Readings of “Makkah Charter”

Publications of the Islamic Educational, Scientific and Cultural Organization (ISESCO)
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Makkah Charter came at an appropriate historical moment characterized by the growing need for renewal in formulating legal rules, human principles and moral values introduced by Islam according to the most up-to-date legal treatment methods provided for by international conventions establishing legal systems with international dimensions that chart for the international community the course forward to build world peace and protect human rights on the bases of values of justice, equity and equality.

Makkah Charter has laid the foundations for the system of principles underlying the new world order that humanity aspires to establish as the bedrock for the international relations at the present and future periods to eliminate factors of conflict which not only rages among cultures, civilizations and followers of faiths, but also exacerbates its risks and magnifies its impact on the policies adopted by the international community, in clear contravention of the Charter of the United Nations and flagrant violation of the Universal Declaration of Human Rights adopted by the United Nations General Assembly in 1948.

With its human, legal and sharia dimensions, the Charter is a valuable addition to the relevant international instruments and an enrichment of the international human rights law. Though it is founded on the “Constitution of Medina”, it adds profoundly significant legal dimensions to the principles that, if appropriately and consciously applied, may be the stepping stone to steadily advancing human life, and ultimately leading to just and firmly established peace in a context of peaceful civilizational coexistence, human fraternity and international cooperation for the sake of confirmed collective interest that benefit all human societies.

With its underlying theoretical basis and sharia rules and legal principles, Makkah Charter has great significance as a roadmap to overcome the civilizational impasse facing humanity at this critical juncture in world history. It is also a roadmap to a stable and peaceful stage where human principles prevail and dominate the international politics which, in many of its elements and components, lacks the human spirit, spiritual serenity, emotional stability and self-contentment, in a climate of innate fraternity uniting human beings, mutual respect between world states, meaningful dialogue among cultures and civilizations, and deep coexistence and perfect harmony among nations and peoples.

It is not only a religious document ... but also a civil, legal, right-based and human instrument that aims to find practical means to establish harmony among people and promote understanding coexistence, and dialogue.

The issues tackled by the Charter from an Islamic perspective and based on the true religious notions are among the key questions besetting governments and peoples alike.

This is not only a religious document, in the common and limited sense that does not express the truth of Islam, but also a civil, legal, right-based and human
instrument that aims to find practical means to establish harmony among people, and promote understanding, coexistence and dialogue. It also allows for eliminating evil propensities and delusions that blur vision and drive people to destruction; rooting out hatred, racism, racial, religious and cultural discrimination, fighting all forms of extremism, fanaticism, sectarianism and terrorism, both overt and covert.

It is obvious that the Makkah Charter, while being a significant intellectual and cultural achievement of the Muslim World League, is in its depth, essence and significance a noble deed of the Custodian of the Two Holy Mosques King Salman bin Abdulaziz Al Saud, may Allah protect and guide him. This document is inspired by his human civilizational vision and drawn from the effects of his sound leadership of the Kingdom of Saudi Arabia which has made of this blessed country a beacon of civilizational renaissance; human renewal and civil modernization in all fields of life for the benefit of its citizens and residents and for the Saudi society, in general.

The issues tackled by the Charter from an Islamic perspective and based on the true religious notions are among the key questions besetting governments and peoples alike given their serious impact on all. The exacerbation of such issues and the failure to address them soundly undermine the stability of human communities; prevent the establishment of world peace and security to save humanity from the perils of ever-increasing crises and problems.

The Charter addressed every serious issue preoccupying the international public opinion, and provide solutions to it within the context of the holistic vision encompassing both being guided by the noble Islamic teachings and benefiting from the modern form of international laws with moral and human rules.

Based on all of these principles, the Islamic Educational, Scientific and Cultural Organization (ISESCO), being honored to adopt this Charter, has studied and analyzed its contents and deduced the conclusions in the form of useful and consistent surveys which are mostly analytic views, intellectual reflections, human rights reviews, legal treatments and correct conclusions that all include sound opinions, constructive ideas and highly significant and invaluable conclusions.

ISESCO is pleased to publish this documentary book which includes those studies, surveys and talks to share benefits and contribute to enlightening public opinion inside and outside the Islamic world with the rich contents of the Makkah Charter, hoping that researchers, scholars and persons concerned with international affairs and all intellectuals and knowledge seekers, will find in it elements that illuminate minds, emancipate brains, stir conscience, motivate good wills to act each from his position to disseminate this Charter and its contents.

May Allah guide us to the right path.

Dr. Salim M. AlMalik

ISESCO Director General
Analytic Summary
Towards a civilizational commitment

"Constitution of Medina"

Date
27-29 May 2013

Place
Madinah, Kingdom of Saudi Arabia

1. The international context of the Charter
   - New dynamics of globalization and the decline of power
     - The emergence of non-Western actors
     - Changes in the international legal order
   - Liberal vision of world peace and security
     - UN Charter
     - Non-aligned Movement
   - Degradation of the main avenues of development projects
     - Energy crisis
     - Food crisis
     - Environmental degradation

2. Reference principles of the Charter
   - Promotion of tolerance and dialogue
     - Respecting diversity
     - Promoting pluralism
   - Enhancement of the rule of law
     - Strengthening institutions
     - Ensuring rule of law
   - Promotion of human rights
     - Equality before the law
     - Protection of human dignity

Objectives and working mechanisms of the Charter

- Promote peace and harmony among nations.
- Foster understanding and respect for diversity.
- Encourage dialogue and cooperation in areas of mutual interest.
- Address common goals and challenges.
- Strengthen international relations and cooperation.
- Foster economic and social development.
- Promote sustainable development and environmental protection.
- Enhance cultural exchange and mutual learning.
- Address humanitarian and refugee issues.
- Support the UN Agenda 2030 for Sustainable Development.

Makkah Charter

Event

Number of participants

1440 AH - 2019

International Conference on the
Makkah Charter and the
Preparatory Meeting

1200 attendees from 150
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“Makkah Charter”: An added value to international law

Mr. Abdelkader El-Idrissi
Expert at the Cabinet of ISESCO
Director General

It is a suitable framework to get out of the international crisis of which the exacerbating aspect include the violation of international law, breach of relevant conventions, declarations and covenants.
The international laws established since the Peace of Westphalia Treaty signed in 1648, which laid down the rules of modern international relations, have not undergone a deep and influential evolution in terms of concepts, significance, visions and orientations such as that initiated by “Makkah Charter” issued by the International Islamic Conference held by the Muslim World League in the last ten days of last Ramadan near the Haram Mosque.

The principles of human rights have endured as setback and recourse to the rules of international law declined. Even after the establishment the United Nations in 1945 following the Second World War which created the favorable conditions for agreement on establishing new rules for international relations on the basis of the UN Charter which have been frequently violated by some great powers which seek to dominate international politics and direct it in such a way as to ensure their vital interests and achieve their objectives which in many cases contradict fairness and decency and violate human rights though they claim respect of human rights.

If we look at the Charter from the perspective of political science and international relations based on adopted academic concepts in specialized colleges, we feel completely reassured that the contents of this Charter, taking into account the circumstances being undergone by the world, is a suitable framework to get out of the international crisis of which the exacerbating aspect include the violation of international law; breach of relevant conventions, declarations and covenants; practice of arrogance, intransigence, obstinacy and making recourse to power, strength and the surplus of resources to the detriment of the inalienable and inviolable human interests in any whatsoever and under any circumstance, constant or transitory.

The Charter, which deserves to be qualified as historic according to adopted international standards, brings us face to face with a spectacular development from a legal perspective as part of proposed solutions at all levels to respond to the threats emanating from the exacerbating phenomena of extremism, fanaticism and sectarianism; fight all forms of terrorism; counter waves of hatred, racism, racial, religious and cultural discrimination. The issues tackled by the Charter are of paramount importance for they are all profoundly human issues whose spinoffs pose problems to humanity at large. The repercussions occasioned by the failure to address them in convincing ways and effective methods, pose threats to human peace, world security and international harmony. In addition, the Charter gets its legitimacy from two major sources. The first one was the international Islamic conference held near Al-Haram Mosque which gathered scholars, jurisprudents, muftis, intellectuals, academicians, and holders of wisdom, knowledge, expertise and sense of responsibility. The participants are the elite of scholars and intellectuals who know the truth of things and insights about the problems of era and the issues preoccupying the world. The second is that the Charter emanates from the vision of the Custodian of the Two Holy Mosques King Salman bin Abdul-Aziz Al- Saud, May Allah protect him, who is truly qualified as the wise of the Arabs and Muslims in this era, the leader entrusted with the holy lands which are a trust deposited with the
Kingdom of Saudi Arabia. Both sources significantly affect the general orientations of the Charter which represent a human covenant that lays the foundations of a new world order that should be based on the rules of justice, equity, equality, mutual respect and the principles of human rights; a world that is the hope for humanity today and the aspiration of the hearts that believe in the values of right and principles of justice, equity, peace, equality among people and human fraternity.

Over four decades, I have been studying in depth and intensively international agreements, conventions, covenants and declarations, including the UN Charter, the Universal Declaration of Human Rights; the International Covenant on Civil and Political Rights (ICCPR), the International Covenant on Economic, Social and Cultural Rights (ICESCR), the Charter of Fundamental Rights of the European Union, UNESCO Charter, the decisions of the International Court of Justice, etc. and have never felt emotionally and intellectually comforted as I did when carefully intently read Makkah Charter. As I compared it with all of those instruments, I found out that the Charter is a highly significant addition which is by the pure legal standard an added value to the international law that deserves to be universalized, implemented and inspired from to enact laws. Moreover, it should be the basis for looking for solutions for international crises and ways out of the crises hitting humanity in various parts of world especially in the Middle East and North Africa.

This Charter, which we can consider as a rare constitutive and foundational Charter in this era that seeks to achieve goodness for humanity, promote lofty values, erect bridges of love and human harmony, counter practices of injustice, aggression, occupation, violation of the rights of peoples, clash of civilizations, cultural conflicts, sectarian strife and fight all forms of hatred. Actually, this Charter has developed new concepts put in phrases with profound meanings such as “civilizational partnership”, “the uniting commonalities”, “the components of the human community”, “the difference between nations in their beliefs, customs and modes of thinking is a divine destiny”, “solidarity to stop the destruction of man and civilization”, “just and indivisible value”, “the equation of coexistence”, “comprehensive citizenship”, “mutual entitlement”, “redressing the civilizational predicament of which terrorism is an offspring”, “the origin of religions is one and their laws and methods are diverse”, “drying up the sources of religious and ethnic conflict”, “active recognition of the other”, “the positive national integration”, “methodic aberration”, “Islamophobia is the result of ignoring the truth of Islam”, “national diversity”, and “just rights”. All of these concepts are such foundational and innovative that there is no equal to them in the sources of international law with their accurately, skillfully and extensively formulated phrases or other ones of approximate formulation.

These additions, which are filled with intellectual and legal contents, are put forward by Makkah Charter to enrich the system of economic, social, cultural, civil and political human rights; initiate a new era of human rights which failed to be instituted so far by international law jurists at this critical moment of human history characterized by the escalating waves of hatred, racism,
defamation of religions, fueling racist and sectarian trends, the continuous and systematic violations of international laws through various means, scrupulous and unscrupulous. This is what gives great importance to this Charter according to scientific, jurisprudence, intellectual and legal standards. Accordingly, it is at the vanguard of international instruments if it is seen from pure legal perspective and given the value it deserves among other modern constitutive legal and intellectual instrumentas.

If we argue that the notion of added value is a modern economic notion, then qualifying Makkah Charter as an added value is neither a preposterous assertion nor contravene the nature of things because it is a constitutive and foundational Charter pioneering a new world legal system likely to mark the dawn of a new age of peace and goodness for humanity as a whole.

Truly, that is the added value which this historic Charter has brought to the international law.
“Makkah Charter”:
A new vision of Islamic guidance
in the 15th century A.H./21st century A.D.

One of the elements of novelty is that the Charter raises a number of current issues ..., lays down a set of major principles.

Dr. Abdelilah Benarafa
Cultural Advisor to
ISESCO Director General
Makkah Charter, issued by the Muslim World League (MWL), comes in two parts: the first one consists of the preamble and the second part includes the articles of the Charter.

I- PREAMBLE

This opening part sets four determinants for the Charter:

1. Honor of the time and venue, namely Makkah Al-Mukarramah during the last ten days of Ramadan 1440 A.H.;
2. Definition of Makkah Charter as an Islamic guidance that draws on the “Constitution of Medina”;
3. Eminent scholars of the Islamic Ummah are in charge of this Charter, and;
4. Objectives of the Charter, which are four:
   a) Muslims are part and parcel of the world and they seek to communicate with all its civilizational components;
   b) Promoting human values;
   c) Building bridges of love and human harmony, and;
   d) Countering practices of injustice, civilizational clash and the evils of hatred.

II- ARTICLES

In its second part, the Charter stipulates a set of principles and fundamentals in the form of Articles covering general principles, pitfalls, areas of action, working mechanisms, and issues. The last Article designates the ulama body as the party having exclusive competence in religious affairs of the Ummah and stress the Islamic dimension as one of its core strengths.

The Charter falls within the great principles of coexistence laid down by the “Constitution of Medina”. It puts forward a set of rules and disciplines on the unity of Muslims’ legislative source; the inexistence of any contradictions between its texts; the importance of balancing between the partial and the holistic; taking into account the contexts; binding orders and prohibitions to the system of interests and mischiefs; considering developments, human realities and implications; and evoking the human dimension, the values of mercy, inclusion and accommodation of difference.

Chief among the novel elements that the Chart brings forward are the current issues on the question of individual rights and liberties; broad citizenship; empowering women to hold various offices, including religious ones; loyalty to the national State; strengthening the identity of Muslim youth according to five fundamentals; the importance of taking into consideration the spatial and temporal conditions in issuing fatwas and prohibiting the exportation of fatwas in respect of the principle of the sovereignty of States in their legislations and general affairs.

Moreover, the Charter distinguishes between religion, in its supremacy and invariability, and the different types of religiosity in their variation and limits; raises questions of concern for the future of humanity relevant to the protection of the environment and the family as the basic nucleus of human society. These questions are, in fact, new to the Islamic debate and human
interaction. The Charter does not address only the followers of religions, but also the proponents of philosophies, thus enlarging the scope of dialogue with all on the basis of cooperation and love.

The Charter lays down a set of major principles. Article one stipulates the principle of common human character as Allah says: [O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted]; the biography of the Prophet (peace be upon him) as evidenced by the Constitution of Medina; and the biographies of the Rightly Guided Caliphs such as the commandment of Imam Ali (peace be upon him) to his governor of Egypt to apply the same principle, saying: “People are two types: either a brother to you in religion or a peer to you in creation.” Having established this holistic principle, Article two sets forth a derived principle which rejects superiority and racism because people are equal in creation and humanity. Thus, it is not permitted to breach this principle for any racial considerations.

Furthermore, human equality does not exclude anybody. It is rather enriched through diversity which is a human destiny and a divine judgment as provided for in Article 3. Thus, considering diversity as such, destinies are meant to be lived rather than not fought. Diversity is two types: One which is not man-made, and another which is acquired from life and its spatial and temporal conditions surrounding people. Another principle that results from establishing the principle of diversity is stipulated in Article 4 which calls for civilizational cooperation and partnership.

Another aspect of religious diversity is that the unity of the source of belief entails the diversity of legislations and lifestyles as stipulated in Article 5.

As faith has various aspects, the civilizational models are similarly numerous and the visions are diverse, thus leading to discord between the followers of these major sources. Therefore, civilizational dialogue should be adopted as a mechanism for mutual understanding with the Other as provided for in Article 6.

Given that religion is one and the source of belief is common, Article 7 stipulates the plurality of the forms of religiosity and the patterns of belief. Thus, it is necessary to distinguish between religion and religiosity to avoid any confusion that may lead to misinterpretation and ultimately to aberration.

Among the mechanisms, manifestations and benefits of the civilizational dialogue is synergy leading to halt the destruction of Mankind and civilization stipulated in Article 8 and laying down the foundations for building alliances on issues that concern the protection of the supreme interests of humanity, including the alliance against terrorism.

This synergy entails the urgency of enacting the necessary legislations to repress any violation of the human consensus such as spreading the culture of hatred and inciting violence, terrorism and conflict as provided for in Article 9.
In Article 10, the Charter confirms the historical truth, being disrupted by stereotypes on Islam, of the contribution of Muslims to the universal human civilizational building, and their ability to contribute today to finding solutions to moral, social and environmental crises which are threatening humanity amid the devastating globalization.

In this context, Article 11 stipulates the unity of human values, primarily achieving justice, which is the basis of civilization, the necessity of shaping an international public opinion on these common values and the rejection of all forms oppression and superiority.

The Charter further determines the common human areas of cooperation as stipulated in Article 12 which urges cooperation to protect the environment.

Article 13 provides for the outcomes of the principle of rejecting superiority detailed in Article 2 through qualifying the premise of the clash of civilizations as a modern method of spreading hatred; fearing and aggressing the Other; hegemony in Earth; and rejection of cooperation and complementarity among civilizations.

As stipulated in Article 14, spreading the idea of clash and fueling conflict pose the risks of destroying all the principles of human commonalities and the unity of human destiny through entrenching hatred and fueling conflict inside the same country and among different peoples instead of achieving coexistence and internal and external social cohesion.

In Article 15, the Charter draws an example for this hatred with Islamophobia stipulating that this phenomenon has two forms: One is accidental due to ignorance of Islam and its civilization. This form can be redressed through increasing knowledge of this religion and the contributions of its civilizations. The other form is pathologic and reflects the imbalances, sicknesses and hatred residing inside the Soul, which requires a holistic treatment.

In Article 16, the Charter defines a number of moral, social, environmental and familial challenges facing humanity as a whole, and calls for addressing these challenges which threaten the destiny of humanity and push it into the unknown.

The Charter addresses these challenges in Article 17 through raising the question of personal or individual liberties which are among the major topics debated worldwide. It stipulates that these individual liberties should be governed by some legal, constitutional, moral and ethical rules to prevent the destruction of the common human values and the social systems which took hundreds of years to build and agree on.

Among the pitfalls associated with the above principle are tackled in Article 18 which rejects interference in domestic affairs of States and infringement of their sovereignty on any external pretext that contradicts the internal natural development, constants, historical experience, diversity of components of each State in keeping its social peace.

In Article 19, the Charter provides for some of the forms of cooperation which necessitates inspiring from international successful models and experiences in combating corruption, linking responsibility
with accountability, rationalizing consumption, avoiding depletion of assets and wastage of resources.

In Article 20, the Charter stresses the importance of immunizing Muslim societies against all forms of infiltration and assigning the responsibility thereon to educational institutions, the body of ulemas, civil society organizations and all influence platforms in order to disseminate moderate Islam which Muslim societies have espoused throughout their long history.

The Charter, in Article 21, emphasizes another form of cooperation and responsibility that should be assumed by the international leaders to achieve coexistence and make human experience successful in terms of the unity of its goals and destiny.

Based on the previous principle, the Charter stipulates, in Article 22, an idea strongly present in the founding literatures and texts of Muslims, namely the question of broad citizenship as opposed to partial citizenship. Each one of them has its own requirements and rules that should be taken into account without favoring one over the other. What may be permitted externally may not be internally. Broad citizenship ensures some rights, but it imposes some duties. Though some issues require human solidarity, action should be kept within the limits of laws, legislations and constitutions, and directed to counter any violation of the national consensus in every country. Once again, the Charter, in Article 23, criminalizes any aggression against sanctities and worship places, and provides for ensuring the right of access thereto and respect of their inviolability.

Article 24 highlights the importance of addressing the causes of public imbalances and social disparities which fuel the speeches of grievances to justify violence, terrorism and hatred. These imbalances entail the need for addressing issues of hunger, poverty, disease, ignorance and racial discrimination. The Charter subordinates the treatment of these problems to the commitment of competent institutions and authorities.

One of the new and important issues dealt with by the Charter in Article 25 is the necessity of empowering women to hold all offices including religious offices by preserving her dignity and avoiding any politicization of her cause or taking that as a pretext to interfere in the affairs of States, undermine their sovereignty and social systems and violate their legislations. Accordingly, the Charter, in Article 26, determines the other social categories which should be primarily protected and empowered such as children whose rights should be protected and ensured.

In Article 27, the Charter moves to another social category: young people who are the energy and future of society. Protection of this category, mostly exposed to polarization by the aberrant trends, can be carried out through promoting the five fundamentals of identity: religion, homeland, culture, language and history. Religion belongs to God and the homeland is for all; language is a civilizational pot; culture is an ethical material and immaterial belonging; and history is landmarks and evidences. Thus, the Charter suggests the necessity of launching an international forum for youth affairs.
Afterwards, Article 28 stipulates going beyond formal slogans and focusing on efficiency and the positive concrete impact in vital issues that concern humanity as a whole.

Finally, the Charter reaffirms in Article 29 the necessity of limiting the right to speak on behalf of the Ummah and decide on its affairs to the Ulema institution to bar the way to all pretenders and promoters of hatred, violence and terrorism. It bans exporting fatwas and requires taking into account its spatial and temporal settings. The Ulema institution is the only party capable of taking into consideration the interests of Muslim people and cooperation with the rest of human peoples for the benefit of humanity at large.
Educational views on Makkah Charter

Mr. Adel Bouraoui
Supervisor of the Directorate of Education at ISESCO

“It is a memorandum of understanding in the comprehensive human and civilizational sense, as it is a memorandum for Muslims and humanity as a whole.”
If I to borrow modern terms and appellations to name and describe Makkah Charter, I will describe it as a human memorandum of understanding, not in the technical and protocol sense of the Charter that is signed between two cooperating parties, but in a broader and deeper meaning. It is a memorandum of understanding in the comprehensive, human and civilizational sense. Indeed, it is a memorandum for Muslims and humanity as a whole as it assumes the task of reminding people which is the responsibility of prophets and their heirs from among ulemas, as Allah says: [And remind, for indeed, the reminder benefits the believers.] From an Islamic and human perspective, the Charter resets solid foundations for coexistence, understanding and knowing each other in line with Allah’s saying: [O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted].

If a careful reader looks at the Charter with the scrutinizing eye of an educator, he will find out that it highlights the educational dimensions with paramount importance in building bridges of human love and harmony and countering calls of conflict and trends of hatred and racial supremacy. In addition to Article 20 in the Charter which affirms that “the protection of Muslim societies is the responsibility of educational institutions through their relevant programmes, teachers and tools”, the first five articles in its second page, which constitute the principles and theoretical and preliminary references, are closely linked to the educational building of the individual and society to entrench the values of equity, accessibility, efficiency, quality, diversity and partnership. These are the same values that constitute the ethical and referential context for the desired educational systems as expressed in the Sustainable Development Goal 4 (SDG4) on education, which aims to “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.”

Since education in its various disciplines, fields and branches is the practical area to implement orientations and principles, entrench values, develop sound and positive behavior, Makkah Charter, in its different articles, has touched upon different educational fields and disciplines. If we look at the contents of Article 6 that opens with “civilizational dialogue is the best way to sound understanding with the other”, we notice that it accurately expresses the objectives and outcomes which the Charter seeks to achieve through education, dialogue and peace, while Article 12 refers directly to environmental education. In the rest of articles, there are clear references to family education, civil education, education on citizenship, literacy, adult education, girls and women education, preschool education, and communication and information education. Field implementation of the educational dimensions and translation of the lofty principles and values and constructive ideas they contain into remarkable and firm practices in the daily behavior of individuals and groups rely on using three main mechanisms.

The first mechanism is about awareness-raising and publicizing. This is undertaken
by decision-makers and education officials in Member States and regional and international organizations with common interests through the organization of direct meetings with senior educational officials to publicize the Charter and call countries to adopt it as a guidance educational Charter to enrich their national educational philosophies and draw on it to develop their future national policies and integrate its texts in their educational curricula.

The second one educational training. It is implemented at the level of educational staff, namely those who teach human and social subjects at educational levels through workshops and training activities targeting curricula experts, educational supervisors and counsellors, and teachers of human and social subjects.

The third mechanisms is direct field action designed for different social categories through integrated projects where the educational dimension converges with the developmental one and the values of cooperation, human dignity, solidarity, fraternity and compassion are translated into tangible realities through providing opportunities to people, namely marginalized groups, to improve their living conditions. Actually, the initiatives and projects of social and economic empowerment of newly literate women and girls are a good example of the efficiency of this mechanism in achieving the desired impact.

In addition to its comprehensive cultural and civilizational dimensions, Makkah Charter touches upon the various elements of the educational process that build the common human values and strengthen the positive behavior among children and young people. Therefore, it is an educational reference Charter which, Allah willing and through federating efforts of the parties concerned with education at the Islamic and international levels, will have an important role to play in promoting the system of values in our societies through education.

May Allah grant us success and guide us to the right path.
COEXISTENCE
“Makkah Charter”

Declaration of the beginning of a new era of international human cooperation to spread the values of peace, harmony and coexistence.

Dr. El Mahjoub Bensaid
Supervisor of the Centre Information and Communication at ISESCO

The initiatives included in Makkah Charter constitute implementable civilizational projects with human dimensions as it presents to the world a new Islamic vision based on openness to the mutations of this era and desire to contribute to addressing human issues.
Makkah Charter is a high-level Charter issued by experts and wise people in various fields of knowledge from the Islamic world rather than ordinary recommendations, occasional impressions or interpretations of aberrant, exclusionary and extremist groups. It stands for the voice of wisdom in the Islamic world which should be heard by the West and those who wrongly accuse Islam and Muslims. The Charter gains its legal, intellectual and scientific legitimacy from being endorsed by 1200 scholars and intellectuals who participated in the Islamic conference organized by the Muslim World League (MWL) in Makkah Al-Mukarramah from 27 to 29 May 2019 on “the Values of Moderation in the Texts of the Qur’an and Sunnah” under the patronage of the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al Saud.

In addition, the Charter is a historical Charter of great importance that stems from the comprehensive and wise vision of the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz, and is inspired from his profound wisdom. Thus, it acts as a roadmap for joint Islamic action and determines comprehensively and deeply and with a strategic vision that areas and prospects of joint Islamic action.

The Charter constitutes a remarkable added value compared to previous relevant declarations and statements as it is a practical, field and optimistic Charter instead of being a grieving and lamenting one. It respects the other and espouses the Islamic wise viewpoint that interacts with the current events and international resolutions and declarations relating to the questions of dialogue, coexistence between followers of religions and respect of cultural and religious diversity and human rights.

Arguably, the initiatives included in Makkah Charter constitute implementable civilizational projects with human dimensions as it presents to the world a new Islamic vision based on openness to the mutations of this era and desire to contribute to addressing human issues which occupy the attention of the international community, join the informed international movement aiming at promoting the values dialogue, understanding, coexistence, harmony and mutual understanding advocated by our noble religion and preached by all revealed religions.

Hence, His Excellency Director General of the Islamic Educational, Scientific and Cultural Organization (ISESCO) suggested the submission of the Makkah Charter to the General Secretariat of the United Nations, the High Commissioner for Human Rights, the European Parliament and UNESCO, holding international symposia in some international capitals to explain the contents of the Charter and establishing an award under the name of “Makkah Charter Award” under the joint supervision of the Muslim World League and ISESCO for the best country implementing the Charter.

The timing at which the Charter was issued has a profound significance and is highly symbolic at the Islamic and international levels at a time when the speech of hatred has exacerbated with the invasion of the extremist right parties of the political scene in the European countries resulting in a marked increase of the phenomenon of Islamophobia. The Islamophobia Observatory of the Organization of Islamic Cooperation (OIC) stated that discrimination and bigotry against Muslims reached their highest level by the end of 2018.
In this context, we present the following facts:

1. Makkah Charter was issued to promote, open new horizons and give considerable momentum to the Islamic initiatives aiming to address Islamophobia. It has also drawn a roadmap to a new approach of transition from the stage of countering Islamophobia from a defensive position to adopting a comprehensive and integrated strategy that transcends the policy of instant reactions and hinges on an objective vision to the role of publicizing the Islamic culture and civilization. The aim being to counter the spinoffs of the phenomenon, promote relations of partnership and cooperation with media institutions and media professionals’ unions outside the Islamic world, contribute to the protection of the civil and cultural rights of Muslim minorities in the world and supporting them through the promotion of consultation and coordination with international civil society organizations concerned with minorities’ human rights and reject racial discrimination, hatred and defamation of religions.

2. Makkah Charter was adopted at a time when defamation of Islam and Muslims is undertaken in new forms that violate the rules of international law governing human rights and the media. This has resulted in a development of violation methods and mechanisms in such a way that defamation has moved from books, encyclopedias and orientalist studies to films, radio and TV programmes and the Internet. Through these means, the legal violations have increased in Western media and strived to distort the image of Islam and Muslims among the European elites and even at the international level including the academic and intellectual circles. This spread and offence is a voluntary breach of the rules of international law and a violent blow to the contents of the international instruments of human rights.

3. The adoption of Makkah Charter coincided with the time when calls increased inside the United Nations General Assembly and the Council of Human Rights for instituting a new binding international law that is compatible with the rules of respect for religions to deter and stop the spread of this phenomenon. Furthermore, the international community has become increasingly aware that Islamophobia is against the tide of history, international law and the will of wise men of the world and constitutes a serious issue that threatens world peace and security. This is why the international community has unanimously called for combating this dangerous phenomenon not only because it targets Muslims and Islam, but also because it offends humanity as a whole, fights noble values and ideals and contradicts the principles of human rights and the rules of international laws.

4. Makkah Charter keeps up with the international interest in religious issues which has emerged in recent years inside the United Nations and namely inside two of its important organs: the General Assembly and the Council of Human Rights, the increasing awareness of the importance of religion in human rights international law and its position in the UN organs concerned with the question. On 11 April 2011, the General
Assembly of the United Nations adopted Resolution 65/224 on combating defamation of religions and urged to fight the speech of hatred. The Charter has suggested the activation of this resolution, which has not yet been done, and laid the appropriate foundations for that calling for enacting legislations deterring promoters of hatred, inciters of violence, terrorism and civilizational clash at the Islamic and international levels.

5- Recently some initiatives and decisions have been taken in Europe to ensure the respect of the rights of minorities and fight hate and defamation of religions. These developments strengthen the civilizational options and human rights and initiatives the Charter contains. Among these initiatives, the adoption by the French National Assembly on 9 July 2019 of laws against the promotion of hatred speech on internet platforms. Before that, the European Court of Human Rights had taken a ruling considering the defamation of the Prophet Mohammed (PBUH) not being a form of the freedom of expression. In addition, civil society institutions concerned with human rights and sympathize with the causes of immigrants, refugees and religious minorities in Europe and some fair media outlets abiding by the international law on the media and internationally-recognized media codes of ethics, have started to form a lobby influencing public opinion to counter hatred speech and disseminate the values of tolerance, fraternity and peace to bar the way to extremists from all doctrines and sects.

6- The Charter came at the right time at the level of Islamic world. The governments of Muslim countries now attach great attention to dialogue, middle-stance and moderation. In addition, most of them have developed national educational, cultural, economic, information, security and intelligence strategies to root out terrorism and protect the youth against fanaticism and extremism and urge them to embrace the values positive citizenship and contribute to societal development. At the level of Islamic organizations, His Excellency Secretary General of the Muslim World League (MWL) made great efforts to publicize Islam and its universal and human noble mission among political and religious decision makers in America, Europe, Russia and Africa. This has contributed to shake up the negative stereotypes held by Westerners about Muslim religious leaderships. In the same vein, the Organization of Islamic Cooperation (OIC) and ISESCO have started to design several and various action plans, programmes, and activities to address Islamophobia through diagnosing its aspects and dimensions and suggesting solutions to curb it. Moreover, the OIC Conference of Foreign Ministers called upon the United Nations to declare 15 March as an international day for countering Islamophobia.

7- We conclude from the above that the contents and orientations of Makkah Charter will give a new and strong impetus to ISESCO efforts in its action to address Islamophobia, hatred and racial discrimination, redress the stereotypes on Islam and Muslims and defend the civil, cultural, social and religious rights of Muslim minorities in Western societies through the implementation of
various field activities based on three ISESCO relevant reference Charters: the Programme of Communicative, Legal and Human Rights Treatment of Islamophobia, the Reference Framework on the Legal Procedures for Filing Complaints and Grievances against the Promoters of Hate Speech and Racial Discrimination against Muslims, and the School Curriculum for the Training of Journalists on Addressing the Stereotypes on Islam and Muslims in Western Media.

Against this backdrop, ISESCO suggested cooperating with the Muslim World League to implement the following activities in 2020-2021.

- Holding an international conference on the legal and human rights treatment of Islamophobia and ways to put an end to mutual stereotypes in the media.
- Organizing an international gathering for experts in law and international relations to explore the best ways to activate the UN resolution on the prohibition of defaming religions in the media and defense of the rights of Muslim minorities in Western societies.
- Holding regional training sessions on the use of new information technologies and social media network to raise the awareness of African and Arab youth about the dangers of terrorism and extremism.
- Organizing training sessions on the techniques of communication with Muslim youth in Europe to protect them against the dangers of extremism and terrorism.

In conclusion, Makkah Charter marks the beginning of a new era in international and human cooperation to disseminate the values of peace, security and coexistence from an Islamic perspective filled with Islam’s legal tenets and open to the common human values and the principles of international law embodied in the declarations, laws and conventions issued by the UN and its specialized agencies.
“Makkah Charter”
A historic constitution that strives to entrench the values of coexistence and achieve peace and harmony.

Mr. Mohamed Ghemari
Director of the Secretariat of the Executive Council, General Conference and Specialized Ministerial Conferences at ISESCO

“With its moral and spiritual values, it is a promising document that brings hope to people, and blocks the way for the propagators of racial conflict, nationalism, fanaticism, extremism and zealotry.”
The Conference of Makkah Al-Mukarramah was held in the most sacred place in the world: Makkah Al-Mukarramah and in the vicinity of Holy Kaaba, during the blessed month of Ramadan, under the high patronage of Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al Saud, and with the participation of more than 1200 prominent Islamic scholars and intellectuals from the Islamic world representing 27 Islamic components of various sects and schools of thought. Makkah Charter is a historic constitution that strives to entrench the values of coexistence among the followers of religions, as well as among cultures, races, doctrines and sects in Islamic countries and achieve peace and harmony among all the components of the human community.

With its moral and spiritual values, it is a promising document that brings hope to people, and blocks the way for the propagators of racial conflict, nationalism, fanaticism, extremism and zealotry. Makkah Charter bears an enlightened vision characterized by self-assessment and truth-telling in order to initiate reconstruction. It seeks to attain spiritual and emotional understanding within the Islamic world to stave off strife, anchor harmony and ultimately foster solidarity between the Islamic countries and the rest of world.

Makkah Charter discerningly builds on old Arab Islamic civilization, which opened the doors of ijtihad and renewal and encompassed numerous non-Muslims leading figures of thought and science. Hence, the Charter is a pioneering document that forges ahead towards gaining wider exposure as its producers realized that the wisdom of Allah lies in the creation of humankind in different peoples and tribes, and that the interest of people is in meeting and knowing each other.

At the same time, the Charter bears some key signals which are linked to part of the Islamic world that incites racial discrimination and incessantly spreads anarchy and instability around it. Such mindsets stray away from the essence of the Islamic religious and spiritual management which urges people to cooperate in righteousness and piety instead of sin and rancor.

The Charter stresses the importance of countering the dangers of extremism wrongly ascribed to Islam by many enemies of Islam and the necessity of fighting Islamophobia and the causes of hatred levelled against Islam and Muslims which emanate from wrong and sole-source pieces of information that still need examination and treatment within the framework of wisdom reasoning, dialogue and good counselling.

This thorough document emphasizes the importance of interfaith dialogue, determining mechanisms of communication, understanding, cooperation, coexistence and integration in a religiously diverse world order.

It emanates from the Islamic spirit and bears much optimism as it affirms the human and universal message of Islam, which does not discriminate between religions, races, colors in care and assistance. The Charter is also characterized by comprehensiveness and diversity and bears concrete initiatives that would not end up tossed aside or archived, as they are practical ones intended to achieve welfare for all.
In addition, it is a historic constitution that strives to entrench the values of coexistence between religions, cultures, races and doctrines in Muslim countries and achieve peace, harmony between the components of society.

The Charter affirms that Muslims are integral part of this world in its civilizational interaction. They seek to communicate with all of its other components to benefit of humanity, promote its lofty values, build bridges of human love and harmony and counter practices of injustice, civilizational clash, and the evils of hatred.

Furthermore, the Charter calls for civilizational dialogue as the best way to establish sound dialogue with the Other, recognizing the commonalities we share with him, overcome the hurdles of coexistence and relevant problems.

Moreover, the Charter called for enacting legislations ensuring sanctions against the promoters of hatred and inciters of violence and civilizational clash, while affirming that this is the appropriate method to root out the causes of ethnic and religious conflict. Moreover, it condemns attacks on places of worship and called for fighting terrorism, injustice and oppression, rejecting the exploitation of peoples’ resources and the violation of human rights stressing that this is the duty of all without distinction.

In the same vein, the Charter emphasizes the role of Muslims in enriching the human civilization with a unique rich experience and highlights their ability today to bring to it the positive contributions humanity needs.

Makkah Charter considers the premise of civilizational clash, calls for confrontation and xenophobia as an aspect of isolation and supremacy that emanates from racist tendencies and negative cultural hegemony. It also warned that the phenomenon of Islamophobia is the result of ignorance of the true nature of Islam, its civilizational innovation and noble goals. Moreover, it stresses the importance of “establishing an international forum on youth affairs” to deal with youth issues, adopt, inter alia, a communication programme involving constructive youth dialogue within and outside the Islamic world. The forum will aim to compensate for the lack of such dialogue and for its negative consequences; stop advancing theoretical decisions, initiatives and programmes, especially those regarding the establishment of world peace and security; and condemn methods of genocide, ethnic cleansing, forced displacement, human trafficking and illegal abortion.

The Charter reaffirms the principles of legitimate empowerment of women and rejection of marginalizing their roles and undermining their opportunities in the religious, scientific, political, social, and other affairs, to enable them to hold the deserved positions without discrimination and enjoy equality in wages and opportunities. It further calls for providing health and educational care for children; promoting the identity of Muslim youth on the following five pillars: religion, homeland, culture, history and language; and protecting it against attempts of exclusion, and voluntary or involuntary assimilation.

Furthermore, the Charter calls for non-interference in countries’ affairs under any pretext whatsoever no matter how good
it may be. It considers “unacceptable violation” such interference, especially the methods of political hegemony with its economic and other intentions or attempts to impose fatwas on them irrespective of their local conditions and special objectives unless justified by the best interest. Is it a fateful or an objective coincidence that a Charter is launched from Makkah Al-Mukarramah to call for promoting the thought and proposal of civilizational dialogue as the best way at a time when the voices of extremist and hard-line right are rising in Europe after the recent legislative elections?

Since the Charter is issued with this vision and unprecedented unanimity from Makkah, the beating heart of the Islamic world, nobody can outbid it. Indeed, it is an honest call to stop the speech of racism and hatred whatever its source and excuse.

The Charter is a call for listening to the voice of wisdom and reason, accepting the notions of tolerance and moderation and promoting the culture of consensus, reconciliation and working on the Islamic and human commonalities.

Makkah Charter heralds a new dawn filled with welfare not only for the Islamic world, but for the whole world as well... A dawn for humanity where the values love, middle stance, moderation and respect of the Other will prevail.

The Charter highlights the importance of the spiritual reference of the Islamic world, the blessed city of Makkah Al-Mukarramah in the Kingdom of Saudi Arabia that hosts the Qibla of Islam and Muslims and the source of enlightenment for the whole world. It also shows the outstanding merits of the Kingdom’s political leadership and the invaluable services it provides for Islam, Muslims and humanity at large.

Makkah Charter highlights the role being played by the Kingdom of Saudi Arabia under the leadership of Custodian of the Two Holy Mosques, King Salman bin Abdulaziz al Saud, may Allah protect him, to reaffirm the enlightenment fundamentals espoused by the Kingdom towards a more tolerant and reconciling world, a world that redeems to the noble Islam the values of middle stance and moderation, respect of the Other and creative human coexistence.
“Makkah Charter”
Multidimensional contents

Dr. Ahmed Said Bah
Director of External Relations and Cooperation at ISESCO

The Charter came to define notions; correct visions and outline pathways with a spirit of middle stance, moderation, equity and justice.
Makkah Charter represents a turning point in the course of building the basic references of the Ummah as it contains several conceptual, thematic and systemic dimensions which make of it a comprehensive framework for reforming the current situation of the Ummah, redressing its future orientation and firmly establishing its positions towards the other. What gives more significance to the Charter is that it was issued at the vicinity of the Blessed Kaaba, the Qibla of Muslims, and in the month of the Noble Ramadan. This further promotes the textual and the symbolic dimension of the Charter.

We notice, after having carefully read the Charter, that it is characterized by three important dimensions. Actually, we believe that no other similar Charter was able to bring together the following number of dimensions:

**The foundational dimension:**

The Charter focused on the foundational notions of the comprehensive Islamic action. Accordingly, it sought to firmly establish the bases for the management of public affairs and entrench the values of middle-stance and moderation. Hence, an integrated conceptual system has been established to cover all of the theoretical and practical aspects of the Ummah’s issues in such a way as to guarantee its interests and objectives and highlight its position. The notion of “the positive civilizational partnership” mentioned in Article 4 of the Charter is the best example of this new course that is charted for the Ummah. This notion constitutes a qualitative addition if not a giant step beyond the notion of “alliance of civilizations or dialogue of cultures”. Actually, it is a fully-fledged human initiative that deserves to be launched at the highest levels. Likewise, the notion of “safe coexistence” stipulated in Article 21 is an advanced step to control the mechanisms of such coexistence and manage it through conferring the quality of “safety” to coexistence instead of simply accepting the common degree of human coexistence. This quality is in fact mentioned in the Holy Quran in the contexts of peace, serenity and tranquility.

**The executive dimension:**

The Charter does not content itself with suggesting views, presenting ideas or studying issues, but it proposes practical mechanisms and field tools to implement this Charter, namely “the International Youth Forum” stipulated in Article 27.

There is no doubt that the choice of youth emanates from a sound grasp of the relevance of the role of youth in the evolution of societies, the necessity of instituting the rules of peace and security and promoting societal development in general. It’s obvious that a well-informed reader and alert analyst of the situation of the Ummah will notice that young people are the victims of the present and at the same time the hope of the future, and that their participation in implementing the orientations of the Charter provides strong guaranties to move forward to ensure the success of its implementation instead of remaining a theoretical and framework Charter that does not affect in any way reality or direct the course of society.
This dimension was particularly pronounced in this Charter more than in other Charters that had previously been issued by international organizations and bodies which mostly failed to manage the future, control the course of development and rationalize opportunities. The Charter established a clear mechanism in Articles 28 and 29 through entrusting the destiny of the Ummah to its authoritative ulemas and to its intellectual leaderships. Indeed, this is the sound and appropriate option for the Ummah and society. Undoubtedly, the Charter does not mean one type of ulemas rather than the others because the future of the Ummah is a mission that should engage all types of ulemas, whether they are scientists of economics, education or civilization, and most importantly the ulemas of sharia law and jurisprudence, the aim being to enlighten the comprehensive intellectual assets of all these ulemas who are entrusted with the future of the Ummah.

To sum up, we can say that this Charter has come to define the notions, correct views and the pathways with a spirit of middle stance, moderation, justice and equity. Hence, it deserves by all standards to be a historic Charter.
“Makkah Charter”
An insightful cultural treatment to redress imbalances and build a brighter future

Mr. Najib Rhiati
Director of Culture at ISESCO

What makes this cultural initiative more remarkable is our esteemed ulemas’ visionary and keen anticipation of the great and existential challenges facing the Islamic Ummah
In a few pages and a very limited number of paragraphs, Makkah Charter attracts the reader’s attention and makes him feel from the first lines the greatness of the topic, the honor of the place, the fascinating Islamic history in its highest expressions that encompass all of the components of the human community, the enlightenment responsibility shouldered by the ulemas of the Ummah and the responsibility of edification, protection and care undertaken by its rulers.

With very few concise terms and accurate and clear expressions, the Charter will take you back to fourteen centuries ago to recall and draw inspiration from the “Constitution of Medina” with which the Prophet [Peace be upon Him] firmly established the values of coexistence between the different components of the human community.

The use of this milestone reference in the history of humanity; invoking its political, cultural and civilizational contents; fostering diversity and relying on it as basis for building a new world order constitute a strong systematic indicator of the insightful cultural approach adopted to redress the internal and external imbalances threatening individuals, communities and countries in their march towards development; undermining the relationships between them; inflaming conflicts and wars and fueling hatred, enmity and hostility.

The issuance of the Makkah Charter is a cultural action par excellence. It is the fruit of an elite of esteemed Muslim ulemas inside and outside the Islamic world and from different doctrinal schools and cultural trends who have wide experience and extensive expertise on the current issues and circumstances of the Islamic Ummah which generally witnesses currently the exacerbation of socio-economic crises; low levels of education and scientific research; widespread illiteracy, poverty and unemployment; the spread of the culture of violence, hatred and exclusion and lack of cultural and spiritual security.

What makes this cultural initiative more remarkable is our esteemed ulemas’ visionary and keen anticipation of the great and existential challenges that face the Islamic Ummah, consequently curbing its efforts to achieve development for its peoples, triggering further strain on their regional and international relations with other nations, tarnishing its image and underestimating its values and civilizational contributions.

The blessed efforts of our esteemed ulemas were not limited only to analyzing the reality and anticipating challenges. They also proposed several practical and actionable solutions. Some of them may be considered unprecedented solutions for they are committed to the responsibility of telling and defending the truth whenever the need for redressing imbalances and fighting corruption arises.

Makkah Charter is a roadmap with clear milestones and ample action mechanisms to undertake any necessary actions including the priorities of redressing imbalances at the level of Member States in the educational, cultural, social, economic and environmental fields; the empowerment of women, youth, and children; the adoption of good governance and sustainable management; engaging civil society organizations in preparing, implementing and assessing development plans and programs; the promotion of the values of
citizenship and social solidarity and the respect of cultural and religious diversity.

Concerning the regional and international relationships with other civilizations and adherents to other faiths, the Makkah Charter is “a charter of human fraternity” that calls for establishing a “positive” civilizational partnership whereby all of its parties mutually interact and influence each other. Such a partnership is expected to federate efforts to counter all trans-border scourges threatening the security, stability and development, namely fanaticism, extremism, terrorism, hate and confrontation speech and xenophobia; and promote cooperation and partnership relations and mutual benefit from successful experiences regardless of their source.

Makkah Charter came at an appropriate moment to meet the needs of peace-loving nations that yearn to achieving development for their peoples. In addition to that, the Charter is at the heart of the concerns of the Islamic Educational, Scientific and Cultural Organization which is tasked, inter alia, to activate the strategic initiatives of member States. In this regard, ISESCO Director General, H.E. Salim M. AlMalik committed himself to implement the contents of Makkah Charter and harness ISESCO’s experiences and expertise to attain this noble objective.

May Allah grant us success.
“Makkah Charter”
Harmony with the general framework of sustainable development

Dr. Abdelmajid Tribak
Expert at the Directorate of Science and Technology at ISESCO

A reference document that aims to achieve sustainable development in its various educational, cultural and technological means and goals in a universal unifying civilizational framework.
Reading Makkah Charter enables us to evoke the honor that the place, time and man bestowed on it. Actually, the Ulemas gathered at the month of Ramadan in the Holy Mosque to draft a reference document that aims to achieve sustainable development in its various educational, cultural and technological means and goals in a universal unifying civilizational framework where all of the components of the human society coexist regardless of their religious, cultural and racial differences.

Moreover, Makkah Charter in line with the “General Framework of Islamic Agenda for Sustainable Development”, issued at a previous session of the Islamic Conference of Environment Ministers which has become since the first session held in Jeddah, Kingdom of Saudi Arabia, in June 2002, a landmark embodying joint Islamic action among all Member States of the Organization of Islamic Cooperation (OIC) in the fields of the environment and sustainable development. It also contributes to promoting their efforts in order to put forward a common position at international summits relating to climate changes, the environment and sustainable development.

It is worthy to note that the spirit and contents of the Charter will be adopted as an intellectual and conceptual background for the project of “the Strategy for the Activation of Cultural and Religious Factors in the Protection of the Environment and Sustainable Development in the Islamic World” which was examined at the Fifth Meeting of the Islamic Executive Bureau for the Environment held in April 2019 in Rabat, together with the other documents of the Eighth Islamic Conference of Environment Ministers due to be held next October in Rabat, including the project of “the Islamic Network for Joint Environmental Action”, the “Guidance Document on Promoting the Role Youth and Civil Society in the Protection of the Environment and Achieving Sustainable Development”.

Indeed, the Charter provides a moderate working method overseeing Muslims’ fulfillment of their religious and civilizational duty of contributing to addressing current issues related to settling the Earth properly, achieving Sustainable Development Goals (SDGs) and activating the national plan on implementation of Agenda 2030 under the joint international action.

We would like to present some “guiding conclusions from the core of the Charter” which we deem to be, from an Islamic perspective, a civilizational stimulator for joint human developmental action in both its material and spiritual dimensions without excluding the common human goals of the scientific and technological dimensions. The Charter, through its Articles, lays the foundations for sustainable development under civilizational peace, total human harmony and the appropriate management of diversity and difference. The Charter recalls that:

- “Muslims are an integral part of this world with its cultural interaction and seek to communicate with all of its components to achieve goodness for humanity, promote its noble values, build the bridges of human love and harmony.”
- “Religious and cultural diversity among human communities never justifies conflict and confrontation. It rather requires establishing civilizational “positive” partnership
... and motivates people to compete to serve and make people happy and look for the unifying commonalities”.

• “Civilizational dialogue is the most effective way to establish sound understanding with the other and recognize the commonalities shared with him”.

• “Originally, the diverse doctrines call for worshipping the Creator alone and venerating Him through serving His creatures”.

• “Solidarity to stop the destruction of man and civilization, and cooperation to achieve goodness for humanity”.

• “Muslims enriched human civilization with a unique and rich experience. Today they are also capable of making substantial positive contributions to it as needed by humanity at times of moral, social and environmental crises, which are faced, by humanity amidst the moral vacuum occasioned by the negative aspects of globalization”.

• “Entrenching the lofty moral values; encouraging the noble social practices and cooperation in countering moral, familial and environmental challenges in accordance with the common Islamic and human standards, are the duty of all”.

• “Successful international development experiences are a model to follow to deter all forms of corruption, transparently use the principle of accountability and seek to change consumption patterns hindering development programmes and depleting and squandering resources”.

• “The promotion of initiatives and programmes designed to fight against hunger, poverty, disease, ignorance, racial discrimination and environmental degradation may be carried out only through the solidarity of all the competent international, governmental and civil society institutions and relevant activists acting in the service of humanitarian action”.
Annex

Makkah Charter
Praise be to Allah and blessing and peace be upon His Prophet Mohammed, his family and his companions.

From the premises of the Haram Mosque and the vicinity of the Blessed Kaâba, the attendance of the Conference of Makkah Charter by senior ulemas of the Islamic Ummah, primarily the great Muftis, evoked the strong echo and substantial impact of the “Constitution of Medina” which was established by the Prophet (Peace be upon Him) fourteen centuries ago with the Medina’s different components in terms of their religions, cultures and races. It was a constitutional document that deserves to be followed to institute the values of coexistence and achieve peace between the components of the human community.

“Makkah Charter” is an Islamic guidance that draws its light from the milestones of that eternal document. It is issued by prominent ulemas of the Muslim Ummah from their uniting Qibla to the world of the hegira fifteenth century/ A.D. twenty-first century.

The issuance of this Charter from the premises of the Blessed Kaaba, and beloved place for Muslims, is a “reaffirmation” of the importance of its spiritual reference for the Islamic world as the Qibla of Islam and Muslims and the source of Islam’s enlightenment for the whole world with its pure premises in Makkah Al-Mukarramah, Kingdom of Saudi Arabia, and a “praise” of the great merits of its political leadership and the invaluable services it provides for Islam, Muslims and humanity at large.

With the issuance of this document, Muslims, represented by their religious authorities whose blessed meeting coincided with the honor of the place and time, as they held their historical meeting near the Blessed Kaaba in the last ten days of the blessed Ramadan, reaffirm that they are integral part of this world with its cultural interaction, and seek to communicate with all of its components to achieve goodness for humanity, promote its noble values, build the bridges of human love and harmony and counter the practices of injustice, civilizational confrontation and the evils of hatred.

The participants also reaffirm the contents of this historical document as expressed in the following principles:

1. All people, regardless of their differences, belong to one origin and thus are equal in their humanity. Allah says: [O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.” (An-Nisaa: 01) Human beings are all divinely honored according to Allah’s saying: [And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things
and preferred them over much of what We have created, with [definite] preference.” (Al-Isra: 70)

2- Rejection of racist expressions and slogans, and condemnation of the heinous claims of supremacy garnished by the illusions of sham selection. Actually, the most noble people are the most righteous. Allah says: [Indeed, the most noble of you in the sight of Allah is the most righteous of you] (Al-Hujurat: 13). In addition, the best of them are those who best serve others. The hadith says: “The best of people are those that bring most benefit to the rest of mankind.” (Mu’ajam al-Tabarani).

3- Differences among people in their beliefs, cultures and natures are part of God’s will and wisdom. Recognizing this universal nature of things and dealing with it with reason and wisdom in a way that leads to human harmony and peace is better than opposing and countering it. Allah says: [And if your Lord had willed, He could have made mankind one community; but they will not cease to differ.] (Hud: 118) And everyone who is guided to the right path should prove it people.

4- Religious and cultural diversity among human communities never justifies conflict and confrontation. It rather requires establishing civilizational “positive” partnership and an effective communication that makes of diversity a bridge to dialogue, understanding and cooperation for the benefit of all, and motivates people to compete to serve and make people happy, look for the unifying commonalities and capitalize on them to build the State of full citizenship based on values, justice, legitimate liberties, mutual understanding and love of goodness for all.

5- The origin of all revealed religions is one; it is belief in Allah Almighty as the unique God with no equal or partner, and the belief that their codes and methods are varied. Accordingly, religions must not be associated with the wrong political practices of any of their adherents.

6- Civilizational dialogue is the most effective way to establish sound understanding with the other and recognize the commonalities shared with him, overcome the obstacles of coexistence and relevant problems. This helps in the active recognition of the other, of his right to existence and of all his legitimate rights. It also assists in achieving justice and understanding between the different parties in a way that promotes their peculiarities and addresses the prejudices filled with the historical animosities that fuel the risks of hatred, the conspiracy theory and the wrong generalization of aberrant positions and behaviors. In addition, it stresses that history is the responsibility of its people and that no bearer of burdens will bear the burden of another no matter what historical stage is evoked or what religion, thought, policy or nationality it is ascribed to. Allah Almighty says: [That was a nation which has passed on. It will have [the consequence of] what it
earned, and you will have what you have earned. And you will not be asked about what they used to do.] (al-Baqara: 134) He also says: [Pharaoh] said, “Then what is the case of the former generations?” [Moses] said, “The knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets.”] (Taha: 51-52).

7- The innocence of religions and philosophies from the aberrations of their followers and those who claim adhesion to them for they express only their authors. Originally, the diverse doctrines call for worshipping the Creator alone and venerating Him through serving His creatures, preserving their dignities, promoting their values and preserving the positive family and social relations. The Prophet (Peace be upon Him) said: “I was sent to uphold and complement ethical values”. (Musnad of Ahmed).

8- Solidarity to stop the destruction of man and civilization, and cooperation to achieve goodness for humanity through building up an active international alliance that transcends abstract slogans and theorizations to redress the civilizational imbalance of which terrorism is an offshoot and an outcome.

9- The enactment of legislations to deter promoters of hatred, inciters of violence, terrorism, civilizational confrontation, is capable of rooting out the causes of religious and ethnic conflict.

10- Muslims enriched human civilization with a unique and rich experience. Today they are also capable of making substantial positive contributions to it as needed by humanity at times of moral, social and environmental crises, which are faced, by humanity amidst the moral vacuum occasioned by the negative aspects of globalization.

11- The fight against terrorism, injustice and oppression and the rejection of exploiting peoples’ resources and violating human rights are the responsibility of all alike without discrimination or bias. Just values are indivisible. In addition, eliminating injustice and supporting just causes and forming an international public opinion to promote such causes and dispense justice in them are a moral obligation that should be remembered every moment and discharged without any reluctance whatsoever.

12- The nature within which we live is the gift of the Almighty Creator to the human being. He subjected to him whatever is in the heavens and whatever is in the earth. Therefore, abusing, squandering and polluting natural resources is a breach of and offence against the right of future generations.

13- The premise of civilizational clash, the call for confrontation and xenophobia are aspects of isolation and supremacy that emanate from racism, negative cultural
domination and insularity. At best, it is a systematic aberration, intellectual shallowness or a feeling of the weakness of means of civilizational edification. Hence, the desire to push the conflict into confrontation instead of prevailing using the available inner strength in a natural and peaceful method.

14- Conflict and confrontation fuels hatred, sows the seeds of enmity among nations and peoples, prevents the achievement of coexistence and positive national integration, namely in countries of ethnic and religious diversity. It is also one of the ingredients used in making terrorism and violence.

15- Islamophobia is the result of ignoring the truth of Islam, its civilizational creativity and noble goals. True knowledge of Islam requires an objective vision that rids itself of prejudices in order to understand it through grasping its origins and principles rather than embracing the aberrations perpetrated by those who wrongly impersonate it and ventures they falsely ascribe to its sharia.

16- Entrenching the lofty moral values; encouraging the noble social practices and cooperation in countering moral, familial and environmental challenges in accordance with the common Islamic and human standards, are the duty of all.

17- Personal freedom does not justify assaults against human values and destruction of social systems. As there is a difference between freedom and anarchy, every freedom should respect values, freedoms of others, the constitution and laws while taking into account the public conscience and social serenity.

18- Interference in countries’ affairs, especially the methods of political hegemony and its economic and other intents, and attempts to impose fatwas on countries irrespective of their local circumstances and customs are unacceptable. Interference, even under any commendable pretext, may be allowed only if it is carried out according to a law that provides for that through an official request and carried out for the best interest of the country against an aggressor, an insurgent, a spoiler, or for the purposes of relief, care, development, etc.

19- Successful international development experiences are a model to follow to deter all forms of corruption, transparently use the principle of accountability and seek to change consumption patterns hindering development programmes and depleting and squandering resources.

20- The immunization of Muslim societies is the responsibility of educational institutions with their relevant curricula, teachers and tools. It is also the responsibility of all platforms of influence, namely Friday prayer rostrums and civil society institutions which are required to raise the religious awareness of such societies, guide them towards the notions of moderation and middle-stance, and increase their vigilance against being negatively dragged into fueling the theory of conspiracy.
and religious and cultural confrontation, sowing frustration in the Ummah and mistrusting the other either moderately or excessively.

21- Achieving the equation of safe coexistence among all religious, ethnic and cultural components of the entire human sphere necessitates the cooperation of all international leaderships and institutions and rejection of discrimination between people on the basis religion, race, etc. when giving political, economic and human assistance.

22- Full citizenship is a right dictated by the principles of Islamic justice. It should be enjoyed by the various components of the nation in which the constitution and law that express all or the majority of the national conscience. The State has also a right in that as citizens have the duty to honestly be loyal to the State; preserve security and social peace and defend the sanctities and holy places in pursuance of the principle of mutual entitlement and the just rights for all including ethnic and religious minorities.

23- Assault on the role of the places of worship is a criminal act that should be firmly deterred according to law and with strong political and security guaranties. Extremist ideas inciting such assault should also be combatted whenever necessary.

24- The promotion of initiatives and programmes designed to fight against hunger, poverty, disease, ignorance, racial discrimination and environmental degradation may be carried out only through the solidarity of all the competent international, governmental and civil society institutions and relevant activists acting in the service of humanitarian action, the protection of human dignity and the preservation of human rights.

25- The legitimate empowerment of woman in a way that respects the limits of Allah Almighty is one of her rights. This right may not be alienated through marginalizing her role, undermining her dignity or status, hindering her opportunities in the religious, scientific, political, social and other affairs, especially through preventing her from holding the offices she deserves. Accordingly, she should not be discriminated against in wages and opportunities. Her nature and the principles of competence and equal opportunities for all should be taken into consideration while seeking to ensure justice for women in particular and society as a whole.

26- Providing health and educational care for children is the primary responsibility of governments, international and non-governmental organizations and families. Their duty is primarily to shape the child’s thought in a way as to enlarge its scope; strengthen his abilities; promote his creativity opportunities and communicative skills and protect him against deviation.
27. The promotion of the identity of Muslim youth in its five pillars: religion, homeland, culture, history and language; and its promotion against voluntary and involuntary attempts of exclusion and assimilation require the protection of youth against ideas fostering civilizational clash, negative mobilization against the offender, intellectual extremism with its radicalization, violence or terrorism. It also requires strengthening the youth’s skills of communication with the other within the vast horizons of Islam and according to its code of conduct which fosters concord among people, namely the values of tolerance, peaceful harmony and coexistence that recognizes the existence of the other, respects his dignity and rights, and the regulations of countries in which they live, while ensuring cooperation and exchange of interests with the other based on the notions of the human family whose noble principles were firmly entrenched by Islam.

The issuers of the Charter stress the importance of establishing “an international forum on youth affairs” in general (upon an Islamic initiative) that adopts among its programmes communication through constructive youth dialogue with all inside and outside the Islamic world. They call for addressing all of the youth’s issues and problems with transparency through competencies equipped with science and educational skills who shall be tasked with exchanging dialogue and debate with the youth through a parallel discourse that grasps their time and feelings, the aim being to make up for the lack of such dialogue and for negative consequences of its restoration.

28. All of the initiatives and programmes should go beyond their theoretical proposals, formal slogans and unnecessary costs to focus on efficiency through positive and concrete impact that reflects seriousness, credibility and the strength of the system in matters relating to the establishment of world peace and security. They also condemn methods of genocide, ethnic cleansing, forced displacement, human trafficking and illegal abortion.

29. The right to speak on behalf of the Ummah and decide its affairs is the exclusive duty of its renowned Ulemas who act thereon in a meeting similar to the present one, with the blessings it draws from the uniting Qibla. Joint human and religious action aiming to achieve the interest of all should involve all without exception, racism or discrimination on the basis of religion, race or color.

Blessing and peace be upon our Prophet Muhammad, his family and all companions.
