقُدْ أَنَّ الرِّابِطَةَ سَتَأْتِي بِخَيْرٍ  
 وَبِعَمَلٍ يُرْضِي اللهُ سُبْحانَهُ وتعالى، إن شاء اللهُ.

هَذَا، وأرجو أن لا نَمِيلَ كُلَّ المِيلِ إلى مَدارسِنا المُنَوَّعَةِ، وَمَنابِتِنا  
 العِلْمِيَةِ المُتَّصِلَةِ المُخْتَلَفَةِ لِدرجةِ أَنْ نَنسى أَنَّ الأردنَ دَوْلَةٌ مُسْتَقْلَةٌ  
 وَلَيْسَتْ وِلايَةً؛ وَمَعَ كُلِّ احْتِرَامِنا وَتَقْدِيرِنا وإِعْجَابِنا وَمَحَبَّتِنا الكَبِيرَةِ  
 لِلأَخرينَ، نَحْنُ لَسْنا سُعودِيينَ، وَلَا مِصرِيينَ، وَلَا سُورِيينَ، وَلَا عِرَاقِيينَ، لَكِنّا  
 نَحْنُ دَوْلَةٌ ذاتُ سِيادَةٍ وَطائِعِ خَاصٍ. فَعَلِمْنا يَجِبُ أَنْ لا يَكُونَ سُعودِيٌّ  
 وَلَا مِصرِيٌّ وَلَا سُورِيٌّ وَلَا عِرَاقِيٌّ التَّوَجُّهُ، مَعَ احْتِرَامِنا وَمَحَبَّتِنا لِلكَثيرِ،  
 وَالأَخْذُ بِاعتبارِ الأَنوارِ الَّتِي أَنْعَمَها اللهُ سُبْحانَهُ وتعالى على عُلَماءِ الأُمَّةِ

(2) نقله عنه العلامة ابن نجيم الحنفي في كتابه الأشباه والنظائر 814/1.

عُلَمَاءُ الثَّقَلِ وَعُلَمَاءُ الْعَقْلِ؛ وَأَنْ يَجْتَمَعَ فِيهَا الْمُتَشَدِّدُ وَالْمُسَاحُ،  
وَالْمُحَدِّثُ وَالتَّقْلِيدِي، وَالصُّفُورُ وَالْحَمَائِمُ، وَعُلَمَاءُ الدَّوْلَةِ وَعُلَمَاءُ  
الْأَحْزَابِ، وَعُلَمَاءُ الْإِخْوَانِ وَالْعُلَمَاءُ الْمُسْتَقِلُّونَ؛ وَأَرْجُو أَنْ يَجْتَمَعَ فِيهَا  
صِغَارُ الْعُلَمَاءِ وَكِبَارُهُمْ سَنًا، مِنْ جَمِيعِ أَنْحَاءِ الْمَمْلَكَةِ، مِنْ شَتَّى الْمَنَابِتِ  
وَالْأَصُولِ، رِجَالًا مِنْ جِهَةٍ، وَنِسَاءً مِنْ جِهَةٍ أُخْرَى. فَأَرْجُو أَنْ يَكُونَ  
الشَّرْطُ الْوَحِيدُ هُوَ أَنْ يَكُونَ عُضْوُ الرِّابِطَةِ عَالِمًا حَقًّا مَشْهُودًا لَهُ مِنْ أَهْلِ  
الْعِلْمِ أَوْ يَكُونَ لَدَيْهِ عَلَى الْأَقْلَ مَا جَسْتِيرَ بِامْتِيَازٍ فِي أَحَدِ الْعُلُومِ الشَّرْعِيَّةِ.  
وَأَرْجُو أَنْ تَكُونَ الدَّوَّاعُ الَّتِي تَقُودُ النِّقَاشَ فِي هَذِهِ الرِّابِطَةِ ثَلَاثَةً فَقَطْ،  
وَهِيَ: تَقْوَى اللَّهِ، وَفَهْمُ النَّصِّ، وَتَحْكِيمُ الضَّمِيرِ.

وَلَيْسَ مَطْلُوبًا مِنَ الْعُلَمَاءِ أَنْ يَجْزُوا بِرَأْيٍ وَاحِدٍ دَوْمًا، أَوْ أَنْ يَتَّفِقُوا أَوْ  
يُجْمِعُوا دَوْمًا - فَهَذَا شِبْهُ مُسْتَحِيلٍ - لَكِنَّ الْمَطْلُوبَ أَنْ يَنْتَاقِشُوا بِأَدَبٍ  
وَاحْتِرَامٍ، وَيَقْبُولِ الْآخَرُ، وَيَقْبُولِ رَأْيَ الْآخَرِ، وَبِمَحَبَّةٍ لِلْآخَرِ، وَبِسُلُوكٍ  
يَحْفَظُ كَرَامَةَ الْآخَرِ حَتَّى عِنْدَ بَيَانِ الْحُجَّةِ وَالنَّقْدِ الْبَنَاءِ. يَقُولُ اللَّهُ تَعَالَى:

﴿فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي  
مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ (البقرة، ٢: ٢١٣).

وَبِمَعْنَى آخَرَ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «اِخْتِلَافُ أُمَّتِي رَحْمَةٌ»<sup>١</sup>.

(١) قال المحدث العجلوني في كتابه كشف الخفاء 66/1: "رواه البيهقي في المدخل".

بشكلٍ منهجيٍّ ومُسْتَمِرٍّ .

وأما السَّبَبُ الثالثُ: فهو أنَّ العلماءَ أنفُسَهُمْ قَدْ انشَغَلُوا باختِلافاَتِهِمْ فيما يَنْهَمُ . ومع أنَّهم جَمِيعاً مِنْ أَهْلِ السُّنَّةِ، لَكِنَّهُمْ يَتَّبِعُونَ وَيَتَّبِقُونَ وَيُنَاصِرُونَ مَذَاهِبَ وَمَدَارِسَ فِكْرِيَّةٍ وَتِيَّارَاتٍ سِيَاسِيَّةٍ مُخْتَلِفَةٍ وَمُتَنَافِسَةٍ . ونَأْتِي اليَوْمَ لِهَذِهِ الْمُبَادَرَةِ الْكَرِيمَةِ الَّتِي هِيَ فِكْرَةُ الدُّكُورِ بِسَامِ الْعُمُوشِ جَزَاهُ اللَّهُ عَنَّا جَمِيعاً وَعَنِ الْأُرْدُنِّ كُلِّ الْخَيْرِ . وَأَعْتَقُدُّ أَنَّ الدُّكُورَ بِسَامٍ هُوَ الشَّخْصُ الَّذِي عَلَيْهِ إِجْمَاعٌ مِنْ قَبْلِ جَمِيعِ الْعُلَمَاءِ الْأُرْدُنِيِّينَ وَثَقَّتَهُمْ لَكَي يَقُومَ بِمِثْلِ هَذِهِ الْمُبَادَرَةِ . وَيَلِيهِ أَيْضاً الدُّكُورُ عَبْدُ النَّاصِرِ أَبُو الْبَصَلِ حَيْثُ دَعَمَهَا وَأَزْرَهَا وَكَأَخٍ مِنْ أَجْلِهَا . فَالْيَوْمَ أَتَتْ بِفَضْلِ اللَّهِ تَعَالَى إِلَى حَايِزِ الْوُجُودِ . وَالْفِكْرَةُ هِيَ إِنْشَاءُ رَابِطَةٍ لِعُلَمَاءِ الْأُرْدُنِّ لَكَي تَدْعِمَ إِنْ شَاءَ اللَّهُ الْعُلَمَاءُ، وَتَنْشُرَ فِكْرَهُمْ، وَتُوَحِّدَ صُفُوفَهُمْ، وَتُوفِّقَ فيما يَنْهَمُ؛ أَيِ بِمَعْنَى آخِرٍ، لَكَي تُحَلَّ الْمَشَاكِلُ الثَّلَاثُ التَّارِيخِيَّةُ الَّتِي ذَكَرْنَاها . وَأَنَا شَخْصِيّاً قَدْ تَشَرَّفْتُ بِالِاتِّمَاءِ إِلَى هَذِهِ الرَّابِطَةِ مُنْذُ سَنَةٍ، فَاسْمَحُوا لِي أَنْ أَقْدِمَ بَعْضَ الْأَفْكَارِ الَّتِي تَدُورُ فِي ذِهْنِي عَنْ هَذِهِ الْمُبَادَرَةِ .

هَمِّي الْكَبِيرُ هُوَ أَنْ لَا تَتَحَوَّلَ هَذِهِ الرَّابِطَةُ لِمَكَانٍ صِرَاعٍ بَيْنَ الْمَذَاهِبِ وَالْأَفْكَارِ وَالْمَشَارِبِ وَالسِّيَاسَاتِ وَالْمَصَالِحِ وَالْمَآرِبِ الْمُخْتَلِفَةِ . وَأَرْجُو أَنْ يَجْتَمَعَ فِيهَا الْكُلُّ مِنَ الْعُلَمَاءِ: الشَّافِعِيِّ وَالْحَنَبِيِّ، وَالْمَالِكِيِّ وَالْحَنَفِيِّ، وَالصُّوْفِيِّ وَالسَّلَفِيِّ، وَالْأَشْعَرِيَّ وَالْمَاتَرِيْدِيَّ . كَمَا أَرْجُو أَنْ يَجْتَمَعَ فِيهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ،

أَيُّهَا الْعُلَمَاءُ الْكِرَامُ؛ أَيُّهَا الْأَصْدِقَاءُ،  
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ،

قَبْلَ عَامَيْنِ تَقْرِبًا كَلَفْنَا الذَّكُورَ عَبْدَ النَّاصِرِ أَبُو الْبَصَلِ بِإِعْدَادِ  
تَرَاجِمِ مُوجَزَةٍ لِكِبَارِ عُلَمَاءِ الْأُرْدُنِّ مُنْذُ تَأْسِيسِ الْإِمَارَةِ. وَتَبَيَّنَ لَنَا  
بَعْدَ الدِّرَاسَةِ أَنَّ الْأُرْدُنَّ أَفْرَزَ عَدَدًا لَا بَأْسَ بِهِ مِنَ الْعُلَمَاءِ الْأَجْلَاءِ،  
وَكَذَلِكَ مِنَ الصَّالِحِينَ الْعَابِدِينَ الْمُخْلِصِينَ. فَتَسَاءَلْنَا مَاذَا لَمْ تَأْخُذْ هَذِهِ  
الْقَافِلَةُ مِنَ الْعُلَمَاءِ دَوْرَهَا الطَّبِيعِيِّ فِي إِرْشَادِ الْأُمَّةِ وَتَوْرِيهَا فِي هَذِهِ  
الْحِقْبَةِ مِنَ التَّارِيخِ؟ وَالْجَوَابُ الَّذِي اسْتَنْتَجَيْنَاهُ هُوَ أَنَّ الْعُلَمَاءَ الْأُرْدُنِيِّينَ  
لَمْ يَشْتَهَرُوا، وَلَمْ يَأْخُذُوا مَكَاتِهِمُ الطَّبِيعِيَّةَ لَا فِي الْأُرْدُنِّ وَلَا فِي خَارِجِ  
الْأُرْدُنِّ، لِثَلَاثَةِ أَسْبَابٍ رَكِيسِيَّةٍ:

أَمَّا السَّبَبُ الْأَوَّلُ: فَهُوَ أَنَّ الْأُرْدُنَّ دَوْلَةٌ فَقِيرَةٌ فَلَمْ يَحْصُلِ الْعُلَمَاءُ  
عَلَى الدَّعْمِ الْمَادِّيِّ وَالْإِدَارِيِّ الَّذِي يَسْتَحِقُّونَهُ، وَذَلِكَ بِسَبَبِ شُحِّ الْمَوَارِدِ.  
أَمَّا السَّبَبُ الثَّانِي: فَهُوَ أَنَّهُ لَا يُوجَدُ فِي الْأُرْدُنِّ هَيْئَةٌ تَقُومُ بِدَعْمِ وَنَشْرِ  
وُمُازَرَةِ أَعْمَالِ وَأَفْكَارِ وَكَلَبَاتِ وَخَطَابَاتِ وَإِرْشَادَاتِ هَؤُلَاءِ الْعُلَمَاءِ

# الخطاب الموجه إلى رابطة العلماء الأردنيين

من صاحب السمو الملكي الأمير غازي بن محمد بن طلال

كبير المستشارين لجلالة الملك للشؤون الدينية  
والثقافية والمبعوث الشخصي

٢٢ نيسان ٢٠٢٢م

٠٣ جمادى الأولى ١٤٤١هـ

١٥

MIBDA

السلسلة العربية - الكتاب رقم ١٥



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا  
وَلَا تَفَرَّقُوا

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا



سورة آل عمران، ٣: ١٠٣



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَعِصِمْ لِي بَيْنَ يَدَيْهِ جَمِيعًا وَلَا تَفْسِدْ قَوْلَ

# الخطاب الموجه إلى رابطة العلماء الأردنيين

من صاحب السمو الملكي الأمير غازي بن محمد بن طلال

MIBDA

السلسلة العربية - الكتاب رقم ١٥