



المنتدى الإسلامي العالمي للحوار  
*International Islamic Forum for Dialogue*

# **AL-Wasatiyyah**

## **An orthodox pivot for Dialogue of Cultures**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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THE BENEFICENT, THE MERCIFUL***

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For The Author

*Prof. Dr. Hamid Ahmad Al-Rifaie*

# *DEDICATION*

*To:*

*\* Nation of AL- Wasatiyyah,*

*\* Wise men*

*\* Mankind*

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**Word of  
H. E. Alsheikh Ahmad Salah  
Jamjoom**

Praise be to Allah, Lord of universes, and Prayer and Peace be upon our Master, Imam, leader, prophet and the chosen Messenger MOHMMAD BIN ABDULLAH and His Family and His Companions.

Allah has exalted rank of the Islamic Ommah; as made it a best nation which has been sent to people; Calling for kindness and spreads the virtue among them; prohibiting on forbidden and resists vice in their life.

Also, Allah has dignified Islamic Ommah, as put it in the medial positions among nations; and ennobled it to practices task of the civilizational witness on people; as well as polished it by Holy Qura'an and Honored Sunah, supported it with evidence and demanded it to call for his path by wisdom and good preaching; in order to present Islam and it's external Message according to time and place .

We are facing today a progressed stage of the inter communication among nations; and we are living in throng of evolution of communications and information; which demands multiplication of responsibilities and duties.

By virtue of Allah, The Almighty, some persons of our Ommah of those who have knew their era and recognized seriousness of reality of Islamic Ommah; have initiated and entered areas of the civilizational inter-reaction with others; in order to defense on sovereignty and identity of Islamic nation; and with aim of presentation of it's civilizational Message.

International Islamic Forum for Dialogue with presidency of H. E. Prof. Dr. Hamid Bin Ahmad Al – Rifaie is one of the Islamic Organization which is active in fields of the cultural and civilizational dialogue.

I have found in their activities what may bring good news and create hops towards of a possibility of definition of Islam and it's Greatness, as well as create a positive acquaintance with others to realize a mutual understanding and to build a common ground to work together for removing corruption from the Earth and establishing Justice and Safety among people; and putting an end of injustice,



aggression, destruction, violation and atrocious crimes against human dignity and environment on all regional and International levels and on other hand to extinction the foolhardy fires which have transformed the Earth. The our big home to unbearable flaming oven.

I am asking Allah, The Almighty, to grand all success, correctness and to decide a decree enable Islamic Ommah to regain it's honor, sublimity and it's exploration among nations by will of Allah, The Almighty.

***Ahmad Salah Jamjoom***

0Jeddah at 22 / 01 / 1426 h

03 / 03 / 2005

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## **Thank and gratitude**

That who not thank people he dos not thank Allah, The Almighty, how if that kind of people is one of those who support you while others have abandoned with you, and understood your goals and ends the day when others have turn away from it, and recognized importance of the dialogue and necessity of seeking to it's fields in order to definition Islam and it's message, also, to know others and their ends and attitudes the time when many of Muslim have forgot this noble goal.

This what was from the sagacious Islamic thinker, notable economic expert, a big business man and a generous charitable H. E. Al-sheikh Ahmad Salah Jamjoom – Allah bless him – wherever he supported and encouraged dialogue among cultures and civilizations in early time.

Also, he was very interested in publishing of the nice word, and developing every what is useful and fit for serving Islam and it's great Message with

## **Thank and gratitude**

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wisdom and well preachment, and supporting every action help in patronage benefits of Muslims, protecting them, realizing their security and keeping their self-respect, and such as was from Al-Madina establishment for printing and publishing represented by H. E. Prof. Dr. Ghazi Madanie president of its council, who took a gracious initiative for bearing a big part of expenses of printing of this book as a supporting and backing the message of dialogue.

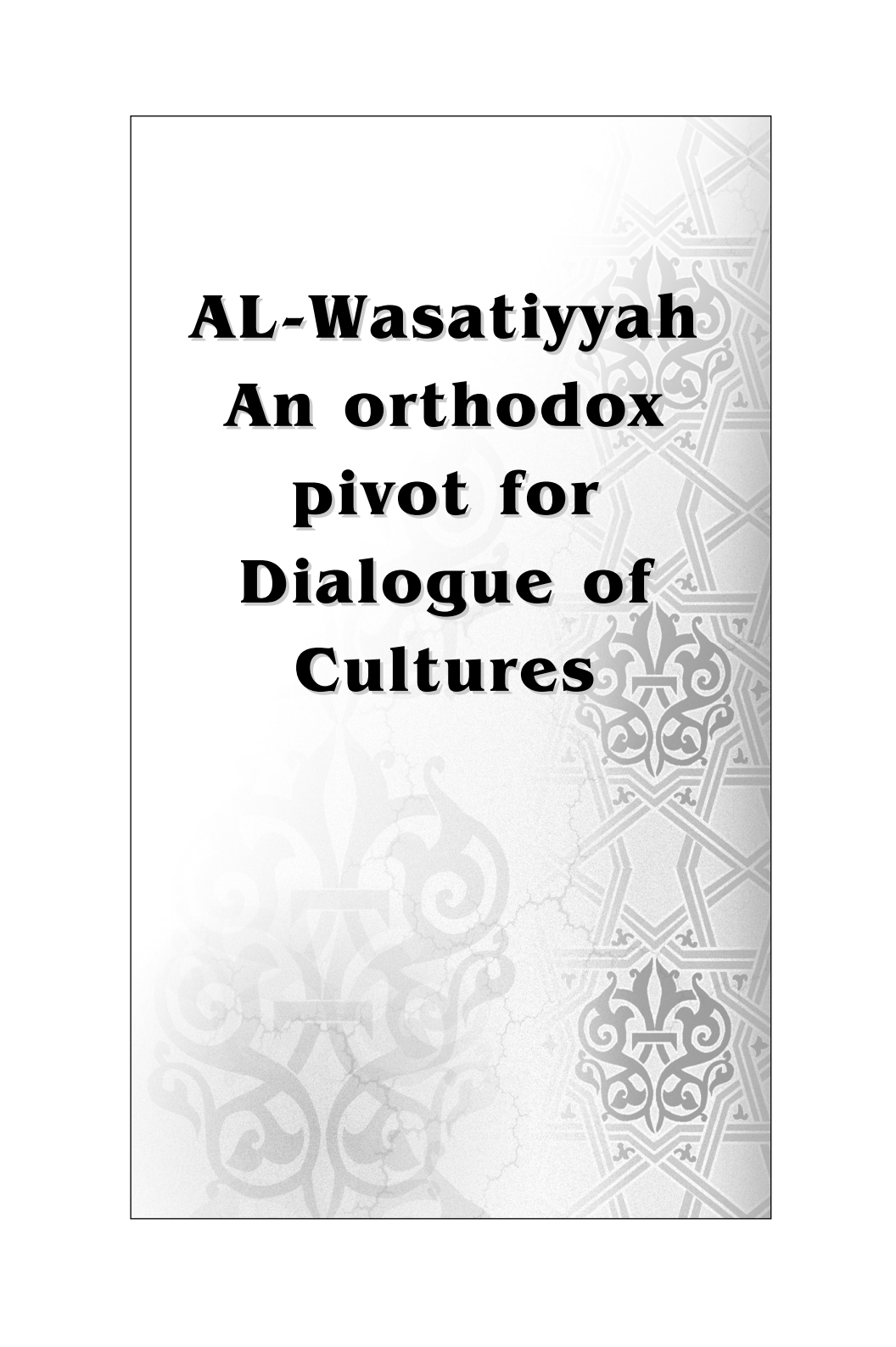
To His Excellence AL-Sheikh Ahmad Jamjoom and his excellency Prof. ghazi madani, I present my deep cordial thanks and appreciation; asking Allah, The Almighty, to accept what is good in this book as a current alms in archive of their handouts; and award them a best and plenty reward out of Islam and Muslims. May Allah bless their health, old, family and livelihood.

And last our call is thank for Allah, Lord of the universes.

The author

Jeddah at: 22 / 01 / 1426 h

03 / 03 / 2005



**AL-Wasatiyyah**  
**An orthodox**  
**pivot for**  
**Dialogue of**  
**Cultures**

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## **AL-Wasatiyyah**

### **An orthodox pivot for Dialogue of Cultures**

*Al-Wasatiyyah* (Intermediacy), of Islam is the divine leading path. It is the path that by which Allah honoured with it humanity to enable them bear just witnesses over themselves and perform their obligation with faithfulness, while superseding each other in populating and constructing the earth.

[**thus** have we made of you an Ummah justly balanced that ye might be witness over the nations. And the messenger a witness over yourselves] (sura 2-143).

**Knowing** each other is a major objective of the Islam Wasatiyyah (Intermediacy). It is the mutual culture to perform faithfully, the obligation of superseding each other in this universe.

(**Mankind** ! we created you from a single (pair) of a male and female. And made you into nations and tribes, that ye may know each other (Not this ye may despite (each other)).

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verily, the most honoured of you in the sight of Allah is (he who is) the most righteous of you) sura 49-13.

In the message order of Islam Wasatiyyah (Intermediacy), man remains the focal point of all created beings in their motion, while performing their mission to populate the earth and maintain peaceful life.[behold, the lord said to the angels “I will create A vicegerent on earth] sura 2-30.

The dialogue, then will be the best and the wisest way to achieve Wasatiyyah (Intermediacy), to realize our knowledge to each other and to discover the universal mutuality among the cross cultures.

[And dispute ye not with the people of the book, except with means better] sura29-46.

[Speak fair to the people;] sura 2-83.

The sanctity of human life and dignity, environmental security, justice and rational development shall remain the criteria which govern the correctness and safety of the civilized performance on earth.

[we have honoured the sons of Adam ; provided



them with transport on land and sea, given them for sustenance things. Good and pure; and conferred on them special favours, Above a great part of our creations] sura 17-70.

As for social administrative, political orders and mechanism, they will all remain as creative means. People shall continue to compete on that basis to achieve the noble goals and objectives of the vital mission of human existence in life.

[to each is a goal to which Allah turns him. Then strive together (as in race) towards all that is good.] sura 2-148.

**Man, as per the methodology of Islam message, is a vicegerent on earth. He is commanded by his lord as a human being, irrespective of his religion, nationality, race, gender or colour, to achieve two goals:**

1. Construction and Inhabitation of Land
2. Performance of Justice.

All the created beings are subjugated to him to perform their responsibilities to achieve these two noble objectives. Man and all beings (animal, plant, all living things and matter) from Islam

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perspective towards the universe and life, are in the path of worshipping Allah in this universe [there is not a thing but celebrates his Praize] sura 17-44.

They are also engaged in an integrated comprehensive strive to inhabit and construct of the earth, in all aspects of life in the favour of all. This states clearly that man and all created beings are partners in three objectives:

- 1. Worshipping of Allah.**
- 2. Inhabitation and constructing of earth.**
- 3. Achieving virtues.**

This emphasizes accurately the relationship between man and the created beings around him. It is a relationship of harmony and peace. It is not a relationship of contradiction and clash. A relation of coordination and integration, not dispute and split. It is a coordinated, and integrated and balanced relationship. It aims towards noble objectives and common goals. It is man who is responsible to adjust and maintain the movement of integration and balance among the created beings and to realize and preserve this civilized noble system. In accordance with a scientific, leading methodology, not to contradict

or affect the accurate balance of the divine vice regency in earth. That methodology which is based on the accurate balance between the creative movement and technological advance in materials, means and skills from one hand, and between respect and commitment to the values, principles and moral from the other. All that are meant to achieve positive results in favour of human dignity, safe environment and secured human life.

Allah honoured Man by placing him in a midmost position among the created beings and enables him by making him a vicegerent in earth. He has chosen and prepared him to bear the responsibility of maintaining the balance of the performance motion of regent ship objectives. Allah (s.w.t) established rules to perform the responsibility of his grand guardianship. Among the salient and important ones are the following

1. Glorify human intelligence and adopt it as a criterion for responsibility and main source of truth determination and correctness of knowledge.
2. Evaluate the prestige of thinking and contemplation in the universe and creative beings. Reveal their secrets, understand their codes and try to invest them.

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3. Respect the freedom of man and his right to choose and believe.
4. Confirm the neutrality of the matter and all other beings before the man's hand in order to perform his mission in vice regency, as they are obedient to all except among the ignorants.
5. Glorify justice and the right of everyone to enjoy life and its beauties without deduction or despise.
6. People are equal partner in the basic needs of life such as water, food and energy.
7. Respect and preserve the environment as it is home of all beings. It is their bedroom and their security refuge.

**Similarly, the creator diversifies the creatures in characteristics and talents to enable them performing the grand vice regency. As his divine wisdom decided:**

1. Diversification of human race and its potentialities.
2. Diversification of other creative beings and their characteristics.
3. Diversification of cultures.

4. Diversification of environment and geographical features
5. Diversification and characteristic of wealth.
6. Universal diversification of all means, potentials & skills.

**This** diversification is a result of Allah's command, so as to be an easy base to establish the principles of integration and cooperation among man kind to strive, all in performing faithfully the mission of vice regency in earth. This diversification shall be a source to raise the spirit of competition among them in the fields of creation and civilized development. It is also to avoid any retardation in means of performance and creativity to develop various fields of inhabitation and construction of the earth. If some people retarded, some developed, if some failed, others succeeded, if some cultures did bad, others did good, and thus the vehicle of performance, creativity and development continues towards achievements of its noble objectives to inhabit and construct the earth for the welfare of all. This diversity shall be a cause to establish a base of the need and necessity among the people and communities. No one can get along without the other. (Individuals or communities) and among them shall be a need for

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mutual life in which a common international system shall prevail.

In order to achieve this grand diversification in cultures potentials, methods and skills, and in order to prevail the means of harmony, integration and cooperation in the various universal fields of this diversification, Allah has established general rules upon which there are certain regional and international parts that govern and regulate human life, in conformity with their efforts, and by which their will are articulated on cooperation and competition to achieve the common and mutual, national and human objectives. It is for the welfare integration among all types of regional and international diversification.

### **The salient principles are:**

1. Dialogue: to assure due respect to human intelligence, diversity of views and acceptance of diversification.
2. Mutual Acquaintance: a way to understand and discover mutual understanding.
3. Check one by another: to confirm cooperation and mutual support among nations to attract good and to avoid bad.

4. Competition: To fairly compete in all fields of good, creativity and cultural development.
5. Subservience: exchange of benefits, skills and means to achieve objectives and mutual interests.

In order to realize these general principles to achieve mutual security, Islam Al-wasatiyyah (Intermediacy) deflected the words of cultural human speech from addressing its national and regional concerns to address the horizons of its global and universal human ambition. It has established general and comprehensive principles to articulate mutual human culture. A culture that respects peculiarities of religions and not confines itself to the dialectics of its own advantages. Culture which does not bargain to over rule others, or violate their sacredness. It respects their integrity without sacrificing their principles and their noble targets according to a just methodology and fair objectivity. For the sake of all that, Islam Al-wasatiyyah (Intermediacy) has introduced two pacts; a pact of regional citizenship and a pact of global citizenship.

### **First: pact of regional citizenship:**

This pact, or the national social contract, is

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based on values and principles that originate the agreement and constitutions of common citizenship in a frame work of diversified faith, race & culture. It is similar to El Madina Al-Munawarah pact which has the following salient constitutional features.

- 1.All citizens are of one nation, irrespective of their faith or race.
- 2.Freedom of faith and culture are granted for all.
- 3.Peculiarities in faith are respected and the right to refer to them in personal religious affairs is granted.
- 4.Solidarity and integration among all during, war and peace.
- 5.Combating the enemy and preserving the sovereignty of the country is a common responsibility.
- 6.Advice and consultation is the base of cooperation and discussion on the common responsibility.
- 7.All citizens are like one soul in respecting their dignity and their security.

**Second: pact of global citizenship:**



This pact or the global social contract is based on collective values which form the basis and source to draft and develop global pacts along the changing time, place and conditions. This is established in the pact which is well known among the Moslems by its name “Khutbat hajjat al-wadaa’ “ speech of Farewell Pilgrimage

That speech which originated and established the first global pact in human history, in the framework of religious cultural, racial, gender, and color diversity. This incident goes back to more than fourteen centuries ago, when the Messenger of Mercy, the accomplisher of all noble morals. That set of in morals which was brought by all Messengers and Prophets before him. The speech in which he has addressed all mankind, at the day of Arafa in his last pilgrimage (Peace Be Upon Him). **He said:**

1. Oh people, your Lord is one
2. Oh people, your father is one
3. Oh people, your blood and wealth are sacred
4. Oh people, Allah has judged that no riba (usury)
5. Oh people, the number of months with Allah is twelve months, four of them are sacred

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6. Oh people, Allah forbade himself from injustice and made injustice forbidden among your selves.
7. Oh people take good care of women, they have right upon you and you have right upon them as well.

**He**, who studies carefully these seven pillars, finds easily and clearly that they are establishing to draft an opened human mentality, and a global balanced and comprehensive culture. They aim to change people from dialectics on particularities and details to objectivity in dealing with collectiveness and commons. As the latter are basis which are consistent with human nature, which originated his conscious and behaviour while dealing with the other and with the universe around him.

**This** issue involves many concepts. Some of them are mentioned bellow:

- \* **Oh** people, your Lord is one. This confirms the oneness of the faith origin. It shall be the comprehensive base of religious, spiritual and cultural movement of the human mind in all aspects of life. It shall be a solid base to the freedom of man and servitude to none but Allah.

This also emphasizes the absolute equality in rights and obligations among the human beings. They are all equal without any discrimination as by race, religion, gender or color.

- \* **Oh** people, your father is one, this confirms the oneness of the human family to be a base of fair global culture. It denies any racial discrimination among the people as they are all from Adam and Adams is from dust. Being as that, it shall be a solid base for Al-wasatiyyah (Intermediacy) established methodology, which emphasizes human fraternity, raises its value, magnifies its sacredness and establishes respect to their welfare unity.
- \* **Oh** people, your blood and wealth are sacred similar to the sacredness of your this day (day of Arafa – the day of the declaration of these seven pillars – the best day of time to Allah). In your this month (Dhul Hajjah, one of the sacred month, where man, animal, plant and environment are protected from any aggression). This is to confirm the divinity of human life and his belongings, irrespective of his nationality, religion, gender or color, and in conformity with Qur’anic noble rule (if any one killed a person not in retaliation of murder, or

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(and) to spread mischief in the land – it would be as if he killed all mankind). Thus, it became established and solid base for peace culture and security among people, and similarly, a just source to purify the upbringing generation from the vocabulary of war and aggression culture, and also to decline the destined conflict among different cultures, to take a firm stand to deny and resist the militarization of culture and technology against the accounts of culture dialogue, understanding and secured coexistence among the communities.

- \* **Oh** people, Allah has judged that no riba. This is to emphasize protection of the poor and not to exploit the impoverished, to encourage kindness and mercy among each other, to resurrect values of solidarity and support among them.
- \* **Oh** people the number of months with Allah is twelve months, four of them are sacred. This is to confirm that the relationship among people is by Allah judgment and that it is based on security, peace and development, it is not a relationship of terror, wars or destruction. It should be based on believe and emotions to establish the culture of peace, security and

sustainable wise development among people, and to be a followed methodology in maintaining their welfare through the movement of inhabitation and construction of land for the benefit of them all.

\* **Oh** people Allah forbade himself from injustice and made it forbidden among yourselves. This is to emphasize that injustice is the root of every evil and mischief and a source of hatred and enmity. It is the vicious enemy and most destructive to people's security and peaceful living. It is the dangerous originator of war and aggression culture in the universe. This great principle emphasizes that justice is the base and origin of all virtues and source of security and peace and the strongest guard to effectively protect people's life and welfare. It is the main factor in their settlement, and sustained development and betterment of their life.

\* **Oh** people, take good care of women, they have right upon you and you have right upon them as well. This emphasizes the right of women to be honored, respected, to raise her role and regarding her divine mission in brining up new generations, raising and preparing them. It is also recognizing her noble and basic mission in

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the process of vice regency as a complementary partner with the man in holding the responsibility of inhabitation and construction of land, and maintaining a decent life and secured coexistence among communities.

No doubts that the meanings and the directive guidance mentioned above, which were included in the values and principles of that great pact. Pact of regional citizenship and Pact of global citizenship out of the Islam Al-wasatiyyah (Intermediacy) series of facts, indeed, emphasize the due care and concern of establishing the basis of Al-wasatiyyah (Intermediacy) just culture that respects the differences and details, and magnifies the comprehensive and common, in a framework of rational methodology. A methodology that changes the people from zones of dialectics and peculiarity discrepancies, to zones of cooperation and competition based on comprehensive basis. All that is to make people's minds and concepts integrate and complement with efforts and skills towards achieving the higher goals and divine universal objectives of the mission of vice regency on earth. In assurances to this general course of Islam Al-wasatiyyah (Intermediacy), the wholly Qur'an and purified Sunna (prophet teachings)

mentioned established rules originating this course and call for it. Some of them are:

- 1.No coercion in belief
- 2.To you be your way, and to me mine.
- 3.Strive together (as in race) towards all that good
- 4.The best among people is he who serves the people

**No** doubts, that the followers of any religion, sector philosophy are proud of their beliefs and have reasons which make them stuck to their faith. Each of them has his advantages that make them different from other faith, support the argument on supremacy right of his belief. Qur'an explained this complexed situation and the reality of people on the issue of belief and resolved it clearly and explicitly.

- \* (If thy Lord had so willed, He could have made mankind one people, but they will not cease to dispute. Except those on whom Lord Hath bestowed His mercy) ... Sura 117-118
- \* (If it had been the Lord's will, they would all have believed. All who are on earth with thou then compel mankind against their will to belief) Sura 10-99.

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- \* Those who belief (in the Qur'an) those who follow the Jewish (scriptures) and the Sabians, Christians Magians and poly theists. Allah will judge between them on the Day of Judgment. For Allah is witness of all things) .. Sura 22-17.
- \* (To each among you have we prescribed a low and an open way. If Allah had so willed. He would have made you. A single people, but (His plan is) to test you in what He hath given you. So strive as in race, in all virtues. The goal of you all is to Allah. It is He that will show you the truth of the matters in which ye dispute).  
.....Sura 5-48.

**One** who carefully studies these clear verses will easily understand that the Al-wasatiyyah (Intermediacy) of Islam ensures the religious and cultural diversities among mankind. It also ensures that the whole matter is to Allah who judge them on their dispute in the Day of Judgment. As in the earthy life, they are all called by Him (SWT) to benefit from these diversities to compete in the path of virtues and away from dialectics of discrepancies and dispute. It is competition in the field of work and its quality, which is more useful in earthy life. That is to prove and support the right which every group



claims. This also means clearly to turn with people from dialectics, dispute and confrontation to the wide horizons of fair competition and cooperation in work, for the benefits and welfare of all. Thus, help all the community to take their responsibility of faithful vice regency and for the sake of wise inhabitation and construction of the land, in order to achieve just and secured coexistence among communities.

**In** order to achieve this principle of competition and cooperation and for the sake of establishing the culture of mutual and common interest, the Islam Al-wasatiyyah (Intermediacy) emphasized collective rules and principles, some of them are:

1. Without any exceptions, all people are partners in the mission of vice regency on earth.
2. Land inhibition and construction and application of justice are two basic objectives of vice regency mission.
3. People are partners in the global wealth
4. Land and environment are the home of mankind. They should be preserved.
5. Human life and dignity are sacred and they are the core of secured coexistence among people

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- 6.The sacredness of security and human peace, regionally and internationally are one undissected unit.
- 7.Knowledge and virtues are united and complementary to safe civilized movement

In order to articulate these virtues in the human conscious, Islam wasatiyyah (Intermediacy) have conjugated them in religious and spiritual education to the man. It emphasized on basic foundations to build behavioral and cultural structure for human generations such as:

- 1.Devoted faith to Allah to ensure the freedom of man and to set him free from any worshipping but to Allah.
- 2.Honoring the parent's obedience to ensure the unity of family and its role in safe social structure.
- 3.Prohibits aggression on the right of marriage without legal excuse.
- 4.Prohibits awful deeds (such as adultery, etc)
- 5.Prohibits aggression on the sacred life of the man

6. Prohibits aggression on the wealth of the orphan
7. Just in transactions shall be a must (obligatory)
8. Justice in performing witness shall be obligatory and without discrimination.
9. Fulfillment of promises and contracts shall be a must.
10. Faithful performance to execute the mission of vice regency in land shall be a must (obligatory).

**These** ten comprehensive issues form a base for an international pact of values. In their light many generations can be raised and educated. Their individual and social behaviors and responsibilities can be formulated. The correct conscience and behaviour for individuals will always remain the solid base for healthy and trustworthy communities. To quote the famous words of Confucius who said (if home is established on healthy basis, the whole world will be safe and secured.). The Messenger of Islam, before more than fourteen centuries, in brief and eloquent manner declared his mission and the missions of Prophets before him that (I have been sent to accomplish the noble virtues). Indeed the law of virtues remains the most effective secured

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and justified one. It governs and regulates the human movement in various fields of life. The disturbance and suspensions of these virtues or acting against them will create serious danger that threatens the smooth movement of vice regency on earth. In fact modern and ancient history have clearly proven that. In fact the contemporary life confirms and supports this fact. The wholly Qur'an have told us about ancient nations and civilizations that evolved and were very advanced in fields materials, means and skills. They have produced huge and tremendous movements and artifacts that are still a witness for their civilization and development. However, they have fallen destroyed and became extinct due to their moral backwardness and lack of values or by abandoning or acting against these values. Take for example. Eram, who were tall, like lofty pillars. The like of which was not created in the land. That was a witness to A'd people for their creativity and manufacture, but they have transgress beyond bounds in the land and made there in much mischief. As a result they have been tormented and destroyed. Also there were pharaoh who had the stakes (pyramids) which showed the brilliance of architecture and the perfection of engineering which were and still scientific puzzles and many

specialist of our contemporary time wonder and admire. Nevertheless, their owners and manufactures have made mischief and evil so they have fallen victims of their own misjudgment, their evil deeds and their lack of values. Finally, they were declined and vanished. The same can be said to the people of Saleh and their cities and people of Shuaib, Thamoud, Lut and others, along the history. Those whose cultural movements have been disturbed when they lagged behind in morals and virtues compared to their scientific and technological advance. The Holy Qur'an has told us about the result of this conflicted relationship between the materialistic achievements and moral performance in the movement of Vic regency on earth. (Have they not travel in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allah seized them with punishment for their sins. And none had they to protect them from Allah. That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allah seized them (with punished). Verily, He is All-strong, severe in punishment) ...Sura 40, 21, 22.

**The** current situation has submitted its testimony

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on the hazard of imbalance between science and values in the flow of the contemporary civilization. This testimony has been delivered by prominent political leaders who were leading the two largest contemporary empires. The first one is Michel Gorbatchev, The President of the former USSR, in his book (perestroika), referring to the destruction of their empire, and all the materialistic movements of civilizations they have acquired on the accounts of moral values and on the account soc the humanity of the man. He was trying to avoid that fall when it was too late, by saying:

- \* **(Our** rockets can reach Haley Comet and are able to fly to Venus in an amazing precession, but in spite of all this scientific and technological victory, we find acute shortage to utilize these scientific achievements to serve the economical needs. Most of the Soviet domestic appliances are of low quality. Unfortunately that was not all about it. In fact the fall started gradually in our ideological and virtual values. The corruption began to prevail in our general behavior and the high rate of consumption of alcohol, drugs and crimes) pp. 18,19.
- \* **(Our** mission today is to raise the individual sprit, respect his internal privacy and give him

psychological support, while we are trying to activate all the intellectual and cultural abilities of the community to work in forming a socially and spiritually active individual, righteous and has a vigilant conscious) p.29.

\* (**The** world is not living under nuclear threats only, but in an atmosphere of important social problems still unresolved. It lives under pressure resulted from scientific and technological advancement and complicated international problems. The humanity is facing problems which were never before. The future will remain evolved in danger unless we find mutual solutions), p.80.

\* (**But** along the years of our heroic and glorious history we have failed to give due care to the private rights of the woman. Her needs as a mother and a wife and her educational role for the children cannot be replaced. The woman works in the field of scientific research, in production and services, participates in cultural activities. She can hardly find time to cater for her daily affairs at home, raising the children, and in addition to that, creates a good family environment. We have discovered that most of our problems, in the behavior of our children and our youth, in our moralities, culture and

production are partially resulted to our loose family relationship and to our loose position from family responsibilities. This is contrary to our sincere desire which is politically approved to equalize woman with man in every aspect of life. Now, in the Perestroika process, we have started to overcome this situation, and for this reasons we have serious discussion in the media and public organizations at work, and at home about what we should do and how to reconsider the service of woman in the hard labor that affects her health. That was a heritage of war in which we have lost huge numbers of men. We have now started to treat this problem seriously. One of the most persistent social mission for us, and also important to our campaign against the alcohol, is that we have to improve the health of the family and support its role in the community. P.138-139.

**In** confrontation of this serious problem which Gorbachev has spoken about, he was trying at the same time to cope rationally and deal with the tragic situation which his country and/all the world have reached and try to warn them that they have no way but to promote with the collective responsibilities which will save from destruction and collapse which threaten them all. He said:



In spite of all contradictions in the worlds of today and diversification of social and political systems, and in spite of all the options which was experienced by various countries through the history, this world is considered as one unit and we are all passengers of one ship called earth. We have not let it sunk as there will be no Noah ship again. Thus, after having selected quotations from the testimony of Michael Gorbachev, the President of the fallen Soviet Union as a result of disequilibrium in relationship between components of science and values, we are going to explore quotations from the testimony of President Richard Nixon, the former President of the United States of America, from his famous book (The Historical Chance). He says:

\* [America is moving down in spiral way towards scientific and technological illiteracy. Not because the Americans have lost their abilities towards science but because the type of education they have become obsolete. We are not upbringing new generation neither in small poor huts inside the cities nor in the middle or higher social classes in the rural areas which we call them MTV generation. The striking ignorance of many of today's generation is not because they lack intelligence but because their

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intelligence is not properly used. They live in the world of pop music which produces loud music that affects the ears. The TV shows pictures which are too fast to follow and successive pornography pictures. Now slogans and posters are printed on shirts, before they were stuck on cars but remained out of any significant meaning]. P.259

\* [The richest country in the world cannot accept to be a consumer of drugs almost equal in amount to the consumption of the entire world collectively, in spite of the fact that its population is not exceeding 1/20th of the world population. The richest country in the world should not have the highest crime rate in the world and the number of death is twenty times as much as those who were killed during the same period at Gulf war]. P.267

\* [The richest country in the world should not accept to have class of gangsters that make life in our cities unsafe to unbearable degree. Solving these problems need innovative ideas, not only that but also to re-innovate our beliefs in the principles that made us as today]. P.268

As in his book, “Victory Without a War”, 1999, President Nixon has said :

- \* [In the 20th Century we have advanced in technology further than in politics, the thing which we should not let it happen in the coming century, in order to minimize the chances of war eruption and to increase the participation in welfare of peace]. P.327
- \* Once Stalin asked sarcastically despising the influence of the Church in the world events. He said, “How many troops are under the command of the Pope?” This comment is a proof of his disability to understand the world and what influences the world. History, at the end is decided by ideas, not weapons. P.331
- \* Within this context, the Indian great poet, Taghour, was speaking to one western intellect, “It is true that you have flown like birds, sink into the sea like fishes, but you failed to walk on earth like human beings”.
- \* John Steinbeck, the American writer, said: The problem of America is that it is wealthy and has too many, but it has no comprehensive spiritual message. We need a blow to make us awake from our wealth. We have conquered nature but we did not conquer ourselves.
- \* Mr. John Foster Dallas, former US Secretary of

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State, said : The matter is not related to materialistic affairs as we have the largest international production in materialistic things, what we lack is right strong beliefs as without having that, whatever we have remains little.

- \* Mr. Eden, the famous British Prime Minister said: What is strange and funny is that countries and states spend millions of pounds to protect itself from destructive weapons that they fear, and spend nothing to control that.
- \* Mr. Alexis Carrel, the Nobel Prize Laureate, in his book, “Man, The Unknown” said : Our awareness of life and how a man lives is latter than our awareness with materials. It is that late awareness that had the bad effect on us.
- \* Professor Good, Division Chief of the Philosophy at London University, said : Nature has given us power which is eligible for the great people, but we are using it by mentality of children and beasts. This variation between our amazing scientific victory and our shameful social childhood, we are facing them in every corner of our life.
- \* Roosevelt, the former USA President, said: The important is not what we have in order to be a

great nation; the important is how we use what we have!

- \* James Baker, former USA Secretary of State, in a long article [Lack of Values Cost her a lot), published in Al-Sharq Al-Awsat, issue # 5730 dated 10.7.1994, by license from (Losangelos Times) wrote: The deterioration of our social values was the cause of raise of explosive corruption in America. 73% of the Americans are worried that the nation is suffering from moral deterioration. They have the right to worry as for some estimation. The crime only, cost the American economy more than six hundreds billions of dollars and the abusage of wealth and corruption costs more uncountable billions. But the human value which is paid as price of death, destruction and aborted hopes are far expensive, and it occurred with bitter variations due to our weak immunity. The crisis in our contemporary values goes back to sixties when the cultural relativism and moral sexuality. America started its cursed experience in social sexuality before thirty years and in order to criticize this action might need three other decades. Baker concluded in his article that “It is the personal responsibility that made us strong nation. But the

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continuation of the moral deterioration will turn us to a weak nation.

- \* Confucius has famous words. He said: Government should do three things to the people – order, food and weapons), he was asked once if you were asked to drop one of those three which one you would drop first? He said the weapon. He was asked again, if you are to choose between food and order, which one you would drop? He said: I would drop food!

Confucius was right and to the point in this accurate behaviour. He has chosen to sacrifice weapon and food for the sake of order, because, like people of wisdom, he knew that weapon without order is mere destruction, when there is no order then there is no food and development discontinues.

- \* Finally, all those mentioned testimonies submitted by notable leaders are warning to the danger of disequilibrium in the scale of relationship between the motion of science and technology, from one side, and the motion of construction of moral behaviour and conscious of human on the other. These testimonies came in support to the methodology of Islam wasatiyyah (Intermediacy) which assures the

importance of keeping accurate balance between the motion of scientific and technological creativity, and the motion of construction of spiritual values in human conscious. The lack or disequilibrium in this equation will produce destructive results that hinder the flow of civilization in this universe. Thus the moral values will remain the basis to regulate and control the mission motion of vice regency, in order to have a positive contribution to realize properly this vice regency in inhibition and construction of the universe. Construction that maximizes the sacredness of human life, protects it from any aggression, alleviates its honour and freedom, preserves the environment and implements fair justice without any mischief and to cater for people welfare, respects their rights and regulates their duties without any discrimination.

But how to reach with people and communities to this scientific rational mentality so as to take the burden of the responsibility of vice regency, and to achieve positive and safe inhibition and construction to the universe?

No doubts the starting point should be to strive hard to make the will and intention of all nations

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and communities to come together and set the cultural dialogue to be a method and a solid base to realize, in principle, each culture to know the other. The aim should be to explore goals, objectives and mutual international culture to be a base of collective international work program. By this, human dignity can be restored, the welfare and interest of its community can integrate, stability and safety can be achieved and coexistence, just and secure will be maintained.

A careful study on what was said about Islam wasatiyyah (Intermediacy), its series of virtues, comprehensive principles and pacts, will show that it came within the context of due care of its divine, just and wise wasatiyyah (Intermediacy) to alleviate the mind and human responsibilities from its earthy individual, national and regional concerns, towards his communal and international concerns. This process is much dependent on cross-cultural dialogue, based on Al-wasatiyyah (Intermediacy) of Islam. This Al-wasatiyyah (Intermediacy) magnifies and alleviates the role of mind and considers it a source of truth establishment. Al-wasatiyyah (Intermediacy) that portrays the positive knowledge frame to the motion of the man in the universe. The dialogue as per Islam wasatiyyah (Intermediacy) is based on



the solid belief on the value of mind.

Islamic Shari'ah rule is stating that: There is no credibility to any belief or faith or responsibility in the absence of mind, or with any defect in its functions. Based on that, the Islam wasatiyyah (Intermediacy), states that dialogue is a religious obligation, moral principle and urgent civilized method. It is considered as a wise and rational way to achieve one of the most important elements of Islam wasatiyyah (Intermediacy), i.e., exchange of knowing each other among the cultures within certain rules and mechanism. Some of them are:

- 1.To respect freedom of choice
- 2.To respect divergence of opinions
- 3.To respect diversity of culture
- 4.Importance of knowledge, understanding and know-how in debating issues
- 5.Command the art of reasoning and proof
- 6.Command the skills of presentation
- 7.Equivalence with the mentality of the counterpart in the dialogue
- 8.Command the language of dialogue (debate)

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9. Avoidance of opinion transcendence
10. Commitment to the best words
11. Prohibition of defamations and insults
12. Honour the dialogist and respect his confidentiality
13. Confirm that the attempts to achieve fact is a mutual objective
14. Show of intimacy and cordial treatment
15. Respect the elder and be humble with the junior
16. Good appearance and dress
17. Choice of time and place

And before all of that is to assure to the other dialogist the unwillingness and disinterest to gain a victory over him or conquer him, and assure to him that the aim is mutual understanding to explore the common factor and to work together to achieve common goals.

Based on the above mentioned principles, Al-wasatiyyah (Intermediacy) of Islam adopted the cross-culture dialogue to achieve the following:

**First: Realization of knowing each other with the aim:**

1. For people to know how to deal with each other and how human dignity shall be respected by all.
2. Discover common values and consider the cultural divergence for the sake of realizing safe coexistence.
3. Work together to prohibit aggression, oppression and mischief among people.
4. To assure that the family, based on legal marriage between a man and a woman, is the nucleolus of construction of a safe and secured community.
5. To assure that family is the basic unit of the civil social community and it is the most competent source to form responsible productive generations.
6. To assure that the mutual responsibility in all aspects of life is based on fair and just integration between man and woman.
7. To work together to perform the divine justice among all nations, irrespective of their race, gender, faith or colour.
8. Work together to readjust the balance between human rights and duties to end the state of

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disturbance between production responsibilities and moralities of consumption, which threaten the flow of civilization at present.

9. Strive together to help the poor to free themselves from the hard conditions which affect the human dignity and human brother ship.
10. Strive together to end the phenomena of double standing criteria in dealing regionally or internationally.
11. Strive to remove the cultural, social and political elements of the international violence and terrorism phenomena.
12. To assure the importance of moving together, in peace and wise understanding, to protect the human communities from catastrophes, poverty and disease.
13. Strive to put an end to moral deterioration and family decay and to uphold the propagators of war culture and technology of mass destruction weapons to save the humanity from the crimes of demolition and destruction.
14. To assure the unity of the human family in order to articulate the principle of human brother ship.
15. All creative beings are under Allah's care. The

- best of them to Allah is who serve them best.
16. People are partners to benefit from the wealth of the universe, within due respect to the rights of ownership.
  17. Civilization (culture) in its materialistic aspect is a common accumulative human heritage.
  18. The diversified products of civilization are fruits of cultural diversification.
  19. Cultural competition is the source of good and secured civilization.
  20. Cultural diversification is an urgent necessity for cultural integration.
  21. To assure that the fair balance between science and technology movement from one side, and religious and moral values from the other side, is the right way to restore the human dignity, preserve the environment and maintain secured coexistence.
  22. Safe coexistence is a fruit of integration and cooperation among cultures.
  23. To assure that internationalization and globalization are together and are complementary. Internationalism is values,

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principles and pacts while globalization is norms, mechanisms and agreements to deal with mutual interests. Internationalism without globalization will remain expectations and ambitions while globalization without a just (fair) international system will turn to uselessness and destruction.

24. To assure that the dialogue and cooperation between cultures is an urgent need to protect all people from mischief and to bring to them welfare.
25. To assure that the spiritual and religious values will remain the basic element and the active one in realization of better life to the humanity.
26. To assure that extremism and terrorism are counter to the spirit and aims of religion.
27. To assure that the spiritual and religious values do not call for hatred and do not justify blood drain.
28. To assure that self-defense is a religious obligation and a divine civil right, sponsored by all international laws and agreements.
29. Regional and international securities are

complementary and combined. None shall be breached in favour of the other.

30. Mischief is prohibited among individuals and communities, as it is the source of every evil.
31. To assure the sacredness of the human and it is equivalent to the sacredness of the entire humanity.
32. To assure the sacredness of the human dignity and freedom as they are gifts of Allah.
33. Respect the safety of the environment and to prohibit its damage as it is considered the common home of human and all created beings.
34. Respect belongings and privacy of the man.

***Second: Sending a collective message through a dialogue addressed to the following:***

1. Tyrants and mischief: reminding them that, justice is the method and will of Allah.
2. Killers and war lovers: reminding them that, peace is a name of Allah.
3. Lovers of mass destruction weapons: reminding them that, war is a game of death and a journey to a definite hell.

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4. Professional manufacturers of chemical and biological death weapons: reminding them that, science is mercy of Allah to humanity for life and growth. It is not for destruction and holocaust.
5. All people: assuring that, the bright side of human history will not be made by war or bullets. It will be made by dialogue and good words.
6. People of wisdom and peace lovers: reminding them that, the world of today is burning. It is our duty to run hastily to pour, at least a drop of water, to extinguish this professional international holocaust.

**Third:** In order to shift ourselves and the others, through dialogue, from the dialectic fields on forms, shapes and means, to the fields of cooperation and competition towards the common goals, objectives and mutual culture, and in order to realize the inhabitation and construction of land, Islam wasatiyyah (Intermediacy) has given this issue the utmost care, as it is an active centre in the wise human performance, along the movement of the international civilization. Thus, in its mutual cultural presentation, it focuses on the collective goals and comprehensive targets to achieve welfare and security of the people. It has left back the issue



of forms, shapes of systems and means and mechanisms to the people's choice and culture. Every nation has her cultural characteristics, her norms and traditions. Every nation has her skills, abilities and experience that lead her to choose the best and suitable to her affairs and conditions. The consideration of these affairs represents the highest degree of respect to the human cultural diversity and is of the topmost treatment of human privacy and characteristics. It is a respect to his options in life within a framework of commitment to values, principles and comprehensive mutual human culture. It is within the standards of safe and secured coexistence among international communities. This approach of dealing with people and their difference is closer to rational and scientific approach. It is more objective, realistic and in conformity with human dignity respect, and with the appropriate consideration to the diversity of cultures and their details. It is the easiest method and most acceptable and welcomed among the nations and communities. It concentrates on the collective and comprehensive which is not at all disputable. It is not likely that there is someone who refuses justice or dare publicly to oppose justice in principle. The same can be said to freedom equality, human dignity, human rights, obligations, security, peace, stability,

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development, food, health, clothing, lodging, safe environment, secured coexistence and other major goals and objectives of the man. Islam wasatiyyah (Intermediacy) have summed up all these in super wholesomeness and made them base of mutual culture which it calls for. All that is for the sake of realizing fair and secured coexistence among the people and communities, i.e., to provide the following:

1. Justice in the globe for all without discrepancy.
2. Social security, regional and global.
3. Religious and cultural security to all.
4. Moral security among individuals and communities.
5. Economical security for individual, community and global.
6. Intellectual security and research creativity.
7. Environmental security, regional and universal.
8. Food and health security.
9. Peace and mutual development.
10. Scientific and technological security.
11. Political and diplomatic security.

### 12. Security of media.

**Based** on cooperation and competition to commit to these comprehensive principles, Islam wasatiyyah (Intermediacy) sets its clear views to originate a universal mutual culture to establish faith and inner conscious among the generations, to respect and commit themselves to the responsibilities of international citizenship in order to be in integration and in harmony with their conscious and their belief, in their regional citizenship commitment. The Islam wasatiyyah (Intermediacy) also puts forward its clear perspective in achieving this harmony and integration between characteristics of regional interests and globalization of the universal interest. The aim is to establish conjunctive complementarity and integration between just global system and a universal wise globalization. Also to achieve basis of complementarity and conjunction, standards and yardsticks to monitor and control the relationship between nations and communities and to make a criteria to judge the communities whether they are advanced or lingering behind. It will also be a base to question the groups and communities about their cultural progress.

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**Obviously**, any culture or system that violates these comprehensive basis, fall short to achieve or fail to keep balance between them, any culture or system that falls behind to achieve their aims and objectives, it will be considered incompetent, corrupted or tyrant. It needs to be corrected so as to be committed and in harmony with these comprehensive issues in the service of man and his interests. Islam wasatiyyah (Intermediacy) is with correction and rectification. It is not with rejection and cultural oppression to the others. Islam wasatiyyah (Intermediacy) feels pain to see the extinction and destruction of cultures due to the decline of their values and moral and behavioural retardation. It looks towards the materialistic civilizations as human accumulative precious heritage, and should be preserved, directed and developed. It belongs to the humanity and thus, deserved to be promoted and preserved from any demolitions, destruction or extinction in order to serve the human welfare and happiness.

**wasatiyyah** (Intermediacy) of Islam, while submitting its perspective on mutual culture, as per its salient features already explained, is moving on the guidelines of the divine vice regency of the inhabitation and construction of land. It is the way that all prophets, messengers and reformists,

through history have called for. It is what we confirmed earlier that it is based on an complementarity and accurate equilibrium between two pivots: a pivot of values, principles and morals and a pivot of materialistic instruments and skills.

**The** vice regency is a fair methodology; it is not related to any human being. It is related to the Lord of the people to lead them to their interest and welfare. It is the methodology of Allah, the one that understands the finest mysteries and is well acquainted of the affairs of his servants and what is good for them. It is a neutral unbiased system. It is a system which will never be unjust to any one or be biased to any one except rightly. It is a system, geographically neutral, nor with South against North, West against East or vice versa. It is a methodology for all. It is a system, economically neutral, thus never be with rich against poor or vice versa. It is political neutrally. It gives no veto right to the big against the small. It is for the big, small, weak and strong. It is neutral in gender. It is not biased to male against female or otherwise. Both are honoured equally and fairly. It is ecologically neutral, as human beings has rights and obligation. The same is applied to animal and plant. All, in its criteria, are created beings and all serve each other in

gradation and are all enabled to inhabit and construct the land [there is not a thing but celebrate his Praise]. This is the methods of the divine vice regency. It is a methodology of secured human culture. It is a methodology of all people from the cherisher and sustainer of them all.

As a conclusion, we have to confess that the movement towards inhabitation and construction of land is suffering from big defects. Defect in values, principles and moralities. Defect in materials, means and skills. In some parts of the world, their people strived well, in the earth and utilized the resources and developed themselves well in the field of manufacture, technology, scientific research and their general applications. However, they have failed extensively in the fields of values, principles and moralities. As a result, a severe damage has occurred to their cultural output. On the other hand, in some parts of the world, people are still committed to values and behavioural. However, they have failed to achieve progress in materials, means and skills. Our call for all is to correct and rectify these defects and to improve the movement of their cultural system to hold the equilibrium and complementarity every where between values, principles and moralities from one side and between materials, means and

skills from the other in order to up right the movement of the international culture and to achieve its targeted good fruits for the benefit of all on equal basis.

**Finally**, the rational wasatiyyah (Intermediacy) methodology through dialogue is our way to activate and promote the regional citizenship facts. It is for the sake of arranging the lives, activate the potentials, encourage the endeavours to set free the will of people and to cut the road in front of those lurking to destruct the national security, deepening disparities and affect its unity.

**The** rational wasatiyyah (Intermediacy) methodology will also remains our way in the fields of dialogue in order to alleviate our mutual regional and global interests and to meet in its stretching shadows with human values that respect the sanctity of life, respect human dignity and freedom, preserve his rights, regulates his obligations, takes care of his interests, respect the security of the environment, alleviates the unselfishness, benevolence and altruism. This is not only between an Arab and the other, or between a Moslem and the other, but between the Arab and the Arab, and between the Moslem and the Moslem.

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**The** rational wasatiyyah (Intermediacy) methodology is our distinctive feature; it is our base and source of our strength. It is our argument and proof. In facing our regional international challenges through dialogue, it is our remedy to the problems and crisis that face our nation from inside. Crisis of retardation, grouping, unemployment, poverty, ignorance, illiteracy, computer illiteracy, unfair distribution of natural resources, lack of reference, anarchy, disturbance in the advisory authorities, aggression of extremism, despair, humiliation and internal defeat.

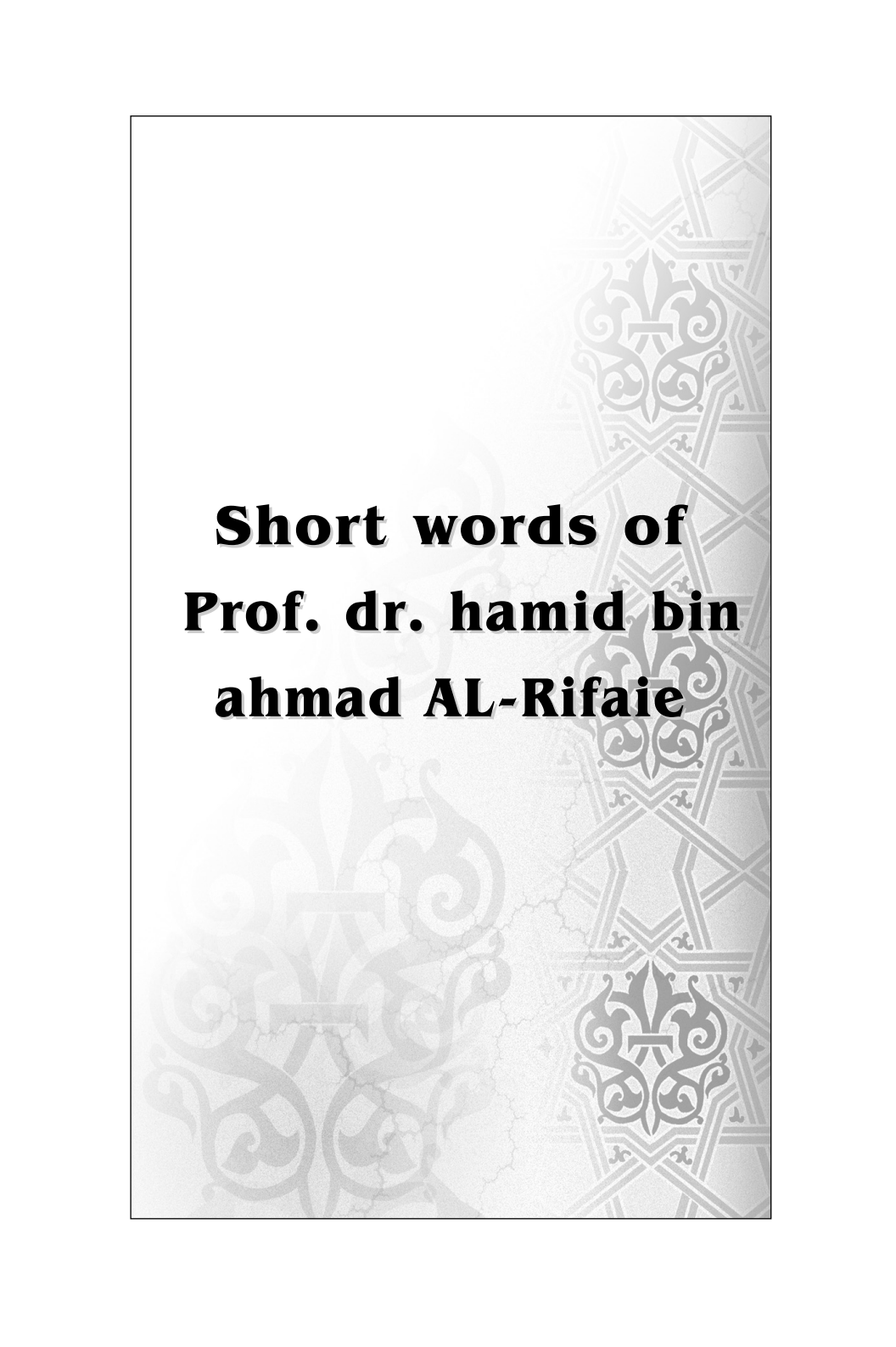
The rational wasatiyyah (Intermediacy) methodology shall remain our tool, source of our awareness and a pivot of our determination, while we are striving to continue our cultural gracious journey, through cultural and rational movement. A movement that combines together and not to set apart, that builds not destroys, that makes friends not enemies, coexists not confronts, loves peace and despises war, respects justice and disrespect mischief, enjoins what is just and forbids what is evil. Unselfishness is its methodology. Altruism is its base and philanthropy is its mission.

Yes, the Islam wasatiyyah (Intermediacy) is a wide and rich garden for dialogue of culture,



vivid, dynamic and numerous. It is neither restricted nor closed. It is not monotype or monochromatic. It is a tree of multi branches, and above, all it is with light, enlightenment and illumination. It is with renovation, promotion and development. It is with reform, improvement and creativity. Respect the past, benefit from it, get busy with the present, lives its worries, looks to the future and strives for it, provided with past originality and experience and ambitions of today. Past and present are supporting the future and they are pouring in it.

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**Short words of  
Prof. dr. hamid bin  
ahmad AL-Rifaie**

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**Prof. dr. hamid bin ahmad AL-Rifaie**

- \* We think that the human generations have been given not enough knowledge on Islam and his universal message.
- \* We believe that we are partners with the others in achieving the Divine task to build the earth and establish a just world order.
- \* We recognize that the cultural and religious diversity should encourage a real co – existence among the human societies.
- \* We believe that the building of the Earth and establishing of the justice between the people without discrimination are a religious duty and civilizational requirement.
- \* We are recognizing that the equitable complementarity between man and woman in carrying their responsibilities assuring our adherence to the GOD’S Will.
- \* We are emphasizing that the family based on the

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- legal marriage between man and woman is the basis of a safe and civilized society.
- \* We believe that the human family's unity affirms respect of the human brotherhood.
  - \* We assuring that the religious and spiritual values are essential source of the realization of a better life of the human communities.
  - \* We are believing that the self –defense is a religious right and a sacred legal duty, so we consider that any linkage between self- defense and terrorism is kind of oppression.
  - \* We are believing that the universality without globalization is just hopes, on the other hand the globalization without fair universality turns into vanity and destruction.
  - \* We are believing that the religion dose not urge hatred, dose not justify the shedding innocent blood.
  - \* We are addressing all those who kill or make war in GOD'S name, reminding them that the peace is the name of GOD!
  - \* We are assuring that the dialogue between cultures and civilizations is a religious duty, civilizational requirement, and a safety necessity for safe coexistence among communities.

- \* We are emphasizing that the extremism and the terrorism are contrary to the spirit of religion.
- \* We addressing all those who use weapons to establish their interests; reminding them that the war is a journey with no return!
- \* We are reminding all that the bright side of the history – at the end – is made by the nice words not by the bullets.
- \* We are warning all that the world peace today is threaten by a huge fire; it is the duty of any one to pour at lest drops of water to extinguish the fire.
- \* We are stressing that the balance between the advancement of the science and technology on one hand and the religious and ethical values on the other is a strong base to maintain the human dignity, environment, and safe human coexistence.
- \* We are assuring that the Islam considers that who kills one soul without legal justification as if he killed all mankind, and whoever saved one person as if he saved all mankind.
- \* We are emphasizing that the universality and globalization are inseparable issues, whereas universality is values, principles, and systems;

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while globalization is the managing systems of the interests of the human communities on a base of the just world order.

\* From my part, I think that the essential source and the deep root of all the evils and corruption in the life are coming from the absence of Justice among people and communities throughout the world.

\* Islam : Dogma, Sharia and Message,

o Dogma: is the base of the Spiritual and conscientious values which controlling the behavior of the humankind

**in life.**

**o Sharia: Consists of two parts:**

a) Rules pertain the religious persona issues, regarding this part Islam gives non-Muslim the right to deals his religious issues according to his religion.

b) Rules and principles pertain the life benefits, regarding this part of Sharia Islam decides that all people are equal without any discrimination.

o Message: Is a general values , principles and launching points for achieving the best for all.

\* One of the common mistake is the comparison



directly between Islam and Democracy! Why is it wrong? Because Islam is a complete system, while Democracy is a part of a system (Liberalism).

- \* I think it is wrong when Jews stress that they are the chosen people of ALLAH and other human beings are the second rank. Yes I know that Holy Koran has mentioned that Almighty said “ O children of Israel! Remember my favor which I bestowed upon you and that I preferred you to the universaries”<sup>2/4</sup>. But we have to know that is a fiducial preference not racial preference.
- \* As Muslims and Christians believe in one ALLAH (God); we acknowledge that Peace is a name of ALLAH and the human dignity is a gift of Almighty; we therefore appeal for continuous prayer for Peace, and we confirm that justice and peace are the base of relationship among the human communities.
- \* I think there is no body debate that the human march today is suffering from a sharp crisis in values and that the degradation of human dignity and human rights are a painful consequences of the crisis in values.

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**Report on activity of  
International Islamic Forum  
for Dialogue  
World Muslim Congress**

1. Common Symposium With Council of Medial East Churches Cairo – Egypt, October 10, 1998.
2. Common Symposium With the American National Council of Churches of Christ. USA. Cairo- Egypt, 11 October, 1998.
3. The fourth section of Islamic-Catholic Liaison Committee, Cairo-Egypt, 17-18 July, 1998.
4. Common declaration of Islamic-Catholic Liaison on the tragedy situations in Kosofa, 9/ 4/1999.
5. The fifth section Islamic –catholic Liaison Committee, in Paris – France 1-3 July, 1999.
6. Conference on Islam and human rights in Room-Italy, 1999.
7. Conference of religion and peace in Amman – Gordon, 25 – 29 / 11/ 1999.

8. The sixth section of Islamic Catholic Liaison Committee, In Cairo – Egypt, 4 5 July, 2000.
9. Millennium Summit of Religious Leaders in Rome – VATICAN, 1999.
10. Millennium Summit of Religious and Spiritual, Leaders in UN, 28 - 30 August, 2000.
11. The ninth section of the Islamic Summit In Doha – Qatar, 12 – 15 August, 2000.
12. The extraordinary section of Islamic –Catholic Liaison Committee for consultation and estimating action of committee, in Vatican, 21 – 22 February, 2001.
13. Common declaration delivered by Islamic Catholic Liaison Committee on 12 September, 2001. Regarding of 11 September bumping in New York.
14. Letter to Mr. George W. Bush, President of USA, on September 13, 2001, regarding 11 September events in New York.
15. World declaration issued by NGOs on September 18, 2001. Regarding September 11, bombing in New York.
16. International Conference on Religions Cooperation – in Taipei – Taiwan. 18-21st September 2001.

17. Signing Common agreement for annual dialogue with the World, Buddhist, Chinas association, Taipei – Taiwan, on September 19, 2001.
18. The International Symposium for Dialogue – Cairo – Egypt, on 28 – 29 October, 2001.
19. Symposium of the Arabic Team for Islamic – Christian dialogue and Council of the Middle East Churches, in Cairo 18 – 20 December 2001, regarding September 11, Events in New York.
20. World Symposium on September 11, events in New York, in Kuwait, on December 22 –24, 2001.
21. A common letter signed by each of Dr. Abdulah nasif, Mr. Kamel Alsharif, alshikh Abdulah Bin Bia,a and Dr. Hamid Bin Ahmad AL-Rifaie, on December 31, 2001. Regarding cooperation for putting an end of the disorder case in the world.
22. The Seventh Meeting of the Islamic - Catholic Liaison Committee, in Vatican City 3 - 4 July 2001.
23. The eighth session of the Islamic – Catholic Liaison Committee Mark –Filed UK 12 – 13 July 2002.
24. A common commitment for the World Peace, in the Assisi city – Italy, on January 24, 2002.

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25. The World Economic Forum - New York – USA, from January 28 to 4 February – 2002.
26. Meeting with the American, National, Churches Council of Christ Churches in New York, on February 4, 2002.
27. Meeting of Council of Islamic – American relations in New York, on February 4, 2002.
28. Meeting with Council of the National Cathedral in Washington, on February 5, 2002.
29. Meeting of William Penn House in Washington, on February 5, 2002.
30. Meeting with Arabic – American Anti-Discrimination Committee, in Washington, on February 5, 2002.
31. Meeting with Inter –faith Alliance in Washington, on February 6, 2002.
32. Meeting with Center for Muslim – Christian Understanding in George Town University – Washington, on February 6, 2002.
33. Meeting with Theological Consortium, Dominican House in Washington, on February 6, 2002.
34. Meeting with the Interfaith Conference of Metropolitan for Dialogue in Washington, on February 7, 2002.



- 35.Meeting with Becket Fund of Religious Freedom in Washington, on February 7, 2002.
- 36.The 29th session of the Conference of the Minister of Foreign Affairs of Islamic Countries to be held in Khartoum, Sudan - 25 – 27 May 2002.
- 37.A common declaration issued by Islamic – Catholic Liaison Committee on April 14, 2002. Regarding the tragedy situations in Palestine.
- 38.World symposium on Islam and Dialogue among Civilizations, Riyadh – K.S.A. On May12 – 17, 2002.
- 39.The 8th session of Islamic – Catholic Liaison Committee Safar 2- 3, 1423 h According to July 12 – 13, 2002 UK.
- 40.IARF World Congress - 28th July 2002 – 2nd August 2002.Budapest – Hungarian.
- 41.Lecture on Islam and Dialogue of Civilizations Presented by President of ( IIFD ), in Millennium Auditorium – TULIP INN HOTEL, Budapest on August 7, 2002.
- 42.Summit of World Islamic Leaders for World Peace in London – KU, on August 3 –5, 2002.Organized by ( International Federation of Religions for World Peace- New York ).

43. World summit on the sustainable development – Johannesburg / South Africa, from August, 26 to – September 4, 2002.
44. The International Consultation on Christians and Muslims in Dialogue and Beyond in Geneva- Switzerland - October 16 – 18, 2002.
45. World Forum for Social Development, UN, New York, from October 16 – 17, 2002.
46. Conference of Islamic – Christianity Dialogue – in Al - Manama – Kingdom of Bahrain - 28 – 30 / 10 / 2002.
47. A joint letter to each of President Bush, President Saddam, and Premier Tony Blair, on February 15, 2003. Regarding of preventing war against Iraq, signed by President of IIFD – World Muslim Congress and President of PCID-Vatican.
48. International consultation on ( Beyond Co-Existence Toward a new Culture of Peace; Focusing on the Middle East ) – Washington D.C. February 27th to March 2nd, 2003.
49. Conference of Religion and Peace, Amman – Jordan, on May 27-28, 2003.
50. First Mediterranean congress on the new Israeli-Palestinian project: Seed- bed of a cul-

- ture of Peace / Switzerland-Geneva -22nd – 26th June 2003.
51. Dialogue with the American delegation presided by H.E. Mr. Lorne Craner, asst. sec. Department for democracy affairs Mr. Kolen Paul, in the presence of H.E. Mr. Robert Jordan Ambassador of USA in Riyadh, on July 21, 2003. In Jeddah – KSA.
  52. International Symposium of Dialogue among Civilizations, Riyadh – KSA, from March 17 - 20, 2003.
  53. Dialogue with Mr. David Abramson, Director of International Committee for Religious Freedom in Foreign Affairs Department of USA, attending by Mr. Trey Leuns, Asst. of American General Consul for Politic and Economic Affairs – Jeddah, on September 9, 2003.
  54. World Public Forum “ Dialogue of Civilizations ” September 3 – 6, 2003 - Rhodes, Greece.
  55. Signing agreement for annual dialogue with Center of Russia National Glory, Mosque-Russia, on September 6, 2003.
  56. Dialogue with Foreign Affairs Committee in the Canadian Parliament, in Riyadh- residence

- of Canadian Ambassador, on October 22, 2003.
57. International Conference on Human Rights in Peace and War, In Riyadh – KSA, from October 14 – 15, 2003.
58. International Conference on Islam and West, in Khartoum – Republic of Sudan, from December 13 – 15, 2003.
59. Meeting of conciliation among religions in Vatican City In presence of pope, on January 17, 2004.
60. The ninth session of the Islamic Catholic Liaison Committee, on January 19 – 20, 2004. Vatican – Rome.
61. Pope receiving Islamic – Catholic delegate and exchanges speeches with both Heads of delegates, on January 20, 2004.
62. The seventh symposium of recent of Islamic Thought, in Kuwait, on February 20 – 22, 2004.
63. Letter to George W. Bush, President of USA, from President of IIFD on March 25, 2004. On his speech on the occasion of a year after war in Iraq.
64. President of IIFD address 60th Session of the Commission on Human Rights in UN, March - April 2004 SWISS – GENEVE.

65. The 3rd World Meeting of Religions and Cultures for a New World Cultural Contract, Athens – Greece , May7-9, 2004.
66. Quarter Conference for Islamic Christian Dialogue, on topic of Religious Freedom, on May 27 – 29, 2004. Doha – Quarter.
67. The tenth session of Islamic – Catholic Liaison Committee 16-17 July 2004 Cairo – Egypt.
68. Signing agreement for dialogue with the Middle East Council of Churches 16 July 2004 Cairo- Egypt.
69. Signing a joint declaration with the Pontifical Council for Inter- religious Dialogue regarding Iraqi issue 02 August, 2004.
70. Signing a common statement with the Middle East council of Churches regarding the Iraqi current events.
71. Islamic Christian Conference on Building Dialogue for Building Peace, Assisi – Italy, on September 17 – 18, 2004.
72. Geneva conference by the International Committee for relief, 2004
73. The second Forum of the Dialogue among Civilizations – Rodose, 2004

74. Conference of the International Islamic Charitable Foundation, 2004
75. Summit of respect among Religions, New York, Boston, USA, 2004
76. The Intellectual Symposium of the Forum of Arabic Thought, 2005
77. The first Session of Dialogue between IIFD and MCC, 2005
78. The eleventh session of the Islamic – Catholic Liaison Committee 2005

***Note,***

Researches, speeches and documents of this active are available through the following E-mail and web site:

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[www.dialogueonline.org](http://www.dialogueonline.org)

**CV OF H. E. PROF.  
DR. HAMID BIN AHMAD  
AL – RIFAIE**

TITLE: Prof.Dr

FIRST NAME: Hamid Bin  
Ahmad

LAST NAME: AL-RIFAIE

JOB TITLE:

\*President of International  
Islamic Forum for Dialogue  
(IIFD)



\*Shard Asst. Sec. Gen. of World Muslim Congress  
(WMC)

Mailing Address : 34128 Jeddah 21468 -Saudi Arabia

Scientific Degrees:

- 1.Ph.D. in Organic Chemistry – AL – Cairo  
University – EGYPT.
- 2.M.S. in industrial Organic Chemistry – and Surry  
University – UK.
- 3.B. Sc. In Chemistry and geology Damascus  
University – SYRIA.

**Functions:**

- 01.Prof. In Chemistry in ministry of education from 1964 to 1978,
- 02.Prof. In Chemistry at K.A Aziez University. from 1978 to 1998.
- 03.President of International Islamic Forum for Dialogue (IIFD)
- 04.Assistant Secretary-General, Muslim World Congress (WMC).
- 05.Member of Presidency of International Islamic Council for Da'wah and Relief.
- 06.Member of Coordinating Committee of the Islamic Da'wah Acts in the Organization of the Islamic Conference (OIC
- 07.Expert of the Strategic Studies in OIC.
08. Member of the International Foundation of the scientific Miracle in the Holy Quran and Sunna.
- 09.Shared President of the Islamic-Catholic Liaison Committee (Vatican).
- 10.Member of the International Islamic Charitable Foundation.
- 11.Member in many International Islamic Foundation in the World.



12. Vice-President of International Islamic Committee for Information (IICI).

**The Scientific And Ideological Issues:**

\* Number of researches In the Chemistry.

\* More than forty researches and Issues In the Field of the Islamic thought and Civilizational studies Among of them:

01. The Islamic Omaha. And Crisis of the Civilizational Resuming.

02. Islam and the Political Diversity.

03. Al- Muslims and the West.

04. Politeness of the Dialogue and Controversy in Islam.

05. Islam and the complementary of the Civilizations.

06. Islam and the New World Order.

07. We and the Dialogue of the Civilization.

08. Islam and the Culture of the Dialogue.

09. Islam and the Human Rights and Duties.

10. Islam and the Rights and Duties of Citizen.

11. Islam and the World Treaties.

12. Islam and the Human Security.

13. Islam and the Human Coexistence.

14. Islam and the Unity of the Human Family.
15. Islam and the Lionize of the Woman.
16. Islam and the Strive Against the Poverty.
17. Islam and the world security.
18. A mutual acquaintance and Human safety.
19. Islam and dialogue between civilizations at era of globalization.
20. Islam and the civilizations.
21. World systems and the human rights & duties.
22. Future vision of the Islamic solidarity.
23. Jerusalem and the safety peace.
24. Moralities of the Islamic address with Non Muslim.
25. What about universality and globalization?

Conferences:

01. Conferences of OIC.
02. Conferences of the UN.
03. Conferences of the Woman in BEKING – CHINA
04. Conferences on Islam. And human rights, Paris – France.
05. Conferences on Islam. And human rights, Rome – ITALY.

- 06.The Islamic – Christian Dialogue in Madrid – Spain.
- 07.Millennium Summit of Religious Leaders in Rome – VATICAN.
- 08.Millennium Summit of Religious and Spiritual Leaders in UN August 2000.
- 09.Common Symposium With the American National Council of Churches of Christ. U.S.A.
- 10.Common Symposium With Council of Medial East Churches.
- 11.International Conference on Religions Cooperation – in Taipei – Taiwan.
- 12.Communiq   of the International Symposium for Dialogue – Cairo – 2001.
- 13.The World Economic Forum - New York – USA - 31 January – 4 February – 2002.
- 14.The 29th session of the Conference of the Minister of Foreign Affairs of Islamic Countries to be held in Khartoum, Sudan - 25 – 27 May 2002.
- 15.IARF World Congress - 29th July 2002 – 2nd August 2002.
- 16.South Africa.
- 17.The International Consultation on Christians and Muslims in Dialogue and Beyond in

- Geneva- Switzerland - October 16 – 18, 2002.
18. Conference of Islamic – Christianity Dialogue – in Al - Manama – Kingdom of Bahrain - 28 – 30 / 10 / 2002.
19. Annual meeting of the Islamic-Catholic liaison Committee (Vatican ).
20. Annual conferences of International Islamic Council for Daw’ a and relief.
21. World summit on the sustainable development – Johannesburg / South Africa August 26 – September 4, 2002.
22. International consultation on (Beyond Co-Existence Toward a new Culture of Peace; Focusing on the Middle East) – Washington D.C. February 27th to March 2nd, 2003.
23. And others. You can follow that by the report of the forum activities.

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