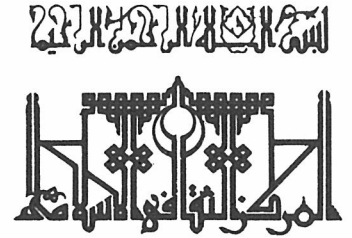
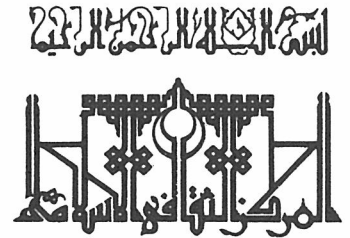


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According to the teaching of the Qur'an and the Sunnah of the Prophet Muhammad – Peace be upon him and all Prophets- Muslims are commanded to call to the way of Allah with wisdom and good admonition. The Qur'an 6:125 declares *“Invite all to the way of your Lord with wisdom and fair preaching, and remonstrate with them in ways that are best. Truly your Lord knows best who have strayed from the path and who are guided”*,. Also to honour the diversity of the creation of Allah, the Qur'an: 49.013 *“O mankind! Verily, we created you from a single male and female, and made you into nations and tribes that you may come to know one another. Truly the noblest among you in the sight of God is the one most god-fearing”*. The Messenger of Allah - peace be upon him- participated in discussions with Christians and Jews concerning the Holy Scriptures. For these reasons, the shared study and *tafsir* (exegesis) by Muslims of the Holy Quran and hadith in equal partnership with Jews and Christians and their sacred texts, is to be encouraged for the sake of peace and justice, and to bring mankind to the worship of the One and Only God (s.w.t) in the face of *shirk* (polytheism).. One such developing practices where Muslims, Jews and Christians meet to study and discuss sacred scriptures together has been called “Scriptural Reasoning”. It is ,however, prohibited for Muslims to participate in any Scriptural Reasoning group unless exact and scrupulous care has been taken

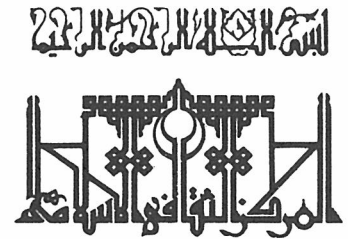


to ensure that in every aspect of the leadership and administration of the group, and control of its work of interpretation of the Holy Quran and other sacred texts in the group, Muslims are entirely equal partners and leaders in every practicable way, Unless every effort has been made to ensure such equality and parity to the greatest extent possible, Muslims must not enter into such a sensitive activity as the shared interpretation of the Holy Quran and other scriptures with members of other religions. And Muslims must be watchful and suspect the political motives or agenda of any persons who are not willing to grant such parity of control to them in such a delicate matter as the exegesis of sacred texts.

Concerning the Use in Scriptural Reasoning of the Arabic Text of the Glorious Qur'an, the Glorious Quran is the eternal and perfect word of Allah (s.w.t), and was revealed only in "*clear Arabic*". No Scriptural Reasoning study may therefore be represented to anyone as "study of the Quran" unless there is at all times reference to the original Arabic text. This applies even where explanations of the meanings of the Quran are available in other languages. In its studies, Scriptural Reasoning groups must make every effort to engage Muslims who are knowledgeable of the Arabic of the Holy Quran.

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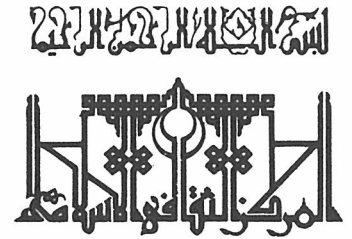
As the Qur'an is the sacred word of Allah (s.w.t), the duty to protect the Holy Quran against any form of disrespect or desecration remains continuously, exclusively and at all times with the Muslim ummah alone. Under no circumstances is the responsibility for any decisions to be made concerning the respectful treatment of the Holy Quran against mistreatment or desecration ever to be delegated either to any Scriptural Reasoning group or to any external Scriptural Reasoning Reference Group which contains non-Muslims.

All Muslims participating in Scriptural Reasoning have a duty at all times to be vigilant and ensure due care is taken to prevent disrespectful treatment or desecration of the Holy Quran – to ensure that Quranic texts are handled respectfully and cleanly, not placed on the ground or in any unclean place, that the sacred text is not marked or altered, and that proper arrangements are made for disposal of unwanted Quranic texts by Islamic burial.

Any Scriptural Reasoning group or other organisation wishing to publish copies of verses from the Holy Quran, whether in paper form or in electronic form on the internet, must comply with full Islamic ethical supervision of all aspects of its administration, behaviour and financing. No money which has been obtained by any immoral or unlawful means of misrepresentation or

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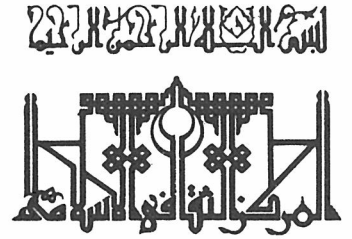
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dishonesty, nor from any un-Islamic activity such as riba (interest), or the proceeds of alcohol or gambling or other haram activity, may be used for the publishing of Quranic texts, whether in paper form or electronic form on the internet. If there is even the slightest suspicion as to the morality or legality under Islamic shari'a of any finance or source of funding to be used in relation to the publishing of texts from the Holy Quran, this must be referred to the Fatwa Committee for a judgment prior to use of such money. In case of any doubt or controversy concerning the honesty or morality of any funding used, such money should not be used for the publishing of texts from the Holy Quran.

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Therefore, we, the undersigned, head and members of the Fatwa Committee of Islamic Cultural Centre and London Central Mosque authorize the Scriptural Reasoning Society to publish verses from the Holy Quran on paper and in electronic form on the Society's website, as part of the Society's activity of shared study by Muslims of sacred texts together with members of other religions. The Society has sought to conduct itself respectfully in accordance with Islamic shar'ah, and we therefore grant this permission subject to our regular supervision.

1- Sheikh Muhammad Fatahllah

*Mohammed Fathallah*

Head of the Imams and Fatwa Committee

2- Sheikh Salah Al-ansari

*Salah Al-Ansari*

Senior Imam and Member of the Fatwa Committee

3- Sheikh Muhammad Al-Salamoni

*Mohammad Al Salamoni*

Imam and Member of the Fatwa Committee

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London: 3 Rajab 1428/17 July 2007