

**In the name of Allah, the Most Merciful, the Most Compassionate**

## **Final Statement and Recommendations**

In the presence of a galaxy of religious scholars, thinkers, intellectuals, parliamentarians, media professionals, Muslim and non-Muslim writers, from different countries of the world, the 31<sup>st</sup> International Conference of the Supreme Council for Islamic Affairs was held in Cairo on Saturday and Sunday 29 Rajab - 1 Shaban 1442 AH corresponding to 13-14 March 2021 AC under the auspices of His Excellency President Abdel Fattah El-Sisi, President of the Arab Republic of Egypt (may God protect him) under the title: "Interfaith and Intercultural Dialogue".

The participants praised Egypt's pioneering experience in dialogue and spreading the culture of tolerance under the wise leadership of President Abdel Fattah El-Sisi, as well as the initiatives undertaken by His Excellency to encourage dialogue among the peoples of the world, to consolidate and strengthen the foundations of tolerance, and establish world peace.

The participants expressed their praise for the high level of organization of the conference and the ability of the Egyptian state to organize major events efficiently and competently, especially in light of the current conditions in which the whole world is facing Corona pandemic, expressing their appreciation for the conference's commitment to the precautionary measures and social distancing.

Reviewing the conference's researches, after two consecutive days of continuous scientific work in nine scientific sessions and quite a good number of workshops, the participants ended up issuing the "Cairo Document on Dialogue" and establishing a center for Interfaith and Intercultural Dialogue at the Supreme Council for Islamic Affairs in Cairo, to be a beacon of light in establishing the foundations of dialogue and peaceful coexistence among all human beings.

### **Cairo Document on Dialogue**

1- Constructive dialogue aims at mutual understanding and convergence on common grounds and general human goals, without discrimination on the basis of religion, color, gender, or tribalism.

2. Highlighting the value of dialogue is a requirement affirmed by all divinely religion, all wise civilizations and cultures that serves as a safety valve for all.

3. The necessity of spreading the language of dialogue and taking into consideration the necessary regulations through the various mass media outlets.

4. Establishing the principle of “opinion and the other opinion”, and eliminating blind fanaticism and arrogance with one’s view at the expense of the others.
5. Replacing the language of conflict and war with the language of dialogue, which contributes to achieving societal security and world peace.
6. The necessity of working to promote religious, cultural and civilizational dialogue at all national and international levels.
7. Emphasizing that dialogue between individuals is equated with mutual understanding between institutions and negotiation between countries, and to achieve this on the ground in a way that supports societal and global peace.
8. Emphasizing that the revelation of heaven was revealed only to show the path of happiness for man in this world and in the Hereafter, to teach him the values of mercy, truth and goodness, to protect his life, money and honor, and whoever departs from this deviates from the true understanding of religion.
9. Emphasizing that our homelands are “a trust in our necks,” that we, as individuals and institutions, peoples and governments, responsible to protect with all our power, tools and thought.
10. Emphasizing the importance of the media’s role in supporting the values of tolerance and renouncing violence, the importance of professional media coverage of events, and the need to draft an international media ethics charter that reconciles the necessities of freedom of expression and opinion with the requirements of respect for cultures and religions.
11. Affirming the absolute rejection of extremism, terrorism, hatred and intolerance, and rejecting political manipulation of all of them, as a tool to fragment and destroy the countries or to earn votes and win elections. The affirmation of our rejection to link extremism and terrorism with any religion, and the refusal to include religions and sanctities in the electoral and political arenas, and warning against the dangers of offending religious sanctities and symbols which are a threat to international peace and security, and which only results in more violence and extremism, inflaming sentiments and creating enmity.
12. Emphasizing that the goal of intercultural dialogue is not an attempt to change a culture or the hegemony of a culture over the others, but to have more understanding, knowledge and respect to our diverse cultures.
13. Asserting that the language of constructive dialogue is based on the selection of words and the elegant style that unites people, and does not separate them, includes others and does not exclude them.
14. Constructive dialogue is one that keeps the participants away from all forms of stagnation and arrogance, and makes each one of them respect the opinion of the other, appreciate him and be tolerant towards him.

15. Emphasizing the observance of the human dimension in dialogue, that it should be based on objectivity without prejudice towards others, insulting them, or ridiculing their character.
16. Emphasizing the importance of the role of women in enhancing the culture of dialogue, and benefiting from their efforts in D'awah and in the cultural fields, while appreciating the Egyptian Ministry of Endowments' interest in women and their good preparation and qualification as a preacher and leader.
17. Respect for religious sanctities and symbols strongly contributes to making world peace and supports dialogue of religions, civilizations and cultures, while insulting the sanctities of others and their religious symbols, only fosters feelings of hatred and violence, and perhaps extremism and terrorism.
18. Establishing the values of dialogue and tolerance based on human and religious commonalities, while respecting the cultural and religious peculiarities of others, as well as respecting their firmly established customs, traditions and norms.
19. Condemning the political manipulation of religions, and striking with iron fists against the hands of those who manipulates religious and humanitarian values and principles.
20. Legislative institutions should issue a law to criminalize contempt for religions and insulting religious sanctities and their symbols, and include this in national constitutions and international covenants.
21. Emphasize the importance of the role of parliamentarians as representatives of peoples in promoting intercultural dialogue, in issuing legislation criminalizing incitement to extremism and terrorism and incitement to hatred and intolerance, and issuing laws that criminalize insulting religions, religious symbols and religious sanctities as a crime that falls under the category of racial and religious discrimination, which is prohibited under Article (20) of the International Covenant on Civil and Political Rights, which states: "Any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited."
22. Emphasizing the legislative and oversight role of parliaments in consolidating the state of citizenship that does not discriminate between citizens on the basis of religion, race or color and that respects cultural pluralism and enables each culture to express itself.
23. The need for joint cooperation between religious, cultural and media institutions to enhance the values, etiquette and regulations of dialogue, and to respond to the misconceptions of extremist groups according to a specific participatory strategy at the national and international levels.
24. Enhancing the role of cultural exchange between countries, to support the language of dialogue and to reinforce the foundations for coexistence and world peace.

25. Work to strengthen educational curricula at its various stages in order to enhance the foundations and concepts of dialogue and its etiquettes, and implant them in the hearts of students from childhood.
26. Establishing specialized research centers in various countries of the world concerned with the issue of dialogue, and confronting ideas that undermine its foundations.
27. Intensifying the efforts of scholars, thinkers and intellectuals to confront phenomena of hatred and racial discrimination, to build a safe human civilization, and to bring the dialogue process to its desired goal.
28. Utilization of modern means of communication and their optimal use of establishing common pillars for dialogue between different cultures.
29. The necessity of a transformation to spread the culture of dialogue and reinforce the values of tolerance and respect for others, and taking intercultural dialogue from the dialogue of the elite to become a general culture in all societies, with the promotion of education approaches that do not establish uniformity of one view or reject dialogue with the other.
30. Work on issuing an international charter that criminalizes insulting to religious sanctities and symbols and combats hate speech and racism as crimes threatening international peace and security.
31. To commend the establishment of the International Center for Interfaith and Intercultural Dialogue at the Supreme Council for Islamic Affairs in Cairo, and to affirm its international support.