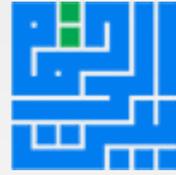


بيت الرحمة



SITE MAP

[Arabic-language Bayt ar-Rahmah Website](#)

Homepage (From Top to Bottom)

Rotating banners, whose English versions may be viewed via the following [link](#).

The initial banner, titled “Humanitarian Islam,” depicts the grave of Indonesia’s first democratically elected President and former Nahdlatul Ulama (NU) Chairman KH. Abdurrahman Wahid (“Gus Dur,” 1940 – 2009). Widely regarded as a saint by Nahdlatul Ulama followers, President Wahid’s life and teachings inspired the birth of the Humanitarian Islam movement, and each year millions of pilgrims visit his grave in Jombang, East Java. The inscription on his tombstone — “Here Rests a Humanist” — is written in Indonesian, Arabic, English, and Chinese.

The banner’s linked buttons take visitors to a video detailing [Gus Dur’s Legacy](#); an overview of the [Humanitarian Islam Movement](#); and “[One Love](#)”, an award-winning music video created in honor of Humanitarian Islam co-founder KH. Yahya Cholil Staquf’s historic visit to Jerusalem as part of a comprehensive, global campaign to transform religion from a political weapon into a source of universal love and compassion.

A one-paragraph description of the Humanitarian Islam movement:

The Humanitarian Islam movement emerged from Java’s 15th/16th century *Wali Songo* (“Nine Saints”) movement, whose wisdom, respect for pre-existing cultures and profoundly spiritual modes of *da‘wah* (proselytism) precipitated the emergence of a great Islamic civilization in the Malay Archipelago, rooted in the principle of *rahmah* (universal love and compassion) and other noble values of religion.

A [Summary](#) of Humanitarian Islam’s vision and mission — presented from an Arab religious and socio-cultural perspective — titled “Restoring the Inherent Glory of Islamic Civilization in the 21st Century.”

Arabic [translation](#) of a July 26, 2021 *Frankfurter Allgemeine Zeitung* [article](#) titled “The Voice of Moderate Muslims: In Indonesia, the renewal of Islam is easier than in the Arab heartland.” Written by one of Germany’s leading experts on the contemporary Middle East, the article contains a penetrating analysis of Indonesia’s Nahdlatul Ulama and its “credible” efforts to reform obsolete tenets of Islamic orthodoxy, favorably comparing NU efforts to those of Egypt, Saudi Arabia and the UAE.

Arabic [translation](#) of a hard-hitting [article](#) titled “The Taliban’s control of Afghanistan spotlights the failed model of government in Muslim states,” published by leading Arabic-

language daily *Al-Arab* on the eve of the 9/11 attacks' 20th anniversary. Written by geopolitical analyst and Senior Fellow at National University of Singapore's Middle East Institute, Dr. James M. Dorsey, the article observes that "Nahdlatul Ulama, a politically influential civil society movement, is the only non-state player in what amounts to a battle for the soul of Islam that will determine the degree to which a moderate Islam incorporates principles of tolerance, pluralism, gender equality, secularism, and human rights as defined in the Universal Declaration of Human Rights."

A banner created for the historic February 2019 National Conference of NU Religious Scholars (2019 Munas). NU founders KH. Hasyim Asy'ari; KH. Abdul Wahab Chasbullah and KH. Bisri Syansuri (counter-clockwise from upper left) are depicted alongside Nahdlatul Ulama's 2019 leadership. Arabic text reads: "God's way (*shariah*) is *rahmah* (universal love and compassion)." The three linked buttons provide an [overview of the Munas](#), in addition Arabic translations of NU's [legal analysis](#) and [rulings](#) that abolish the legal category of infidel within Islamic law; theologially legitimize the nation state and laws derived from modern political processes; and establish a religious obligation for Muslims to foster peace rather than wage war on behalf of their co-religionists, whenever conflict erupts between Muslim and non-Muslim populations anywhere in the world.

Arabic [translation](#) of a May 1, 2017 *New York Times* [article](#) titled "Indonesians Seek to Export a Modernized Vision of Islam," which documents the launch of the global Humanitarian Islam movement. To the article's left, a 2006 painting by the Dutch artist John van der Sterren depicts Indonesia's founding father, Sukarno, cradling a barefoot independence martyr slain by Dutch colonial forces in late-1940s Java. A crucifix dangles from the young man's neck. [Sri Ayati's Legacy](#) hangs in the Jakarta headquarters of Nahdlatul Ulama's young adults organization, GP Ansor, and has become a [potent symbol](#) of the Humanitarian Islam movement.

A banner depicting Mount Semeru, an active volcano and the highest mountain on the heavily populated island of Java. The mountain's name dates back to Java's Hindu-Buddhist past and is derived from "Sumeru" — a sacred five-peaked mountain that is believed to be the center of the physical, spiritual and metaphysical realms in Hindu, Jain and Buddhist cosmology. The banner provides an overview of the Humanitarian Islam movement's [key texts](#), [strategic vision](#) and [leadership](#). Arabic text reads:

Strategic Vision: "If the great intellectual fires are reawakening within Islam, after centuries of torpor, then that will be the best weapon yet against extremism."

~ Nicholas D. Kristof, writing in the [New York Times](#)

A film trailer for [The Divine Grace of East Indies Islam](#), which the [New York Times](#) hailed as "a relentless religious repudiation of the Islamic State and the opening salvo in a global campaign by the world's largest Muslim group to challenge its ideology head-on."

A banner titled "Theological Orientation and Belief," depicting a copy of the Qur'an accompanied by Arabic text, which reads "*Bayt ar-Rahmah* (Home of Divine Grace) seeks to restore human nature to what Islam regards as its pure and original state (*fitra*) — as symbolized by the act of God *breathing life* into the Prophet Adam — and to eliminate the

widespread practice of using religion to incite hatred and violence towards others.” The banner’s linked buttons provide an overview of the Humanitarian Islam movement’s [purpose](#); [theological orientation and beliefs](#); and [affiliations](#).

A curated selection of media coverage, including additional articles from [Frankfurter Allgemeine Zeitung](#); [New York Times](#); [Al-Ahram](#); and [Al-Arab](#).

A year-by-year overview of Bayt ar-Rahmah activities and political communiqués, from 2014 to the present, accessible via linked images of Mount Semeru.

Menu Bar (From Right to Left)

From these menus, users may navigate the entirety of the site. The menus are as follows:

[Homepage](#): returns visitors to the Bayt ar-Rahmah Arabic website Homepage.

[About Us](#): visitors can access Arabic-language pages on [Humanitarian Islam](#); [Strategic Vision](#); [Management](#) and the profiles of [KH. A. Mustofa Bisri](#); [KH. Yahya Cholil Staquf](#); and [C. Holland Taylor](#); [Theological Orientation and Beliefs](#); [Purpose](#); and [Affiliations](#).

[Media](#): visitors can access a curated selection of original Arabic and translated foreign media coverage of Bayt ar-Rahmah and Humanitarian Islam.

[Communiqués](#): visitors can access year-by-year Arabic translations of political communiqués whose English versions may be viewed [here](#).

[Key Texts](#): visitors can access the Humanitarian Islam movement’s key texts, whose English versions may be viewed via this [link](#).

[Contact Us](#): directs visitors to our Arabic mailing address arabic@baytarrahmah.org.