

Recommendations of the ٣th Conference of the Supreme Council for Islamic Affairs

With the participation of about three hundred scholars from different countries in the ٣th Conference of the Supreme Council for Islamic Affairs convened on Sunday and Monday, ١٦-١٧ Muharram ١٤٤١ AH, corresponding to ١٥-١٦ September ٢٠١٩, under the patronage of President Sisi and chaired by Prof. Muhammad Mukhtar Gomaa, Egypt's Minister of Religious Endowments (*awqaf*), entitled "State-building Jurisprudence: A Modern Jurisprudential Vision",

Reviewing the conference research papers and after two successive days of **strenuous** scientific work, **the participants** came up with the following recommendations:

١. It is a religious, national, social and civilizational imperative to build and sustain the state. It is also a religious and national must to combat all subversive attempts to disrupt national security and stability.
٢. A modern state is based on its people, land, regime and international legitimacy. It is not permissible for any group or formation to impose its own way of life on people in the name of religion and beyond state authority. If they did so, they must be

confronted by all possible means and deemed outlaws and betrayers of both the religion and the state.

٣. It is stressed that the national interests and maintaining national security are inherent in Shariah objectives (*maqasid*) and are among the six essentials of human well-being (*kulliyat*) that must be protected.
٤. Muslims must respect the citizenship contract between the state and its subjects whether they live in a Muslim-majority or a Muslim-minority country.
٥. It is essential to refute the basis of the deviated discourse of boycotting the state and its proponents and combat their ideologies on cultural, media and electronic platforms.
٦. State-related concepts must be clearly defined and any distortions must be corrected on a regular basis.
٧. It is necessary to combat the distorted concepts adopted by the extremist groups about the state, choosing the ruler and the rights of both states and subjects and to replace them with the correct and constructive state-related concepts in Islamic thought.
٨. Islam is a faith that promotes the foundations of national constitution, law, and economic and social systems. It has its own controls and practical examples that support this principle, thus thwarting the extremists' attempts to make false comparisons

between religion and law, world, or state. It is our role to use religion to develop the world not vice versa.

٩. Islam does not introduce a fixed mold or a standardized regime. Rather, it approves whatever sustains the public good in any way that achieves the people's will based on consultation (*shura*) and democracy.
١٠. The mechanism of choosing the ruler varies according to time and place. It is not a rigid or a stereotypical mechanism.
١١. Rallying behind the just ruler is a religious and national requirement for sustaining national security and Shariah objectives.
١٢. We should reinforce and maximize cultural commonalities and human values between fellow citizens and to respect the peculiarities of all faiths.
١٣. It is essential to do justice and equality between fellow citizens with respect to their political, economic and cultural practices, without discrimination based on race, color or faith.
١٤. The status of institutions-run state should be optimized while promoting institutional work that boosts prosperity and stability and fighting distorted ideologies and extremist formations in accordance with law and constitution.
١٥. It is essential to put a comprehensive strategy to counter terrorism and to expand confrontation to include sieging the

extremists and hampering their attempts to establish new hotbeds or gain new lands to host their subversive practices.

١٦. We should support the events and practices that promote state-building and maximize the values of belonging, citizenship and countering terrorism and corruption.

١٧. Homeland is and for all fellow citizens. It is not a home for one group only and cannot thrive without their solidarity. Therefore, they should join hands to make it prosper, sustain its security and maintain national assets.

١٨. We need to make broad international political, military, security, cultural, media partnerships to siege terrorism and extremism.

١٩. Agents and mercenaries should be uncovered. If man does not make good to his own country, neither will he make good to himself nor to humanity. He will be a danger wherever he turns.

٢٠. We must spare no pains to counter extremist ideology, while constantly refuting the false allegations and rumors intentionally circulated by the extremist formations.

٢١. All religious, cultural, educational and media institutions should work hard to elucidate the concept of state and the need to sustain and help it prosper. These institutions should work on a

comprehensive and joint strategy to refute the state-related allegations circulated by the extremist formations.

٢٢. It is important to give special attention to the portfolio of Islamic call (*da'wa*) and the dissemination of enlightened moderate thought in Africa in the light of the historical relations between Egypt and Africa, especially while the African Union is now chaired by Egypt.
٢٣. The youth should be ideologically protected against the attempts of falsifying their consciousness via social media.
٢٤. The international community should be urged to impose deterrent sanctions against the states and the organizations supporting and funding terrorism.