



مجلة بلاد الشام والشرق الاوسط للدراسات الاستراتيجية و العلاقات دولية

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1 الامة الاسلامة – واجباتها¹

تلخيص

In Short

Overview about the assignments of the Muslim Umma, the keeper and bearer of the message of God: Building of an Islamic Society – preservation and defence of Islam and the Muslims – propagation of the message – propagation of justice and fight against suppression

Allah the almighty intervenes in two different manners in this world: On the one hand, directly - e.g., by earthquake, storms etc. - and on the other hand indirectly - by the Muslim community. That is the fact that Allah realises his plan partly by the Muslim community.

An analysis of the history, we can roughly divide the duties of the Muslim Umma in the following categories:

Development of civilization and in particular building an Islamic society, i.e. a society that is governed by the law of God.

Spreading the message of Islam

Defense of Islam and the state of Islam from attack

These phases can run partly timewise and locally in parallel.

In addition, the Umma has the assignment to spread justice in the world and to proceed against suppression.

1.1 Building an Islamic society

- Building an Islamic society means:

Building a society in which God's law is implemented. In such a company can live of course also the non-Muslims who do not implement the law of God for themselves in the private and religious area. Such a peaceful coexistence between people who implement the law of God in all areas and those who do not privately, but stick to agreements is covered by a contract in an Islamic state. Also, a federal entity is possible to implement with the Muslims under the Shari'a and the group of non-muslims has its own laws, the coexistence is regulated by contract. Such a federal structure was the first Islamic state in Medina to the Prophet Muhammad (s.a.s.).

Establishment of a society which is a moral high culture which prevails in freedom, justice and compassion between people.

Samir Mourad, "Islamische Geschichte – Eine analytische Einführung" (Islamic History – an analytical introduction), Kap. 6.1, published by DiDi e.V., www.didi-info.de

ترجمة: حسام ... و Silvia Latifa Tertag

With it such a society is viable and independent, in such a company necessarily research and science are promoted considering by humanitarianism and environmental friendliness.

In the history such a building took place at the lifetime of many prophets and especially at the time of the prophet Muhammad (s.a.s.). When after the prophet Muhammad (s.a.s.) the Umma has deviated again from the full conversion of Islam, such a building happened in the form of reforms – as for example at the moment from Umar ibn Abdulaziz (r). which should lead the company again back to the originally full conversion of Islam.

Nowadays, i.e. since the decay of the caliphate approx. in 1923 A.D. happens a new rebuild which is forced by Islamic movements and scholars.

Propagation of the message 1.1.1

The propagation of the message of Islam means that the people will align the message of the Koran and the Sunna. If, e.g., despots position themselves between the Muslims and the people, so that the Muslims cannot align the message, such obstacles must be removed by the Muslims. This often happened in the history when the Muslims led a jihad to produce religious freedom and to give the possibility to the people, to hear the word of Islam. Whether the people decide for or against the acceptance of Islam, after they have heard it, is only their case and the Muslims do not interfere with this decision-making.

Defence of Islam 1.1.2

1.1.2.1 *Preservation of the message of Islam at theological level: before divergence and innovation (arab. bid'a)*

The message of the prophet Muhammad (s.a.s.) is the last message of God. Because up to the Day of Judgement no new divine law will come, it is absolutely necessary that the message with which Muhammad (s.a.s.) was sent remains preserved in the original form, so that the people have at disposal the guidance of God in genuine form up to the Day of Judgement. Though God has promised, e.g. to preserve the Koran: **“We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).”** [15:9]

However, he uses the Muslim Umma for this assignment. Thus these were, e.g., many scholars who provided for the fact that the Koran genuinely today is available in the original form in writing to the people. ²

It was also a large number of scholars who secure the traditions of the Prophet (s.a.s.) of uncertain traditions or invented - to the Prophet (s.a.s.) were placed in the mouth - parted, and so ensured the preservation of the Sunna. ³

² See e.g. Ahmad von Denffer, “Ulum al-Qur'an – Einführung in die Koranwissenschaften”, publishing company: DIdI

³ See e.g. Ferid Heider, " Einführung in die Hadithwissenschaften ", publishing company: DIdI, in 2007, download-cash from www.didi-info.de

Similarly, a number of scholars employed at any time to provide answers to current challenges facing the people insecure in their religion.

Examples for this are the challenge of the Greek philosophy when it was transferred about 2 centuries after the prophet (s.a.s.) into the Arabian and many Muslim scholars were influenced in their 'Aqida of it, to scholars like Abu Hamid Al-Ghazali (Allah may be merciful with him) came and clearly indicated that the human mind is limited and cannot speculate about transcendent contents and therefore philosophy which is based purely on the human mind, no way is to find the truth. ⁴ The scholars must often endure big difficulties and sometimes torture – as for example Ahmad ibn Hanbal (Allah may be contented with him) - to preserve the message of Islam from divergence. In some cases the scholars and those who invite to God are also killed. However, the message of Islam is thereby preserved even more, because people then take the relevant scholars, Allah has given the martyrdom (arab. schahada) because of his steadfastness even more as an example.

More recently, the statement was circulated among the people, that Islam and progress can not tolerate each other. The result was that many people in the Muslim countries turned away from Islam and followed a materialist life-style, in the private one as well as in the state area. Many scholars reacted to it and indicated that Islam not contradicts with modern science, but this is even a proof of his truth. ⁵

1.1.2.2 Defence of the country of Islam against a material enemy

The real assignment of the Umma is to carry the invitation for Islam in the world. Besides, as mentioned, a jihad was led often first to the production of the freedom of worship – this is a jihad with which the Muslims take the initiative. It is called in the Arabian with *Dschihad at- talab*. Nevertheless, often the Umma is under attack from the outside and must lead a defensive jihad (arab. *dschihad difa'i*).⁶ This war is forced upon the Muslims and is not intended by them. It deflects them rather from her real assignment – the Dawa.

The reasons for it, why the Muslim people accept a lot of hardness in the jihad in the defence of the Muslim country

From the basics of Muslim jurisprudence (arab. *Usul al-Fiqh*) or from the branch of science that deals with the objectives of Sharia (arab. *Maqasid asch-Scharia*), it is known that Islamic law, sharia come to:

1. preserve and protect the religion (arab. *Din*),
2. preserve the mind of the person (therefore, for example, wine and drugs are forbidden in Islam),
3. protect the incorrigible honesty of life,
4. guarantee the preservation of the honour and the descent (that's why among other things sexual offence is forbidden) and

⁴ See Al Ghazali, "Der Erretter aus dem Irrtum" (translated from the Arabian)

⁵ See the e.g. German-speaking DVD "Koran and science" from Abdulmajid Azzindani, publishing company: DiDi

⁶ See in detail [Maulawi] moreover and [Mourad1], Kap.2 „Verteidigung im Islam“

5. to guarantee the inviolability of property.

This is also in that order of importance to see. Thus, the preservation of religion is the most important thing, because it has the actual impact on the eternal life hereafter, and the basis of the design of the Muslims in general.

If this is respected to understand why the Muslims also take an ongoing war of several generations into account, where a large part of the people, including women and children are killed, abused and mistreated. Besides, the rape of the Muslim women ordinarily weighs heavier for a Moslem than the murder of his child or that he himself is killed. This everything is accepted by the Muslims and they do not surrender – also not against a superpower, as for example the Tschetschenian which defend their country against the Russian state since centuries and neither women nor children are saved by the Russian soldiers. For what is the alternative? The alternative would be that a power hostilely reflected to Islam controls the country, there is no more freedom of worship and the Muslim people are forced on Briefly or Long to the Kufr (i.e. unbelief) how it was the case in Spain, in East Europe and the Muslim areas in the south of the former Soviet Union. In the former Soviet republics it was not so bad from certain circumstances completely, so that many Muslims could preserve their religion in spite of 70 years of repression. But even with apparently not repressively appearing neocolonialism to pursuing powers like nowadays the USA one sees, e.g., in the fact that the curricula should be changed in the Arabian countries under pressure of the USA that the Muslims must seriously fear around the exercise of their religion and with it around their welfare in the afterlife, if they leave the jihad and control a foreign non-Muslim power the country.

Thus we see that the leadership of a jihad to defend the Muslim country in the first place is not the defense of earthly interests, but the defense of religious freedom.

1.1.3 Propagation of justice and fight against suppression

The Muslim as an individual and the Muslim world community as a whole are a well-being for humans - but this is independent of the beliefs of others.

The Messenger of Allah said:

وخير الناس أنفعهم للناس

"... *The best man is the one that is most useful for mankind.*"⁷

One of the reasons for the military defense case in Islam is the presentation of suppression: The Muslim Ummah has a duty to defend oppressed, weak man - whatever their religion is. Maulawi says: „The Moslem has to fight not only the duty to defend himself and his country, but he is also obliged in the defence of every other person - all the same what person is this - to fight:

⁷ This reported Tabarani in the "Mu'dscham al- ausat". Albani says that this is a healthier (sahih) Hadith. The cited one on top is only one share of the Hadithes. The whole Hadith is:

وخير الناس أنفعهم للناس «

Allah has said: "How is it that you do not fight in the way of Allah and in support of the helpless - men, women and children -who pray: 'Our Lord, bring us out of this land whose people are oppressors and appoint for us from Yourself, a protector, and appoint for us from Yourself a helper?'" [4:75]..."⁸

There are e.g. documents which prove that a reason for the invasion of the Muslims in Andalusia was that the Jews there have called for help because they were suppressed.⁹ One of the reasons for the invasion of the prophet's companions to the Byzantine areas in Asch-Sham was also the suppression:

Sir Thomas Arnold cited in his book "The Preaching of Islam", the words of the Jacobite Patriarch of Antioch¹⁰, the Great Michael, after he recounted the persecution that had committed the Byzantine Emperor Heraclius: "... God is the avenging, and we ascribe to Him alone the power and the rule; He leads the state of the people in such a way as He wants it, and He gives the power to whom He wants and He raises the low. When God saw how the bad Byzantines made use of their power, and robbed our churches in their whole empire, seized of our hermitages, and pursued us mercilessly and without compassion, He sent the sons Ismaels from the south to release us by them from the power of the Byzantines..."¹¹

Allah has said: "You are now the best people brought forth for (the guidance and reform of) mankind.⁸⁸ You enjoin what is right and forbid what is wrong and believe in Allah." [3:110]

The second caliph Umar (r). has said to this statement of Allah: "The fact that the Muslims are the best community in the world, is attached to these conditions which are mentioned in the Koran verse."

I.e. they are only the best community if they also order really the property and forbid the bad.

Strategical action of the Muslim leaders and scholars 1.1.3

The scholars and the Muslim leaders have proceeded strategically to master the in each case current major tasks of the Umma in the history. E.g. the Muslim Umma was very divided at the time of the Crusades. And so the fall of Jerusalem was only a natural consequence. In order to liberate Palestine and Jerusalem, Imaduddin Zengi had to work first once – among other things militarily - on uniting the Muslim areas in Asch-Scham (today's Syria, Lebanon, Jordan, Palestine) and Iraq politically. After he (Allah may be mercifully to him) was killed, his son, the fair ruler Nureddin Mahmud (Allah may be mercifully to him) led this assignment, before then his successor Salahuddin (Allah may be mercifully to him) combined Asch-Scham and Egypt and took Jerusalem without bloodshed, after the determining battle had taken place with Hittin. Nureddin Mahmud had also worked strongly on a social improvement and the justice in the Muslim area. At the same

⁸ From [Maulawi]

⁹ Personal discussion with the Muslim historian Prof. Dr. Yassin Ghabban. I have not seen myself these documents.

¹⁰ arab. Antakya; lies in today's Turkey

¹¹ Thomas Arnold: The Preaching of Islam, from: [Mourad1]

time, there was an Islamic movement that Imam al-Ghazali (may Allah be pleased with him) had set up, and gave birth to the politicians and military leaders such as Nureddin and Salahuddin. It is to be observed that always where the Umma made headway it was in such a way that the Muslim leaders proceeded strategically. This allowed them a great historic task that had to be dealt with by several generations, cope by a generation since up where the previous left off.

Today's major tasks of the Umma – Dawa in the west, development and nation building in the east¹² 1.2

Nowadays there also are among other things 2 big major tasks for the Muslim Umma:

Spreading the message of Islam with the beautiful word using various media, because in modern times by various media most of the people are reachable and there are not many insurmountable limits as in the past, than it was for example the Muslim territory in Europe (Spain and later the Balkans) and the non-Muslim part of Europe where most people had no opportunity to learn something about Islam and where there was no religious freedom.

The Muslims in the Muslim world have as an assignment to establish again a fair Islamic rule on Muslim ground whose laws are aimed according to Koran and Sunna. Of course, the rights of other faiths are respected. More specifically been addressed in the previous chapter.

The pillars of the strength of the Umma 1.2.1

Basis of the strength:

What are the three pillars of the strength of the Muslims? The correct order:

1. Iman
2. Brotherliness / Unit
3. Number and matielle means

Is the unit or the number of the Muslims more determining? The answer is: The unit is more determining.

The prophet (Peace be upon him) has said: „12000 men with the heart of one single man will have not hit on account of that because they are not enough (or because them not enough material strength).“

¹² Mostly from Samir Mourad „Islamische Geschichte“, Abschn. 6.4, Translated from German to English by Silvia Latifa Tertag



The affair of the nationalism 1.2.2

To be able to master this 2nd major task, the nationalism must be removed, e.g., also, with it the Muslims to themselves again to some. The prophet (Peace be upon him) has said about the nationalism: **"Leave it. It is stinking"**.¹³

Dies berichtete Buchari (4905): 13

قال عمرو: سمعت جابر بن عبد الله رضي الله عنهما قال: كنا في غزاة - قال سفيان مرة: في جيش - فكسع رجل من المهاجرين رجلا من الأنصار، فقال الأنصاري: يا للأنصار، وقال المهاجري: يا للمهاجرين، فسمع ذلك رسول الله صلى الله عليه وسلم فقال: (ما بال دعوى جاهلية). قالوا: يا رسول الله، كسع رجل من المهاجرين رجلا من الأنصار، فقال: (دعوها فإنها منتنة).

2 التاريخ الحديث لبلاد الشام و كيفية الاستفادة منه

2.1 نبذة عن انفصال بلاد الشام عن الخلافة العثمانية

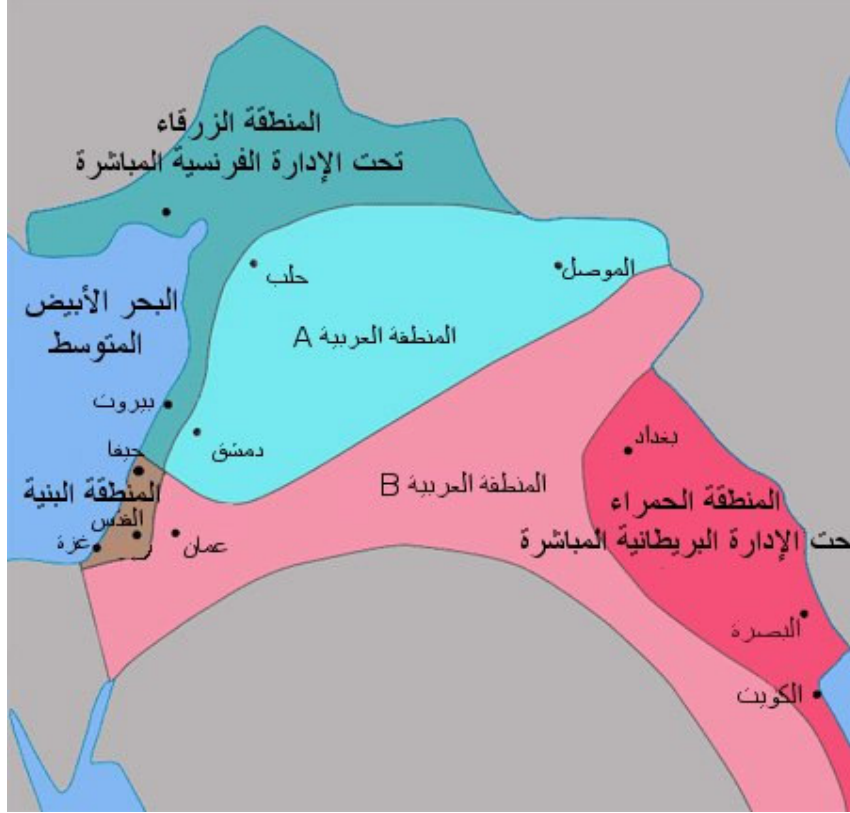
2.1.1 الثورة - او الخيانة - العربية ضد حكم الخلافة العثمانية

كان في آخر الحكم العثماني شيئاً من الظلم من جانب الحكم و كان يسود الجهل والرجعية البلاد العربية. وقام العرب يقاتلون اخوانهم الاتراك مع البريطانيين. والمعروف في الاسلام حرمة قاتل المسلم اخاه المسلم مع من لا يشارك مبادئ الاسلام. وقام العرب بذلك و كانت النتيجة اهياب الخلافة الاسلامية واحتلال واستعمار البلاد العربية من قبل فرنسا وبريطانيا.

وقبل ذلك ارادت الدول الكبرى في اوروبا ان تقسم اراضي الخلافة الاسلامية في البلقان و غيره بعد ان ضعف المسلمون. وبالنسبة للتقسيم المأمول في الشرق الاوسط هناك اتفاقية سايكس بيكو ويتم تفصيل تلك الاتفاقية في الفقرة التالية.

فالغرب استغل العرب ضد الاتراك بينما العرب فكروا ان الانجلنز يساعدونهم على الحرية. و نرى شبيه ذلك اليوم في مهاجمة الناتو ليبيا.

2.1.2 اتفاقية سايكس بيكو¹⁴



صورة:
تقسيم سوريا
الكبرى بين
المحتلين
حسب
اتفاقية
سايكس بيكو

THE COUNCIL OF FOUR: MINUTES OF MEETINGS
MARCH 20 TO MAY 24, 1919

Paris Peace Conf. 180.03401/101

IC-163A

Notes of a Conference Held in the Prime Minister's Flat at 23
Rue Nitot, Paris, on Thursday, March 20, 1919, at 3 p. m.

PRESENT

UNITED STATES OF AMERICA

President Wilson:

BRITISH EMPIRE

The Rt. Hon. D. Lloyd George, M. P.,
The Rt. Hon. A. J. Balfour, O. M., M. P.,
General Allenby:
General Bols:
Lt.-Col. Sir M. P. A. Hankey, K. C. B.,

FRANCE

M. Clemenceau:
M. Pichon:
M. Berthelot:

ITALY

M. Orlando:
Baron Sonnino:

Interpreter—Prof. P. J. Mantoux

SYRIA AND TURKEY

M. CLEMENCEAU suggested that M. Pichon should open the discussion.

M. PICHON began by explaining that the origin of this question was the agreement of May 1916 (Sykes-Picot)¹ concluded between Great Britain and France in regard to Mesopotamia, Syria, and the adjoining regions. This agreement had two objects. First, to detach the Arabs from the Turks; second, to decide the claims of Great Britain and France. He then proceeded to explain the principles of the dispositions made on a map.² The agreement fixed a zone coloured blue within which France would exercise direct administration, and a zone coloured red in which England would exercise direct administration. In addition, there was a zone coloured white enclosed by a blue line within which France should exercise indirect administration, known as zone A. and a corresponding zone enclosed in a red line within which Great Britain would exercise indirect administration (Zone B). At this stage it was unnecessary to say anything of the subsequent agreement with Italy. Within the A. and B. zones it was intended to favour the creation of an independent Arab State or Confederation of Arab States. In area A. France, and [in] area B. Great Britain should alone

¹ *Current History*, vol. xi, pt. II (March, 1920), p. 490.

² See map accompanying text of agreement, *op. cit.* No map accompanies Department's file copy of the minutes.

اتفاقية سايكس بيكو ساذانوف عام 1916، كانت تفاهماً سرياً بين فرنسا والمملكة المتحدة (Britain). بمصادقة من الإمبراطورية الروسية على اقتسام الهلال الخصيب بين فرنسا وبريطانيا لتحديد مناطق النفوذ في غرب آسيا بعد تهاوي الامبراطورية العثمانية، المسيطرة على هذه المنطقة، في الحرب العالمية الأولى.

تم الوصول إلى هذه الاتفاقية بين نوفمبر من عام 1915 ومايو من عام 1916. بمفاوضات سرية بين الدبلوماسي الفرنسي فرانسوا جورج بيكو والبريطاني مارك سايكس، وكانت على صورة تبادل وثائق تفاهم بين وزارات خارجية فرنسا وبريطانيا وروسيا القيصريّة آنذاك. تم الكشف عن الاتفاق بوصول الشيوعيين إلى سدة الحكم في روسيا عام

1917، مما أثار الشعوب التي تمسها الاتفاقية وأخرج فرنسا وبريطانيا وكانت ردة الفعل الشعبية-الرسمية العربية المباشرة قد ظهرت في مراسلات حسين مكماهون.

تم تقسيم الهلال الخصيب بموجب الاتفاق، وحصلت فرنسا على الجزء الأكبر من الجناح الغربي من الهلال - سوريا ولبنان- ومنطقة الموصل في العراق. أما بريطانيا فأمتدت مناطق سيطرتها من طرف بلاد الشام الجنوبي متوسعا بالإتجاه شرقا لتضم بغداد والبصرة وجميع المناطق الواقعة بين الخليج العربي والمنطقة الفرنسية في سوريا. كما تقرر أن تقع فلسطين تحت إدارة دولية يتم الاتفاق عليها بالتشاور بين بريطانيا وفرنسا وروسيا. ولكن الاتفاق نص على منح بريطانيا مينائي حيفا وعكا على أن يكون لفرنسا حرية استخدام ميناء حيفا، ومنحت فرنسا لبريطانيا بالمقابل استخدام ميناء الاسكندرونة الذي كان سيقع في حوزتها.

لاحقاً، وتخفيفاً للإحراج الذي أصيب به الفرنسيون والبريطانيون بعد كشف هذه الاتفاقية ووعد بلفور، صدر كتاب تشرشل الأبيض سنة 1922 ليوضح بلهجة مخففة أغراض السيطرة البريطانية على فلسطين. إلا أن محتوى اتفاقية سايكس-بيكو تم التأكيد عليه مجدداً في مؤتمر سان ريمو عام 1920. بعدها، أقر مجلس عصبة الأمم وثائق الانتداب على المناطق المعنية في 24 حزيران 1922 لإرضاء أتاتورك واستكمالاً لمخطط تقسيم وإضعاف سورية، عقدت في 1923 اتفاقية جديدة عرفت باسم معاهدة لوزان لتعديل الحدود التي أقرت في معاهدة سيفر. تم بموجب معاهدة لوزان التنازل عن الأقاليم السورية الشمالية لتركيا الأتاتورية إضافة إلى بعض المناطق التي كانت قد أعطيت لليونان في المعاهدة السابقة.

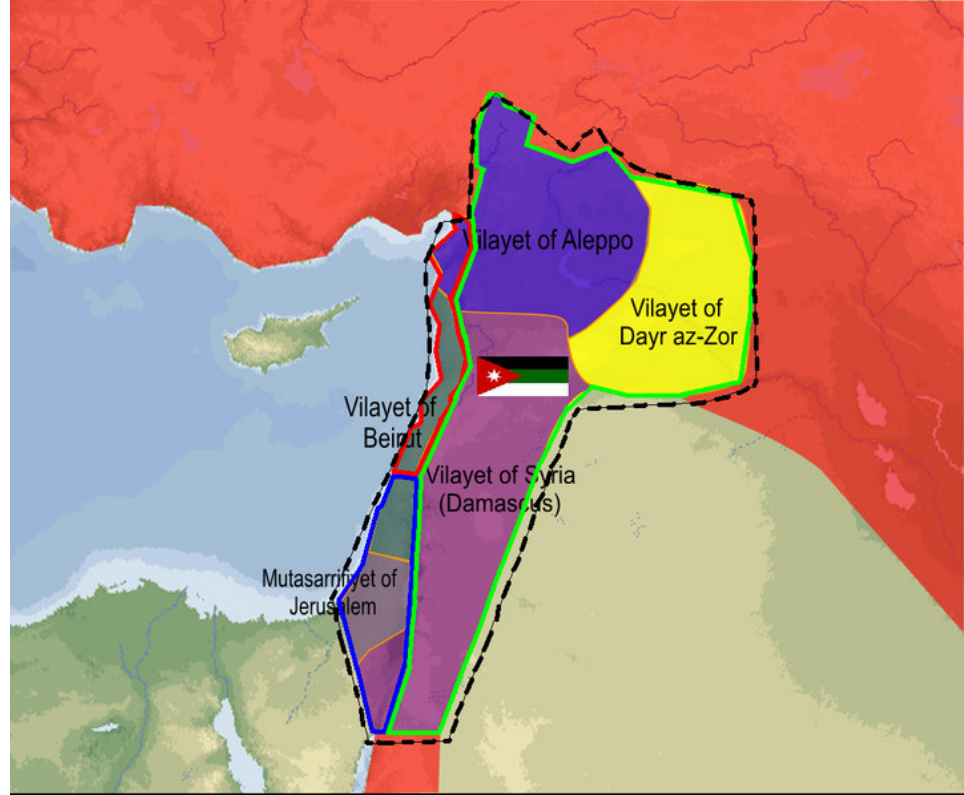
قسمت هذه الاتفاقية وما تبعها سوريا الكبرى أو المشرق العربي إلى دول وكيانات سياسية كرست الحدود المرسومة بموجب هذه الاتفاقية والاتفاقيات الناجمة عنها:

- العراق، استقل عام 1932
- منطقة الانتداب الفرنسي على سوريا:
- سوريا، استقلت فعلياً عام 1946
- لبنان، استقل ككيان مستقل عام 1943.
- الأقاليم السورية الشمالية ضمت لتركيا
- منطقة الانتداب البريطاني على فلسطين:
- الأردن، استقل ككيان مستقل عام 1946 (كانت منطقة حكم ذاتي منذ 1922)
- فلسطين، انتهى مفعول صك انتداب عصبة الأمم على فلسطين يوم 14 أيار 1948 وجلي البريطانيون عنها. لكن في اليوم التالي أعلن قيام إسرائيل فوق أجزاء كبيرة من حدود الانتداب البريطاني على فلسطين وبدأ الصراع العربي الإسرائيلي، حيث في 1949 (إثر حرب 1948 وبعد إلغاء الانتداب البريطاني) قسمت فلسطين إلى ثلاث وحدات سياسية: إسرائيل والضفة الغربية وقطاع غزة. في عام 1994، قامت السلطة الوطنية

الفلسطينية كسلطة شبه مستقلة تأسست وورثت أجزاء ضيقة من حدود الانتداب البريطاني السابق على الضفة الغربية لنهر الأردن ومنطقة غزة التي كانت تتبع مصر إدارياً.

2.1.3 بلاد الشام مباشرة بعد هزيمة وطرد الاتراك

"Kingdom of
Syria" in
1918



From www.wikipedia.com

With the defeat of Ottomans in Syria, British troops under Marshal Edmund Henry Allenby entered Damascus in 1918 accompanied by troops of the Arab Revolt led by Faisal, son of Sharif Hussein of Mecca.

Faisal established the first Arab government in Damascus in October 1918, and named Ali Rida Pasha ar-Rikabi a military governor.

The new Arab administration formed local governments in the major Syrian cities, and the Pan-Arab flag was raised all over Syria. The Arabs hoped, with faith in earlier British promises, that the new Arab state would include all the Arab lands stretching from Aleppo in northern Syria to Aden in southern Yemen.

However, General Allenby, and in accordance with the secret Sykes-Picot Agreement between Britain and France, assigned to the Arab administration only the interior regions of Syria (the eastern zone). Palestine (the southern zone) was reserved for the British, and on October 8, French troops disembarked in Beirut and occupied all the Lebanese coastal region until Naqoura (the western zone) replacing British troops there. The French immediately dissolved the local Arab governments in the region.

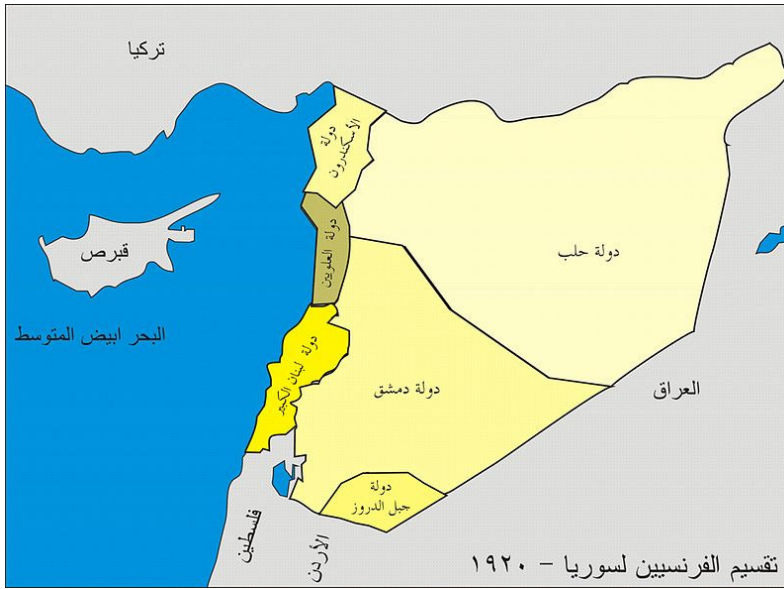
The French demanded full implementation of the Sykes-Picot Agreement and the placement of Syria under their influence. On November 26, 1919, the British withdrew from Damascus to avoid confrontation with the French, leaving the Arab government face to face with the French.

Faisal had voyaged several times in Europe, beginning in November 1918, trying to convince Paris and London to change their positions, but without success. Signifying the determination of France on its intervention in Syria was the naming of General Henri Gouraud as a high commissioner in Syria-Cilicia.

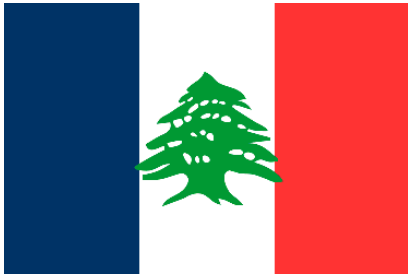
At the Paris Peace Conference, Faisal found himself in an even weaker position when the European powers decided to ignore the Arab demands.

2.1.4 الاحتلال الفرنسي

دخلت القوات الفرنسية دمشق أخيراً في عام 1919 بعد أن لاقى مقاومة عنيفة ورفضاً للانتداب الفرنسي من قبل حكومة الملك فيصل بن الحسين في دمشق والمؤتمر السوري العام. وبعد أن أسقط الفرنسيون هذه الحكومة وأبعدوا الملك فيصل، أراد الجنرال غورو تأديب السوريين على تصديهم لفرنسا في معركة ميسلون فأعلن في عام 1920 تقسيم سورية على أساس طائفي إلى ست دويلات مستقلة هي التالية:



- دولة دمشق (1920)
- دولة حلب (1920)
- دولة العلويين (1920)
- دولة لبنان الكبير (1920)
- دولة جبل الدروز (1921)
- لواء الاسكندرون المستقل (1921)



دولة لبنان الكبير هو اسم الإقليم الذي كونه فرنسا بعد أن فصل عن سورية الطبيعية مباشرة بلبنان الحديث، وفي ذلك الوقت كانت لبنان وسورية تحت حكم الانتداب الفرنسي. أقيمت دولة لبنان الكبير في الفترة ما بين 1 سبتمبر 1920 وحتى 23 مايو 1926 وتم إعلان بيروت عاصمة للدولة وتمثل علم الدولة في دمج علمي فرنسا

ولبنان معاً.

مظاهرة نسائية في دمشق عام 1939 مناهضة لفصل اللوات
اسكندرون عن البلاد.

ويرى عليها لوحة تنص عاشت فرنسا ويلاحظ اللبس
الفرنجي وعدم ارتداء الحجاب.



2.2 الاردن وفلسطين

والاحتلال البريطاني هدف الى
زرع اليهود في فلسطين و
استقبال الاجئين الفلسطينيين في
الاردن. ولذلك كان لا بد من
ارتباط وثيق بين الاحتلال
وحكومة الدولة الجديدة وهي
الاردن.



Fig: Palestine and Transjordan (the British mandate over Palestine)

Newer History of Jordan after separation from Ottoman empire¹⁵

With the break-up of the Ottoman Empire at the end of World War I, the League of Nations and the occupying powers chose to redraw the borders of the Eastern Mediterranean. The ensuing decisions, most notably the Sykes–Picot Agreement, gave birth to the French Mandate of Syria and British Mandate of Palestine. In September 1922, Transjordan was formally created from within the latter, after the League of Nations approved the British Transjordan memorandum which stated that the Mandate territories east of the River Jordan would be excluded from all the provisions dealing with Jewish settlement.[41]

¹⁵ From http://en.wikipedia.org/wiki/Jordan#After_the_Ottoman_Empire

The country was under British supervision until after World War II. In 1946, the British requested that the United Nations approve an end to British Mandate rule in Transjordan. Following the British request, the Transjordanian Parliament proclaimed King Abdullah as the first ruler of the Hashemite Kingdom of Transjordan. Abdullah I continued to rule until a Palestinian Arab assassinated him in 1951 as he was departing from the al-Aqsa Mosque in Jerusalem.

During the 1948 Arab-Israeli war, Jordan occupied the area of Cisjordan (Judaea/Samaria) now known as West Bank, which it continued to control in accordance with the 1949 Armistice Agreements and a political union formed in December 1948. The Second Arab-Palestinian Conference held in Jericho on December 1, 1948, proclaimed Abdullah King of Palestine and called for a union of Arab Palestine with the Hashemite Kingdom of Transjordan.[42] The Transjordanian Government agreed to the unification on December 7, 1948, and on December 13 the Transjordanian parliament approved the creation of the Hashemite Kingdom of Jordan. The step of unification was ratified by a joint Jordanian National Assembly on April 24, 1950. The Assembly was composed of 20 representatives each from the East and West Bank. The Act of Union contained a protective clause which persevered Arab rights in Palestine without prejudice to any final settlement.[43][44]

Many legal scholars say the declaration of the Arab League and the Act of Union implied that Jordan's claim of sovereignty over the West Bank was provisional, because it had always been subject to the emergence of the Palestinian state.[45][46] A political union was legally established by the series of proclamations, decrees, and parliamentary acts in December 1948. Abdullah thereupon took the title King of Jordan, and he officially changed the country's name to the Hashemite Kingdom of Jordan in April 1949. The 1950 Act of Union confirmed and ratified King Abdullah's actions. Following the annexation of the West Bank, only the UK formally recognized the union.[47] Thomas Kuttner notes that de facto recognition was granted to the regime, most clearly evidenced by the maintaining of consulates in East Jerusalem by several countries, including the United States.[48] Joseph Weiler agreed, and said that other states had engaged in activities, statements, and resolutions that would be inconsistent with non-recognition.[49] Joseph Massad said that the members of the Arab League granted de facto recognition and that the United States had formally recognized the annexation, except for Jerusalem.[50][51]



Amman became Jordan's capital in 1921

The United States extended de jure recognition to the Government of Transjordan and the Government of Israel on the same day, January 31, 1949.^[52] President Truman told King Abdullah that the policy of the United States Government as regards a final territorial settlement in Palestine had been stated in the General Assembly on Nov 30, 1948 by the American representative. The US supported Israeli claims to the boundaries set forth in the UN General Assembly resolution of November 29, 1947, but believed that if Israel sought to retain additional territory in Palestine allotted to the Arabs, it should give the Arabs territorial compensation.^[53]

Clea Bunch said that "President Truman crafted a balanced policy between Israel and its moderate Hashemite neighbours when he simultaneously extended formal recognition to the newly created state of Israel and the Kingdom of Transjordan. These two nations were inevitably linked in the President's mind as twin emergent states: one serving the needs of the refugee Jew, the other absorbing recently displaced Palestinian Arabs. In addition, Truman was aware of the private agreements that existed between Jewish Agency leaders and King Abdullah I of Jordan. Thus, it made perfect sense to Truman to favour both states with de jure recognition."^[54] In 1978 the U.S. State Department published a memorandum of conversation held on June 5, 1950 between Mr. Stuart W. Rockwell of the Office of African and Near Eastern Affairs and Abdel Monem Rifai, a

Counselor of the Jordan Legation: Mr. Rifai asked when the United States was going to recognize the union of Arab Palestine and Jordan. Mr. Rockwell explained the Department's position, stating that it was not the custom of the United States to issue formal statements of recognition every time a foreign country changed its territorial area. The union of Arab Palestine and Jordan had been brought about as a result of the will of the people and the US accepted the fact that Jordanian sovereignty had been extended to the new area. Mr. Rifai said he had not realized this and that he was very pleased to learn that the US did in fact recognize the union.^[55]

With the developing Arab Cold War, Jordan and Iraq united in 1958 to form the Arab Federation of Iraq and Jordan under the Hashemite crowns in Amman and Baghdad. A coup later that year would end the union with the execution of the Hashemite crown in Baghdad. The United Arab States consisting of Egypt, Syria, and Yemen quickly moved to antagonize Jordan's young King Hussein with Soviet support. King Hussein asked for British and American assistance. The RAF and the USAF were sent to patrol Jordanian airspace and British troops were deployed in Amman.

In 1965, there was an exchange of land between Saudi Arabia and Jordan.^[56] Jordan gave up a large area of inland desert in return for a small piece of sea-shore near Aqaba.

Jordan signed a military pact with Egypt in May 1967, and following an Israeli air attack on Egypt in June 1967, Egypt, Jordan, Syria and Iraq continued the Six Day War against Israel. During the war, Israel captured the West Bank and East Jerusalem. In 1988, Jordan renounced all claims to the territory now occupied by Israel but its 1994 treaty with Israel allowed for a continuing Jordanian role in Muslim and Christian holy places in Jerusalem. The severance of administrative ties with the West Bank halted the Jordanian government's paying of civil servants and public sector employees' salaries in the West Bank.

The period following the 1967 war saw an upsurge in the activity and numbers of Arab Palestinian paramilitary elements (*fedayeen*) within the state of Jordan. These distinct, armed militias were becoming a "state within a state", threatening Jordan's rule of law. King Hussein's armed forces targeted the *fedayeen*, and open fighting erupted in June 1970. The battle in which Palestinian fighters from various Palestine Liberation Organization (PLO) groups were expelled from Jordan is commonly known as Black September.

The heaviest fighting occurred in northern Jordan and Amman. In the ensuing heavy fighting, a Syrian tank force invaded northern Jordan to back the *fedayeen* fighters, but subsequently retreated. King Hussein urgently asked the United States and Great Britain to intervene against Syria. Consequently, Israel performed mock air strikes on the Syrian column at the Americans' request. Soon after, Syrian President Nureddin al-Atassi, ordered a hasty retreat from Jordanian soil.^{[57][58]} By September 22, Arab foreign ministers meeting in Cairo arranged a cease-fire beginning the following day. However, sporadic violence continued until Jordanian forces, led by Habis Al-Majali, with the help of Iraqi forces,^[59] won a decisive victory over the *fedayeen* on July 1971, expelling them, and ultimately the PLO's Yasser Arafat, from Jordan.

In 1973, allied Arab League forces attacked Israel in the Yom Kippur War, and fighting occurred along the 1967 Jordan River cease-fire line. Jordan sent a brigade to Syria to attack Israeli units on Syrian territory but did not engage Israeli forces from Jordanian territory.

At the Rabat summit conference in 1974, Jordan was now in a more secure position to agree, along with the rest of the Arab League, that the PLO was the "sole legitimate representative of the [Arab] Palestinian people", thereby relinquishing to that organization its role as representative of the West Bank.

The Amman Agreement of February 11, 1985, declared that the PLO and Jordan would pursue a proposed confederation between the state of Jordan and a Palestinian state.^[60] In 1988, King Hussein dissolved the Jordanian parliament and renounced Jordanian claims to the West Bank. The PLO assumed responsibility as the Provisional Government of Palestine and an independent state was declared.^[61]

Although Jordan did not directly participate in the Gulf War of 1990-91, following Iraq's invasion of Kuwait, King Hussein was accused of supporting Saddam Hussein when he attempted to persuade Saddam Hussein to withdraw from Kuwait. As a result of the alleged support, the United States and Arab countries cut off monetary aid to Jordan, and 700,000 Jordanians who had been working in Arab countries were forced to return to Jordan. In addition, millions of Iraqi refugees fled to Jordan placing a strain on the country's social services.

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- 51 [^](#) The policy of the U.S. Department, was stated in a paper on the subject prepared for the Foreign Ministers meetings in London in May was in favor of the incorporation of Central Palestine into Jordan, but desired that it be done gradually and not by sudden proclamation. Once the annexation took place, the Department approved of the action "in the sense that it represents a logical development of the situation which took place as a result of a free expression of the will of the people.... The United States continued to wish to avoid a public expression of approval of the union." See Foreign relations of the United States, 1950. The Near East, South Asia, and Africa, Volume V (1950), [p. 1096](#)



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3 ثورة و حربية في العالم العربي – ماذا بعد؟ تحديات وحلول للشرق الأوسط الجديد في مناحي عدة: الاستقلال – الاقتصاد – التطور التقني

سمير مراد

ترجمة من الالمانية و الانجليزية: عبد العظيم ع. و Silvia Latifa Tertag

3.1 الاستقلال

3.1.1 العلاقة بين تطبيق شرع الله و الحركة الاسلامية و بناء بنية تحتية تقنية – اقتصادية

إذا ألقينا نظرة على تاريخ الحركة الاسلامية، نستطيع أن نتأكد أنه بعد حالة الإمبراطورية العثمانية، بدء الحركة الاسلامية أولاً في القسم الاجتماعي / التربوي (مثلاً: حسن البنا في مصر). بعد ذلك بدأت المرحلة الثانية، السياسية (مثلاً: أربكان في تركيا). المرحلة الثالثة والمتمثلة في بناء بنية تحتية تقنية – اقتصادية، ما تزال حالياً في البداية. مهمة هذا الجيل من المسلمين هي البناء. بدونها، سوف يكون استقلال الدول الإسلامية غير كامل، لأن السياسة سوف تكون دائماً تحت الضغط بدون قوة مادية متمثلة باقتصاد إسلامي قوي. إذا جُمعت هذه المراحل الثلاثة مع مسلمين مخلصين لله تعالى، عندها سوف يستطيع المسلمون، بإذن الله، أن يطبقوا شرع الله في الأرض، ويكونوا مثلاً يحتذى به للعالم أجمع.

3.1.2 الدافع: الحاجة لتقديم المفاهيم و التحضير العملي في جميع المجالات

هناك خطأ جوهري قد ارتكب خلال حركات التحرر من الاستعمار: ألا وهو أن هذه الحركات قد اقتصررت في الغالب على المقاومة السياسية والعسكرية. المجالات الهامة الأخرى وعلى سبيل المثال إنشاء الشركات و التعليم والاقتصاد والفقهاء والعلوم من بين عدة أمور أخرى لم تعطى أي اهتمام. وفي نهاية المطاف عندما حصلنا على الحرية من الاستعمار لم يكن لدينا أي خطط للمستقبل. وطلب من القوى الاستعمارية السابقة مرة أخرى المساعدة. وهكذا تم بناء النظام التعليمي، والنظام القضائي، والنظام الاقتصادي من قبل القوى الأجنبية. ويمكن للمرء التعبير عن ذلك على النحو التالي: "أن الحكم الاستعماري خرج من الباب وعاد من النافذة مرة أخرى". لذا فمن الضرورة القصوى بناء المفاهيم في جميع المجالات وبشكل عملي للتمكن من بناء شيء ما، حتى قبل أن يمارس المسلمون مسؤولية الحكم.

قال عمر بن الخطاب: تفقهوا قبل أن تسودوا.

وهذا يعني أن المسلمين يجب أن يكون لديهم اكتفاء ذاتياً في مختلف المجالات، على سبيل المثال، الاقتصادي والتقني والغذاء، وهلم جرا. من المهم أيضاً توفر القدرة الدفاعية. المفاهيم التقنية والسياسية والهيكلة يجب أن تكون متوفرة بالفعل و إلا سوف نحتاج مصادر من الخارج. وهذا من شأنه أن يعيدنا من جديد إلى الماضي "مشكلة ما بعد الاستعمار".

3.2 الاقتصاد

الفرق بين فقه العبادات و فقه المعاملات

Es gibt einen grundsätzlichen Unterschied zwischen diesen beiden Bereichen: bei den gottesdienstlichen Handlungen wie Gebet, Fasten usw. ist nur erlaubt, was durch Allah und Seinen Gesandten festgelegt wurde. Alles andere gilt als Neuerung (arab. bid'a) in der Religion, die als Irreleitung zu betrachten ist.

Was jedoch die zwischenmenschlichen Beziehungen anbetrifft – wozu auch das Handels- und Arbeitsrecht gehören – ist zunächst einmal alles Mögliche erlaubt, es sei denn es gibt ein Verbot von Allah und Seinem Gesandten. D.h. also, dass z.B. bei den mit dem Fortschritt der Zeit immer neu auftretenden Handels- und Wirtschaftsarten immer darauf geachtet werden muss, dass die Rahmenbedingungen und Einschränkungen der Scharia – wie z.B. Zinsverbot und Verbot von Ungerechtigkeit – eingehalten werden. Ansonsten steht es aber vom Islam aus gesehen den Menschen frei, ihr Wirtschaftsleben neuartig zu organisieren.

In general economics are a part of „mu’amalat“ in the Islamic Law, that means everything new is allowed, but it must satisfy the Islamic complaints.

3.2.1 المقاسد العامة لفقہ المعاملات الاسلامیة¹⁶

Das Ziel der islamischen Bestimmungen im wirtschaftlichen Bereich kann man in folgenden Punkten festhalten:

1. Förderung des Güteraustausches. Durch die Einrichtung der Zakat, die auf unangetastete aufgesparte Güter einmal im Jahr anfällt, wird gefördert, dass man sein Geld arbeiten lässt und es nicht aus dem Verkehr zieht. Im Gegensatz also zum Zinssystem wird man nicht für das Sparen belohnt, sondern dafür, dass man mit dem Geld arbeitet. **„Die Zins verschlingen, stehen nicht anders auf, als einer aufsteht, den Satan mit Wahnsinn geschlagen hat. Dies, weil sie sagen : "Handel ist gleich Zinsnehmen", während Allah doch Handel erlaubt und Zinsnehmen untersagt hat.“[2:275]**

2. Förderung von eigener Arbeit, so dass man selbst unbedürftig ist. Diese Pflicht zum Erwerb des eigenen Lebensunterhaltes steht vor freiwilligem Gottesdienst: „...Traget denn so viel vom Koran vor, wie (euch) leicht fällt. Er weiß, dass einige unter euch sein werden, die krank sind, und andere, die im Lande umher reisen, nach Allahs Gnadenfülle strebend, und wieder andere, die für Allahs Sache kämpfen. So traget von ihm das vor, was (euch) leicht fällt, und verrichtet das Gebet und zahlet die Zakat...“[73:20]

قال رسول الله صلى الله عليه وسلم: **إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ**¹⁷
 قال رسول الله صلى الله عليه وسلم: **أَنَّ دَاوُدَ النَّبِيَّ عَلَيْهِ السَّلَامَ كَانَ لَا يَأْكُلُ إِلَّا مِنْ عَمَلٍ يَدِهِ**¹⁸

3. **Bewahrung der Unantastbarkeit des individuellen Besitzes: „O die ihr glaubt, zehrt euren Besitz nicht untereinander auf durch Falsches, es sei denn, dass ihr im Handel (verdient) mit gegenseitigem Einverständnis.“[4:29]**

4. **Klarheit und keine Ungerechtigkeit beim Austausch von Wirtschaftsgütern. Die Klarheit und Eindeutigkeit ist deswegen gefordert, um Streit zwischen den Handelspartnern zu vermeiden**

¹⁶ Größtenteils aus [Mourad, Toumi], Abschn. 2.5.3
¹⁷ Ein sahih-Hadith, den Abu Dawud (3528, 3529), Timidhi, Nasa'i, Ibn Madscha u.a. berichteten. Der hiesige Wortlaut ist der von Nasa'i.
¹⁸ Dies berichteten Buhari (2073) u.a.

Abu Huraira (r.) berichtete: „Der Gesandte Allahs (s.a.s.) verbot den „Kieselstein-Zufallsverkauf“ und den unklaren Verkauf.“ Dies berichtete Muslim

Wortlauterungen¹⁹:

„Kieselstein-Zufallsverkauf“ (arab. *bai' al-hasat*) – eine Verkaufsart der *dschahilija*²⁰, die der Islam

verbot. Es gibt u.a. folgende Meinungen unter den Gelehrten, was dies genau ist:
1 Wenn der Verkufer sagt: „Wirf mit diesem Stein. Auf welches Kleidungsstuck er fallt, das gehort dir fur einen *Dirham*²¹“ (d.h. fester Preis + zufallige Ware)

2 Wenn jemand einem anderen soviel von seinem Landstuck verkauft, wie weit der Stein fallt, den man geworfen hat (d.h. zufalliger Warenumfang)

All diese Arten beinhalten eine Art der Tauschung bzw. des Betrugs, da Preis und Ware bzw. Warenumfang nicht bekannt sind.²²

unklaren Verkauf (arab. *bai' al-gharar*) – ein Verkauf, mit dem eine Tauschung bzw. ein Betrug verbunden ist. Der unsichere Verkauf bedeutet

3 entweder, dass eine unsichere Warenubergabe da ist, wie z.B. wenn jemand ein Pferd verkauft, welches geflohen ist;

4 oder wenn der Umfang der Verkaufsware unbekannt ist (wie beim oben erlauterten „Kieselstein-Verkauf“)

Erlauterungen und Bestimmungen, die aus dem Hadith abzuleiten sind²³:

5 Der Hadith beinhaltet, dass folgende Eigenschaften beim Handel untersagt sind:

6 Unsicherheit der Verkaufsware zum Zeitpunkt des Verkaufs

7 Unsichere Warenubergabe²⁴

8 unklaren Verkauf (arab. *bai' al-gharar*) zu praktizieren bedeutet, das Geld und Habgut der Menschen durch Falsches zu verzehren, wie Allah sagt: „Und verzehrt nicht untereinander eurer Habgut durch Falsches“[2:188]. Ibn Hadschar al-'Asqalani berichtet in „Fath al-Bari“, dass Imam An-Nawawi gesagt hat: „Das Verbot des unklaren Verkaufs (arab. *bai' al-gharar*) ist eines der Grundsatze des Handelsrechts. Darunter fallen viele Spezialfalle.“

Streben nach wirtschaftlicher Unabhangigkeit der muslimischen Gemeinschaft als Ganzes, .5 damit die muslimische Gemeinschaft als Ganzes nicht unter wirtschaftlichen Druck gesetzt werden kann.

(“Ahadith al-Ahkam”) von Dr. Subul as-Salam, Band III, S. 20, Hadith Nr. 750 und Skript Ahmad Jaballah, S.76 f. Aus: Samir Mourad, „Hadithe der rechtlichen Bestimmungen“, Verlag: DiDi, 2006

vorislamisches Zeitalter der Unwissenheit

Geldstuck in der damaligen Wahrung.

D.h. „man kauft die Katze im Sack“.

(“Ahadith al-Ahkam”) von Dr. Subul as-Salam, Band III, S. 20, Hadith Nr. 750 und Skript

Ahmad Jaballah, S.76 f.

Manchmal ist eine gewisse Unsicherheit beim Handel erlaubt, wobei der Handel trotzdem gultig ist – namlich dann, wenn eine Notwendigkeit dazu besteht. Z.B.: wenn man ein Haus kauft und das genaue

Baumaterial unbekannt ist.

Zu erwähnen ist, dass das Anbieten der eigenen Arbeitskraft auch zu den Gütern gehört, mit denen man wirtschaftet. D.h. genauso wie Verträge, die den Austausch von materiellen Gütern zum Inhalt haben, klar und frei von Ungerechtigkeit sein müssen, muss auch ein Arbeitsverhältnis klar definiert und frei von Ungerechtigkeit sein.

3.2.2 اساسيات القانون الاقتصاد الاسلامي - الاسلام يريد اقتصاد سوق حر تضامني دوي ربا

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: غَلَا السَّعْرُ فِي الْمَدِينَةِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَقَالَ النَّاسُ: يَا رَسُولَ اللَّهِ غَلَا السَّعْرُ، فَسَعَّرْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ، الْقَابِضُ، الْبَاسِطُ، الرَّازِقُ، وَإِنِّي لَأَرْجُو أَنْ أَلْقَى اللَّهَ تَعَالَى وَلَيْسَ أَحَدٌ مِنْكُمْ يَطْلُبُنِي بِمَظْلَمَةٍ فِي دَمٍ وَلَا مَالٍ). رَوَاهُ الْخَمْسَةُ إِلَّا النَّسَائِيَّ وَصَحَّحَهُ ابْنُ حِبَّانَ. وَأَخْرَجَهُ ابْنُ مَاجَةَ وَالِدَّارِمِيُّ وَالْبَزَّازُ وَأَبُو يَعْلَى مِنْ حَدِيثِ أَنَسٍ، وَإِسْنَادُهُ عَلَى شَرْطِ مُسْلِمٍ وَصَحَّحَهُ التِّرْمِذِيُّ.

3.2.3 تحريم الربا

The Arabic word "riba" means interest. As-Sanani explains that to get anything additional without work is called riba. Interest is used for any illegal trade. The Muslim's scholars also agreed (Ijma) that interest is forbidden in general. However, there are differences of opinions among the scholars. There are different rules in non-Muslim areas where interest is allowed. There are two types of interest, both are forbidden in Islam.

Interest for delay: It means anybody pays more due to late payment. Normally the amount of loan is less than the amount which has to be returned (with interest).

One-sided multi-payment (Riba-al Fadl): This kind of interest means, if anybody gets back 1 kg pure gold by selling 1.5 kg gold ornaments.

The general rule is that in commercial transactions are equivalent is to be replaced. Otherwise such transactions are not in justice. Transaction for all types of goods, such as the raw materials, gold (which has standard value) should always be same. That means the price and mass should be same by selling and buying.

وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الذَّهَبُ بِالذَّهَبِ، وَالْفِضَّةُ بِالْفِضَّةِ، وَالْبُرُّ بِالْبُرِّ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالتَّمْرُ بِالتَّمْرِ، وَالْمِلْحُ بِالْمِلْحِ مِثْلًا مِثْلًا سَوَاءٌ بِسَوَاءٍ يَدًا يَدًا، فَإِذَا اخْتَلَفَتْ هَذِهِ الْأَصْنَافُ فَبِيعُوا كَيْفَ شِئْتُمْ إِذَا كَانَ يَدًا يَدًا" رَوَاهُ مُسْلِمٌ (1587)

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾ يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ

كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧١﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٢﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٧٣﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۗ وَإِن تُبْتِغُوا فَلَئِمَّ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٤﴾ وَإِن كَانِ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۗ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٧٥﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٧٦﴾

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ: أَكَلَ الرَّبَا، وَمُوكَلَّهُ، وَكَاتِبَهُ، وَشَاهِدَيْهِ، وَقَالَ: هُمْ سَوَاءٌ. رَوَاهُ مُسْلِمٌ.

وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: "الرِّبَا ثَلَاثَةٌ وَسَبْعُونَ بَابًا أَيْسَرُهَا مِثْلُ أَنْ يَنْكِحَ الرَّجُلُ أُمَّهُ، وَإِنِ أَرَىٰ الرَّبَا عِرْضَ الرَّجُلِ الْمُسْلِمِ" رَوَاهُ ابْنُ مَاجَةَ مُخْتَصِرًا وَالْحَاكِمُ بِتَمَامِهِ وَصَحَّحَهُ.

عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: "مَنْ شَفَعَ لِأَخِيهِ شَفَاعَةَ فَأَهْدَىٰ لَهُ هَدِيَّةً فَقَبِلَهَا فَقَدْ أَتَىٰ بَابًا عَظِيمًا مِنْ أَبْوَابِ الرَّبَا". رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَحَسَنَةُ الْبَلْبَانِي.

3.2.4 تحريم اخذ واعطاء الرشوة

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: "لَعَنَ رَسُولُ اللَّهِ ﷺ الرَّاشِيَّ وَالْمُرْتَشِيَّ" رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَصَحَّحَهُ.

3.2.5 تحريم لعب القمار

قال الله تعالى:

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْحَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩١﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيُصَدِّكُمْ عَنِ الذِّكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۗ فَهَلْ أَنتُمْ مُنْتَهُونَ ﴿٩٢﴾

It creates hate as well as laziness among the peoples by doing gambling.
Zudem macht Glücksspiel abhängig, ähnlich wie Drogen.

Technological Growth 3.3

Concept for an independent state in the technological and economical area.

Fundamentals of Technology Policy 3.3.1

Figure 1 shows the 3 columns of the technological-economical system of a country: Education, Industry and Research. The factors of influence and fields in the technological-political domain like economic, law, order, social factors, and so on are illustrated in figure 2. The importance of key technologies and key economical branches for the technological and political independence of a country is made clear in figure 3.

An analysis of the current situation in the developing countries raises up the following questions: What is missing? What should be tackled first?

Some current activities in the field of the developing aid by the rich countries are sincere development aid, mostly organized from nongovernmental organizations. Often a continuation of the colonial exploitation policy (mainly from the side of the USA less from the side of some organized countries) or an intension to intensify their influence like for example missionary schools or scholarships from church organizations.

The results from congresses held by intellectuals and scientists whose origins are from the developing countries are unequivocal in the meaning that not everything that comes from the west is good. The unlimited belief in the never ending progress of the west has been broken, even in the west, since the Cuba crisis (Beginning of the 60ies).

The first Step what should be tackled first is to build up an organization of scientists and businessmen who have personal contact to the developing countries like scientists and trade organizations. This organization should start locally so that there are no huge travel expenses. Furthermore it is necessary to build up Research Centers and Technology parks for start up companies.

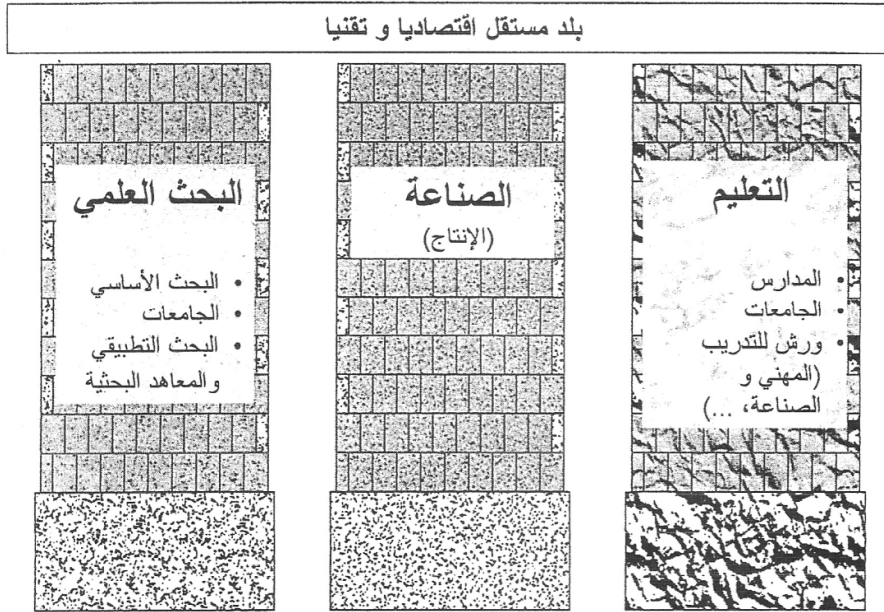


Fig. 1: The 3 columns of the technological-economic system of an economical and technological independent country

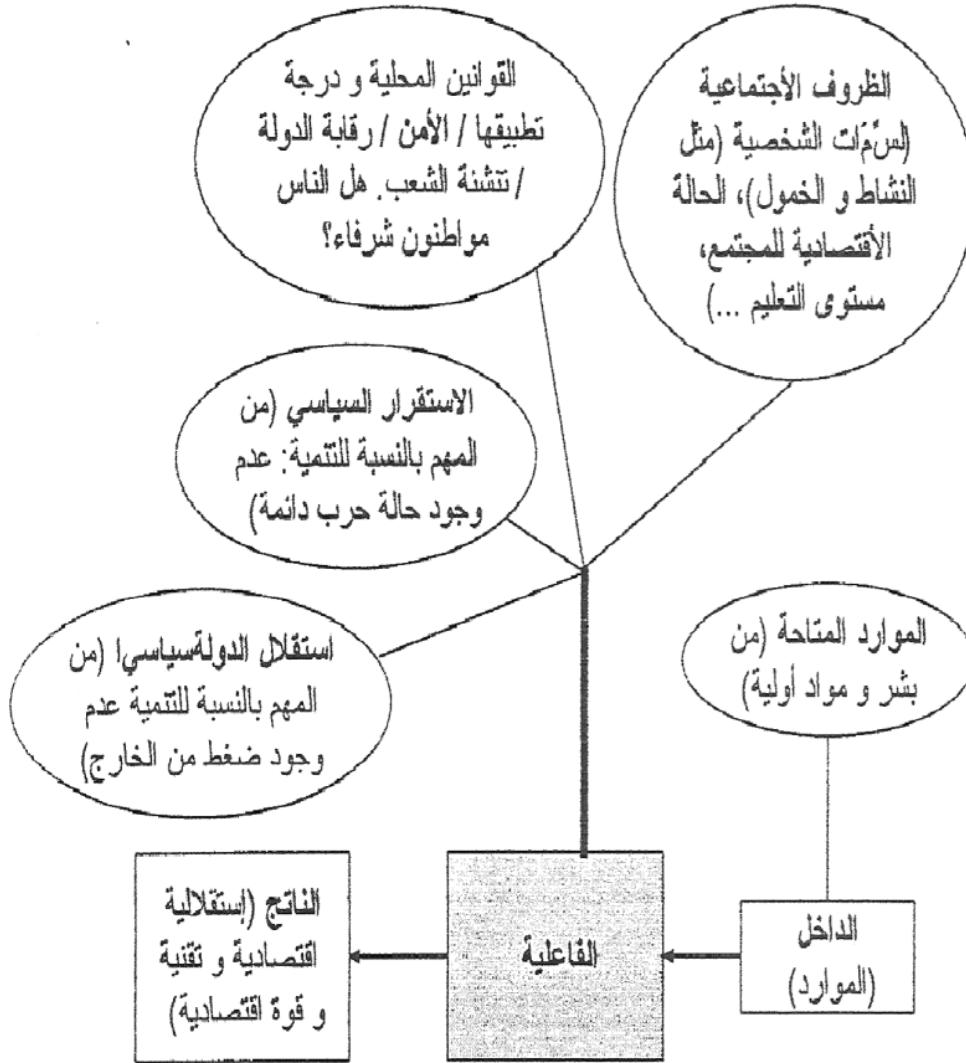


Fig. 2: Factors which influence the economical and technological output of a country

- Food supply
- Hydrology/water supply
- Communication technology (Informatics, Electrical engineering,...)
- Energy supply/electricity supply (lighting)
- Medical supply (Biology, Chemistry, Medicine, Pharmacy, Informatics, Electrical engineering, mechanical engineering)
- Traffic and Transport system
- Civil engineering

Fig. 3: Key technologies (civil)

3.3.2 تحسين الفاعلية

From figure 2 we see that for effectiveness the most important is the social environment of the people and then the political situation. So we can identify the following order of important factors: social environment – to be improved through tarbiya/education political system / justice – to be achieved by implementation of a good system. In the Islamic world the people think, that the Islamic system, if modern implemented, would be the best system. It is in practice similar to modern Western system, there are only some differences as for example the forbidness of interest (riba) in Economy and that fasad on the streets as Zina is not allowed. inner political stability – to be achieved in the Islamic world through justice among the different religious and ethnic groups. All rights have to be given to minorities as to majorities. Political independency – this comes through economical strength, this is achieved if countries in the region which are now divided become united (as former for example in Ottoman empire). Nationalism must be overcome.

4 تحليل لامكانيات التطور في منطقة الشرق الاوسط

سمير مراد

4.1 مدخل الى تحليل النظم في العلوم السياسية

In politics there are analysts and decision makers. The politicians are the decision makers. The task of the analysts is to make the complex situation clearer and to offer clear options, between which the decision makers can choose. In such a way decisions are rationally and it is tried to make this specific decision which it is expected to have the best results.

So each option is analyzed under different aspects.

Methods and techniques are used in this process that relate to the kinds of inquiries sought: primary sources such as historical documents and official records, secondary sources such as scholarly journal articles, survey research, statistical analysis, case studies, and model building.²⁵

According to Chaturvedy, "...Political scientists may serve as advisers to specific politicians, or even run for office as politicians themselves. Political scientists can be found working in governments, in political parties or as civil servants. They may be involved with non-governmental organizations (NGOs) or political movements. In a variety of capacities, people educated and trained in political science can add value and expertise to corporations. Private enterprises such as think tanks, research institutes, polling and public relations firms often employ political scientists."²⁶

One example of a think tank doing such work is RAND corporation. RAND states about its mission: "To help improve policy and decisionmaking through research and analysis".²⁷

There are used also mathematical concepts as game theory and statistical methods.

Task 4.2

Through analysis the should be identified political options to improve the above mentioned effectiveness of society and how concrete options could be.

Once more the mentioned aspects:

social environment – to be improved through tarbiya/education

political system / justice – to be achieved by implementation of a good system. In the Islamic world the people think, that the Islamic system, if modern implemented, would be the best system. It is in

http://en.wikipedia.org/wiki/Political_science²⁵ See

. From See [8182053175 ISBN](http://www.amazon.com/dp/8182053175)²⁶ Chaturvedy, J. C. (2005). *Political Governance*. Gyan Publishing House. p. 4.

http://en.wikipedia.org/wiki/Political_science

"Soldiers of Alex Abella. More information about RAND see <http://www.rand.org/about/glance.html>²⁷ See

Houghton Mifflin HarcourtReason: *The RAND Corporation and the Rise of the American Empire*" (2008,). For the ISBN 0-15603-344-5 paperback reprint edition; Mariner Books / 2009, ISBN 0-15101-081-1hardcover;

http://www.atimes.com/atimes/Middle_East/JE03Ak01.htmlBook review see

practice similar to modern Western system, there are only some differences as for example the forbidness of interest (riba) in Economy and that fasad on the streets as Zina is not allowed.

Inner political stability – to be achieved in the Islamic world through justice among the different religious and ethnic groups. All rights have to be given to minorities as to majorities.

Political independency – this comes through economical strength, this is achieved if countries in the region which are now divided become united (as former for example in Ottoman empire).

Nationalism must be overcome.

4.3 تحليل بعض اوجه الوضع الاجتماعي الحالي والموارد البشرية في بعض الدول في الشرق الاوسط

هناك مركزاً للابحاث الاستراتيجية اسس فرعاً له في الدولة الخليجية قطر. ولصل هذا المركز الولايات المتحد. وبالاساس كان هذا المركز RAND يقوم بأبحاث للجيش الامريكي خلال الحرب البارد ضد الاتحاد السوفياتي.

و هذا الفرع الجديد في قطر الذي يسمى RAND Qatar قام بأبحاث حول الموارد البشرية في بعض البلدان النامية في الشرق الاوسط و هي لبنان وقطر والاميرات العربية وعمان. ومع الملاحظة ان الاقتراحات لحلول المشاكل هي تخدم المصالح الامريكية فإنه يمكن ان نستفيد جيداً من جزئٍ كبير من هذا التحليل. ونذكر في ما يلحق اهم اوجه هذا التحليل.

موجز²⁸

تناولت هذه الدراسة بالبحث تجارب أربع دول في المنطقة العربية تواجه العديد من التحديات فيما يتعلق برأس المال البشري كما أن تلك الدول تمر بمراحل مختلفة من تنفيذ مبادرات التطوير والمبادرات السياسية الموجهة لمعالجة تلك التحديات. كما قامت بتوضيح الفجوات الموجودة بين تنفيذ مبادرات التطوير وتقييم ما إذا كانت تأثيرات المبادرات هي التأثيرات المقصودة أم لا. وفي العديد من الحالات، فقد تم وضع مبادرات التطوير قيد التنفيذ مؤخراً، الأمر الذي ربما يجعل من المبكر جداً قياس تأثيراتها، بينما في الحالات الأخرى، فقد منع نقص أنظمة البيانات من إجراء تقييمات نظامية للتغييرات في السياسة.

و الجوادل التالية مأخوذة من هذا البحث:

الجدول رقم ١ . التحديات الستة الرئيسية لرأس المال البشري

الإمارات العربية المتحدة	قطر	عُمان	لبنان	التحدي
✓✓	✓✓	✓		ضعف الاستفادة من القوى العاملة الوطنية
✓✓	✓✓	✓		عمل نسبة كبيرة من العمالة الوطنية في القطاع العام
✓	✓	✓	✓	ارتفاع البطالة بين العمال الشباب والذين يعملون للمرة الأولى
✓	✓	✓	✓	عدم تأهيل النظام التعليمي والتدريب للطلاب بشكل جيد للانضمام للقوى العاملة
			✓	هجرة العقول والكفاءات
		✓	✓	التفاوت في الحصول على الفرص التعليمية

ملاحظة: ✓ = قضية تؤثر على البلد؛ ✓✓ = قضية أكثر بروزاً في هذا البلد عن البلدان الأخرى نسبياً.

الجدول رقم ٣. مبادرات التطوير المتعلقة بسوق العمل والاقتصاد

الجدول رقم ٢. مبادرات تطوير التعليم والتدريب

الإمارات العربية المتحدة	قطر	عمان	لبنان	مجال وعنصر مبادرة التطوير
مبادرات تطوير سوق العمل				
✓	✓	✓		تحديد حصص لتوظيف العاملين الوطنيين في القطاع الخاص
✓		✓		منح مكافآت وقرض عقوبات فيما يتعلق بتوظيف العاملين الوطنيين في القطاعات المستهدفة
	✓			إلغاء التوظيف التفاضلي للعاملين الوطنيين في القطاع العام
✓	✓	✓		المساواة في حقوق العاملين أو حصولهم على الامتيازات في القطاعين العام والخاص
		✓		توفير التدريب والدعم المالي للمشاريع التجارية الجديدة
✓				إنشاء مكتب للإعداد/ التوافق الوظيفي والتدريب
مبادرات التطوير المتعلقة بالاقتصاد				
✓		✓		منح حوافز للتوسع في الصناعات المساعدة
		✓	✓	بيع الشركات المملوكة للحكومة
	✓	✓		السماح بالملكية الأجنبية للشركات في قطاعات محددة
		✓	✓	تنفيذ اتفاقيات التجارة الحرة والمناطق التجارية الحرة
✓	✓	✓		إنشاء مناطق حرة (مناطق معفاة من المتطلبات الحكومية)
			✓	توفير التدريب ووسائل الدعم الأخرى من أجل إدارة عامة أكثر كفاءة

الإمارات العربية المتحدة	قطر	عمان	لبنان	مجال وعنصر مبادرة التطوير
التعليم الابتدائي والثانوي				
✓	✓			إنشاء جهات وهيئات لتنسيق السياسة التعليمية للتعليم الابتدائي والثانوي وتوجيهها
✓	✓	✓		التغيير التنظيمي في المدارس
	✓			المحاسبية القائمة على المعايير
	✓	✓		إعادة هيكلة المناهج
	✓			التقييم والتدبير على المستوى الوطني
	✓		✓	المشاركة في التقييمات الدولية
	✓	✓		تدريب المدرسين والمديرين
	✓	✓		تكامل تكنولوجيا المعلومات
التعليم العالي				
✓				إنشاء جهات لتنسيق عملية تقديم التعليم العالي وتنفيذها
	✓			إطلاق مبادرات لتطوير المعايير الإدارية والدراسية والأكاديمية
✓		✓		الاعتماد الدولي لبرامج التعليم العالي
✓	✓	✓		إنشاء مؤسسات خاصة للتعليم العالي
	✓	✓		تأسيس برامج للبحوث الدراسية والتوسع فيها
✓				إعداد برنامج (برامج) الإعداد الوظيفي المعتمد على الشهادة الجامعية
أنظمة التدريب				
✓				إنشاء جهات التنسيق
✓	✓	✓		إنشاء الكليات الفنية/المهنية
✓	✓	✓		مشاركات القطاع الخاص في عمليات تدريب للعاملين الوطنيين
	✓			منح الشهادات المستقلة لمعاهد التدريب فيما بعد الثانوي

4.4 اهمية الاستقرار الطريق اليه

الاستقرار والسلام امران مهمان جداً للتطور الاقتصادي.
لاستقرار الدولة يجب ان تكون هناك اتفاق اجتماعي على اسس مشتركة بين اعضاء المجتمع.
فان كانت هناك اديان مختلفة او فآت تؤمن باديولوجيات مختلفة يجب ان يكون هناك قاسم مشترك. صراعات داخل
المجتمع تكون خطراً على الاستقرار الداخلي بابتالي على المجتمع والدولة ككل.

4.4.1 تحليل الاستقرار الداخلي في سوريا و الاردن و لبنان

هناك امكانية الصراعات التالية:

اهل السنة – علويون في سوريا

اهل السنة – شيعة في لبنان

مسلمون – نصارى في لبنان

سكان الاردن الاصليين – لاجئون فلسطينيون

العدل والقوة الاقتصادية وحسن ادارة الدولة هي اهم اسس لنجاح دولة.
والدولة يجب عليها اعطاء الخدمات لجميع مواطنيها على السواء بغض النظر على الانتماء الطائفي.
وخاصة اذا رجعت دولة الخلافة الاسلامية الى المنطقة يجب ان

Foundations of Western World – Social and Political Aspects²⁹ 5

Power and influence structures in the western system 5.1

The western system is a democratic system in which the political power apparatus is chosen by the people. If the politics wants to put through a little bit in the long term, it must persuade the people more or less of the correctness of their course of action. Otherwise the political rulers would not be re-elected. The conviction of own party, the parliament and the people sometimes happens by propaganda and deliberate manipulation of the truth.

Of the occupation of the state management apparatus as for example of the local offices (tax office, civil service and security, city hall, police, foreign office...) or news services (Federal Intelligence Service, protection of the constitution organs...) is not so quickly replaceable. Nevertheless, the guidelines are given by the political leadership in the form of laws.

The materialist ideology is the essential component of the western society³⁰ 5.2

The basic principles of the Islamic ones and those of the western culture:

Islamic culture: is based on moral principles

Western culture: Has as essential components the materialism and the individualism, one wants to get out the biggest material advantage for himself, moral values are also relevant, however, are moved mostly only in own society because they stand unambiguously behind the striving for the material profit. This is formulated of course a little bit roughly.

It must be clear that Europe has made in the course of history through education, humanism and especially by removing or rolling back the influence of oppressive, irrational elements of the medieval church, a major advance towards the emancipation and freedom of Individuums and tolerant interpersonal relationships .

Nevertheless, on the other side the God's relation, the spiritual, the on the other side-relatedness and also a not unimportant share of moral values have remained in the course of the younger European history on the distance. The moral and liberal values are more distinctive with the population than with the leadership (see the next segment) where a bigger pragmatism rules. To put through, however, above all foreign-policy decisions which are oriented though unambiguously in materialist principles, the politicians must bring, nevertheless, mostly a moral justification to persuade the population. During the last years the people are accustomed increasingly by extreme and raw statements to think thoughtlessly and own-addicted. Examples are the statements of the former German president Köhler that German economic interests must be also put through militarily. Another example is Sarrazin which connects the right to exist of Muslims in Germany with their economic use in the essentials. Besides, those are meant explicitly also which are born in Germany.

²⁹ Mostly from Samir Mourad, „2. DIdI-Strategiepapier“, Karlsruhe, 2005. Translated to English by Silvia Latifa Tertag

³⁰ partly from Omar Asif, „Islamisches Denken“, (Script for the 1st academic year, IESH, Chateau Chinon), 2002-2003

The different kinds of the leadership 5.3

In every country there are the following kinds of the leadership:

Political leadership

Economic leadership

Military leadership

In the West the political leadership is superior to the others. In a military dictatorship, for example the military leadership is superior.

Moreover, there is besides a leadership not equipped with material power:

Intellectual, social guidance (author, philosophers...)³¹

All kinds of leadership are to be received anxious the available system. Thus the materialist ideology is coined in the west or in Germany above all in the managements.

Difference in the collection of human rights for own, western society 5.4 and for other societies

Fundamental rights of the people in the west:

- Observance of the human rights

- Separation of power

- Equal rights of the genders

- freedom of worship

- freedom of speech

- ...

These values are strictly called for the own society, however, for other societies is accepted by the west that the people live in unfreedom if thereby a more financially use arises for the west. If human rights in other countries are called in the west, this mostly has the reason to exert political pressure or one searches grounds to be able to wage a war.

The shown signs of the western society are shown a little bit black-and-white to lift out the central principles.

³¹ for Islamic societies the Islamic religious scholars show the social guidance.

Western World – Islamic World Relationship 6

Friendly Relationship (Muslims in the West, Christians in Muslim Countries) – Economical Partnership (e.g. USA - Saudi Arabia) – Hostile Relationship (e.g. Afghanistan, Irak)

Identification of research institutions /Think tanks in Germany, USA, 6.1 Great Britain, France and Middle East, which handle the topic „Relationship Western World – islamic world “

List of centres of political studies concerning in the Middle East:

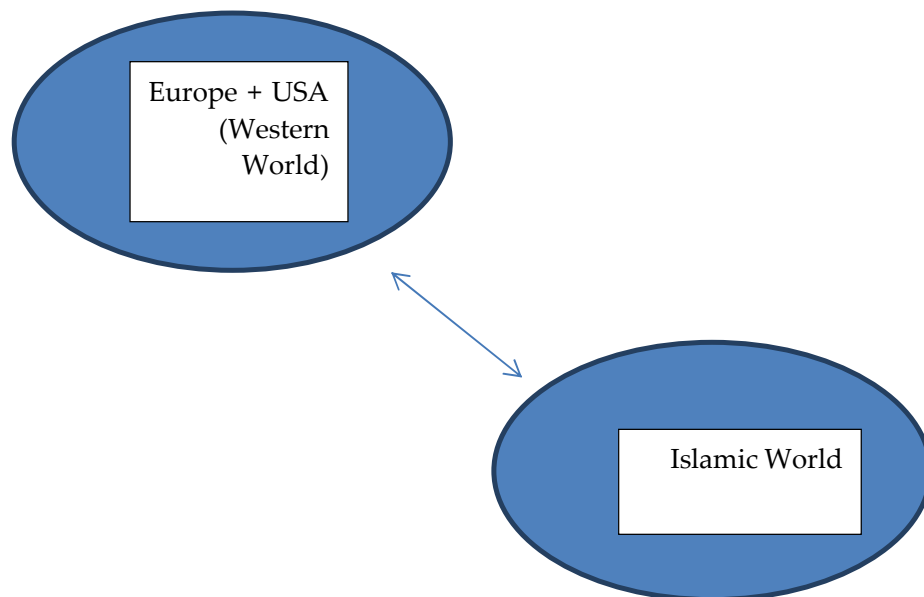
al-Ahram centre for political and strategical studies Cairo

Beirut: Carnegie Middle East Center <http://carnegie-mec.org/about/?lang=en>

Expert Volker Perthes of the foundation science and politics

Mohammed al Masri of the centre for strategical studies in the Jordanian capital of Amman

Identification of actors



There are a many parties involved in the relationships:

In the Western World we have in the European Union for example the CDU. The USA parties are the Democratian and the Republican. The other western countries which are involved in the relationship are Russia and Israel.

The Islamic World is involved with the following parties and countries: the Monarchs of Saudi-Arabia, Jemen, Jordania, Qatar, Kuwait, Al-Qaida, Taliban, Hisbullah, Mustaabal, Hamas, Fath and the Moslem brotherhood.

There are different kinds of relationships: on the one hand we have the relationships between the Islamic world institutions and on the other hand the relationships in the western world. Furthermore there are relationships between the Islamic world and the western world. Unfortunately, there are also rival/war-relationships between the Hamas and Israel and furthermore between al Qaida, the Taliban and all the western world. The different aspects of the current relation between Muslims and a share of the non-Muslims are: Amicable relation (e.g., here in the west) - co-operative (economic) relation (e.g., the USA - Saudi Arabia with regard to Oil) - hostile relation (e.g., Afghanistan, Iraq). Anyway it helps at the moment nobody to fan the fire and to head for a confrontation further.

Some Behaviour Patterns in Actual International Policy 6.3

Steps to Occupation – Establishment or Relationship between the West and 6.3.1

other non-Western conform systems

Steps of escalation of international conflict when a weak land is planned to be occupied by other powerful countries:

The president and the government of the land planned to be occupied is shown in the media like radio and TV as a „bad man“ or “bad guys”. Parallel to this escalation the UN imposes sanctions. And the last step is done by military operation.

The principles of the war propaganda have been shown for the first time in 1871 by the British diplomat Lord Ponsonby systematically. Then the following rules are valid:

1. We have not wanted the war!
2. Personification of the enemy
3. Our goals are humanitarian Article One must conceal the fact that there are economic objectives of the war. It provides only humanitarian motives in the foreground
4. Reports of the cruelty of the enemy

Establishment or Relationship between the West and other non-Western 6.3.2

conform systems

First it is tried to eliminate the other system, if this is not possible or costs too much, a coexistence is accepted.

7 اسس ثابتة في تحديد العلاقات بين اهل الاسلام اتباع ديانات اخرى مثل حالياً الغرب ودوائر هذه العلاقات

سمير مراد

7.1 اسس العلاقة العامة بين المسلمين و غيرهم

7.1.1 التعايش بالتي هي احسن والتعارف

يقول الله تعالى:

يَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

وقال تعالى:

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

من هذه الآيات يمكننا ان نستخلص اساسا لعلاقة المسلم تجاه غير المسلمين و هو: ان يكون باراً وعادلاً تجاه كل الناس بغض النظر عي لصلهم او دينهم – ما داموا لا يقفوا باستخدام القوة بوجه نشر الدعوة الاسلامية او يحاربوا المسلمين.

و قال رسول الله صلى الله عليه وسلم: وخير الناس أنفعهم للناس³²

و اهل الكتاب – اي اليهود النصارى – لهم مكان خاصا واقرب للمؤمنين. و امر الله تعالى المؤمنين ان لا يناقشوا اهل الكتاب بامور الدين الا بالتي هي احسن حتى لا تكون في القلوب كراهية وتعصب:

32 رواه الطبران في المعجم الاوسط وصححه الالباني. وتمة الحديث هو « المؤمن يألف ويؤلف ، ولا خير فيمن لا يألف ، ولا يؤلف ، وخير الناس أنفعهم للناس »

وَلَا تُجَدِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي
أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾

7.1.2 الدعوة الى الله

ان الله ارسل على مدى تاريخ البشر رسل لهداية الناس و كادائماً رسالتهم تضمن النقطة التالية الاساسية:

1. ان عبدوا الله ربكم وحده
2. ان عملوا صالحاً
3. ان هناك جنة و نار في الآخرة بعد الممات و ان كل انسان يجزى حسب عمله في الآخرة فاما في الجنة و اما في النار

يقول الله تعالى في حق بعض الاقوام السابقة:

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٧﴾ وَقَالَ الْمَلَأُ مِنْ
قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ
مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٨﴾ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلُكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٣٩﴾ أَيْعِدُكُمْ
أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْكُمْ مُخْرَجُونَ ﴿٤٠﴾

﴿ هَيَّاتِ هَيَّاتِ لِمَا تُوْعَدُونَ ﴿٣٦﴾ إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾
إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾ قَالَ رَبِّ انصُرْنِي بِمَا
كَذَّبْتَنِي ﴿٣٩﴾ قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ ﴿٤٠﴾ فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ عُثَاءً
فَبُعَدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤١﴾ ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٢﴾ مَا تَسْقُ مِنْ أُمَّةٍ أَجَلَهَا
وَمَا يَسْتَخِرُونَ ﴿٤٣﴾ ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلًّا مَا جَاءَ أُمَّةً رَسُوهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا
وَجَعَلْنَاهُمْ أَحَادِيثَ فَبُعَدًا لِقَوْمٍ لَا يُؤْمِنُونَ ﴿٤٤﴾ ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَارُونَ بِآيَاتِنَا
وَسُلْطَنٍ مُبِينٍ ﴿٤٥﴾ إِلَى فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾ فَقَالُوا أَنْتُمْ لِبَشَرِينَ
مِثْلَنَا وَقَوْمُهُمَا لَنَا عَبِيدُونَ ﴿٤٧﴾ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾ وَلَقَدْ آتَيْنَا مُوسَى

الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾ وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ



وبعدما توفي آخر رسول وهو محمد صلى الله عليه وسلم بقي اتباعه و هي الامة الاسلامية و عليها ان تبلغ رسالة رب العالميم الى سائر البشرية.

7.1.3 الصدام والحرب هو الاستثناء

ومادم التعايش السلمي والدعوة الى الله هما الاساسين للعلاقة بين الطرفين من المنظار الاسلامي فالحرب شياً استثنائياً اذا كان هناك اعتداء.

7.2 هل المطلوب ان يطلوب بلاد الشرق الاوسط مساعدات سياسية و عسكرية من الغرب في مشاكلهم الداخلية؟

بالتالي سنعالج هذه المسألة من مظار الدين الاسلامي نسوق تفسيراً معتمداً على تفسيرى الطبري وابن كثير لبعض الآيات القرآنية التي تعالج هذا الموضوع.

يقول تعالى:

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَآئِرَةٌ ۗ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ نَدِيمِينَ ﴿٥٢﴾ وَيَقُولُ الَّذِينَ ءَامَنُوا أَهْتُوا لَوْلَا الَّذِينَ آقَسُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾ ﴾

7.2.1 سبب نزول الآيات 56-51:5

قال الطبري: ³³

حدثنا هناد قال، حدثنا يونس قال، حدثنا ابن إسحاق قال، حدثني والدي إسحاق بن يسار، عن عبادة بن الوليد بن عبادة بن الصامت قال: لما حاربت بنو قينقاع رسول الله صلى الله عليه وسلم، تشبَّت بأمرهم عبد الله بن أبي وقاص دونهم، ومشى عبادة بن الصامت إلى رسول الله صلى الله عليه وسلم= وكان أحد بني عوف بن الخزرج، له من حلفهم مثل الذي لهم من عبد الله بن أبي= فخلعهم إلى رسول الله صلى الله عليه وسلم، وتبرأ إلى الله وإلى رسوله من حلفهم، وقال: يا رسول الله، أتبرأ إلى الله وإلى رسوله من حلفهم، وأتولى الله ورسوله والمؤمنين، وأبرأ من حلف الكفار وولايتهم! ففيه وفي عبد الله بن أبي نزلت الآيات في "المائدة": ﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ

وَالنَّصْرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾ الى قوله ﴿وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ

حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٣٤﴾

7.2.2 الافادة

قال أبو جعفر الطبري بعد ذكره بعض الآثار حول سبب النزول لآيات التي ذكرت: والصواب من القول في ذلك عندنا أن يقال: إن الله تعالى ذكره نهي المؤمنين جميعاً أن يتخذوا اليهود والنصارى أنصاراً وحلفاء على أهل الإيمان بالله ورسوله.

ولكن هذا هو ما حصل كثير من الاحيان في التاريخ و ادى دائماً الى خسائر كبيرة للمسلمين. فاحد الاسباب الرئيسية لإضاعة الاندلس كان بان حارب امير دويلة اسلامية دويلة اسلامية اخرى على ارض الاندلس بحلف مع امير صليبي. وضاعت الخلافة الاسلامية العثمانية بان حارب العرب اخوانهم الاتراك بنصرة من الابرطانيين.

³³ حديث مرسل كما قال البحصلي البيروني

³⁴ Dies berichtete Tabari im Tafsir zu 5:51



و احتلال العراق اخيراً من قبل الامريكان لم يكن ممكناً لو لم تعطي الكويت والسعودية امكانية للجيش الامريكي للتحرك من ارضهما.