



المجلس العالمي للمجتمعات المسلمة  
The World Muslim Communities Council

## Charter of the World Muslim Communities

Abu Dhabi - United Arab Emirates

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## Preamble

We, Muslims, living in non-Muslim countries:

1. Bearing in mind that the non-Muslim countries in which Muslims live are a common place of acquaintance and living on the basis of the "social contract" and that the possibility of living in security, safety and peace under this contract based on principles upon which citizens contributing to building societies in which all are equal without discrimination in religion, race, language, culture or sex;
2. Whereas history shows that Muslims have lived with other religious communities and social components in these countries for several centuries, and that Muslims have provided scientific, civilizational and cultural contributions which have paved the way to contemporary urbanism, as well as spirits in the face of Nazism and fascism during World War I and World War II.
3. Whereas discrimination against, exclusion and marginalization of any component in these societies is a negative and dangerous factor that results in the undermining of human rights and the threat to the peace and stability of societies and countries.
4. Whereas we deny all acts of terrorism committed or any extremist thought attributed to religions for any reason and all of its forms and types regardless those who committed it, wherever it was committed, whatever its objectives are or are called upon or referred to the name of Islam or Muslims, and all serious violations which are committed by terrorist groups and extremist organizations, including but not limited to: Islamic State, Al-Qa'ida, Boko Haram, Abu Sayyaf and others.
5. Expressing our deep concern at all the violations committed against Muslims in some countries for discriminatory reasons, some of which amount to crimes against humanity, and all forms of extremism and incitement to hatred, violence and racial discrimination against Muslims or others.
6. Noting the United Nations' Global Counter-Terrorism Strategy adopted by the United Nations General Assembly in September 2006 and reaffirmed in its resolution 26/272 in September 2008 and its resolution 297/64 in September 2010, which emphasize that terrorism is not linked to any religion, nationality, civilization or ethnic group, with emphasis on the obligation to spread a culture of peace, ethnic, national and religious tolerance, and to prevent the abuse of all religions.
7. The United Nations General Assembly has consistently urged States to take action to prevent the call for national, ethnic or religious hatred that constitutes incitement to discrimination, hostility or violence, as it is necessary to prevent and denounce the use of media platforms of all kinds, particularly electronic media platforms, including all forms of social media, in the incitement against acts of violence and xenophobia as stated in its resolution 65/224 in 2010, in emphasis of that "Global Abu Dhabi Declaration on Cyber-Terrorism" dated on 16 May 2017 called the United Nations to adopt binding international convention to criminalize electronic terrorism in all its forms, and to call countries to adopt the provisions of this Agreement and the details of the principles and in more clarification within its laws internal.

8. We refer to the international concern paid to the question of minorities which is not the spur of the moment, but is in particular attributed to the early nineteenth century, when the Vienna Conventions (1814-1815) included provisions calling for religious freedom and political equality

9. This concern developed in the first quarter of the twentieth century by intensifying the activity of the Jewish movement to protect the minorities in general and the Jewish minorities in particular, granting them equal civil and political rights in the countries where these rights were denied, and continues by calling the World Socialist Movement In 1918 to grant the right of self-determination, then, agreements of the Versailles Peace Conference (1919 - 1920) under the umbrella of "the League of Nations" referred to the cultural and national rights of minorities. Then, the United Nations adopted the Declaration on Human Rights (1948/12/10), which prohibited discrimination based on race, religion, color, or political orientation, and declared that all people are born free and equal in dignity and rights (Article 1) and that everyone has the right to all the rights and freedoms set forth in the Declaration without discrimination for any reason whatsoever (Article 2)

10. This Declaration has resulted in binding international human rights instruments before and after the United Nations Declaration on the Rights of Persons Belonging to National, Ethnic, Religious or Linguistic Minorities issued on 10 December 1992.

11. Since there is an international consensus on the need to uphold and respect the Charter of Human Rights and its fundamental freedoms for all without distinction, and to prevent and eliminate threats to peace, public security, political and social stability, and to ensure equality among the people of the country regardless of their religious, ethnic or linguistic differences, along with protecting the rights of persons belonging to national or ethnic minorities and to religious and linguistic minorities.

12. This consensus is based on the purposes and principles of the United Nations Charter, particularly with regard to the promotion of international cooperation in respect of the promotion of respect for human rights and fundamental freedoms and encouragement thereof with no discrimination.

13. Since this consensus is equally consistent to another consensus, noting that Muslim communities in non-Muslim countries have not received enough attention and protection in some countries, as we record the following:

A. Increasing grow of hatred against Muslims particularly in the past decade because of the terrorist operations carried out by criminals who have stolen the tolerance of religion.

B. A sharp increase in the number of political parties, movements, organizations and groups that adopt xenophobia and incitement to hatred, taking into account the incompatibility of the essence of democracy with racial practices,

There is also a lack of national laws and measures in many countries to provide the necessary protection for Muslim communities in non-Muslim countries and the neglect of rights, despite their signature on most of the international and regional instruments related to human rights.

14. The limitation in the participation of Muslims and limitation in their representation in some non-Muslim countries in public and political life with other problems related to discrimination against them for reasons of religious affiliation.

15. We wish to promote moral and cultural conduct and to implement the principles contained in these instruments in a manner consistent with the spirit of Islam and the duties of every Muslim man and woman, individual or group, and the rights of minorities included in an explicit or implicit manner; and in the international conventions such as:

A. Convention on Discrimination in the domain of employment and occupation [adopted by the International Labor Organization in 1958].

B. The Convention against Discrimination in Education [adopted by the United Nations Educational, Scientific and Cultural Organization in 1960].

C. The International Covenant on Civil and Political Rights, [adopted and submitted for signature, ratification and accession under General Assembly resolution 2200 A (C - 21), dated on 16 December 1966], date of entry into force: 23 March 1976].

D. The International Covenant on Economic, Social and Cultural Rights, [adopted and submitted for signature, ratification and accession under General Assembly resolution 2200 A (C - 21) dated on 16 December 1966, date of entry into force: 3 January 1976].

E. The International Convention on the Elimination of All Forms of Racial Discrimination, [adopted and submitted for signature, ratification and accession under General Assembly resolution 2106 A (C - 20) dated on 21 December 1965), date entry into force 4 January 1969].

F. The Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief, [adopted and made public by General Assembly resolution 55/36 of 25 November 1981].

G. The Convention against Torture and Other Cruel, Inhuman, Degrading or Professional Treatment [adopted by the General Assembly and opened for signature and ratification and accession on 10 December 1984), the date of commencement of implementation: 26 June 1987 [and the Optional Protocol thereto [Adopted on 18 December 2002 in the fifty-seventh Session of the General Assembly of the United Nations by resolution (A \ RES\57\199), date of entry into force: 2006 June 22]

H. The Declaration on the Rights of Persons Belonging to National or Ethnic Minorities and to Religious and Linguistic Minorities [adopted and published by the United Nations General Assembly resolution 47/135 of 18 December 1992]

I. The Convention on the Rights of the Child [adopted and submitted for signature, ratification and accession under General Assembly resolution 25/44 of 20 November 1989], date of entry into force: September 1990].

As well as regional instruments, including:

J. African Charter of Human and Peoples' Rights of 1981, [which was approved by the African Chiefs of Staff at its 18th Ordinary Session in Nairobi (Kenya, June 1981).

K. The American Declaration of Human Rights and Duties of 1948, [Resolution No. 30 adopted by the Ninth International Conference of American States in 1948].

L. American Convention on Human Rights of 1969], San José, 22\11\1969 (text prepared within the framework of the Organization of American States)].

M. San Salvador Protocol attached to the American Convention on Economic, Social and Cultural Rights of 1988, [entered into force on 16 November 1999].

N. The European Convention for the Protection of Human Rights and Fundamental Freedoms of 1948, [entered into force on 3 September 1953].

O. European Convention on Human Rights of 1950, [amended by Protocols Nos. 11 and 14, and supplemented by the Additional Protocol and Protocols Nos. 4, 6, 7, 12 and 13.]

P. European Social Charter of 1961, [adopted in 1961 to maintain basic social standards, and amended on May 3, 1996), entered into force in 1999]

Q. European Convention on the Legal Status of Migrant Workers of 1977, [entered into force on 1 May 1983.]

R. The EU Charter of Fundamental Rights, which was introduced in December 2000.

S. The European Charter on Regional or Minority Languages of 1992 [entered into force on 10 March 1998].

T. European Framework Convention for the Protection of National Minorities of 1995, [entered into force on 1 February 1998.]

U. The Cairo Declaration on Human Rights in Islam of 1990 [issued by the Conference of Ministers of the Organization of the Islamic Conference in 1990].

V. The Arab Charter for Human Rights, prepared in the context of the League of Arab States of 1945, the 1997 Charter, and the 2004 Charter [adopted by the 16th Arab Summit, hosted by Tunisia on May 23, 2004]

X. Proposal of "the Ethical Charter on Human and Peoples' Rights" [non-legally binding document, due to an initiative launched by non-governmental organizations in Kwangju, South Korea, on May 17, 1998.]

16. The United Nations strongly urges States to fulfill in good faith the obligations and commitments they have assumed under international treaties and agreements to which they are parties, including their international obligations with respect to persons belonging to minorities.

17. Recognizing that we have a responsibility to seek to promote and respect the rights and freedoms recognized by these instruments.

18. In accordance with the provisions of article 27 of the International Covenant on Civil and Political Rights, in countries where ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be deprived of the right to enjoy their own culture, manifestation of their religion, worship or use their language, in association with other members of their group.

19. Taking into account the comments contained in the tenth session of the Working Group on Minorities of United Nations Declaration on the Rights of Persons Belonging to National or Ethnic Minorities and Religious and Linguistic Minorities of 1992, contained in document E / CN.4 / 5AC / 2001/2] by virtue of General Assembly resolution 70/166 dated 27 July.

20. Since the crucial implementation of the articles of this Declaration remains urgent, as has been stated in the conclusions of the report of the Secretary-General of the United Nations on the effective promotion of this Declaration pursuant to General Assembly resolution 70/166 of 27 July, contained in document No [A / 72\219], which noted that the messages contained in the Declaration on Integration, Equality and Respect for Different Cultures, which have been confronted with rhetoric, discrimination and other negative developments, urging the member states to show a strong commitment towards the harmonization of legislative frames and its policies and its exercise with the principles set forth in this Declaration and to carefully monitor its implementation and its impact on minorities.

21. Supporting all that would raise the issues of the people of the societies with a single religious and cultural identity and advance their rights, particularly:

A. Human Rights Council resolutions on minorities, on resolutions 12/13 of 2010 (4 / 22) issued in 2013, (in which they request the United Nations High Commissioner for Human Rights to submit an annual report to the Human Rights Council containing information on developments relating to the rights of persons who belong to National and ethnic minorities and religious and linguistic minorities in the work of the United Nations human rights bodies and mechanisms and on the activities undertaken by the High Commissioner for Human Rights at Headquarters and in the field to contribute to the promotion and respect of the provisions of the Declaration on the Rights of Persons Belonging to Religious or Ethnic Minorities and to Religious and Linguistic Minorities (the Declaration).

B. The General Assembly resolution 66/166 on the effective promotion of this "Declaration", in which the Secretary-General was requested to report on the activities of Member States, the United Nations Commission on Human Rights, the Special Rapporteur on minority issues, the relevant United Nations entities, and other relevant bodies to promote the implementation of the Declaration and to ensure the realization of the rights of persons concerned.

C. The work of the United Nations Network on Racial Discrimination and Protection of Minorities established by the Secretary-General in 2012.

D. "The Secretary-General's guiding note on racial discrimination and protection of minorities" established by the Secretary-General to promote advocacy and prevention of violations of minority rights

C. The United Nations Development Group UNDG guidance note, issued in 2016, to resident coordinators and United Nations country teams on human rights in order to facilitate the integration of human rights into the work of the United Nations at the country level.

D. The Forum on Minority Issues established by the Human Rights Council in its resolution 15/6 and renewed its session in its resolution 23/19 of 23 March 2012 as an annual forum for dialogue and cooperation on issues relating to persons belonging to national or ethnic minorities and to religious and linguistic minorities.

E. The African Decade of Afro-descendants 2015-2024, proclaimed by the General Assembly and coordinated by the High Commissioner for Human Rights, elaborated on the theme: "Afro-descendants: recognition, justice and fulfillment" in the form of a plan of action.

H. Issues raised by Member States of the Human Rights Council relating to the rights of persons belonging to minorities during the universal periodic review of this Council.

22. The efforts made by various actors and conscientious persons to protect minorities and ensure their rights must be noted.

23. We appreciate the efforts of States to ensure a state of law and common living in peace and security for all without discrimination on a religious or ethnic basis.

24. We are convinced that the recognition of the inherent dignity of all members of the human family and of equal and inalienable rights shall be in conformity with the principles proclaimed in the Charter of the United Nations is the basis of freedom, equality, and peace in the world.

25. We emphasize the need to enjoy all the rights guaranteed by international instruments and national legislation to preserve our religion, our spiritual and moral heritage, and to catch up with social progress, and scientific and technological developments.

26. There are still serious challenges to the realization of these rights.

27. Recognizing that the enjoyment of these rights entails responsibilities and duties towards others, towards the country in which we are located, as well as towards humanitarian society and the generations of the future.

28. We have agreed to establish a common global ground for peaceful coexistence inspired by the spirit of:

A. Humanitarian Islamic principles

B. The rules of international human rights and humanitarian law.

C. The best human practices of the values of citizenship

29. In order to do so, we have adopted the Global Charter for Muslim Communities in Non-Islamic Countries to ensure the rights and benefits of its requirements and, in good faith, fulfill the obligations we have assumed on our shoulders.

30. The adoption of this Charter will lead to more effective international and national measures. We have decided to join our efforts and establish a global council called the World Council of Muslim Communities that will work towards and promote the purposes and purposes of this Charter in international forums

and in Non-Islamic countries that embraces Muslims in full respect for their sovereignty and national legislation.

## Section 1

### General Provisions

#### Chapter 1: (Preamble value)

The preamble to the Charter is an integral part of the Charter itself

#### Chapter 2:

##### Control concepts

Some of the concepts are contained in the preamble and the operative part to the Charter, and without going into a conceptual debate, it can be defined according to its purposes as follows:

##### A. Muslim communities:

Muslim societies in non-Muslim countries (or minorities as named under international law):

On 18 November 1994, the Central European Initiative in Torino issued the Law on the Protection of the Rights of Minorities.

Thus, Muslim societies are each human group of the population of a country that is different from the majority in their ethnic origin, in their language, or their religion and believes in Islam as a religion and lives within the territory of a non-Islamic state and subject to its jurisdiction, whether it is individual or group of individuals - a citizen who was or is a resident of that country, whether or not it has its nationality, whether or not they are scattered in all parts of the country or living in stable groups limited in a part thereof whether it is a small Muslim minorities or large Muslim minority or old or new minorities.

In this sense, it could fall within this concept: the group of original Muslims, the group of emigrating Muslims, people who are born to Muslim parents, and new converts to Islam who reside in countries which are not members in Organization of Islamic Cooperation.

##### B. Non-Islamic Countries:

They include every country that does not consider Islam to be its official religion, and where Muslims may present therein, or they do not constitute the majority of its population and are not members -with full membership- in the Organization of Islamic Cooperation.

### C. "Islamophobia":

Islamophobia is a new word, consisting of the words "Islam and phobia," the prefix means the irrational fear or terror of something beyond its supposed actual danger, and the phobia in psychology is a sick fear that dominates the human psyche from which he or she suffers. Therefore, Islamophobia is fear, terror or intimidation from Islam as stated in the Oxford English Dictionary, which defines Islamophobia as "the fear and hatred directed against Islam, as a specific political force, prejudice and discrimination against Muslims."

### D. Spiritual Security:

It means ensuring that people live in confidence, comfort, and reassurance for what they have to do with their belief in practicing and learning about universal and unified rules, and to prevent anything that may be prejudicial to their religion.

### E. Moderation and straightforwardness:

It is a curriculum based on a followed commitment that is not excessive and does not exaggerate, and protects the Islamic nation from the pests of stagnation, backwardness and stagnation on the one hand and protects it from the dangers of extremism, violence and ignorance in religion on the other hand, which is the platform of prophecy and derives its power from the words of Allah - "And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you." (Al-Baqarah: 143)

And say the Prophet - peace be upon him - "And beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters" (related by Al Nasa'i: 3075).

### F. Motherland:

The country in which the individual lives, resides and is subject to its judicial judgments, and whether he or she was born inside it or not.

### G. Citizenship:

Encyclopedia Britannica defines the term "citizenship" as "the relationship between an individual and a state as defined by the law of that State and the duties and rights involved in that State shall be defined as "the relationship between an individual and a State as defined by the law of that State". Encyclopedia Britannica emphasizes a concept for citizenship, that "citizenship in general gives the citizen political rights, such as the right to vote and hold public office."

## H. Integration:

Any act aimed at the development of a common area in which equality of treatment and the rule of public law and the maintenance thereof and taking into account cultural, linguistic and religious pluralism; integration does not in any way mean the removal or assimilation of minorities in the dominant culture, for the purpose of protecting minorities is to ensure that integration does not turn out to be undesirable assimilation or undermining the collective identity of persons living in the territory of the State.

## Chapter 3:

### Purposes and intentions of the Charter

Whereas this Charter gains its contents from the spirit of Islamic law and purposes, and the best human practices of the values of citizenship, from the efforts of States in the area of guaranteeing having a state of law and from the international and regional human rights instruments, in particular the 1992 United Nations Declaration on the Rights of Persons Belonging to National or Ethnic Minorities, the Charter of the United Nations, and to Religious and Linguistic Nationals,

Our purposes and intentions, as Muslims in non-Islamic countries are:

- 1 - To unify our word and unite our efforts to express ourselves for the good of our religion and our homeland.
2. To achieve our intellectual and spiritual security and social peace and our cultural welfare in the context of peaceful coexistence with others under the sovereignty of the countries in which we live and its national unity.
3. To correct misconceptions and stereotypes that have caught up about Islam and are fueling the concept of "Islamophobia" that has brought Muslims, violence and hatred.
4. To support the values of good, acquaintance, dialogue, understanding, moderation, tolerance, solidarity, justice and peace among different peoples and communities.
5. To protect ourselves and fortify future generations in partnership with our nations and living conscience from all forms of oppression, violence, discrimination, exclusion, marginalization and all human rights violations, especially those based on religion.
- 6 - To boost our economic and social conditions with dignity, human rights, fundamental freedoms and full citizenship away from all forms of extremism.

7. To contribute to building trust between us and our governments in order to achieve the objectives of civil, social and global peace, social justice and friendship among peoples.



## Section 2

### Equal rights and fundamental freedoms

#### Chapter 1:

We, as people and Muslim communities in non-Muslim countries, must enjoy internationally recognized human rights and fundamental freedoms on an equal footing with others, including the right to exist and live in dignity, freedom to enjoy our own culture, our religion, its rituals and the use of our language.

2. The freedom of a person to manifest his religion or belief shall be subject only to such limitations as may be imposed by law which are necessary to protect public safety, public order, public health or public morals or the rights and their fundamental freedoms of others.

#### Chapter 2:

It is our right, and in full respect of international law and the sovereignty of states where we serve national legislation:

1. We seek to enjoy all civil, political, social, cultural and economic rights and full human rights and fundamental freedoms recognized in regional and international instruments and in national legislation.

2. We have the necessary protection against discrimination, especially discrimination in employment, housing, health and education.

3. We shall be safe from gross violations of human rights and crimes against humanity.

4. We shall look for ways of good and decent life.

5. We have the right to peaceful cross-border communication, and we maintain and keep free and peaceful contacts with other members of our community and with people from other minorities, as well as peaceful cross-border communication with citizens of other countries with whom we have national or ethnic or religious or linguistic links.

6. To enjoy our own culture, to proclaim and practice our religious rites, and to use our own language, privately and publicly, freely, without interference or any form of discrimination.

7. To unite our efforts to preserve our Islamic identity as citizens according to the principle of peaceful coexistence.

8. To establish a framework for the defense and preservation of our rights under this Charter.

9. To participate in cultural, religious, social, economic and public life.

10. To participate effectively both at the national level and at the regional level, where appropriate, in our decisions as a Muslim communities or in the areas in which we live.

11. To engage in legal and human rights committees to defend the rights of minorities and to combat against racial discrimination.



## Section 3

### Section on Duties

#### Chapter 1:

#### Duties of Muslim Communities

Because Islam is a religion of peace and mercy for all people, and because we exist as Muslim minorities in countries that have sovereignty over their countries, we call upon ourselves to the following:

1. We commit ourselves to respecting the public authorities of the countries in which we live.
2. We should not violate the duty incumbent upon us, as citizens or residents, to respect the laws of the society in which we live.
3. We should preserve our identity based on moderation, straightforwardness, peaceful coexistence and good neighborliness.
4. We should respect religious diversity under the roof of the nation.
5. We should be a good role model for others and true representatives of Islam.
6. We should not impose our own rules and customs on anyone who does not want to be one of us.
7. We should reject extremism and exaggeration in religion.
8. We should refrain from inciting against other sects and not to attack their symptoms and money.
9. We refrain from resorting to the use or threat of use of violence against the integrity of the land, as well as refrain from claims of separation from the mother country or on any other aspect inconsistent with the purposes of this Charter.
10. We should settle disputes between us and others by peaceful means should not make national and international peace and security at stake.
11. We disassociate ourselves from anyone who has given himself the right to issue judgments or apply concepts that he has removed from their contexts and from the purposes of Islam to harm others.
12. We should be advocates of the good and beneficial works of our religion, of the society and of the countries in which we live, and to participate positively and effectively in their development.

13. We should cooperate among us in dealing with the values and principles of Islam and beyond the great traditions and traditions inherited that harm Islam and are not from it.

14. We should avoid turning around the ethnic, doctrine, sectarian ~~and the partisan~~, and integrate into the society in which we live, learn its language, open up to all aspects of life in it, and not prevent us from maintaining our moderate Islamic identity.

15. We should be a bridge between our societies in the countries in which we live and other Islamic communities to achieve the common interests of our countries and the Islamic countries and the development of economic, social and cultural relations between them.

## **Chapter 2:**

### **Duties of Islamic Institutions**

Islamic institutions shall work, in conformity with the purposes and intentions of this Charter, on the basis of:

1. Establishing the jurisprudence of citizenship.
2. Establishing the jurisprudence of acquaintance
3. Establishing the jurisprudence of coexistence.
4. Establishing the jurisprudence of the priorities in dealing with reality.
5. Establishing loyalty to the nation and respect its sovereignty and territorial integrity of each and every country.
6. Encouraging positive engagement of Muslims and strengthening their active citizenship values, thus making it possible for them to integrate into local communities while maintaining their dignity and cultural and religious identity.
7. Encouraging cooperation in good deeds.
8. Supporting noble Islamic values that support moderation, straightforwardness, tolerance and respect for diversity.
9. Spreading the values of communication, understanding and mutual respect among different civilizations, cultures and religions.
10. Supporting dialogue between religions and the pursuit of a common word between Muslims and others.
11. Creating and supporting programs for the upbringing of children and young Muslims in a good manner that is guided by tolerant Islamic teachings and values.

12. Supporting educational activities aimed at Muslim youth to limit their potential for polarization on the part of extremists, especially through social media.
13. Establishing safe channels for young people to discuss their concerns about extremism or opinions on religious and political issues.
14. Promoting the acquisition and dissemination of scientific knowledge in accordance with the transcendental values of Islam in order to achieve intellectual excellence.
- 15- Founding centers, institutes and schools to achieve the civilizational witness of Muslims in non-Islamic countries.
16. Providing opportunities for training and qualifying young people for moderation and straightforwardness.
17. The formation of religious leaders on the methodology of forwardness and moderation.
18. Facilitating channels of communication between the public, qualified imams and qualified preachers.

### **Chapter 3:**

#### **Duties of imams, preachers, and those responsible for issuing fatwas in non-Islamic countries**

Because the imams and preachers and those who are responsible for issuing fatwas are essential to preserving the security of the spiritual nation, because the nation follows its imams and scholars, and because the Islamic component is part of a society in a country that has sovereignty over its own land, and because the unity, security and stability of this society are among the security components of the Muslims, we should, as imams, preachers and those who are in charge of issuing fatwas in an attempt to bring benefits and prevent evils:

1. Contribution to the realization of intellectual and spiritual security for Muslims and working with the right teachings of the religion.
2. Adherence to a moderate speech that respects the sovereignty of the national state and respects the rights of neighbors and promotes the values of citizenship, participation, solidarity, cooperation, compassion, social solidarity and acceptance of the different other parties.
3. Call by virtue of wisdom and good advice and strong argument without provocation to the will of the other.
4. Avoidance of matters that raise differences between division and strife among Muslims themselves and between them and others.

5. Insurance that the Friday sermons are properly directed to accommodate the masses of religious believers and the legal provisions appropriate to their status as Muslim communities in non-Islamic countries.
6. Giving hope in the spirits of Muslims and urging them to engage in charity and integration that serves the message of Islam.
- 7 - Refraining from issuing fatwa with no knowledge.
- 8 - Avoidance the proclamation of the fatwa from above the platforms.
- 9 - No objection to jurisprudential statements without evidence.
10. Opening to contemporary science and culture of the country.
11. Working to strengthen social relations among people and make piety the basis of acquaintance between them on the basis of national unity and multi-cultural and religious.
12. Avoidance all threats to social peace and public security.
13. Being clear on the horizon in matters of disagreement.
14. Encouraging people to communicate positively and respect cultural and religious privacy and not defamation of religion.
15. Cultivating the principles of brotherhood and solidarity among Muslims.
16. Documenting the connection between the mosque and its social surroundings.
17. Seeking to resolve disputes peacefully and reform between opponents without distinction or bias.
18. Prioritizing the steering and reform jurisprudence and explaining the gradual application of the provisions.
19. Effective and sustained communication with local communities.
20. Promoting and disseminating successful stories for Muslims who are good role models in their communities.
21. Warnings through mosques and various channels of communication from the danger of exaggeration in religion and sever extremism which brought evil to the nation of Islam.
22. Activating and immunizing children and youth centers from groups of extremism and terrorism and guiding the youth to the values of forwardness and moderation.

23. Preparation and introduction of general lessons for the definition of the basic principles of Islam, especially with regard to the ethics of the Prophet (peace and blessings of Allah be upon him), in order to establish the true Islamic behavior.



## Section 4

### Section on Cooperation

#### Chapter 1:

##### Cooperation on protection of rights

1. The strengthening of cooperation between us and international, regional and national actors plays a crucial role in the protection and promotion of our rights.
2. The primary legal obligation to protect minorities remains the responsibility of States.

#### Chapter 2:

##### Cooperation with Governments

We are entitled to call on our countries, which have made a commitment to ensure, in cooperation with the United Nations, universal respect for human rights and fundamental freedoms for:

1. Issuing a declaration in support of this Charter.
2. Recognition of the World Council of Muslim Communities.
3. Supporting its efforts to achieve the purposes and intentions for which he was created.
4. Implementing the international recommendations on minority rights.
- 5 - Adopting a policy of respecting pluralism and highlighting its privacy.
6. Taking effective measures to review national and local government policies and to amend, repeal or invalidate any laws or regulations that lead to discrimination against any component of the community.
7. Taking legal, administrative and regional arrangements that ensure the preservation of a coherent national identity that accommodates religious diversity in a constructive manner that allows for the processing of identity-based tensions so that persons belonging to different groups can maintain and develop their religious identity while facilitating their affairs in a constructive and peaceful manner on an equal footing of dignity and rights for all.
8. Adopting precautionary measures that take into account the cultural dimension and focus on the most important risk factors.
9. Encouraging initiatives to identify the other who differ from the religion, culture and civilization of the majority.

10. Promoting understanding, tolerance and friendship among the majority, Muslim communities and other components.
11. Rejecting all terrorist acts and accusations of anti-Islamism that are claimed against Islam without any basis.
12. Strict laws criminalize incitement to hatred, discrimination or violence against Islam and Muslims, particularly via electronic media, and the prohibition of contempt for religions in general.
13. It prohibited criminalizing persons for the evils deeds committed by others; as whoever practice terror or intimidates others in the name of Islam is entitled to punishment for himself without incriminating Islam or Muslims.
14. Allowing Muslims to express themselves and their beliefs within specific periods in the official media, as well as establishing programs to introduce Islam and its cultural values.
15. Declaring the illegality of organizations, as well as organized propaganda and other propaganda activities, which promote and incite racial discrimination, prohibit these organizations and activities, and consider participation in any of them a punishable offense.
16. Dissolution of any institution or association calling for hate or promoting terrorist conspiracies or marketing the fatwa for realizing partisan purposes banned by Islam and the interests of the general population of Muslim minorities.
17. Establishing official mechanisms to collect data on violations, attacks and threats of discriminatory background against Muslims or incidents resulting from fear of Islam.
18. Facilitating the construction of mosques and allocating the appropriate places for daily prayer and Friday and Eid prayers.
19. Protecting mosques and holy places for Muslims from extremist attacks.
20. Advocating and qualifying Muslim preachers and workers.
21. Planning and implementing national policies, programs and programs of cooperation and assistance among States with due regard to our legitimate interests as persons belonging to communities with a single religious identity.
22. Addressing the causes of the development gap between the neighborhoods of the minority communities of Islam and the rest of the city.
23. Helping Muslims to integrate into productive work and joint projects.
24. Licensing for Muslim workers to leave on their religious holidays.

25. Targeting the acceptance of the other from an early age through educational curricula and youth centers.
26. Allowing the teaching of religious education for the children of Muslims in different stages of the study.
27. Allowing the establishment of schools built by Muslims to teach Islamic studies, Arabic language, Islamic civilization and Islamic history.
28. Allowing the establishment of scientific bodies specialized in university studies and postgraduate studies, which deals with Islamic studies in all its branches, recognizing their testimonies, facilitating the right to join the public professions of their holders and practicing various works for their graduates on the basis of the values of equality and equity.
29. Creating representative Islamic regional bodies for Muslims in the regional bodies of the state, like the representative body of Catholics, Protestants, and Jews, this can consult and express opinions on legislation concerning minority matters and the affairs of Muslims.
30. Participation of Muslim communities in the development of standards and policies that affect them as a minority from the early stages of the decision-making process.
31. Recognizing Islam as a religion and Muslims as societies with a single religious identity are entitled to full rights on an equal footing with other religious minorities.

### **Chapter 3:**

#### **Cooperation with the international community**

In order to promote fruitful cooperation with international and regional human rights institutions and mechanisms, we call on the international community through its bodies to:

1. Issue a declaration to adopt this charter
2. Recognize of the World Council of Muslim Communities established under this Charter.
3. Support his efforts to achieve the purposes and ends for which it was established.
4. Work to raise awareness of States' obligations to protect against violence by establishing or strengthening institutional frameworks or supporting policies related to the protection of minority rights.
5. Uphold the principle of dialogue between different cultures and religions in order to achieve coexistence and security, to consolidate human dignity and to promote a culture of peace.

6. Engage Muslim and other communities with a single religious and cultural identity in the implementation of the 2030 Sustainable Development Plan and the sustainable development objectives contained therein.
7. Enable Muslim communities in non-Muslim countries to benefit from training courses on how to claim their rights and enhance their abilities and skills to use relevant mechanisms.
8. Share effective experiences and practices in strengthening prevention and protection capacities in diverse contexts, both in times of peace and in conflict and post-conflict situations.
9. Share strategies and tools that enable national actors to translate recommendations related to minority rights into action.
10. Make the defense of the rights of Muslim communities in non-Muslim countries a priority and a central objective contained in the development objectives.
11. Prevent and confront all acts of violence and vicious crimes that target Muslim communities in some countries or target other community components.
12. Urging non-Muslim countries where Muslims are present to implement their obligations under international human rights law and under various international and regional instruments, particularly in relation to the protection and effective application of the rights of persons belonging to national, ethnic, racial, religious and linguistic minorities.
13. Use all possibilities to separate the charge of terrorism from the religion of Islam and Muslims.
14. Support programs for the preparation of a Muslim elite that mastered the language of dialogue with the West to talk about Islam and offer its image of honor.
15. Help needy people of Muslim fellows anywhere to break out of the circle of inequality, discrimination, social marginalization, economic exclusion, vulnerability and poverty.
16. Support the participation of Muslim communities in non-Muslim countries in developing and expanding their social and economic status in all countries.

## Section 5

### Final Provisions

#### Chapter 1:

1. This Charter is an effort to create a common ground between Muslim communities and countries in which to achieve peaceful coexistence and well-being for all and can be developed in the future.
2. The Charter does not seek to favor or discriminate against Muslim communities in non-Muslim countries.
3. The Charter does not contain what may prevent Muslim communities in non-Muslim countries from fulfilling their obligations to their religion and their homelands or other community components, or what may prevent the countries from fulfilling their international obligations with regard to persons belonging to these communities.

#### Chapter 2:

- The Charter is being widely disseminated and advocated for adoption by:
  - Muslim communities
  - Institutions of Muslim communities in non-Islamic countries.
  - The international community and its governmental and non-governmental human rights bodies.
  - Non-Muslim countries that embrace Muslims.

#### Chapter 3:

##### World Council of Muslim Communities

1. A World Council of Muslim Communities shall be established under this Charter.
2. It shall endeavor to achieve the purposes and ends for which it was established in full respect for the sovereignty of countries.
3. It can establish branches in different countries of the world.
4. It shall spare no effort to cooperate with the institutions of the international community, the governments of countries, local communities, non-governmental organizations, conscientious persons and persons with good intentions in a manner that is good for the Muslim minorities and their countries.