



Kuala Lumpur Declaration

Preface: (Not part of the Declaration)

Kuala Lumpur Declaration is one of the outputs of the annual KL Summit, which was held on November 27 -28- 29, 2015 under the chairmanship of Dr. Mahathir Mohamad. Scholars, intellectuals, and politicians from different Muslim countries attended this summit. The participants discussed for three days the status quo of Muslim Ummah especially the issues related to the chaos and instability that a number of Muslim countries are facing, and the problems in ensuring liberties, realization of democratic transition and guaranteeing rights.

The participants concluded to issue a public declaration under the name of “Kuala Lumpur Declaration” which shall address all the sides with influence on the current conditions to advise on and obtain attention to what shall be done for betterment of the status quo and going out of the crises. It was decided that the declaration shall be sent by the Secretariat General and representatives of this Summit including Ulama and intellectuals to 100 influential persons around the world and shall be communicated to general public in different countries by holding workshops, seminars and press conferences.

To draft this declaration, a number of workshops were held on the last day of the Summit resulting in a bundle of recommendations a summary of which was read by Dr. Mahathir Mohamad during the last session of the summit.

It was decided that a committee shall continue to work on drafting the public declaration building on the recommendations of the summit. On January 18th 2016, almost half of the participants of the summit came together in a seminar to enrich the project, and issued the following declaration:



KUALA LUMPUR DECLARATION

WE, THE PARTICIPANTS OF KUALA LUMPUR SUMMIT FOR THOUGHT AND CIVILIZATION WHICH WAS HELD ON DAYS 27TH, 28TH AND 29TH OF NOVEMBER 2015 IN KUALA LUMPUR, MALAYSIA,

CONSIDERING that Allah SWT has made diversity and difference a cosmic and social law which will last until the Day of Judgement as referred to in Al-Maida: 48 (*For each of you We have made a law and a method. Had Allah willed, He would have made a single community of people, but (He did not), so that He may test you in what He has given to you. Strive, then, to excel each other in good deeds. To Allah is the return for all of you. Then Allah shall tell you about that in which you disputed*);

COGNIZANT that Allah SWT has honored the human being, and has granted inviolability and sanctity to their life as referred to in Al-Isra: 70 (*Do not walk on the earth in haughty style. You can neither tear the earth apart, nor can you match the mountains in height*) and Al-Maida: 32 (*Because of this did We ordain unto the children of Israel that if anyone slays a human being – unless it be [in punishment] for murder or for spreading corruption on earth – it shall be as though he had slain all mankind; whereas, if anyone saves a life, it shall be as though he had saved the lives of all mankind. And, indeed, there came unto them Our apostles with all evidence of the truth: yet, behold, notwithstanding all this, many of them go on committing all manner of excesses on earth*);

RECOGNIZING that freedom is a prerequisite for being mandated and a cause of legitimization of rule and leadership, that one's belief is not valid without his/her free choice, that people shall not be governed by someone disliked by them, and that a ruler shall not be appointed without seeking consultation of the people, as referred to in Yunus: 99 (*Had your Lord willed, all those on earth would have believed altogether. Would you, then, compel people, so that they become believers?*), Al-Baqarah: 256 (*There is no compulsion in Faith. The correct way has become distinct from the erroneous.*), Shura: 38 (*and whose affairs are (settled) with mutual consultation between them.*), and as Prophets Mohammad PBUH has said that the prayers of three categories of people will not go up their heads (won't be accepted): A leader of nation who is disliked by the people...etc..) Hadith *hasan* narrated by Ibn Maja;

CONSCIOUS that Allah SW has commanded Muslims to treat, at all times including times of contentment and discontentment, relatives, strangers and enemies with justice, and made the value of justice as an essential attribute of Muslims generally and a fundamental prerequisite of Muslim leaders specially, as referred to in Al-Nisa: 58 (*Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge*



with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer), Al-Nisa: 135 (O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do.), Al-Maidah: 08 (O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do.), and hadith of Prophet Mohammad PBUH saying if any ruler having the authority to rule a people dies while he is deceiving them, Allah will forbid Paradise for him (Narrated by Bukhari);

RECOGNIZING that Allah SWT has forbidden a Muslim to desecrate the rights (or the sanctities) of his Muslim brother, has prohibited hatred and dispute among Muslims, has enjoined the Muslims to unite and avoid conflicts, as referred to in Aal-Imran: 103 (*And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.*), and as emphasized by Prophet Mohammad PBUH that all of a Muslim- his blood, wealth and dignity- is prohibited for another Muslim (Narrated by muslim)

ACKNOWLEDGING that peace and stability is one of the biggest gifts of Allah SWT that He reminded in His Holy Book to His *servants*, linked it to development and to preserve them from hunger and also made it one of the ways of spreading the right, virtue and religion, as referred to in Al-Baqarah: 126 (*And (remember) when Ibrahim (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day."* He (Allah) answered: *"As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination.*), Quraish: 3-4 (*So let them worship (Allah) the Lord of this House (the Ka'bah in Makkah, (He) Who has fed them against hunger, and has made them safe from fear.*), and hadith of Prophet Mohammad PBUH that says one who has had a safe night to morning at his home, who is healthy, and who has food enough for that day, he is like being awarded with the whole world (Narrated by Bukhari);

RECOGNIZING that enjoining the good and forbidding the evil is one of the fundamentals of Islam, and that the congruence among views and thoughts and showing patience in this regard is what guarantees welfare of Muslims and protects the land from mischief, as referred to in Aal-



Imran: 110 (*You are the best ‘Ummah ever raised for mankind. You bid the Fair and forbid the Unfair*), Al-Baqarah: 251 (*Had Allah not been pushing back some people by means of others, the earth would have been spoiled. But Allah is All-Gracious to all the worlds*), as well as hadith of Prophet Mohammad PBUH who said three times that the religion is advice, when asked to whom, he said “To Allah and to His Book and to His Messenger and to leaders of Muslims and the common folk” (Narrated by Muslim);

AFFIRMING that Muslims are as one body, that Allah SWT has ordered them to take care of each other, that they are one Ummah among other nations, as referred to in Al-Mominun: 52 (*And verily! This your religion (of Islamic Monotheism) is one religion, and I am your Lord, so keep your duty to Me.*), Al-Hujuraat: 10 (*The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy*) as well as hadith of Prophet Mohammad PBUH saying that: **“The Believers, in their mutual love, mercy and compassion, are like one body: if one organ complained, the rest of the body suffers sleeplessness and fever”** (Narrated by Bukhari & Muslim);

CONSIDERING that Allah SWT has subjected the universe for human being and has differentiated human by endowing him the faculties of listening, vision and intellect to discover the secrets of the universe and benefit from it, as referred to in Al-Jathiya: 13 (*And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply*), Al-Muminun: 78 (*It is He, Who has created for you (the sense of) hearing (ears), sight (eyes), and hearts (understanding). Little thanks you give.*) and looking at the precedence of knowledge, prestige of scholars and the role of intellect, thought and contemplation in realization of development and prosperity, as referred to in Saba: 46 (*Say (to them O Muhammad): "I exhort you on one (thing) only: that you stand up for Allah's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet)*), Al-Mujadila: 11 (*Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do*) as well as hadith of Prophet Mohammad PBUH, who says “When the son of Adam (human being) dies, his deeds are stopped except for three things, namely, his continuing charity, his knowledge that benefits others, or his pious child who prays for him. (Narrated by Abu Hureara in Muslim);

RECOGNIZING that Allah SWT has ordered Muslims to explore the earth, obtain the means of power and take the preparation which protects them against their enemies and preserve them from being in a submissive position or lowering, as referred to in At-Taubah: 105 (*And say, Work; so Allah will see you work and (so will) His Messenger and the believers. And you will be brought back to the Knower of the unseen and the seen, then He will inform you of what you did*) and Al-Anfal: 60 (*And make ready against them all you can of power, including steeds of war (tanks,*



planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know.);

COGNIZANT that change is subject to social laws related to the will of human being and his interest in reforming his self and surrounding, and that the support of Allah SWT is guaranteed to those who struggle, endeavor and trust in Allah as referred to in Ar-Rad: 11 (*Verily! Allah will not change the condition of a people as long as they do not change their state themselves.*), Hud: 88 (*I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent.*) and Mohammad: 07 (*O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm*);

CONSIDERING that the meaning of citizenship and agreeing on common national grounds by Muslims and Non-Muslims represents an Islamic Constitutional objective articulated by Prophet Mohammad PBUH in Al-Madinah Constitution (the sahifa).

TAKING INTO ACCOUNT the moral, civilizational, religious, political, social, and economic status quo which is opposite the past Islamic teachings adhered to by Muslims;

GIVEN the status quo of backwardness, civilizational decline, weakness in the field of technology, subordination to the cruel international powers, suspension of science, thought and juristic deduction, and the status quo of poverty, suffering, and ignorance experienced by Muslims;

CONSIDERING that Muslim world enjoys a rich and historical civilizational depth, strategic location, and vast natural resources which qualify them for the development and advancement that realize the welfare of its peoples and contribute to the peace and security of the world;

LOOKING AT the sanguinary conflicts, the widespread dispersion and the calamitous situation faced by Muslim Ummah generally and the Arab world especially;

COGNIZANT that the ongoing fierce wars and confrontations within the Ummah only led to further catastrophe affecting people especially the weaker strata as children, women and elderly;

CONSIDERING that authoritarian, hegemonic and subduing rule over destinies of people never led to stability, development and prosperity throughout the history of humanity;

AWARE that the democratic transition in Arab countries are grappling with many difficulties, the demand of people for freedom and dignity are facing suppression and waste of rights, and parties and social organizations are known for dispersion, fragmentation, and absence of culture of conciliation and participation;



ADMITING that still a significant segment of people offers huge sacrifices for freedom showing great patience in facing cruelty and dictatorship, compared to a majority known for passivity, dependence, or reactivity and lack of participation in matters of public concern;

RECOGNIZING that the nations who have entered into a social contract, respected it and acted accordingly to manage their affairs within the framework of diversity, have achieved satisfaction of their people, and have reached to building advanced, prosperous and strong countries;

ACKNOWLEDGING that the countries, non-Muslim and some Islamic countries, with sound leadership, where “good governance” exists, where democracy has deepened its roots, and where liberties are guaranteed, have achieved progress and growth, and enjoy peace and stability;

WITH FULL SENSE OF RESPONSIBILITY AND COMMITMENT TO THE INTERESTS OF THE ENTIRE ISLAMIC UMMAH, INCLUDING ALL POLITICAL, IDEOLOGICAL AND RELIGIOUS FACTIONS, DO HEREBY CALL ON:

FIRST, OFFICIAL POLITICAL INSTITUTIONS TO:

- 1- Take responsibility for development of the countries they rule, adopt the means of academic, economic and defensive power which is not possible without implementing the modern international standards of sound leadership and “good governance” which has both theoretical and practical precedents in the Islamic civilizational heritage;
- 2- Protect the public wealth, show honesty and responsibility, avoid corruption and fight all of its types, and remove corrupt people from circles of power and influence;
- 3- Protect human dignity, guarantee individual and collective liberties for all citizens, commit to the principle of Shura, implement the fundamentals of democracy, rule the people with justice, allow for spread of advice, promotion of good and prohibition of evil, and be accountable to the society and institutions;
- 4- Respect the sanctity of blood of people, recognize the priority of stability over rule, protect the rights of neighborhood, and struggle for unity of Ummah and ensuring collaboration and complementarity among its different parts;
- 5- Rely on dialogue and negotiation in solving problems among Muslim countries, avoid wars and clashes, refrain from exploiting religious, sectarian, ethnic and lingual factors for provoking the commons and exploiting them for political and power seeking goals, and avoid seeking support from aliens in internal conflicts and clashes;
- 6- Make earnest efforts to implement the teachings of Islamic Sharia, contribute to providing civilizational alternatives of Ummah in different domains of public concern for Muslims and all the humanity, and encourage societal forces to contribution;



- 7- Acknowledge *Ulama*, bring them to front and observe their advice, and entrust the management of affairs of Ummah to expert, honest and competent individuals; and
- 8- Support the Palestinian cause, avoid neglecting it, and refrain from making compromise at its expense.

SECOND, ULAMA AND PREACHERS TO:

- 1- Shoulder the responsibility of juristic deduction and rehabilitation and development of Islamic intellectual and juristic system in a way to suit the demands of the modern era, address the current challenges in different areas, and establish and develop juristic councils that guarantee *group ijtihad*;
- 2- Develop the juristic schools of thought, achieve communication and complementarity among them, avoid sectarian clashes and consider such clashes as a great danger to Islam and Muslims;
- 3- Lead the people to what is beneficial for their religion and their world, for their countries, Ummah and the entire humanity, develop and train them on positivity, activity, civilizational behavior, participation in matters of common concern, and build their relationship with just causes especially the Palestinian cause;
- 4- Work for reconciliation of and bringing peace among Muslims, and promote amity, cordiality, tolerance and brotherliness among them;
- 5- Adhere to truth and rightness in issuing juristic decision, avoid subjugating *fatwa* to the desires of rulers, public pressures or personal interests, support the truth and supporters of legitimacy, and advise the rulers with wisdom and fair exhortation by different possible means;
- 6- Stand frankly and candidly against extremism and violent trend, as it leads to harming stability and distorting Islam, dissolving the capabilities of Muslim societies, strengthening dictatorships, under the pretext that they lead "war against terrorism", attracting the intervention of alien powers, and distorting the civilizational efforts being made by moderate Islamic movements, and pay attention while combatting this scourge which must be attacked by intellectual processes that introduce a form of immunity doctrine in their audience, especially among young people.
- 7- Stand against all destructive and anti-Islamic ideologies and atheistic and lewd trends that lead to dissolution of family and society, and rely in this regard on intellectual, scientific and social treatment especially of youths.



THIRD, INTELLECTUAL AND POLITICAL ELITES, PARTIES AND CIVIL SOCIETY ORGANIZATIONS TO:

- 1- Lay the foundations of rules of peaceful and noble competition, avoid all kinds of social and political clashes that result in harming stability of countries, and avoid means of expression that inflame sectarian and religious wars, and which spread hate and create rifts and enmity among Muslims;
- 2- Create and develop thoughts and alternatives, compete in developing programs and projects, contribute to raising the political and intellectual awareness of people, encourage people to express their will, participate in political processes, and using the various peaceful means at hand to have influence over the changes emerging in their countries and at international level;
- 3- Equip themselves with transparency and respecting the will of people, accept democratic results, promote the culture of freedom within the parties, avoid retaliatory and nihilistic coalitions, and reject alliances with corrupt and cruel governments for the sake of base opportunistic interests;
- 4- Condemn all kinds of extremism be it liberal extremism which stands against the genuine values of freedom and democracy as well as the civilizational values of Ummah, or religious extremism which stands against the true meanings of Islam and which threatens the stability, security and sovereignty of Ummah, and consider both the types of extremism as an alien phenomenon that intruded the reality and nature of Muslim societies;
- 5- Struggle for achieving consensus and expanding the opportunities of consultation, and build coalitions that serve public interest especially during crises and difficult times;
- 6- Combat corruption, resist totalitarianism and autocracy through different political, and peaceful social ways and showing tolerance to it;
- 7- Bear on ruling authorities to accept reform and change, through presenting assiduously designed and well-researched proposals of an agreed upon transition towards democracy, convince the rulers that democracy is in the interest of all and its price is far less for all than the price of authoritarianism and autocracy;
- 8- Expand civil society and non-governmental organizations, enhance their level of performance, diversify their specialties as organizations serving for different projects of revival of Ummah which are actively involved in training others on positivism, and which are influential in building the potential of societies and achieving balance with and complementarity of ruling authorities;
- 9- The media to take responsibility for its potential to influence public opinion and build the intellectual, moral and ethical infrastructure of people, adhere to professional standards of conduct, and contribute to the development of trends and orientations of Muslim societies



in a way to suit their values, sovereignty and which increase their level of awareness and protect them from imprudence and molding of minds.

FOURTH, ISLAMIC MOVEMENTS TO:

- 1- Shoulder the responsibility of their potential, popularity, influence and being the major political and social power in majority of Islamic and Arabic counties;
- 2- Revise their thought, organizational structures, administrative, managerial and relational approaches to suit the modern challenges they are facing with at national and international levels in different political, economic, cultural and social arenas;
- 3- Revise allocation of their different duties especially those related to separation between duties of *dawah* and party, and pay attention to institutional specialization which allows them to focus, advance, innovate, and fully employ their potential in different specialties;
- 4- Rely on youth in conveying their message through training and enabling them for playing leadership roles in their organizations in a way to guarantee smooth replacement of leadership through generations, and endeavor for preparing women cadres and support them in contributing to revival of Ummah in different areas;
Pay attention to continued communication with people, come closer to them, treat them humbly, utilize them to participate in their programs, and guide and train them to be positive and active and different areas;
- 5- Improve their programs and performance to achieve public interest, present alternative which are based science and reality using easy and modern tools which suit the needs of people and their interests;
- 6- Equip themselves with patience, adhere to peaceful approach and their civilizational program, and carry on their struggle towards achieving the goal regardless of the obstacles on the way;
- 7- Preserve their inner unity, bridge the cases of internal divisions within some of them, coordinate their activities according to the modern administrative ways which achieve perfection and collaboration that lead to increased effectiveness and serve their civilizational programs in the interest of their countries and Ummah;
- 8- Adhere to any consensual approach and joint any common Patriotic efforts, cooperate with different popular and official players to the possible extent, within the limits of public interest and which serve the stability of countries, safeguard societal norms and protect the liberties and human dignity;
- 9- Give priority to successes into their country, ensure balance between loyalty to the country and association with Ummah, develop the tools of international coordination which serve



their common goals based on the principles of openness, lawfulness, transparency, democratic rules and interests of countries and Muslim Ummah.

FIFTH, MUSLIM AND ARABIC NATIONS TO:

1. Adhere to meeting the scientific, intellectual and educational requirements, and civilizational behavior that suit the grandeur of the religion of Islam;
2. Contribute to the process of change, be part of reform through active and continued participation in different areas of public concern in such a way to observe the principles of advice and promotion of virtue and prohibition of vice;
3. Contribute to the development of their countries through work, diligence, and struggle in economic area and in different arenas of organized volunteer work through different civil society organizations;
4. Stand with the right and supporters of right, resist cruelty, corruption, autocracy and dictatorship through peaceful means which benefit not harm and which maintain the stability and security of countries;
5. Keep away from groups of violence and terror which turned into lethal weapons of harming Islam and its followers, and which are controlled by the forces of cruelty, autocracy and despotism from within Ummah or enemies of Ummah;
6. Protect the peace and stability of the countries they live in as minorities, contribute to their development and prosperity as immigrants, refugees or citizens, live in amity and harmony with natives of these countries, and benefit from the scientific and administrative development these countries have reached.
7. Support the just causes, be concerned about each other's affairs, show solidarity and stand together in difficult times no matter how far is the distance between, no matter how complex and troubled is situation of their own countries, and the Palestinian and Aqsa Mosque cause shall remain as their main and common pivotal cause.