

AMMAN MESSAGE

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Amman Message

In the name of God, Most Merciful, Most Compassionate;
Prayers and Salutations upon His chosen Prophet,
upon the Prophet's household, his courageous companions,
and all the apostles and prophets:

God Almighty said: "Mankind! We created you from a pair of a male and female, and made you into nations and tribes that ye may know each other. The most honoured of you in the sight of God is the most righteous of you" (Al Hajurat: 13).

Amman, the capital of the Hashemite Kingdom of Jordan, seizes the opportunity of this Holy Month of Ramadan, in which the Holy Quran was revealed, to issue a statement to the public, to our brethren in Muslim lands and in this whole world.

We are aware of the dangers and challenges the Islamic Nation is facing today at this difficult juncture of its course. Evils threaten its identity, incite disunity, tarnish its religion and assail its tenets; they attack fiercely the very message of Islam. Some who attack Islam imagine it is their enemy. But it is not their enemy. Others, who claim to belong to Islam, have done gruesome and criminal acts in its name. The message that is under attack is the message of tolerance, revealed by the Almighty to His prophet Muhammad, God's prayers and salutations be upon him, and carried after him by his orthodox successors and household members: a message of brotherhood and humanity; forming a righteous religion that embraces the entire sphere of human life, upholding what is good and forbidding what is wrong, accepting of others, and honouring all human beings.

Over many years, the Hashemite Kingdom of Jordan has sought to repel assaults on Islam by halting the fallacies against it and promoting true understanding of the faith. These efforts are inspired by the religious and historical legacy of the Hashemite monarchy, honoured as direct descendants of the Prophet, the Messenger of God. For five decades, his late Majesty King Hussein Bin Talal, God rest his soul, persisted tirelessly to reform the image and support the unity of the world's Muslims. His Majesty King Abdullah II has continued this effort with the same steadfastness since the day he held the flag. Today, His Majesty is determined to ward off Muslim marginalization and isolation in the global movement of human society. His goal is to assert what the world's 1.2 billion Muslims expect themselves to be: full partners in the development of human civilization, and in the progress of humanity in our age.

The Muslim faith is based on belief in one God and the message of His Prophet; the daily prayers by which we connect to our Creator; the Ramadan fast in which we resist and discipline the desires of the body; the Zakat charitable tax by which we help others; and the Haj pilgrimage to God's House, Mecca, which represents the unity of the Nation (the Ummah), and is performed by those who are able. These obligations, regulating human behaviour in all its dimensions, have created a strong and cohesive Nation and a great civilization. Equally important, they reflect deep principles that are needed for humanity's own good: unity of the human race, equal rights and obligations, peace, security, social equality, the honouring of pledges, neighborliness and respect for others, and the protection of belongings and property.

Islam's principles also provide common ground among different faiths and peoples. The origin of divine religions is one, and Muslims believe in all messengers of God; denying the message of any of them is a deviation from Islam. This furnishes a wide platform upon which peoples of different faiths can meet together, with respect for others' ideas and faiths, and act in common in the service of human society:

"The messenger believeth in that which hath been revealed unto him from his Lord and (so do) the believers. Each one believeth 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) Thy forgiveness, our Lord. Unto thee is the journeying" (Al Baqara: 285).

Islam honours every human being, without distinction of colour, race or religion:

We have honoured the sons of Adam, provided them transport on land and sea, sustained them with good things, and conferred on them special favours above a great part of our creation (Al Isra'a: 70)

Islam also affirms that Muslims, when spreading the call of God, are called to act gently on earth.

Invite to the way of the Lord with wisdom and beautiful preaching and argue with them in ways that are best and most gracious (Al Nahl: 125)

Because the Islamic mission is based on reason, Muslims are to shun violence and cruelty, and speak with kindness and respect:

It is part of the Mercy of God that thou dost deal gently with them, wert thou severe or harsh-hearted, they would have broken away from about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. (Aal Imran: 159)

Islam clarified that its message is to bring mercy to all peoples:

We sent thee not save as a Mercy for all creatures (Al-Anbiya': 107)

Prophet Muhammad, Peace Be Unto Him, emphasized the concepts of compassion and tenderness in Islam when he said, "Mercy from the Most Merciful is bestowed on those who have mercy on others, and those who have mercy on creations of God on earth, The Almighty in the Heavens will have mercy on you."

Islam calls for treating others as one desires to be treated. It urges tolerance and forgiveness, qualities that elevate human life:

The recompense for an injury is an injury equal thereto in degree, but if a person forgives and makes reconciliation, his reward is due from God (Shura: 40)

"Nor can Goodness and Evil be equal. Repel (Evil) with what is better: Then will he, between whom and thee was hatred, become as it were thy friend and intimate" (Fussilat: 34)

Islam calls for treating others justly, safeguarding their rights and possessions:

And let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety (Al-Maida: 8)

God commands you to return trusts to their owners, and if you judge between people, you shall judge with justice (Al-Nisa': 58)

"So give full measure and full weight and wrong not mankind in their goods, and work not confusion in the earth after the fair ordering thereof" (Al A'raf: 85)

Islam dictates respect for conventions and pledges, and condemns treachery and treason:

Fulfill the Covenant of God when ye have entered into it, and break not your oaths after you have confirmed them, indeed you made God your surety (Al Nahl: 91)

Islam upholds human life. There is to be no fighting against non-fighters; no assault on civilians and their properties, on children in their mothers' laps, on students in the schools, on older men and women. To assault the life of a human being is equivalent to assaulting the right to life of all – and this is one of the gravest sins, for life is the basis for the continuation of humanity.

If any one slew a person – unless it be for murder or for spreading mischief in the land – it would be as if he slew the whole people. And if any one saved a life, it would be as if he saved the life of the whole people (Al Ma'ida: 32)

Islam respects balance, moderation, and equanimity:

Thus have we made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Apostle a witness over yourselves (Al Baqara: 143)

The Prophet Muhammad, Peace Be Upon Him, said:
"Facilitate and don't hesitate, augur well and don't shun away"
(Hadeeth Shareef)

This is the faith that made historic advances in science, scholarship and intellectual life – achievements that empowered a great civilization, in whose achievements non-Muslims had their share, and which became the vehicle to bring knowledge for the West as well.

Islam calls on Muslims to demonstrate tolerance and delight in human life; it opposes extremism, exaggeration, and intransigence. These phenomena are veils against right thinking – they conceal the repercussions of one's actions, and encourage a reckless disregard for religion, reason, and civilized behavior. Indeed, Islam rejects extremism as a deviation from true faith and a form 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.

We denounce extremism today, just as our forefathers relentlessly did throughout Islamic history. Time after time, they insisted on the importance of one clear truth: the ends do not justify the means. We speak this truth again today. Islam is a religion of ethics that seeks what is good for people in the entire world. Its principles are those of honour. The means for spreading Islam are ethical means. And Islam can only be defended through ethical means.

The foundation of relations between Muslims and others is peace. In Islam, war is only justified by necessity and challenges. No fighting is permissible when others pose no aggression. Even then, the duty of Muslims is to treat others with justice and benevolence:

God forbids you not, with regard to those who fight you not for your Faith, nor drive you out of your homes, from dealing kindly and justly with them: For God loveth those who are just (Al Mumtamina: 8)

But if they cease, let there be no hostility except to those who practice oppression (Al Baqara: 193)

On religious grounds, on moral grounds, we denounce the contemporary concept of terrorism which is associated with wrongful practices wherever they come from – including assaults on peaceful civilians, killing prisoners and the wounded, unethical practices such as the destruction of buildings, and ransacking cities. These despotic attacks on human life transgress the law of God, and we denounce them. As the Qur'an says:

Takes not life which God hath made sacred, except by way of justice and law (Al An'aam: 151)

Fighting injustice and realizing justice should be a legitimate undertaking through legitimate means. We call on the Nation (Ummah) to adopt what is necessary to achieve the strength and steadfastness needed to build itself and ensure the preservation of rights.

No human whose heart is filled with light could be an extremist. We decry the campaign that portrays Islam as a religion that encourages violence and institutionalizes terrorism.

Throughout history, extremism has caused the destruction of great civilizations. The tree of civilization wilts, and hearts close, when malice takes hold. It is an evil alien to Islamic values of moderation and tolerance.

Today, we call on the international community to work seriously on implementing international law and ensuring respect for U.N. conventions and resolutions, ensuring that there are no double standards, that injustice is uprooted and that people's rights are returned. Achieving this will contribute to uprooting the causes of violence, exaggeration, and extremism.

The Islam that we are honoured to belong to calls on us to be involved in modern society and contribute to its progress. To achieve that, Muslims reach out in brotherhood to all those who love justice, reason, and righteousness.

Islam guides us to express, earnestly, the realities of our lives, and to share the soundness of our faith and beliefs. This is God's call for coexistence and piety.

Islam guides us to work on reforming the religious discourse of civilization in our countries, through well-designed, practical scientific plans that focus on rehabilitating preachers. These priorities will ensure broad public awareness among these preachers of the true spirit of Islam and its methodology in building human life, as well as providing them with knowledge of contemporary culture and how to deal with their communities.

Say, 'this is my way. I, and those who follow me, call for God with a clear vision of the truth.' (Yusuf: 108)

Islam guides us to deal with the communication revolution, by utilizing the media in a sound, scientific manner, without weakness or emotional outbursts. Thus, we may respond to accusations stirred by enemies of Islam, while reaching all those who receive the messages of global media.

Islam guides us to build up the Muslim individual through the best of education. Those who are confident in their knowledge and abilities are secure in their personalities, and through this self-confidence, present the distinguished outlook of Islam to the whole world.

Islam guides us to benefit from and contribute to the achievements of this age. Islam encourages science and technology; it is a pioneer in its approach to comprehensive development. The Islamic approach provides a balance in spiritual, economic, and social life; provides for human rights and basic liberties; ensures the

individual's right to live in dignity and security, guarantees basic needs, and administers society's affairs in accordance with the principles of justice and consultation. Such an approach both benefits from and strengthens the mechanisms of modern democracy.

We attach great hope to the scholars of our Nation. It is they who will enlighten our youth – the generation that adorns our present age and will create and become our future. It is our scholars who will keep our youth from sliding down the paths of ignorance, corruption, close-mindedness and subordination, into the abyss of extremism. And it is our scholars who will hold a beacon to a different path – a path of tolerance, moderation, and goodness; guiding young people to the way of Islam and instituting its great values in their young hearts.

Indeed, as role models in their religious manners, conduct, and speech, our scholars can contribute to the renewal of the march of our entire Nation. By their exacting standards of science, positive visions of politics, and the grace to take all matters wisely and meticulously; and by bringing people together, not dividing them, by uniting hearts, not turning them away, and by raising humanity's eyes to the horizons of fulfillment: in all these ways, our scholars will help our whole Nation meet the challenges of the 21st century. Through such wisdom and achievement, Islam's goodness, peace, and love will flow to all the peoples of the world.

We pray to God: to provide our Islamic Nation with means of renaissance, prosperity and advancement; to shield it from the evils of extremism and closed minds; to preserve its rights, sustain its glory, and uphold its dignity. He is the best Lord and the Best Aid.

God Almighty says: "And (He commandeth you, saying): This is My straight path, so follow it. Follow not other ways, lest ye be parted from His way. This hath He ordained for you, that ye may ward off (evil)" (Al An'aam: 153).

We conclude, thanking God, Lord of the worlds,

Amman
The Hashemite Kingdom of Jordan
26 Ramadan 1425 Hijri
09 November 2004 AD

*Text of the Amman Message that was delivered
on the occasion of Laylat Al Qader in the presence of
His Majesty King Abdullah II
by His Eminence Sheikh Izz-Eddine Al-Khatib Al-Tamimi,
Advisor to His Majesty King Abdullah II for Islamic Affairs,
Chairman of the Iftaa' Council and Chief Justice
of the Hashemite Kingdom of Jordan.*

*Ramadan 26, 1425 Hijri
09 November 2004 AD*

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The Cow 143

"Thus we have set you up as a moderate nation so you may act as witnesses for mankind."

The Cow 285

"The Messenger believes in what has been sent down to him from his Lord, and so do believers, everyone believes in God and His angels, His books and His messengers. We do not differentiate between any of His messengers."

The Table 82

"You will find the most affectionate of them towards those who believe, are those who say: 'We are Christians' That is because some of them are priests and monks, they do not behave so proudly."

Consultation 13

"He has instituted the same religion for you Muslim as He recommended for Noah, and which we have inspired in you and recommended for Abraham, Moses and Jesus."

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1
The Cow 107

"God wants things to be easy for you and does not want any hardship for you."

The Cow 148

"Thus We have set you up as a moderate nation so you may act as witnesses for mankind"

The Cow 256

"There should be no compulsion in religion. Normal behavior stands out clearly from error"

Bees 125

"Invite people to your Lord's way with discretion and kindly instruction"

The Night Journey 33

"Do not kill any soul whom God has forbidden ye to, except through due process of law."

The Table 32

"We prescribed with the Children of Israel that anyone who kills any person without another soul being involved for causing mischief in the land, acts as if he had killed all mankind."

The Night Journey 70

"We have dignified the Children of Adam".

The Night Journey 34

"Fulfill your oaths, any promise will be checked into".

Boaty 61

"If they should incline to peace, then incline to it too"

The Pen 4

"You have been formed with tremendous character"

Islamic terminology

1. **Allah "God"**: Allah is the One, Eternal, He begetteth not, nor is He begotten, having no equal. Allah is the creator of the universe, human beings and all creatures. Allah is the creator of life and death to test people and reward those who do good deeds with Heavens, and those who commit sins will go to Hell. Allah is considered completely transcendent. There are 99 "names" of Allah, the so-called "praised names"; some of them seem to be characteristics of Allah. Allah sent messengers so that humanity will only worship Him and so that they would distinguish good from evil. The reward for the believers in God is Heavens.
2. **Prophet Mohammad** (Peace Be upon Him): Prophet Mohammad was born in Mecca into the Hashemite clan of the Quraysh tribe. He received Quran from God through an intermediary, Jibril. Muslims respect Mohammad and look up to him, but they do not worship him. Mohammad is infallible and his words came from God. He provided Humanity with complete political, economic and social systems.
3. **al- Al Beit**: They are relatives and descendants of Prophet Mohammad. Muslims respect al-Al Beit and regard them in a second place after Prophet Mohammad.
4. **Sahabah "Companions of Prophet of Mohammad"**: the term refers to the close associates of Prophet Mohammad who converted before the fall of Mecca. They were the first generation of transmitters of Hadith (the sayings and deeds of Prophet Mohammad) materials and their eye- and - ear- witness accounts of the sayings and deeds of Mohammad are the source of the Islamic law and lore. Generally the term stands for Abu Bakir, Omar, Othman and Ali.
5. **Followers "Al-Tabi'un"** : They are the next generation after Sahabah "the Companions".
6. **Al-Tawhid** : the declaration that Allah "God" is one, which constitutes one of the most fundamental beliefs in Islam. Islam stands for submitting to God and not to worship any other deities. Believers are to dwell in Heavens and Kuffar are to dwell in Hell.
7. **Hadith**: refers to deeds and sayings of Prophet Mohammad. Hadith interprets Quran, in which God demands Muslims to abide by Hadith.

8. **Quran:** the scriptures for Muslims brought to Mohammad from God through the mediation of Archangel, Jibril. Quran is to be protected by God till the end of days. Muslims recite Quran to get closer to Allah and be rewarded. Quran is considered to be the first source of legislation in Islam.

9. **Islam:** it is the religion of Prophet Mohammad, and the word "Islam" means submission to God (Arabic root, meaning peace). One is to be considered a Muslim if he believes in and declares that "there is no God but Allah, and Prophet Mohammad is His messenger", which is called "shahadatein, i.e. the two shahadas"

10. **Arkan Al-Islam "pillars of Islam":** There are five actions that Muslims agree that are foundational for being a Muslim: A. Shahadah "the declaration of faith: there is only one God and Mohammad is His Prophet". B. Salat "the five daily prayers". C. zakat "the giving of charity, as alms from the surplus of the wealth of Muslims at a rate of about two and a half percent, and the proceeds from this charity are to be used only for the welfare of the needy in the Islamic State" (while the term Sadaqah stands for voluntary charitable giving). D. Sawm "fasting during the month of Ramadan, i.e. Muslims are not to ingest food or liquid from sun rise till sun set". F. Hajj "making the pilgrimage, which is required of each Muslim once during the lifetime provided that the person is of sufficient health, can afford it, and meets other conditions to make the pilgrimage to Mecca between the eighth and thirteenth of the month of Dhul-l-Hijjah."

11. **Iman "faith":** The word stands for an inner state and an outward expression. It must be accompanied by deeds that demonstrate that belief. To be a faithful, a Muslim is to believe in God, His Angels, His Books, His Messengers and Judgment Day. Faith "Iman" and the Islam of any Muslim is considered incomplete until he believes in all Messengers and their scriptures (Moses, Jesus and the Torah and the Bible).

12. **Halal:** Stands for all acts and words that are permissible as mentioned in the Quran and in the Sunnah.

13. **Haram:** Stands for all acts and words that are impermissible or forbidden according to the Quran and the Sunnah.

14. **Al-Fard "religious duty":** duties incumbent on Muslims stated in Quran and in the Sunnah. Each Muslim is to perform those duties, like praying, zakat, Hajj and fasting, etc...

15. **Sunnah**: refers to all that Prophet Muhammad ever did and all that he did not do, all that he ever said, and that he did not say. Sunnah is the second source of legislation in Islam. Muslim scholars collected the Hadiths of Mohammad and combined them in "Books of Hadith"; most prominent of which are "Sahieh Muslim, and Bukhari". A Muslim who observes Sunnah will be rewarded and the one who does not observe Sunnah will not be punished.

16. **Makruh "hateful"**: an act that is disdained. Muslims are to refrain from such actions and those who perform them are not to be punished, and those who refrain from practicing them will be rewarded.

17. **Kafir "infidel"**: one who does not believe in God and believes that there is no Creator for the Universe and Humans. In Islam Kuffar "plural of Kafir" will be condemned to Hell.

18. **Mushrik "associator"**: A mushrik believes that there is a God but believes in the existence of another deity, or deities, along with God. In Islam Mushrikin "plural of Mushrik" will be condemned to Hell.

19. **Takfir "to declare someone to be an infidel"**: pronouncing a Muslim to be a kafir, though he declared the shahadatein "declare of faith" as a result of an action committed or a saying articulated by the Muslim who was accused of kufur.

20. **Extremism**: An over-exaggeration in observing a religion, a concept or a school of thought "madhhab" that does not acknowledge others' opinions and is strict in observing one's beliefs.

21. **Ahl Al Dhimmah**: Non-Muslim communities living under Islamic state and law. Dhimmah stands for commitment, safety and security. Non-Muslims living among Muslims were called dhimis because they are granted the right to live within the Islamic society. They enjoy the rights and duties of Muslim citizens before the Islamic state. They can practice their religion freely as well as organize their own affairs as per their religion. They enjoy the right of citizenship, social justice, and the right for peaceful coexistence. In the past Ahl Al-Dhimmah had to pay a financial tax in return for not participating in the wars of the Muslims.

22. **Jihad**: Stands for paying the effort to call other people to embrace Islam. If a group of Muslims waged Jihad, then the religious duty is not obligatory on the rest of the Muslims "and it is called in this case Fard

kifaya, which stands for duties incumbent on the community".-If a land of Muslims was under attack then Jihad is Fard 'ayn "which stands for duties incumbent on each individual" on every Muslim. Declaring Jihad is in the hands of the Amir Al-Mo'menien "Head of the Islamic State" and it is not to be declared by groups or individuals. In Jihad Muslims are not to kill women, children and the elderly. Muslims are also not to cut trees or sabotage worship places, only those fighting them are to be encountered.

23. Judgment Day: Muslims believe that God will end the life on this universe and that all souls will be resurrected, thus, those who were righteous during their life time are to dwell for eternity in Heavens, and those who were not are to dwell in Hell.

24. Repentance "tawbah": Since Human beings are not infallible, as Prophets are, so whenever they commit a sin, they are to turn to God, and show their repentance and sincere regret, and promise never to commit that sin again. God is to forgive all sins except the sin of not believing in Him.

25. Mosque "Masjid": the place where Muslims go for praying. The holiest three mosques for Muslims are: Masjid Al Haram in Mecca, where the Ka'abah is and towards which all Muslims turn their faces in praying, Al Masjid Al Nabawi in Medina, where the tomb of the Prophet is, and finally, Al Masjid Al-Aqsa in Jerusalem.

26. Husayneih: the place where Shiites cry over the death of Al-Hussein and hit their faces and lash their bodies in lamentation and despair.

27. Khilafa "ruling": leading all Muslims under the banner of one Khalifa "Caliph", who rules according to Shari'ia "Islamic law" and Hadith. Muslims are to abide by the rulings of the Khalifa as long as His rulings observe the Islamic law.

28. Governance (ruling) "Hakimeya in Arabic": the term suggests that God is the only Ruler. People are not to run their lives according to positive (man-made) laws. People are to abide by what is in the Quran and Sunnah.

29. Salafi Movement: This movement urges its followers to be committed to Quran and Sunnah, just like the righteous predecessors.

30. Shi'ia: The second largest religious group after the Sunnies. Shi'ites are found in Iran, Lebanon, Iraq, Pakistan, India, Yemen and a minority

in the Gulf countries. Shiites believe that the first three righteous Caliphs (Abu Bakir, Omar and Othman) unlawfully usurped the power and that Ali was Prophet Mohammad's successor, since he was his cousin, his son-in-law, and a member of al-Albeit dynasty as well.

Shiites criticize the Caliphs, glorify al-Albeit and insult Mu'awiyah (founder of the 'Umayyad dynasty in Syria) because he rebelled against Ali and did not pay his allegiance to him. Mu'awiyah's son, Yazid, fought Al-Hussein, son of Ali, and killed him brutally in Karball'a, Iraq. Shiites are also called the rejectionists because they rejected the ruling of Abu Bakir, Omar and Othman.

31. **Ahl Al-Sunnah:** The main largest Islamic group in terms of number and presence in the Arab and Islamic world. Sunnis respect all the Sahaba, including Ali, and duly they are obliged to follow the footsteps of the four Sahabas. Sunnis regard the fighting between Ali and Mu'awiyah as mere history, and acknowledge that Ali was right and they condemn the killing of his son, Al-Hussein.

32. **Ba'th "Resurrection":** the rising of people from their tombs alive so the righteous will be rewarded with Heavens, while evildoers are deemed to go to Hell.

33. **As-sirat Al-mustaqim:** The leading passage over Hell to Heaven, believers are to cross it quickly to Heavens and the Kuffar will fall into Hell.

34: **Al-Janna: "paradise".** Faithful Muslims' heavenly abode.

35: **Al-Nnar "Hell":** Inferno for the infidel.

36: **Ordering for good deeds and prohibiting bad ones ('amer bel ma'rouf wal nahi 'aan almunkar):** Urging people to abide by the rulings of Islam, in words and actions, and to warning them to refrain from all forbidden deeds and words. It is obligatory on each Muslim, each according to his/her capacity.

37: **Al-Shahada "martyrdom":** A term used to describe a Muslim who sacrifices his life for the cause of Allah and for the triumph of his religion and in protection of his fellow Muslim brothers.

38. **Du'a "invocation"**: a request from God that can include anything and be uttered at any time.

39. **Helf Al-yamein "swearing"**: to confirm that something was/was not said or done using one of God's names.

40. **Shafa'ah "intercession"**: Prophet Mohammad's intercession on Judgment Day for the believers.

41. **Odheya "sacrifice"**: sheep, cows or camels slaughtered during Eid Al-Adha (11,12 and 13th of Dhul Hijja) as an offering to God. Meat of slaughtered animals is to be distributed on the poor and the needy. It is a "fard /religious duty" in Islam on those who are capable and can afford it.