

رسالة عمان

~ The ~  
AMMAN  
MESSAGE



MABDA  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



# THE AMMAN MESSAGE

THE ROYAL AAL AL-BAYT INSTITUTE FOR ISLAMIC THOUGHT

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THE ROYAL AAL AL-BAYT INSTITUTE FOR ISLAMIC THOUGHT

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## INTRODUCTION

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

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

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

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

These Three Points were then unanimously adopted



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by the Islamic World's political and temporal leaderships at the Organization of the Islamic Conference summit at Mecca in December 2005. And over a period of one year from July 2005 to July 2006, the Three Points were also unanimously adopted by six other international Islamic scholarly assemblies, culminating with the International Islamic Fiqh Academy of Jeddah, in July 2006. In total, over 500 leading Muslim scholars worldwide—as can be seen from the Grand List on the pages that follow—unanimously endorsed the Amman Message and its Three Points.

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

This is good news not only for Muslims, for whom it provides a basis for unity and a solution to infighting, but also for non-Muslims. For the safeguarding of the

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

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

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training of mosque Imams and making it included in their sermons.

God says in the Holy Qur'an says:

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



THE  
AMMAN  
MESSAGE



## THE AMMAN MESSAGE

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

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

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

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

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

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

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



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

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

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being good to one's neighbor, protecting belongings and property, honoring pledges, and more.

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

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

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

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

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

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

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

Islam calls for treating others as one desires to be treated. It urges the tolerance and forgiveness that

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

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

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

Islam recognizes the noble station of [human] life, so there is to be no fighting against non-combatants, and no assault upon civilians and their properties, children

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

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

No day has passed but that this religion has been at war against extremism, radicalism and fanaticism, for

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

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

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

The source of relations between Muslims and others

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

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

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

We realize that over history extremism has been

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

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

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



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

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

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

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

We look to our scholars to lead us in partaking of our role and verifying our priorities, that they may be exemplars in religion, character, conduct, and discerning

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

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

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

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

Amman  
The Hashemite Kingdom of Jordan

Ramadan 1425 HIJRI  
November 2004 CE

## THE THREE POINTS OF THE AMMAN MESSAGE

### THE OFFICIAL TEXT OF THE THREE POINTS (VERSION I)

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

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Equally, it is neither possible nor permissible to declare as apostates any group of Muslims who believes in God, Glorified and Exalted be He, and His Messenger (may peace and blessings be upon him) and the pillars of faith, and acknowledges the five pillars of Islam, and does not deny any necessarily self-evident tenet of religion.

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

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

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

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

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

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

Likewise, it is neither possible nor permissible to declare whosoever subscribes to true *Salafi* thought an apostate.

Equally, it is neither possible nor permissible to declare as apostates any other group of Muslims who believes in God, Glorified and Exalted be He, and His Messenger (may peace and blessings be upon him), the pillars of faith (*Iman*), and the five pillars of Islam, and does not deny any necessarily self-evident tenet of religion.

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



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the sacred house of God (in Mecca). All are also in agreement about the foundations of belief: belief in Allah (God), His angels, His scriptures, His messengers, and in the Day of Judgment, in Divine Providence in good and in evil. Disagreements between the *'ulama* (scholars) of the eight schools of Islamic jurisprudence are only with respect to the ancillary branches of religion (*furu'*) and some fundamentals (*usul*) [of the religion of Islam]. Disagreement with respect to the ancillary branches of religion (*furu'*) is a mercy. Long ago it was said that variance in opinion among the *'ulama* (scholars) "is a mercy".

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



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

(July 2005–July 2006)

*Total number of signatures: 552 \* from 84 countries*

CODE / CONFERENCE	TOTAL
§ True Islam and Its Role in Modern Society Conference, Amman (July 2005) [THREE POINTS VERSION 1]- SIGNED	201
¶ Forum of Muslim Ulama and Thinkers, Mecca (September 2005) - ENDORSED	42
* Islamic Schools of Jurisprudence Conference, Aal Al-Bayt University, Jordan (November 2005) - ENDORSED	33
∞ 9th Session of the Council of Ministers of Religious Endowments and Islamic Affairs, Kuwait (November 2005) - ENDORSED	7
∫ 3rd Extraordinary Session, OIC, Mecca (December 2005) - ENDORSED	54
≈ Moderate Islamic Thought and Culture, Amman (April 2006) [THREE POINTS VERSION 1]- SIGNED	55
◇ International Fiqh Academy Conference, Amman (June 2006) [THREE POINTS VERSION 2] - SIGNED	68

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π Muslims of Europe Conference, Istanbul  
(July 2006) - ENDORSED

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ISLAMIC REPUBLIC OF AFGHANISTAN

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

REPUBLIC OF ALBANIA

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

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA

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

## SIGNATORIES

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

## AUSTRALIA

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

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### AUSTRIA

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

### REPUBLIC OF AZERBAIJAN

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

### KINGDOM OF BAHRAIN

- 22 **H.M. King Hamad bin Isa Al Khalifa** ∫
- 23 **Shaykh Dr. Muhammad Ali Al-Sutri** §  
Minister of Justice
- 24 **Dr. Farid bin Ya'qub Al-Miftah** § ¶  
Undersecretary of the Ministry for Islamic Affairs
- 25 **Mr. Mansour Al-Jamri** ≈

## SIGNATORIES

- 26 **Dr. Ibrahim Fadil Al-Dibbo** ◊  
Professor, Faculty of Humanities, University of Bahrain

### PEOPLE'S REPUBLIC OF BANGLADESH

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

### BELGIUM

- 30 **Mr. Ismail Batakli** π  
Professor of Islamic Studies
- 31 **Mr. Mohamed Boulif** π  
President, Islamic Executive Council
- 32 **Mr. Ahmed Bouziane** π
- 33 **Dr. Karim Chemlal** π  
Pasteur Institute, Lille
- 34 **Mrs. Malika Hamidi-Hosseinpour** π  
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- 162 **Grand Ayatollah Al-Sayyid Fadil Lankarani** *fatwa*
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President
- 546 **Shaykh Muhammad bin Muhammad Isma'il**  
**Al-Mansur** *fatwa*

- 547 **Shaykh Humud bin ‘Abbas al-Mu‘ayyad** *fatwa*
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- 549 **Shaykh Habib ‘Umar bin Muhammad bin  
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## FREQUENTLY ASKED QUESTIONS

### *1. How does Islam function?*

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

### *2. What are the greatest challenges facing Islam today?*

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

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

### 3. *What is The Amman Message?*

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

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

In order to give more religious authority to the *Amman Message* and in order to tackle the root problem of misinterpretation in Islam, in 2005 King Abdullah II sent the following three critical questions to 24 of the most senior religious scholars from all around the world representing all the branches and schools of Islam:



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

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

1. They specifically recognized the validity of all 8 *Mathhabs* (legal schools) of *Sunni*, *Shi'a* and *Ibadhi* Islam; of traditional Islamic Theology (*Ash'arism*); of Islamic Mysticism (Sufism), and of true *Salafi* thought, and came to a precise definition of who is a Muslim.
2. Based upon this definition they forbade *takfir* (declarations of apostasy) between Muslims.

3. Based upon the *Mathabib* they set forth the subjective and objective preconditions for the issuing of *fatwas*, thereby exposing ignorant and illegitimate edicts in the name of Islam.

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

#### 5. *Why is it so Important?*

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

## FREQUENTLY ASKED QUESTIONS

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

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

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

7. *What does 'Amman' have to do with the Message?*

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

8. *Will it resolve all of Islam's problems? Will it help?*

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

However, what proper awareness, education and understanding of the *Amman Message* and its *Three*

## FREQUENTLY ASKED QUESTIONS

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

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

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

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

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

10. *What is the next step?*

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

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

### *II. What can you do?*

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

HRH PRINCE GHAZI BIN MUHAMMAD

*Chairman of the Amman Message Committee*

July 22nd, 2007.

والحمد لله رب العلمين

*And praise be to God, the Lord of the worlds*





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ