

In the Name of Allah,  
The Beneficent the Merciful

# **Risalatut – Taqrib**

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The World Forum for  
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## The Characteristics of Proximity among Muslims in the Light of Contemporary Islamic Civilization

*Majid Herz Abd al-Sayed<sup>1</sup>*

### **Abstract**

Proximity among Muslims and its prominent characteristics in the light of modern Islamic civilization needs to be attentively examined. Modern Muslim scholars and thinkers should discuss all its positive repercussions on the Islamic nation's development in all scopes of human life strengthening social relations among Muslims with various sects and nationalities. The Islamic society contributes to its civilizational perseverance with its openness and global progress in various sciences and human fields. This research examines the subject as the most prominent factor the rapprochement between the schools of thought in the light of Islamic civilization and a necessity for its development, and a contribution to resolve many problems in this regard. What we need today to raise such issues is to achieve the ultimate ends of the progressive movement, which depends mostly on intrinsic human capacity, and such is not achieved

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with segregation, rupture and structural disintegration of the Islamic community.

**Keywords:**

Proximity of Muslims, Civilization, Contemporary Islam.

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## **A Glimpse at the Speech of Imam Khamenei for Arab Youth**

*Sayyid Ali Hashim – Lebanon*

### **Abstract**

Societies in human civilization are characterized by several important features that are considered the basic component of their progress. Therefore, a progressive society denotes that it has taken the elements of the strength based on it and moved beyond the current and potential weaknesses. The characteristics of the society and the elements of its power do not include only those dimensions determined by sociology such as geographic, geopolitical, economic, geo-economic and other characteristics, which are natural and circumstantial range that give the society a strength and make it distinct from other societies. They also consist of those forces that are born from within it which act as a shield. They act as a strong fortress that defends and launches it at the same time, mixing its elements in a single interconnected combination. Among these internal forces that stand at the top of the pyramid is the presence of the Supreme Leader, who is in fact the safety valve in crises, and the captain of the ship he is leading. This article examines the idea taking some hints from the supreme leader's speech towards Arab youth.

### **Keywords:**

Imam and leader, Speech of the Supreme Leader, Young Arabs

## **Islamic Revolution and the Claim of the Formation of Modern Islamic Civilization**

*Mohsen Madani Nejad*<sup>1</sup>

*Mostafa Zaki Yahia*<sup>2</sup>

*Razia Louni*<sup>3</sup>

### **Abstract**

The Islamic Revolution in Iran in the twentieth century is a phenomenon with various dimensions, which turned the usual criteria in this field both in the regional and international affairs. It has also sought to spread its different dimensions and in all aspects, Cultural, political and economic dimensions to social, scientific and technical scopes.

In fact, the formation of civilization is a term of different dimensions encompassing the aforementioned aspects. Every revolution that claims the formulation of civilization should affect these fields and be supported

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by the external statistical works, though it may sometimes clash with the principles of the Islamic Revolution. This article seeks to illustrate the issue of "forming the Islamic revolution as a modern Islamic civilization" as well as its various dimensions.

**Keywords:**

Islamic Revolution, formation of Islamic civilization, modern civilization

## Revolting and Liberating the Faith for Unity

*Cyrine El Khadrawi*<sup>1</sup>

### **Abstract**

The Muslim peoples do not revolt by the orders of a thinker or philosopher and do not give their lives in exchange for the realization of an idea or the application of political or economic theory. However, the majority of people sacrifice their souls for salvation in the afterlife. With the fatwas of great jurists, young people from all over the world went to Syria and Iraq to fight against the rejectionists (Rafedis) under the title of jihad, unconcerned about the suicide attacks that killed innocent people in the war. For fourteen centuries, the Islamic Code has restricted salvation in certain faiths. The four doctrines prevailing in the Islamic world distinguish between the believer and others by believing in God, the apostles, angels, apostolic books, the last day, the fate and destiny while the followers of Ahl al-Bayt believe in Tawheed, Justice, Prophethood, Imamate and resurrection. The Muslim, whether from this sect or that, reassures his heart to his ideological heritage with the establishment of worship, fasting, zakat and pilgrimage. Thus, a Muslim feels the satisfaction of Allah after believing in the origins of his religion and doing based on its branches according to what is recorded in the books of jurisprudence with the fatwas of contemporary scholars when there are

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circumstances other than those of the predecessor. For centuries, sectarian differences between Muslims over the faith and the resulting branches remained until Western colonialism, in which they occupied the land of Islam and divided it into small homelands, plundering its wealth and violating its sovereignty. This article studies the dimensions of the effects of revolutionizing and liberating the faith for unity among the Islamic nation.

**Keywords:**

Belief, Belief in Belief, Liberation of Belief, Islamic Unity

## **The Palestinian Issue and Suggestions for a Solution**

*Sheikh Bakr Rifai*<sup>1</sup>

### **Abstract**

The world did not know, and history did not record - as far as I know - an issue such as the Palestinian one whose aspects were bifurcated, and its complications and interventions varied and the coffers of international forums were filled with resolutions and recommendations on them. Among Palestinians were physicians, lawyers, and technicians in all fields - agriculture, commerce, media, administration, engineering and so on. Those who caused the Palestinians such a problem by occupation were the Jews though they did not come as occupiers because they would have to end their occupation and come out. Then, they came as aspirants to own the country and expel its people from it. This is the difference between the status of the people of Palestine and other occupied peoples and that is why the issue of Palestine has prolonged. Now the people of Palestine must be well aware of the lesson, and make every effort to achieve their independence in all fields.

### **Keywords:**

Palestine, Palestinian problem, British and Zionist occupation, Liberation of Jerusalem

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## The Jurisprudential Structure of Resistance in Terms of Justification

*Ahmad Shafi'iniya*<sup>1</sup>

### **Abstract**

Jihad is still a sharia law that has not been copied contrary to some political and religious provisions, although the scholars differed on what should be defended. Yet before being exposed to the evidence of the legitimacy of the resistance, it is logical to look for the doctrinal justification for the provisions of the resistance. In this regard there are two bases:

The first is fighting infidels for their disbelief because of its legitimacy whether they attack Muslims or not. This is inferred from the words of Shafi'i and the doctrine of Ibn Hazm and Ayatollah Khomeini among the late scholars of Imamiyah.

The second is fighting infidels for their aggression, not infidelity. That is Jihad for calling to Islam which is also considered as defensive; whether the aggression is driving the believers out of their country, fascinating them from their religion, harming them or preventing them from da'wah. All these are the base fatwa of the majority of Hanafi, Maliki and

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Hanbali scholars as well as the famous scholars of Imamiyah, as claimed by some of our faqihs.

**Keywords:**

Resistance, Infidels, Jihad, Assault