



INTERNATIONAL SUMMIT OF MODERATE ISLAMIC LEADERS (ISOMIL)

NAHDLATUL ULAMA DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الأنبياء: 107)

“And We sent you (Muhammad) for no purpose other than to be a blessing for all creation.” (QS. Al-Anbiya` : 107)

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبُرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا (الإسراء: 70)

“We have honored the children of Adam and carried them by land and sea; We have provided good sustenance for them and favored them specially above many of those we have created.” (QS. Al-Isra` : 70)

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ (الحج:78)

“And He has laid no hardship upon you in [anything that pertains to] religion.” (QS. Al-Hajj: 78)

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ (رواه البيهقي)

“I have been sent only to perfect moral character and virtue.” (Hadith, *Sunan Al-Baihaqi*)

إِنَّ اللَّهَ لَمْ يَبْعِنِّي مُعْتَنًا وَلَا مُتَعَنَّتًا ، وَلَكِنْ بَعِنِّي مُعَلِّمًا مُبْسِرًا (رواه مسلم)

“God did not send me (Muhammad) in order to create difficulties for his servants. Rather, He sent me as a guide who eases [the path to God].” (Hadith, *Sahih Muslim*).

الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَىٰ دِمَائِهِمْ وَأَمْوَالِهِمْ (رواه النسائي)

“A true muslim is one who does not injure any human being, either verbally or physically; a believer is one who makes others feel secure in their lives and property.” (Hadith *Sunan An-Nasai*)

إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ (متفق عليه)

“In truth, God loves gentleness in all things.” (*Muttafaq ‘Alaih*)

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مِّنْ فِي السَّمَاءِ

“God loves those who love their fellow creatures. Embrace all inhabitants of the earth with loving compassion, so that those who dwell in the heavens will love you.” (*Hadith Sunan At-Tirmidzi*)

قَالَ بَنُ بَطَّالٍ فِيهِ الْحَضُّ عَلَى اسْتِعْمَالِ الرَّحْمَةِ لِجَمِيعِ الْخَلْقِ فَيَدْخُلُ الْمُؤْمِنُ وَالْكَافِرُ وَالْبَهَائِمُ الْمَمْلُوكُ مِنْهَا وَغَيْرُ الْمَمْلُوكِ وَيَدْخُلُ فِي الرَّحْمَةِ التَّعَاهُدُ بِالْإِطْعَامِ وَالسَّقْيِ وَالتَّخْفِيفُ فِي الْحَمْلِ وَتَرْكُ التَّعَدِّيِّ بِالضَّرْبِ (انظر ابن حجر العسقلاني، فتح الباري بشرح صحيح البخاري، بيروت دار المفرفة، 1379هـ، ج، 10، ص. 440)

In regard to this tradition, Ibn Baththal said: “This hadith strongly encourages loving and compassionate behavior towards all creatures, whether believers or infidels, domesticated animals or wild beasts, and this includes a personal commitment to provide food and drink (to those in need), to lighten others’ burden, and to avoid committing violence against any other creature.” (Ibn Hajar al-Asqalani, *Fath al-Bari bi Syarhi Shahih al-Bukhari*, Beirut, Lebanon: Dar al-Ma’rifah, 1379 H, chapter XI, p. 440)

مِنَ الْمَعْلُومِ أَنَّ النَّاسَ لَا يَبْدَأُ لَهُمْ مِنَ الْاجْتِمَاعِ وَالْمُخَالَطَةِ لِأَنَّ الْفَرْدَ الْوَاحِدَ لَا يُمْكِنُ أَنْ يَسْتَقِيلَ بِجَمِيعِ حَاجَاتِهِ، فَهُوَ مُضْطَرٌّ بِحُكْمِ الضَّرُورَةِ إِلَى الْاجْتِمَاعِ الَّذِي يَجْلِبُ إِلَى أُمَّتِهِ الْخَيْرَ وَيَدْفَعُ عَنْهَا الشَّرَّ وَالضَّرَّ. فَالِإِتِّحَادُ وَارْتِبَاظُ الْقُلُوبِ بِبَعْضِهَا وَتَضَافَرُهَا عَلَى أَمْرٍ وَاحِدٍ وَاجْتِمَاعُهَا عَلَى كَلِمَةٍ وَاحِدَةٍ مِنْ أَهَمِّ سَبَابِ السَّعَادَةِ وَأَقْوَى دَوَاعِي الْمَحَبَّةِ وَالْمُودَّةِ. وَكَمْ بِهِ عُمِرَتِ الْبِلَادُ وَسَادَتِ الْعِبَادُ وَانْتَشَرَ الْعِمْرَانُ وَتَقَدَّمَتِ الْأَوْطَانُ وَأُسِّسَتِ الْمَمَالِكُ وَسُهِّلَتِ الْمَسَالِكُ وَكَثُرَ التَّوَاصُلُ إِلَى غَيْرِ ذَلِكَ مِنْ فَوَائِدِ الْإِتِّحَادِ الَّذِي هُوَ أَعْظَمُ الْفَضَائِلِ وَأَمْتَنُ الْأَسْبَابِ وَالْوَسَائِلِ (الرئيس الأكبر لجمعية نهضة العلماء الشيخ العالم العلامة هاشم أشعري، مقدمة القانون الأساسي لجمعية نهضة العلماء)

“As is universally acknowledged, human beings are inherently social creatures, mingling with others; for no one can fulfill his or her every need by acting alone. Willing or not, every person must interact socially, which interaction should ideally contribute to the well-being of all other members of society while preserving them from danger.

“The unity of human hearts, and minds, as people help one other achieve a common goal, is the most important source of human happiness and the strongest factor inducing human beings to love one another.

“Because of this principle, many nations have become prosperous. Servants have become rulers, fostering widespread development. Nations have become advanced; the rule of law enforced; transportation networks constructed, enabling economic and cultural exchange to flourish. Countless other benefits arise from social unity, for social unity is the highest virtue and most powerful instrument for promoting the common good.” (Rais Akbar Jamiyah Nahdlatul Ulama Hadratus Syaikh Hasyim Asy’ari, *Muqaddimah Qonun Asasi*)

The Nahdlatul Ulama hosted an “**International Summit of Moderate Islamic Leaders**” (**ISOMIL**) from 9 to 11 May, 2016 in Jakarta, Indonesia. After extensive consultation and discussion with numerous experts in a variety of related fields who participated in the Summit, Nahdlatul Ulama has determined to promulgate “**The Nahdlatul Ulama Declaration,**” as follows:

1. Nahdlatul Ulama offers the insights and experience of Islam Nusantara (East Indies Islam) to the world, as a salutary paradigm of Islam in which religion contributes to civilization, by respecting pre-existing cultures and prioritizing social harmony and peace.
2. Nahdlatul Ulama does not seek to “export” Islam Nusantara to other regions of the world. Rather, it is simply inviting others to recall the beauty and dynamism that emerged from the historic encounter of the spirit and teachings of Islam with the reality of local cultures throughout the world, which gave birth to numerous great civilizations, including that of the East Indies, or Malay, Archipelago.
3. Islam Nusantara is not a new or distinct religion. Rather, it is the expression of Islam that spontaneously flourished amid the culture of Nusantara, and does not conflict with Islamic *shari‘a*, as understood, taught and practiced by the traditional *ahlussunnah wal jamaah* (Sunni Muslim) community worldwide.
4. From the perspective of Islam Nusantara, no conflict exists between religion and nationalism. *Hubul watan minal iman*: “Patriotism is integral to faith.” Whoever lacks patriotism either has no native land, or is devoid of attachment to it. Those who lack a native land will be devoid of history.
5. Within the worldview of Islam Nusantara, Islam does not enjoin its adherents to conquer the world, but rather, to engage in the continuous development of *akhlaqul karimah*, or noble character and virtue, for it is only through *akhlaqul karimah* that Islam can manifest as Divine Grace for all creation.
6. Islam Nusantara firmly adheres to, and enlivens, the fundamental teachings and values of Islam, including *tawassuth* (following the middle path, i.e., the path of moderation), *tawaazun* (balance; harmony), *tasaamuh* (gentle and loving rather than harsh and violent behavior, i.e., tolerance rather than compulsion) and *i’tidaal* (justice).
7. As the world’s largest *ahlussunnah wal jamaah* (Sunni Muslim) organization, the Nahdlatul Ulama shares the concern felt by the vast majority of the world’s Muslims,


and non-Muslims, about the unchecked spread of religious extremism, terror, conflict in the Middle East and a rising tide of Islamophobia in the West.


8. The Nahdlatul Ulama regards specific modes of interpreting Islam (*tafsir*) as the most significant factor causing the spread of religious extremism among Muslims.
9. For many decades past, various governments in the Middle East have exploited religious differences, and a history of enmity between sects, without regard to the consequences thereof for humanity at large. By “weaponizing” sectarian differences, these governments have sought to exercise both soft and hard power, and exported their conflict to the entire world. These sectarian propaganda campaigns have deliberately nurtured religious extremism, and stimulated the spread of terrorism throughout the world.
10. This spread of religious extremism, and terrorism, is directly contributing to the rise of Islamophobia throughout the non-Muslim world.
11. Certain governments in the Middle East derive their political legitimacy from precisely those problematic interpretations of Islam that underlie and animate religious extremism and terror. These governments need to develop an alternate source of political legitimacy if the world is to overcome the threat of religious extremism and terror.
12. The Nahdlatul Ulama is prepared to help in this effort.
13. The realities of economic and political injustice also contribute to the spread of religious extremism and terror. Mass poverty and injustice are often cited to legitimize the propaganda narrative of extremist and terrorist groups—both to justify their existence and to render more attractive, to others, the illusory future they promise to create through their actions. Thus, the issues of poverty and injustice cannot be divorced from any comprehensive effort to address religious extremism and terrorism.
14. Although the widespread conflicts that afflict countless human beings in the Middle East may appear to be nearly insoluble, we should not turn our backs to the problem, nor abandon those who are suffering. The Nahdlatul Ulama urges the Indonesian government to play an active and constructive role in seeking a resolution to the multi-faceted conflicts raging in the Middle East.
15. The Nahdlatul Ulama calls upon people of goodwill of every faith and nation to join in building a global consensus not to politicize Islam, and to marginalize those who would exploit Islam in such a way as to harm others.

16. The Nahdlatul Ulama will strive to consolidate the global *ahlusunnah wal jamaah* (Sunni Muslim) community, in order to bring about a world in which Islam, and Muslims, are truly beneficent and contribute to the well-being of all humanity.

Jakarta, 10 May 2016

NAHDLATUL ULAMA CENTRAL BOARD


Prof. Dr. K.H. Sa'id Aqil Siroj, MA
General Chariman, Tanfidziyah


Dr. Ir. Helmi Faisal Zaini
General Secretary, Tanfidziyah


Dr. K.H. Ma'ruf Amin
General Chairman, Syuriah



K.H. Yahya Cholil Staquf
General Secretary, Syuriah