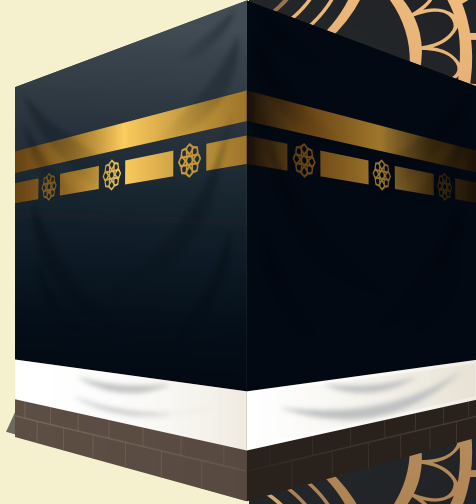


وثيقة مكة المكرمة

The Makkah Charter



Organized By



رابطة العالم الإسلامي
MUSLIM WORLD LEAGUE

INTRODUCTION

The Charter of Medina, signed by Prophet Mohammad (PBUH), highlights the glorious past of the Muslim Ummah. It was the first civil document of its kind in history, it encompassed all the different components of the society in Medina. The Charter paved the way for a future dedicated to serving humanity at large, a future championed by one of the most prominent Islamic organizations in the world, the Muslim World League.

The Muslim World League has a strong international presence, plays a pivotal role, and has a unique symbolic value in the hearts of Muslims because of its location, as well as its scholarly and intellectual worth. The organization has thousands of scholars and thinkers under its umbrella, is loved and respected by millions of Muslims, and adopts a moderate and wise approach. This has enabled it to present to the world “The Charter of Makkah.”

The Charter of Makkah has the backing of more than 1200 Muftis and Muslim scholars, it was declared at a conference attended by more than 4500 Islamic thinkers; representing all Islamic schools of thought and sects; hailing from 139 countries. This unprecedented and historic Islamic conference was called for by the Secretary-General of the Muslim World League Sheikh Dr. Mohammad bin Abdulkarim Al-Issa, it was held in the holy city of Makkah, in May , on “The Values of Balance and Moderation according to the Quran and Sunnah” under the patronage of the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al Saud.

The Charter of Makkah is recognized and approved by all Islamic countries during the 47th session of the Islamic Council of Foreign Ministers held in November 2020, in Niamey, Niger. Similarly, it received high praise at many international events and conferences, got the support of many political and religious institutions around the world, was deemed to be the charter of this and future generations for peace and solidarity, and it was celebrated and honored by King Faisal award for its service to Islam.

The 29 clauses of the Charter of Makkah call for the consolidation of the values of coexistence and achieving peace between the different components of the society. The Charter of Makkah showcases many of the Islamic principles that highlight a deeply rooted and renewed vision to solving emerging issues, cultivating a sense of love and cooperation, promoting values of dialogue, coexistence, moderation, and

mutual respect that are all part of the teachings of Islam, and are aligned with the teachings of other revealed religions.

The Charter of Makkah covers a vast array of issues; it calls for enacting laws that will combat hate-mongers and those who incite violence and conflict. It stands firm in the face of violations against human rights in their comprehensive sense, against terrorism and extremism, it treats the ailments of the society and the moral crisis that humanity is facing as a result of the negative effects of globalization.

The Charter of Makkah deems the misuse of natural resource or any act that adversely affect the environment as a transgression against the rights of future generations. It emphasizes consolidating the values of justice, peace, religious and cultural coexistence in human societies. It encourages the Muslim world to engage with the international community via rapprochement and building of bridges of respect and harmony, as well as by forming positive civilized partnerships that are based on dialogue, understanding and mutual respect to serve mankind and contribute to its wellbeing. It also, calls for tackling the issues of racism and Islamophobia.

The Charter of Makkah reiterates the importance of respecting inclusive citizenship, showing true and honest loyalty to one's country, preserving community's security and safety, showing consideration to things people hold as sacred or holy, proper empowerment of women, putting an end to the marginalization of their role and any attempts to belittle their dignity, and enabling their role in education and sustainable development. In addition, it states that complete care should be provided to children in all aspects of their health, upbringing, education, as well as reinforcing the identity of young Muslims.

This historic Charter demonstrates to the world via its content and clauses, the true meanings of Islam, it serves as an international constitution for tolerance and coexistence among different faiths, cultures, ethnicities, and sects. The Charter of Makkah is a road map for the future of humanity and the harmony among its different components. Guided by the comprehensive nature of joint Islamic efforts, the Charter of Makkah helps in detailing how best to serve humanity and ensure its success and prosperity.

Dr. Mohamed Alissa

Secretary General of the Muslim World League



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The Charter of Makkah

On May 2019 ,28, the “Charter of Makkah” was endorsed unanimously by an unprecedented group of the world’s leading Muslim scholars, who gathered in the Holy City of Makkah for the promotion of moderate Islam.

“The Charter of Makkah” offers Muslims around the world guidance on the principles that speak to the true meaning of Islam.

The Charter of Makkah is organized around the following principles:

- 1.** We affirm that all people, regardless of their different ethnicities, race, and nationalities, are equal under God.
- 2.** We reject religious and ethnic claims of “superiority” and uphold equality of humanity in dignity.
- 3.** We affirm that differences among people in their beliefs, cultures and natures are part of God’s will and wisdom.
- 4.** We affirm that religious and cultural diversity should never justify conflict. That humanity needs positive, civilized partnerships and effective interaction, and that diversity must rather be a bridge to dialogue, understanding and cooperation for the benefit of all humanity and not a reason for conflict.
- 5.** We resolve not define any religion by the false politically motivated practices of those claiming to be its adherents and believe that God revealed Himself to all mankind and is the origin of all monotheistic religious belief, and its various messages and methods, when practiced in their true form.
- 6.** We affirm that civilized cultural dialogue is the most effective way to achieve tolerance and understanding, deepen community ties, and overcome obstacles to coexistence and recognize and respect the legitimate rights of others to exist. We further resolve to set aside preconceived prejudices, historical animosities, conspiracy theories and erroneous generalizations. Those who were alive when the mistakes of history occurred are the ones responsible for them. No one should be held accountable for the mistakes and sins committed by another, irrespective of when in history it occurred.
- 7.** We resolve and call on all to exonerate religious beliefs and ideologies from the sins committed by their adherents and claimants. These sins should reflect the opinions of the adherents and not the religions. The role of religious leaders is to call people to worship their Creator and seek His satisfaction by caring for his creations, protecting their dignity, and making positive societal and family contributions.

8. We call on all Muslims to work together to prevent all forms of destruction while at the same time working to bring benefit to humanity. Humanity should work together to establish a noble and effective alliance that goes beyond theory and empty slogans and tackles the root causes of terrorism.

9. We call on all to resolve to advance laws which deter the promotion of hatred, the instigation of violence and terrorism, or a clash of civilizations, which foster religious and ethnic disputes.

10. We remind all of how much Muslim contributions have enriched human civilization in the past and can further enrich it today through their many contributions to addressing ethical, social, and environmental challenges.

11. We call on all individuals to combat terrorism and injustice and reject exploitation and the violation of human rights. This duty should neither be discriminatory nor partial.

12. We recognize that the planet we enjoy is a gift given to us by God, therefore pollution and the destruction of our natural resources are both a violation of our own rights as well as the rights of generations to come. To protect the right to live in a clean environment, we call on all countries to sign climate treaties, cease polluting the environment, and manage industrial progress in a manner that safeguards mankind now and in future.

13. We call on all to avoid the kind of clash of civilizations that leads to conflict and the spread of fear between one another, which are nothing but symptoms of isolation and hegemony, caused by racism, cultural dominance, and seclusion; symptoms which work together to deepen animosity among nations and peoples, and prevent peaceful coexistence and positive national integration, especially in multi-religious and multi-ethnic countries. Hatred is the raw material of nourishment for the industry of violence and terrorism.

14. We recognize that the phenomenon of Islamophobia results from an inability to truly understand Islam. True understanding of Islam requires an objective view that is devoid of stereotypical and prejudicial notions, which are often projected by those falsely claiming to be true Muslims.

15. We call on all individuals to promote noble moral values and encourage responsible social practices. They should cooperate in fighting moral, environmental, and familial challenges according to concepts shared by Islam and humanity.

16. We affirm that personal freedom cannot justify violating human values or destroying social mores. Freedom does not equate to chaos. Every freedom must stop before it limits the values and freedoms of others and should respect the boundaries of constitutional and legal frameworks, while taking into account public conscience and societal tranquility.

17. We call on all countries to refrain from interference or intervention in the internal affairs of countries, which is a flagrant violation of sovereignty. This includes the practice of political domination through economic or non-economic means, the promotion of sectarian beliefs and attempts to impose religious edicts (Fatwas) without respect for local circumstances, conditions, and social conventions. Regardless of the pretext, intervention can never be justified, except in rendering relief aid, humanitarian support, or social development programs, or in answering a legitimate and official request from an obvious public interest to confront aggression or corruption.

18. We resolve and call on all to follow the examples of accountable global development efforts that deter all types of corruption, apply the principle of accountability, and change consumption patterns that interfere with development goals, deplete economic capabilities or waste resources.

19. We recognize and affirm that responsible educational institutions form the social safeguard of Muslim communities. Such Institutions require effective curricula, teaching tools and the responsibility of promoting centrism and moderation, especially among youth.

20. We call on all world leaders and international organizations to cooperate effectively to achieve safe coexistence among the religious, ethnic, and cultural communities of humanity. No individual should be discriminated against based on his or her religion, ethnicity or otherwise when it comes to political, economic, or humanitarian assistance.

21. We affirm the principles of Islamic justice which advocate respect for all nations, their constitutions, and their laws. While being a global citizen is a necessity, citizens of individual countries must faithfully pledge allegiance to their states. The states too have a duty to ensure security and social justice, protect sanctuaries from desecration, and shield religious symbols from ridicule. These reflect the principle of mutual responsibilities, with rights for all elements of society, including religious and ethnic minorities.

22. We call on all to regard any attack on places of worship as criminal acts. The world must respond to such attacks with firmness of law, strong political will, and a unified stance against the mindset of terrorism that supports such acts.

23. We call on all responsible institutions, including governmental, intergovernmental, and nongovernmental organizations, and those active in humanitarian service, to work in solidarity on programs to combat hunger, poverty, disease, ignorance, racial discrimination, and environmental destruction. All should strive to preserve the dignity of mankind and the human rights of men and women.

24. We resolve and call on all not to undermine the empowerment of women by marginalizing their role, disrespecting their dignity, reducing their status, or impeding their opportunities, whether in religious, academic, political, or social affairs, including equality of wages and opportunity.

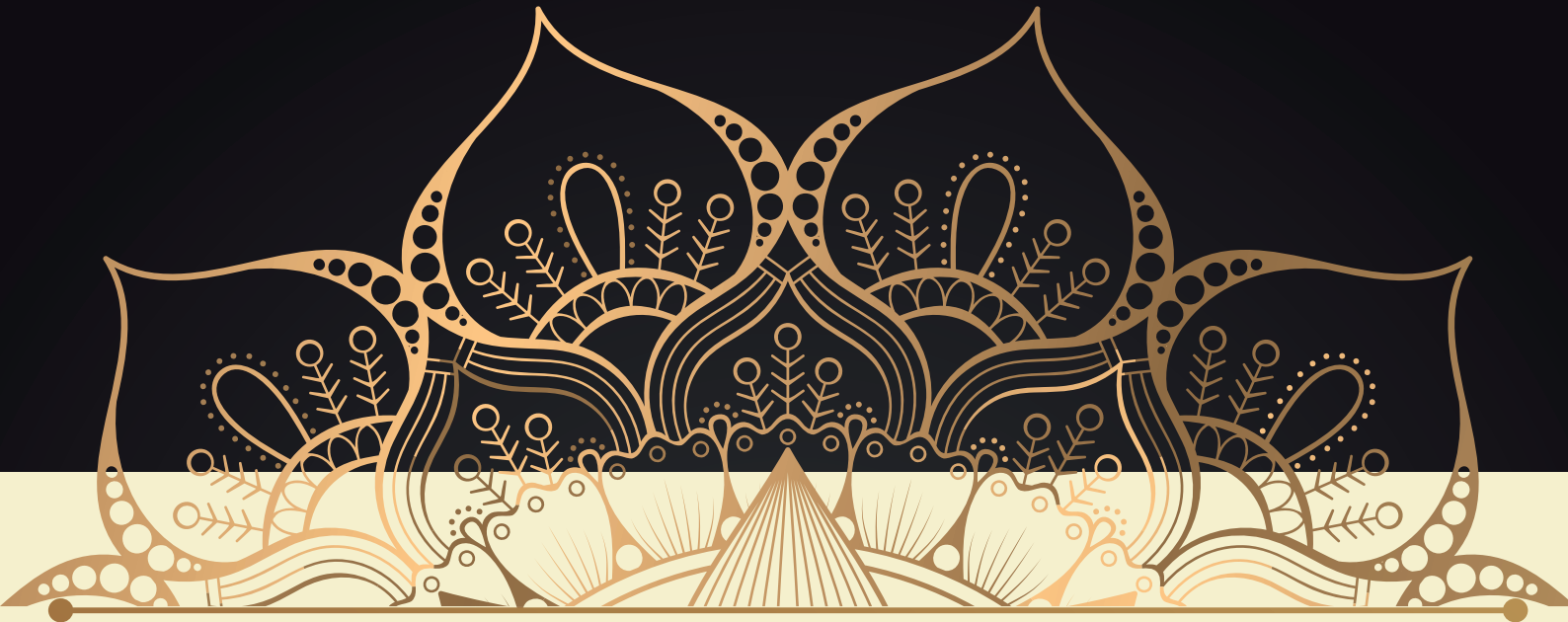
25. We affirm that the highest responsibility of states and international organizations is the welfare of children, their health, education, and upbringing; while the family is responsible for the development of a child's critical thinking to broaden his or her horizons, nurture abilities and creativity, and develop communicative skills, while safeguarding against deviation.

26. We resolve to enhance the identity of Muslim youth with the five pillars of religion, country, culture, history, and language and to protect them against marginalization. We must protect the youth from the ideas of a clash of civilization, and block efforts to mobilize them against those with whom we intellectually disagree. We must combat intellectual extremism along with militancy, violence, or terrorism, by helping raise awareness among youth and guiding them according to the Islamic values of tolerance, peace, and harmonious coexistence. These values teach knowledge and understanding of the other, preservation of the other's dignity and rights, and adherence to the national laws of the countries in which one resides.

27. We resolve to establish an International Forum to promote constructive dialogue among youth, inside and outside Muslim communities.

28. We resolve to strive beyond resolutions, rhetorical initiatives and programs, and theoretical proclamations to achieve effective and authentic results that advance world peace and security, and fight concepts and processes of annihilation, ethnic cleansing, forced migration, human-trafficking and illegitimate abortion.

29. We affirm and resolve that only learned scholars, such as those gathered at this conference and agreeing to this Charter, can speak in the name of the Muslim Ummah, or on any other matter pertaining to its affairs. We recognize that we share common religious and human objectives to advance the interests of all and that this necessitates the participation of all, without exclusion, racism, or discrimination against anyone, irrespective of religion, ethnicity, or color.



Blessings and Peace be Upon our Prophet Muhammad, his family and all his companions.

*Issued in Makkah Al-Mukarramah in the vicinity of the Holy Ka'bah by
the Conference on the "Charter of Makkah"*

*convened between 24-22 16 Ramadhan 1440AH
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