



اللجنة القطرية للتعاون الحضاريات
Qatar Committee for Alliance of Civilizations

Journal of Alliance of Civilizations

A specialized annual scientific periodical issued by the Qatari Committee of the Alliance of Civilizations
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**The Active Role of Science Olympiads in the
Convergence and Alliance of Civilizations**

Prof. Abu Bakr Khaled Saadallah

**Efforts of the Gulf Cooperation Council (GCC)
States in Promoting Dialogue Among
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**Values of tolerance from a cultural and
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(An analytical study in light of the Qatari experience)

**Tolerance and Coexistence in the Gulf
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Practices and Societal Applications**

Prof. Ismail Noori Al-Rubaie

**Inter-civilizational Dialogue
in the Makkah Document
(An Analytical Study)**

Dr. Rania Samir Abdel-Fattah



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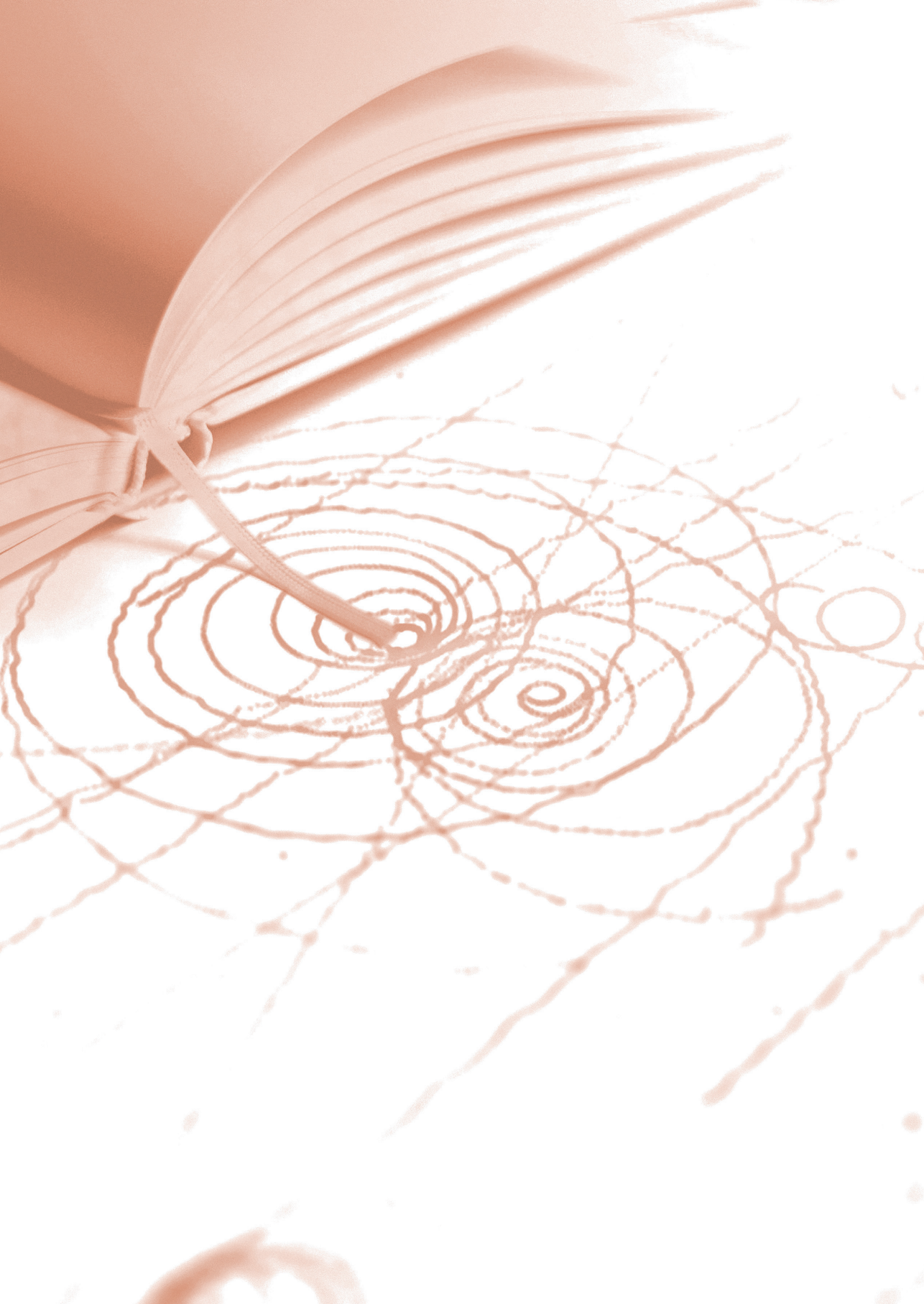


اللجنة القطرية لتكاتف الحضارات
Qatar Committee for Alliance of Civilizations

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A specialized biannual scientific periodical issued by
the Qatari Committee of the Alliance of Civilizations

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Alliance of Civilizations..

A specialized annual scientific periodical issued

Message:

A leading journal in the field of scientific research on the alliance and dialogue of civilizations, a distinguished platform for serving the human community by promoting the culture of peaceful coexistence based on highlighting the common grounds between civilizations and cultures, and a real window of research that contributes to the development of open and positive thinking, refining the open-minded human personality, promoting global citizenship, and emphasizing the values of tolerance, peace and solidarity among peoples.

Objectives:

The journal seeks to:

- Contribute to presenting visions and handling of various issues of the dialogue of civilizations and cultural diversity of the human community by focusing the attention of the journal in related fields.
- Spread awareness free from reduction expressions and stereotypical judgments, call for openness, dialogue and convergence, and build bridges of acquaintance between civilizations and cultures.
- Disseminate research and serious studies aimed at analyzing and researching issues related to the contents and applications of the alliance of civilizations and introducing the pioneering experiences in this field.
- Provide a platform for communication with interested parties and establish constructive dialogues that would strengthen intellectual ties that can strengthen intellectual links, spread scientific culture between Arab and foreign researchers, and create a meaningful scientific communication between them.
- Publish reviews of scientific books specializing in the dialogue of civilizations and cultural pluralism issued by renowned research and studies centers and publishing houses.
- Publish the follow-ups of international scientific conferences related to the topics of the alliance of civilizations, civilization dialogues and cultural pluralism, in order to make them known to concerned researchers and relevant circles.



Journal sections

Studies and Researches:

The magazine welcomes the studies and researchers of researchers and experts in both Arabic and English, on the following conditions:

- They are original and objective, and deal with their subject matters relatively in depth and in detail, and not previously published on paper or electronically.
- They address the issues of important dimensions in the efforts made at the global and Arab levels in the fields of the four areas of the civilizations alliance (education, youth, migration, the media), especially the topics with contents that aim to enhance cultural dialogue and cultural diversity.
- They are keen to apply objective and accurate presentation methodologies, supported by accurate data, information, evidence and adequate sources and references.
- They are linguistically accurate, with words ranging between 6000 and 8000, including margins and sources, and are submitted in printed form.

Reports:

The magazine also publishes reports on symposiums, scientific conferences and workshops organized by the National Committee for the Alliance of Civilizations or national, Arab or international institutions. These reports of 1,500 words each explain the objectives and themes of the function and gives brief accounts of the most important scientific papers and recommendations presented in them, alongside with the title, place and date of each function.

Presentation of university theses:

This section provides a brief presentation of one of the distinguished master's degree theses that were discussed within the master's degree program of the dialogue of civilizations and religions, provided that its selection is coordinated with the professor of the Dialogue of Civilizations Chair at Qatar University, and that the theses was discussed in the

last two years. The presentation must deal with the most prominent contents of the thesis and the findings of the researcher, and must not exceed 1500 words.

Book Review:

The magazine gives way to the publication of reviews of recently published books, especially important international ones. The review or presentation should be a comprehensive synopsis of the main ideas of the book in no more than 1,000 words, with a picture of cover and the following basic data of the book:

- The title of the book.
- Date of publication and name of publishers.
- Number of pages.
- International Standard Book Number “ISBN”.

The rules of publication in the Journal of the Alliance of Civilizations:

The journal accepts researches and studies from different schools of thought. Publication criterion is objectivity, adherence to an accurate scientific methodology in preparing and writing researches, and a length of 6000 to 8000 words.

- The journal publishes up to two years old 1500-word reviews and presentations of books and up to three years old summaries of university theses.
- The magazine publishes reports of no more than 1.500 words on conferences, seminars and scientific forums held inside and outside the State of Qatar on topics related to the alliance of civilizations.
- The journal accepts researches in both Arabic and English. In the case of research written in English, an Arabic language abstract of it of up to 600 words must be attached.
- The researcher submits a written declaration that the research has not been published or accepted for publication by another entity.
- Notes (margins), citation sources, and references are referred to by serial numbers written on top of the last letter of the paragraph or

sentence or word (Superscript) at the end of the paper, according to the sequence of numbering. The details of sources and references are given in accordance with the special style of sectioning of Chicago University as shown in the following examples:

- Books: Salah Hashem, Justice and Civil Society, (Cairo: The Egyptian Book Authority, 2006), p.140.
 - Magazines: Noha al Jabali, The Economic Effects of the Kyoto Protocol, Journal of International Politics, Issue 145 (Al Ahram: Center for Political and Strategic Studies, July 2011), p. 200.
 - Reports: Arab Forum for Environment: Development and Green Economy in a Changing World (Beirut: 2020), p. 21.
- The journal is committed to evaluate, through two arbitrators of scientific standing in the field of respective specialization, all contributions, and the researcher shall be notified of the outcome of arbitration within two months from the date of its receipt. Contributions that the journal does not publish shall not be returned to the author.
 - In the event that a research is accepted for publication, the researcher shall be committed to amend it in a manner consistent with the arbitrators' proposals and accept the method of publication in the journal.
 - The journal gives a financial reward decided by the editorial board for researches and published materials.
 - The researcher shall receive two copies of the issue of the journal in which his/her research is published.
 - Researches and studies are sent to the editor-in-chief through the e-mail to the following address:

aalsada@mofa.gov.qa

nalhiti@mofa.gov.qa

Contact:

Amb. Abdullah Ahmed Al Sada: 40111883

Prof. Nozaid Abdulrahman Al Hiti: 40111880

We are pleased to present to the esteemed reader the eight issue of the Alliance of Civilizations Journal, which is issued periodically by Qatar Committee for the Alliance of Civilizations, whose most prominent objectives have been to publish rigorous research and studies aimed at analyzing and examining issues related to the concepts and applications of the Alliance of Civilizations; to promote openness, dialogue, and rapprochement, and to build bridges of mutual understanding among civilizations and cultures. In addition, to provide a platform for engagement with those interested in the themes of dialogue and alliance among civilizations, while disseminating scholarly knowledge among researchers from diverse cultural backgrounds.

In this issue, a collection of studies and research papers has been published in both Arabic and English by researchers from within Qatar and abroad. The first paper, titled “The Effective Role of Scientific Olympiads in the Rapprochement and Alliance of Civilizations”. The second paper, “The Efforts of the Gulf Cooperation Council (GCC) States in Promoting Dialogue among Civilizations and Cultures”. The third paper focuses on “Values of Tolerance from a Cultural and Media Perspective for Building an Alliance of Civilizations: An Analytical Study in Light of the Qatari Experience”.

In the English section of the journal, two papers are featured. The first, “Tolerance and Coexistence in the GCC States: Institutional Practices and Societal Applications”, while the second, “Civilizational Dialogue in the Mecca Document: An Analytical Study”.

The issue also includes a report on the proceedings of the Eleventh Global Forum of the United Nations Alliance of Civilizations, held in Riyadh, Kingdom of Saudi Arabia, from 14 to 15 December 2025, under the theme: “Alliance of Civilizations: Two Decades of Dialogue for Humanity; Towards a New Era of Mutual Respect and Understanding in a Multipolar World”.

Among the journal's regular sections, a review is presented of the book "Dialogue of Civilizations in Contemporary Islamic Thought: An Analytical Study of Intellectual Content" by Assistant Professor Dr. Sanaa Kazem Gatea'.

In the section dedicated to academic theses, a summary is provided of a master's dissertation in the field of interfaith and civilizational dialogue titled "The Efforts of the State of Qatar in Supporting Islamic Dialogue and Promoting Peaceful Coexistence," submitted by the researcher Fatima Ibrahim Al-Mannai in fulfillment of the requirements for a Master's degree in Interfaith and Civilizational Dialogue from the College of Sharia and Islamic Studies at Qatar University.

Editor-in-Chief

Dr. Ahmed Bin Hassan Al-Hammadi

Secretary General of Ministry of Foreign Affairs

Chairman of Qatar Committee for the Alliance of Civilizations

Tolerance and Coexistence in the Gulf Cooperation Council: Institutional Practices and Societal Applications

Prof. Ismail Noori Al-Rubaie

Windsor, Ontario-Canada

<https://orcid.org/0000-0001-7524-6564>

Scopus Id=57205740767

Abstract:

This study examines the evolving concepts of tolerance and coexistence in the Gulf Cooperation Council (GCC) states, highlighting how these values have been institutionalized and practiced across social, educational, and cultural domains. The research traces the historical roots of tolerance in the region, shaped by demographic diversity, trade, and cultural exchanges, and analyzes contemporary efforts to embed these principles in national policies and regional frameworks. Key initiatives include dedicated government ministries, specialized institutions, educational programs, and international partnerships, which collectively foster respect for diversity, interfaith dialogue, and social cohesion. The study also evaluates community-based initiatives, youth engagement programs, and cultural projects that reinforce these values at the grassroots level. Despite notable progress, challenges such as balancing cultural identity with openness, mitigating extremism, and harmonizing institutional frameworks among member states remain. The research identifies promising avenues for future development, including enhanced regional cooperation, legal frameworks protecting minority rights, and the integration of digital education platforms to instill tolerance among younger generations. Overall, the GCC experience offers a replicable model for promoting social harmony and peaceful coexistence in multicultural societies.

Keywords: Tolerance, Coexistence, Gulf Cooperation Council, Interfaith Dialogue, Social Cohesion, Institutional Practices, Cultural Diversity, Youth Engagement

التسامح والتعايش في دول مجلس التعاون الخليجي: الممارسات المؤسسية والتطبيقات المجتمعية

الأستاذ الدكتور إسماعيل نوري الربيعي

وندسور، أونتاريو- كندا

<https://orcid.org/0000-0001-7524-6564>

معرف سكوبس: 57205740767

الملخص:

تتناول هذه الدراسة تطور مفهومي التسامح والتعايش في دول مجلس التعاون الخليجي، مع إبراز الكيفية التي جرى من خلالها إضفاء الطابع المؤسسي على هذه القيم وممارستها في المجالات الاجتماعية والتعليمية والثقافية. وتتبع الدراسة الجذور التاريخية للتسامح في المنطقة، والتي تشكلت بفعل التنوع الديمغرافي وحركة التجارة والتبادلات الثقافية، كما تحلل الجهود المعاصرة الرامية إلى ترسيخ هذه المبادئ ضمن السياسات الوطنية والأطر الإقليمية. وتشمل المبادرات الرئسية إنشاء وزارات حكومية متخصصة، ومؤسسات نوعية، وبرامج تعليمية، وشراكات دولية، أسهمت مجتمعة في تعزيز احترام التنوع، والحوار بين الأديان، والتماسك الاجتماعي. كما تقيم الدراسة المبادرات المجتمعية، وبرامج إشراك الشباب، والمشاريع الثقافية التي تعزز هذه القيم على مستوى القواعد الاجتماعية. وعلى الرغم من التقدم الملحوظ، تظل هناك تحديات قائمة، من بينها تحقيق التوازن بين الهوية الثقافية والانفتاح، والحد من التطرف، وتنسيق الأطر المؤسسية بين الدول الأعضاء. وتحدد الدراسة آفاقاً واعدة للتطوير المستقبلي، تشمل تعزيز التعاون الإقليمي، وإرساء أطر قانونية لحماية حقوق الأقليات، ودمج منصات التعليم الرقمي لغرس قيم التسامح لدى الأجيال الشابة. وخلص القول إن تجربة دول مجلس التعاون الخليجي تقدم نموذجاً قابلاً للتكرار في تعزيز الانسجام الاجتماعي والتعايش السلمي في المجتمعات المتعددة الثقافات.

الكلمات المفتاحية: التسامح، التعايش، مجلس التعاون الخليجي، الحوار بين الأديان،

التماسك الاجتماعي، الممارسات المؤسسية، التنوع الثقافي، إشراك الشباب

Introduction:

Tolerance and coexistence occupy a central position in contemporary human thought, functioning simultaneously as ethical principles and social norms critical to the stability and cohesion of modern societies. These concepts are intrinsically linked to the challenges posed by pluralism, cultural and religious diversity, and the governance of difference within heterogeneous communities. In today's context, tolerance is no longer merely an individual moral stance of forbearance or indulgence. Instead, it has evolved into a complex construct, intersecting philosophical reflection with political frameworks, cultural identity with institutional governance, and legal norms with social interaction. Coexistence, likewise, has moved beyond a passive state of non-conflict to become a dynamic framework for constructive engagement among diverse groups, creating a shared social space characterized by mutual recognition, functional integration, and respect for human dignity. The global transformations of the late twentieth and early twenty-first centuries "including accelerated globalization, increased cross-border migration, and unprecedented cultural exchanges", have redefined tolerance and coexistence as structural imperatives, relevant not only to Western societies but to all regions characterized by demographic, religious, and cultural diversity. Within this global landscape, the Gulf Cooperation Council (GCC) states present a particularly compelling case study. The GCC region "comprising Saudi Arabia, the United Arab Emirates, Qatar, Kuwait, Bahrain, and Oman" demonstrates a unique interplay between long-standing cultural and religious traditions and the imperatives of political, economic, and social modernization. These societies are structured around complex social fabrics, combining citizens with expatriate populations, and accommodating multiple layers of identity and belonging.

Since the mid-twentieth century, the demographic composition of Gulf societies has undergone substantial pluralization, largely driven by the economic transformations following the discovery of oil and the subsequent influx of foreign labor from diverse cultural and religious

backgrounds. In the United Arab Emirates, for example, expatriates constitute over 85% of the population, creating a society that is inherently multicultural and multi-religious (World Bank, 2022). In Bahrain, foreign workers make up approximately 50% of the population, contributing to a socially and religiously heterogeneous landscape. This structural pluralism is not transitory; it has become a foundational element in the formation of modern Gulf societies, rendering tolerance and coexistence practical necessities beyond ethical ideals or political rhetoric. Gradually, these values have permeated official discourse, informed public policy, and been embedded in institutional frameworks designed to manage diversity within a logic of social stability and sustainable development. Tolerance in the Gulf must be understood within its cultural and religious contexts. Islam, as the dominant moral and legal framework in the region, offers a multifaceted conceptualization of tolerance, emphasizing principles of mutual recognition, the rejection of coercion, and the protection of human dignity. For instance, historical Islamic jurisprudence and the practices of coexistence between Muslim and non-Muslim communities, including the recognition of the rights of non-Muslim citizens under “dhimmi arrangements”, illustrate the region’s long-standing engagement with pluralism. The transition from tolerance as a general moral principle to its operationalization as public policy requires the reinterpretation of these cultural and religious frameworks in light of contemporary governance, legal norms, and human rights principles is a challenge that has defined much of the intellectual and political discourse in contemporary Gulf societies.

In recent decades, the GCC states have expanded the scope of tolerance and coexistence from rhetorical and religious frameworks into strategic planning, policy design, legislative action, and institutional development. For instance, the United Arab Emirates established the Ministry of Tolerance and Coexistence in 2016, the first of its kind globally, which coordinates government and civil society efforts to foster tolerance, develop educational programs, and promote global dialogue (UAE Ministry of Tolerance, 2022). In

Bahrain, the King Hamad Global Centre for Tolerance and Coexistence promotes interfaith dialogue, offers training programs, and organizes international conferences aimed at strengthening cross-cultural understanding. Qatar's Sheikh Hamad Award for Translation and International Understanding and the Doha International Centre for Interfaith Dialogue exemplify state-led efforts to foster intercultural literacy and global cooperation through education, translation, and cultural initiatives. Oman, while not hosting a dedicated ministry for tolerance, has institutionalized these values through initiatives such as "Message of Peace from Oman," coordinated by the Ministry of Awqaf and Religious Affairs, which promotes interfaith dialogue, cultural exhibitions, and educational programs reflecting the country's long tradition of coexistence.

The conceptual evolution of tolerance and coexistence in the GCC reflects a shift from passive acceptance to active management of diversity. Tolerance is increasingly framed as the capacity of both society and state to regulate differences through legal, institutional, and policy mechanisms that protect rights and mitigate conflicts. Coexistence, meanwhile, is viewed as a long-term social project integrating diverse groups into cohesive societies while respecting their distinct identities. In Saudi Arabia, for instance, the Vision 2030 reform agenda explicitly frames tolerance as a core value underpinning social cohesion, religious moderation, and economic diversification, with programs aimed at promoting cultural exchange, youth engagement, and educational reform. Similarly, the UAE's National Tolerance Programme and initiatives such as the Zayed Award for Human Fraternity operationalize these concepts by recognizing individual and institutional efforts to strengthen social cohesion and intercultural understanding.

The significance of studying tolerance and coexistence in the GCC extends across multiple levels. Locally, the experience reflects historical, cultural, and demographic particularities unique to each member state. Regionally, it represents a coordinated effort under the GCC framework to achieve social and political integration while

accommodating national distinctiveness. Internationally, the GCC states participate in global initiatives “such as UNESCO projects, UN human rights programs, and international conferences on interfaith dialogue” projecting themselves as spaces of stability, openness, and cross-cultural engagement. These initiatives highlight the dual role of GCC states as both local actors navigating internal pluralism and global actors engaging in soft power diplomacy through the promotion of tolerance and coexistence. Moreover, the relevance of this study is heightened by contemporary challenges confronting the region, including the rise of extremist ideologies, identity tensions, and the spillover effects of regional conflicts on social cohesion. In such contexts, tolerance and coexistence are not only mechanisms for managing diversity but also preventative instruments to safeguard social stability, mitigate symbolic and physical violence, and enhance community resilience. In this sense, GCC experiences provide critical insights into how plural societies can navigate the dual imperatives of openness and cohesion, inclusion and stability.

This research operates on the hypothesis that tolerance and coexistence in the GCC have transitioned from general ethical principles to structural components of modern statecraft, embedded within political, social, and developmental frameworks. The study traces this transformation through a comprehensive analysis of institutional arrangements, including governmental ministries, semi-governmental agencies, civil society organizations, educational programs, and cultural initiatives that collectively operationalize these values. It also examines the interplay between national initiatives and regional coordination under the GCC umbrella, highlighting both synergies and tensions inherent in a multistate effort to harmonize approaches to tolerance while preserving local specificity. Furthermore, this research explores the role of civil society in complementing governmental initiatives. Non-governmental organizations, educational institutions, and private cultural entities contribute significantly to translating tolerance and coexistence into practical outcomes. For instance, university programs in the UAE and Bahrain offer diplomas in coexistence and conflict

resolution, while Qatar's cultural centers such as Katara facilitate intercultural dialogue and youth engagement. The combination of formal policies and grassroots initiatives illustrates a comprehensive model of governance in which tolerance and coexistence are simultaneously ethical principles, policy objectives, and lived social practices. In conclusion, the study of tolerance and coexistence in the GCC provides a nuanced understanding of how plural societies can institutionalize human values while responding to the pressures of globalization, demographic complexity, and political modernization. By tracing the evolution of these concepts from moral and cultural ideals to structured policy instruments and institutional practices, this research highlights the potential for GCC states to serve as models for other multicultural societies facing similar challenges. The study not only documents the current state of tolerance and coexistence in the Gulf but also deconstructs and analyzes the mechanisms through which these values are operationalized, offering insights into future pathways for sustaining social cohesion, intercultural dialogue, and peaceful coexistence in an increasingly interconnected world.

Historical Development of Tolerance and Coexistence in the Gulf Cooperation Council States:

The concepts of tolerance and coexistence in the Gulf Cooperation Council (GCC) states” comprising Saudi Arabia, the United Arab Emirates, Qatar, Bahrain, Kuwait, and Oman” cannot be approached solely as contemporary constructs or as reactive responses to modern socio-political transformations. Rather, they must be examined within a long historical and social trajectory⁽¹⁾, shaped by interactions among demographic composition, religious traditions, economic structures, and foreign relations. The evolution of these concepts in the Gulf reflects centuries of cross-cultural engagement, trade, and social negotiation, which gradually crystallized into structured political

1. Fahy, John. "The international politics of tolerance in the Persian Gulf". *Religion, State & Society* 46.4 (2018): 311-327.

and institutional discourses in the late twentieth and early twenty-first centuries.

I. Social and Historical Background of Pluralism in the Gulf

Historically, Gulf societies were not insular or culturally monolithic. Over centuries, they developed within an open maritime and commercial space, intricately connected to the Indian Ocean, East Africa, the Indian subcontinent, Persia, and the broader Arab world. This geographical positioning turned the Gulf into a crucial crossroads of cultural and economic exchange, attracting diverse groups for trade, labor, and temporary or permanent settlement. The early interactions fostered a form of practical coexistence that, while not codified in legal or philosophical terms akin to contemporary concepts of tolerance⁽²⁾, nonetheless established a social fabric accommodating diversity. The discovery of oil in the mid-twentieth century precipitated a profound transformation in the region's economic and social structures. The oil boom necessitated the recruitment of large numbers of foreign workers from diverse cultural, linguistic, and religious backgrounds, resulting in highly pluralistic societies within GCC member states. This demographic shift was not peripheral or temporary; it became a structural element of the economy and society, creating daily realities that demanded new forms of social organization and cultural negotiation. For example, in the United Arab Emirates, expatriates now constitute over 85% of the population, creating an inherently multicultural and multi-religious society (World Bank, 2022). In Bahrain, foreign labor accounts for approximately half of the population, adding to the social and religious heterogeneity of the country⁽³⁾.

Within this context, tolerance emerged as a practical social necessity before being considered a philosophical value. Managing

2. Monier, Elizabeth, and C. S. Popa. "Christians in Bahrain, Kuwait and the UAE: expanding tolerance?". (2020): 101-108.

3. Al Zu'abi, Ali. "Tolerance in Arab societies". *Journal of Asian and African Studies* 53.6 (2018): 952-969.

this diversity became essential for internal stability, the continuity of economic development, and the prevention of social tensions stemming from cultural or religious differences. Informal social norms, grounded in values such as generosity, hospitality, neighborly conduct, and respect for guests, provided an unwritten framework for coexistence, allowing Gulf societies to absorb diversity without large-scale conflict. However, this traditional form of coexistence was largely based on implicit social balances and had not initially been translated into public policies or formal legal frameworks⁽⁴⁾. Tolerance was assumed to be an inherent part of the cultural and religious fabric, not requiring codification or systematic theorization. As population complexity increased and global interactions intensified, this assumption came under scrutiny, necessitating more explicit institutional and legal mechanisms.

II. Shift Toward Institutional Awareness of Tolerance in the Twenty-First Century

Entering the twenty-first century, GCC states encountered a set of profound transformations that intensified the need to address tolerance and coexistence explicitly. Globalization accelerated cultural exchanges, amplified the role of digital media, and increased encounters between diverse value systems within a single social space. Concurrently, regional and global political and security events, particularly the rise of extremist movements and religiously motivated violence, highlighted the urgent necessity for alternative discourses promoting moderation and coexistence. In this context, tolerance began to be viewed not merely as an internal moral value but as an integral component of broader state strategies⁽⁵⁾. It became central to national image management, social stability, and countering exclusionary narratives. This evolution manifested in the integration of tolerance and

4. Abaido, Ghada M. "EXPLORING YOUTHS' PERCEPTIONS OF (IN) TOLERANCE IN THE UNITED ARAB EMIRATES". *Humanities & Social Sciences Reviews* 8.3 (2020): 350-361.

5. Baycar, Hamdullah. "Promoting multiculturalism and tolerance: Expanding the meaning of "unity through diversity" in the United Arab Emirates". *Digest of Middle East Studies* 32.1 (2023): 40-59.

coexistence into national development plans, official political discourse, and educational and cultural initiatives. For instance, Saudi Arabia's Vision 2030 explicitly frames tolerance as a cornerstone of societal cohesion, emphasizing religious moderation, youth engagement, and intercultural dialogue. Similarly, the UAE's Ministry of Tolerance and Coexistence coordinates educational programs, public campaigns, and global partnerships to foster a tolerant society.

A marked transition occurred from implicit to explicit tolerance. GCC states enacted laws and policies protecting freedom of belief and religious practice within the framework of public order, criminalizing hate speech and discrimination. This legislative and institutional development reflects growing awareness that managing diversity cannot rely solely on customary norms but requires clear legal and institutional frameworks ensuring rights and delineating responsibilities. At the regional level, the GCC Secretariat has increasingly coordinated member states' efforts, facilitating knowledge sharing and joint initiatives on tolerance and coexistence⁽⁶⁾. The Secretariat has emphasized the importance of promoting a culture of peace, countering Islamophobia, and defending the image of Islam as a religion of moderation and tolerance. This regional dimension adds a collective layer to tolerance, extending beyond individual national policies while preserving the distinct identities of member states. Furthermore, GCC states have leveraged the concept of tolerance in international relations as a component of soft power. Promoting a tolerant and cohesive social environment has become part of strategies to attract investment, tourism, and skilled labor, projecting the Gulf as a stable, open, and modern region amid a turbulent neighborhood. Qatar's global initiatives, including the Sheikh Hamad Award for Translation and International Understanding and the Doha International Centre for Interfaith Dialogue, exemplify this approach by combining cultural diplomacy with the promotion of global tolerance.

6. Kostiner, Joseph. *The GCC states and the security challenges of the twenty-first century*. Begin-Sadat Center for Strategic Studies, 2010.

III. Religion and Culture as Guiding Frameworks

Understanding the evolution of tolerance and coexistence in the GCC requires acknowledging the profound influence of religion and culture. Islam, as the dominant moral framework, has historically reinforced moderation, respect for others, and the rejection of extremism. Religious texts, jurisprudential traditions, and historical experiences provide an ethical foundation for contemporary tolerance initiatives. The translation of religious principles into modern practice, however, has not been automatic or unproblematic. It necessitated reinterpretation in light of modern state structures, citizenship rights, human rights norms, and religious and cultural diversity. Official discourses and religious institutions have played a pivotal role in articulating that tolerance does not signify compromise of identity but represents an ethical dimension of the cultural and religious heritage⁽⁷⁾. Local culture, with its emphasis on social cohesion and community solidarity, further facilitated the acceptance of modern tolerance frameworks. Presenting tolerance as an extension of traditional values"rather than an externally imposed concept"mitigated resistance from segments concerned about cultural or religious dilution. Nevertheless, tensions persisted, particularly from conservative voices wary of perceived threats to traditional norms. Official policies in the GCC have generally sought to balance cultural preservation with measured openness, emphasizing that tolerance entails regulated coexistence within clear ethical and legal parameters.

IV. From Concept to Historical Practice

Tracing the historical development of tolerance and coexistence in the GCC reveals a cumulative process: from informal social practices to officially recognized values, and ultimately to institutionalized policies and frameworks. Initially, tolerance was embedded in unwritten social norms; over time, it became explicitly codified in political rhetoric, legal instruments, and institutional mechanisms. While this

7. Al-Suwaidi, Jamal Sanad. *Gulf security in the twenty-first century*. ZAWYAT ALMAARFEH, 1997.

trajectory has varied among the six GCC states due to differences in political structures⁽⁸⁾, social norms, and historical experiences, the overarching trend reflects growing recognition of tolerance and coexistence as essential conditions for stability and sustainable development. In practical terms, the UAE has established institutions such as the Ministry of Tolerance and Coexistence⁽⁹⁾, the International Institute for Tolerance, and the Zayed Award for Human Fraternity to operationalize these concepts. Bahrain's King Hamad Global Centre for Tolerance and Coexistence organizes conferences, educational programs⁽¹⁰⁾, and interfaith initiatives. Oman promotes initiatives such as "Message of Peace from Oman" and integrates tolerance into education through curricula emphasizing respect for diversity. Qatar's cultural institutions, including Katara Cultural Village and the Sheikh Hamad Award⁽¹¹⁾, employ education, cultural programming, and translation initiatives to foster coexistence. Saudi Arabia has embedded tolerance in the Vision 2030 framework, leveraging reforms in education, cultural exchange, and youth programs to promote moderation and social integration.

Collectively, these developments illustrate the transformation of tolerance and coexistence from informal social practices into structured institutional policies. The GCC experience demonstrates how plural societies can navigate demographic complexity, economic modernization, and global interconnectivity while maintaining cultural and religious identities. The historical evolution of these concepts reflects a sophisticated understanding that tolerance and coexistence are not merely ethical ideals but functional imperatives essential for societal

8. Kechichian, Joseph A. "From Alliance to Union: Challenges facing Gulf Cooperation Council states in the twenty-first century". (2016): 1-380.

9. Lootah, Maryam Sultan. "The United Arab Emirates as a leading country in tolerance". Pt. 2 J. Legal Ethical & Regul. Issues 24 (2021): 1.

10. Fahy, John. "The international politics of tolerance in the Persian Gulf". Religion, State & Society 46.4 (2018): 311-327.

11. Al-Neama, Alanood Jassim. Katara Cultural Village: Advancing Cultural Diplomacy and Intercultural Competence Through a Representation of Qatari Culture and Identity. MS thesis. Hamad Bin Khalifa University (Qatar), 2024.

cohesion, economic prosperity, and political stability. The historical development of tolerance and coexistence in the GCC is therefore more than a reactive measure to contemporary challenges; it represents a deep-seated transformation in the conceptualization of state, society, and governance. Beginning with informal social norms rooted in centuries of trade and maritime interaction, advancing through demographic and economic shifts following the oil boom, and culminating in explicit institutionalization and regional coordination, tolerance and coexistence have become structural components of Gulf statecraft. These developments underscore the capacity of the GCC states to create local models of coexistence that respect cultural specificity while engaging with universal human values. The GCC experience offers broader lessons for multicultural and plural societies worldwide. It highlights the necessity of integrating ethical values with legal frameworks⁽¹²⁾, institutional mechanisms, educational programs, and cultural initiatives to manage diversity effectively. Tolerance and coexistence in the Gulf exemplify how societies can evolve from practical coexistence to formalized policies, balancing tradition with modernization, and local identity with global engagement. This historical trajectory underscores the enduring relevance of tolerance and coexistence as both social imperatives and statecraft strategies, offering a model for managing diversity in an increasingly interconnected world.

The United Arab Emirates: A Model of Tolerance and Coexistence

The United Arab Emirates (UAE) represents a pioneering example in the embodiment of tolerance and coexistence, both regionally and globally. Its experience demonstrates a strategic integration of governmental institutions, educational initiatives, and cultural programs aimed at building a society that accommodates multiple religions and cultures while positioning the state as a global reference

12. Okereke, Michael, et al. "Comparative Analysis of Culture and Business Systems: The Impact on Multinational Organizations Operating in the United States and Gulf Cooperation Council (GCC) Countries". *International Journal of Management and Organizational Research* 4.3 (2025): 89-101.

for dialogue and respect for diversity. Over the past decades, the UAE has successfully embedded tolerance and coexistence within its national development agenda, transforming these principles from abstract ethical ideals into operationalized state priorities. This integration reflects the UAE's broader vision of cultural openness, the promotion of universal human values, and the mitigation of extremism and social conflict⁽¹³⁾. A central pillar of this transformative approach is the Ministry of Tolerance and Coexistence, established as the first ministry of its kind worldwide. Its creation signifies a bold institutional recognition that tolerance is not merely a moral or social expectation but a strategic objective with both domestic and international dimensions. The ministry operates with a multi-faceted mandate, including enhancing understanding of religious and cultural diversity, safeguarding the rights of minority groups, fostering a socially inclusive environment⁽¹⁴⁾, and promoting mutual respect among citizens and residents alike. Through its programs, the ministry coordinates efforts between government bodies and civil society organizations, implements awareness campaigns, organizes educational conferences, and develops initiatives targeting younger generations to instill a culture of coexistence from early stages of socialization. The integration of these efforts across national and global levels distinguishes the UAE's model, extending its influence beyond domestic policies to the promotion of an internationally recognized paradigm of tolerance⁽¹⁵⁾.

Complementing the ministry's efforts is the International Institute for Tolerance, a globally oriented institution that advances the UAE's commitment to fostering tolerance and coexistence beyond national

13. Al Awaad, Haitham Abdulrahman, and Areen AL-Zoubi. "Utilizing Interactive Media to Promote the Values of Tolerance and Civilized Coexistence in the Arab World: The Case of the United Arab Emirates". *Big Data in Finance: Transforming the Financial Landscape: Volume 1*. Cham: Springer Nature Switzerland, 2025. 423-435.

14. Eli, Taleb Bilal. "Not Common Being, But Being-In-Common: Cultural Diversity, Coexistence And Tolerance Initiatives In The Uae". Edited by Ahmet Selçuk Akdemir 27 (2019): 48.

15. Brankovic, Aleksandra. "UAE Tolerance Framework as a Base for Coexistence in a Multicultural Society". *International Journal Of Civilizations Studies & Tolerance Sciences 1* (2025): 1-115.

borders⁽¹⁶⁾. The institute designs and implements initiatives aimed at creating a culture of tolerance, developing human capacity to prevent extremism, and teaching practical skills for peaceful dialogue and social coexistence. Its programs combine theoretical learning with applied practice, enabling participants to internalize the values of tolerance and translate them into daily personal and professional behavior. The institute also functions as a platform for international knowledge exchange among scholars, practitioners, and policymakers, reinforcing the UAE's status as a center of expertise in tolerance promotion and countering violent extremism. Another prominent institution supporting this endeavor is the Higher Committee of Human Fraternity, which plays a central role in operationalizing these values at local and international levels⁽¹⁷⁾. The committee develops specialized programs that foster human fraternity, cultivate mutual understanding among social groups, and initiate cultural and social projects promoting peaceful coexistence. By collaborating with religious, cultural, and academic institutions, the committee produces educational and awareness programs grounded in shared human principles, providing a practical roadmap for translating the abstract values of fraternity into actionable community initiatives. Additionally, the committee evaluates the effectiveness of these programs and issues policy recommendations, ensuring the sustainability of a culture of tolerance and coexistence within Emirati society.

The Zayed Award for Human Fraternity constitutes a key mechanism for recognizing and incentivizing individuals and organizations that embody tolerance and coexistence, both within the UAE and internationally⁽¹⁸⁾. Established following the issuance

16. Amola, Martins, David Davcel, and Joseph Oluwaseyi. "Fostering Harmony: Evaluating the UAE's Tolerance Initiatives in a Diverse Social Landscape".

17. Alaawad, Haitham, and Areen AL-Zoubi. "Utilizing Interactive Media to Promote the Values of Tolerance and Civilized Coexistence in the Arab World: The Case of the United Arab Emirates". Available at SSRN 5216231 (2025).

18. Al-Suwaidi, Jamal Sanad. *The Human Fraternity Document: Towards Peaceful Coexistence and a World Free of Conflict*. Prof. Jamal Sanad Al-Suwaidi, 2023.

of the “Document on Human Fraternity,” the award acknowledges and celebrates efforts to promote mutual respect and peaceful coexistence. Its multiple categories for individuals and organizations reflect the UAE’s inclusive approach, recognizing diverse contributions to fostering social harmony. By highlighting exemplary initiatives, the award not only encourages new projects but also elevates the UAE’s model as a reference point for global best practices in human fraternity and intercultural coexistence. Education is another critical pillar of the UAE’s strategy to institutionalize tolerance. Universities, such as Mohamed bin Zayed University for Humanities⁽¹⁹⁾, have incorporated specialized programs that emphasize coexistence and countering ideological extremism, while forging international partnerships with global academic institutions to promote dialogue and intercultural understanding. These educational initiatives allow students to explore different models of tolerance, participate in research projects, workshops, and community activities, and develop the skills necessary to implement these values in practical contexts. By integrating academic rigor with experiential learning, the UAE ensures that successive generations are equipped to translate the abstract concepts of tolerance and coexistence into tangible societal practices.

The UAE’s approach is not confined to domestic or regional spheres; it actively participates in global initiatives by collaborating with international and regional organizations, exchanging expertise, and contributing to joint programs that aim to advance tolerance and coexistence on a broader scale⁽²⁰⁾. Documentation of achievements, the establishment of awards, and the publication of reports and studies highlight the UAE’s commitment to transforming

19. AlQbailat, Naji M., et al. “Patterns of Religious, Cultural, and Literary Rhetorical Elements Usage Among Non-Native Arabic Learners: A Case Study at Mohamed bin Zayed University for Humanities”. *Theory and Practice in Language Studies* 15.3 (2025): 898-909.

20. Khalid, Almezaini. “Implementing global strategy in the UAE Foreign Aid: from Arab solidarity to South-South cooperation”. *Вестник Российского университета дружбы народов. Серия: Международные отношения* 18.3 (2018): 579-594.

its national experience into a globally recognized model, providing a reference framework for research, policy development, and practical implementation worldwide. In light of these considerations, the UAE's experience exemplifies a comprehensive strategic vision in which governmental efforts, academic programs, cultural initiatives, and international engagement converge to foster tolerance and coexistence. The Ministry of Tolerance and Coexistence functions as the institutional driver, the International Institute for Tolerance develops human and social capacities, the Higher Committee of Human Fraternity operationalizes ethical principles into practical programs, and the Zayed Award incentivizes best practices and promotes emerging initiatives. Concurrently, educational institutions and cultural centers reinforce these values through knowledge dissemination, experiential learning, and public engagement. Collectively, these components form a cohesive ecosystem that transforms tolerance and coexistence from abstract ideals into integrated, sustainable policies and practices, reflective of the UAE's national identity and responsive to global challenges.

Through this integrated institutional, educational, cultural, and diplomatic approach, the UAE has successfully transformed tolerance and coexistence from ethical imperatives into actionable, measurable, and globally recognized models. Its experience offers critical insights into how states can reconcile multicultural integration with preservation of cultural and religious identity, demonstrating that tolerance and coexistence are not only moral obligations but also strategic instruments for achieving social cohesion, stability, and international influence. The UAE model exemplifies how institutional innovation, educational commitment, and cultural diplomacy can jointly foster a society that is inclusive, resilient, and globally connected, offering valuable lessons for other nations seeking to navigate complex demographic diversity and intercultural engagement. In conclusion, the UAE's experience illustrates a strategic and operationalized approach to tolerance and coexistence that integrates governance, education,

culture, and diplomacy⁽²¹⁾. By transforming abstract values into structured programs, institutions, and incentives, the UAE has established a sustainable model that both reflects its national identity and projects a credible, influential image internationally. Its multifaceted strategy ensures that tolerance is not only a guiding principle but a tangible reality in everyday life, making the UAE a global reference point for understanding how tolerance and coexistence can be effectively institutionalized in modern, diverse societies.

The Kingdom of Bahrain: The King Hamad Global Centre for Peaceful Coexistence as an Institutional Model:

The Kingdom of Bahrain occupies a distinctive position among the Gulf states by virtue of its long standing historical and cultural engagement with religious and cultural plurality. This accumulated legacy has played a decisive role in shaping a singularly institutional approach to the concepts of tolerance and coexistence in the contemporary period. Owing to its geographical location, the configuration of its social structure, and the particular trajectory of its historical development, Bahrain has for centuries functioned as an open arena for interaction among diverse religious and cultural communities. This sustained interaction fostered social conventions grounded in mutual acceptance, even when such practices were not consistently articulated through explicit or formal state policies. In recent decades, however, profound political, economic, and social transformations across the region⁽²²⁾, coupled with the intensification of regional tensions and the proliferation of exclusionary and radical discourses, have compelled Bahrain to reconsider how this pluralistic heritage might be preserved and safeguarded. The challenge lay not merely

21. Gökalp, Deniz. "The UAE's humanitarian diplomacy: Claiming state sovereignty, regional leverage and international recognition". CMI working paper (2020).

22. Ra'ad, Mamoon Ahmed Abo. "The Role of Bahrain Kingdom in the Framework of the Cooperation Council for the Arab States of the Gulf (From 2000 to 2006)". *Asian Social Science* 14.4 (2018): 100.

in maintaining coexistence as an inherited social practice or historical custom, but in transforming it into an organised institutional project capable of reinforcing social harmony, responding to contemporary challenges⁽²³⁾, and projecting a national model with an international dimension. It is within this broader context that the establishment of the King Hamad Global Centre for Peaceful Coexistence represents a qualitative turning point in the official engagement with tolerance as a public value and policy domain.

In its institutional structure and stated objectives, the Centre embodies a deliberate shift from tolerance as an implicit cultural norm to tolerance as a cognitive, educational, and institutional policy. Rather than confining itself to the affirmation of abstract principles of dialogue and coexistence, the Centre seeks to translate these values into concrete educational programmes, training initiatives, and cultural activities⁽²⁴⁾. These initiatives address not only the domestic Bahraini context but also the wider regional and international arenas. Accordingly, the Centre may be understood as a mediating institution that connects the national dimension of tolerance with the global imperative of interreligious and intercultural dialogue.

Historical and Social Foundations of the Bahraini Experience:

Any assessment of the role assumed by the King Hamad Global Centre for Peaceful Coexistence must begin with an appreciation of Bahrain's historical and social context. From an early period, Bahrain witnessed the presence of multiple religious denominations and migrant communities that settled on the island for purposes of trade and employment. These communities contributed to the formation of a socially diverse fabric that, while not immune to

23. Al Buainain, Ahmed S. "The Political System of the Kingdom of Bahrain and its Foreign Policy Circles". (2010).

24. Mabon, Simon, and John Nagle. "Space, Security and Sovereign Power: The Case of Bahrain". *The International Spectator* (2025): 1-18.

tension, nonetheless generated enduring traditions of coexistence. Such traditions were sustained through the pragmatic management of difference within frameworks shaped by social custom, economic interdependence, and shared interests⁽²⁵⁾. With the emergence of the modern state and the gradual consolidation of political institutions, the need arose for a more systematic and organised approach to diversity, one attentive to the requirements of citizenship, the rule of law, and equal rights. Official discourse increasingly emphasised national unity, mutual respect, and the rejection of sectarian or religious exclusion as essential conditions for stability and development. For a considerable period, however, these principles remained articulated primarily at a declaratory level, lacking a specialised institutional framework capable of translating them into sustained and practical programmes.

Conclusion:

This study has demonstrated that tolerance and coexistence within the Gulf Cooperation Council (GCC) states can no longer be understood merely as abstract moral ideals or as derivative adaptations of global discourses on pluralism. Rather, they have undergone a substantive transformation into institutionalized practices embedded within state structures, public policies, and social initiatives. By tracing the historical, demographic, and political conditions that shaped these concepts, the research has shown that tolerance and coexistence in the GCC are products of both long-standing cultural encounters and modern strategies of governance responding to globalization, migration, and socio-economic diversification. The analysis has revealed that the pluralistic composition of Gulf societies, particularly since the mid-twentieth century, created structural imperatives for managing diversity. Expatriate populations, religious minorities, and culturally heterogeneous communities are not peripheral actors but integral components of the social order. In this context, tolerance

25. Tabbara, Bann. *Power-sharing in Bahrain*.(c2014). Diss. Lebanese American University, 2015.

functions not as passive endurance of difference but as an active regulatory principle through which states seek to ensure stability, cohesion, and productivity. Coexistence, correspondingly, emerges as a social project aimed at integrating diversity within a shared civic framework while preserving distinct identities. This dual movement—from ethical discourse to institutional design—constitutes one of the defining features of contemporary governance in the GCC.

At the institutional level, the study has shown that GCC states have adopted a wide range of mechanisms to operationalize tolerance and coexistence, including specialized ministries, cultural and religious dialogue centers, educational reforms, and symbolic initiatives with international reach. These mechanisms indicate a strategic recognition that social harmony in highly plural societies requires more than informal norms or inherited traditions. It requires formalized policies capable of mediating between religious heritage, national identity, and global standards of human dignity. In this sense, tolerance and coexistence have become instruments of statecraft, contributing simultaneously to domestic social management and to external soft power projection. The findings also suggest that the GCC experience challenges conventional assumptions that pluralism and institutionalized tolerance are necessarily outcomes of liberal democratic models. Instead, the Gulf case illustrates how non-liberal political systems can develop distinctive frameworks of coexistence grounded in religious legitimacy, developmental priorities, and administrative coordination. This does not imply the absence of tensions or contradictions. On the contrary, the coexistence of cultural conservatism, rapid modernization, and demographic imbalance produces persistent challenges related to social stratification, identity negotiation, and the boundaries of inclusion. Yet these tensions underscore, rather than negate, the significance of tolerance as a governing principle. They reveal its function as a mediating concept through which competing demands of cohesion and diversity are continuously negotiated.

Moreover, the research has highlighted the complementary role of civil society, educational institutions, and cultural actors in translating

official discourse into lived practices. Universities, cultural centers, and non-governmental initiatives contribute to shaping social attitudes and providing practical spaces for intercultural interaction. This interaction between state-led frameworks and societal participation suggests that tolerance and coexistence in the GCC are not solely imposed from above but are increasingly co-produced through institutional and social engagement. Such a model reflects an evolving understanding of governance in which values are not only declared but enacted through coordinated networks of actors. In comparative perspective, the GCC experience offers important insights for other plural societies confronted with the dilemmas of diversity management under conditions of rapid economic and demographic change. It illustrates how tolerance can be reframed as a developmental resource rather than merely a moral injunction, and how coexistence can be constructed as a form of social capital contributing to resilience and stability. The Gulf case thus enriches broader theoretical debates on pluralism by demonstrating that institutionalized coexistence may emerge from historical trajectories distinct from those of Western liberal societies, while still addressing similar structural challenges. Ultimately, this study has argued that tolerance and coexistence in the GCC have evolved into structural components of contemporary political and social order. They are embedded within institutional architectures, reflected in public policy, and increasingly internalized within societal practices. By documenting and analyzing this transformation, the research contributes to a deeper understanding of how human values can be translated into governance strategies under conditions of pluralism and modernization. Future research may build upon these findings by examining the long-term sustainability of these frameworks, their capacity to adapt to shifting demographic and geopolitical contexts, and their implications for conceptions of citizenship and belonging in the Gulf. In doing so, the study affirms that tolerance and coexistence in the GCC are not static achievements but ongoing projects—central to the region's pursuit of social cohesion, political stability, and constructive engagement with an interconnected world.

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15. Fahy, John. "The international politics of tolerance in the Persian Gulf". *Religion, State & Society* 46.4 (2018): 311-327.

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25. Tabbara, Bann. Power-sharing in Bahrain.(c2014). Diss. Lebanese American University, 2015.

Inter-civilizational Dialogue in the Makkah Document (An Analytical Study)

Dr. Rania Samir Abdel-Fattah

Faculty of Arts, Department of Archaeology and Civilization
Helwan University, Cairo

Abstract:

The Charter of Makkah represents one of the three global documents issued by the Muslim World League: The Charter of Makkah, the Document on Building Bridges between Islamic Schools of Thought, and the Faith in a Changing World Document. Originally drafted in Arabic and translated into several foreign languages, it was issued between 22-24 Ramadan 1440 AH (27-29 May 2019) on the sidelines of the International Conference of the Muslim World League. The document stands as the first of its kind in contemporary Islamic history and the second after the Constitution of Medina. It encompasses shared human values derived from the teachings of Islam and seeks to promote peaceful coexistence among peoples, disseminate the values of moderation, and reject extremism.

The significance of this study lies in analyzing the document as a call for peaceful coexistence and tolerance, and in examining its role in embodying a profound understanding of Islam's tolerant teachings, with particular emphasis on values such as centrism (*wasatiyyah*), moderation, and respect for human dignity. Accordingly, this paper focuses on inter-civilizational dialogue through a close reading of the Makkah Document, an analysis of its conceptual foundations and calls in this regard. The document incorporates a coherent set of mature civilizational and cooperative visions, confidently articulating the concept of civilizational partnership between Muslims and the wider world. It further addresses notions of inclusive citizenship, the equation of shared living, and mechanisms for civilizational construction within multi-denominational societies.

The study adopts descriptive and comparative analytical methodologies to examine the document's references to Muslim civilizational creativity throughout history, its rejection of civilizational clash and conflict of cultures, and its affirmation of human rights and the necessity of living with dignity and freedom. It also highlights the document's full support for the objectives of sustainable development. Thus, the Charter of Makkah emerges as a roadmap and an open call for collective action to preserve and strengthen Islamic civilizational identity, and to promote international peace and security.

The research problem lies in how to present a comprehensive descriptive and analytical vision of The Charter of Makkah's themes, given its multiplicity and comprehensiveness of many of the human teachings that Islam has urged, and the mechanisms for practically applying them to the data of civilizational dialogue at the present time, as a serious attempt to answer this research question: How did The Charter of Makkah include civilizational dialogue and human coexistence with a comprehensive Islamic vision?

Keywords: Civilizational Dialogue; The Charter; Makkah; Citizenship; Sustainability.

الحوار الحضاري في وثيقة مكة المكرمة (دراسة تحليلية)

د. رانيا سمير عبدالفتاح

كلية الآداب، قسم الآثار والحضارة، جامعة طوان، مصر

الملخص:

تُمثّل وثيقة مكة المكرمة مبادرة حضارية راقية المقاصد، كإحدى الوثائق العالمية الثلاث الصادرة عن رابطة العالم الإسلامي، وهي: (وثيقة مكة المكرمة، ووثيقة بناء الجسور بين المذاهب الإسلامية، ووثيقة الإيمان في عالمٍ متغيّر). كُتبت وثيقة مكة المكرمة موضوع البحث في الفترة ما بين (22-24) من شهر رمضان للعام 1440هـ الموافق (27-29) مايو 2019م، على هامش المؤتمر الدولي لرابطة العالم الإسلامي، لتكون بدورها الوثيقة الأولى من نوعها في التاريخ الإسلامي المعاصر، والثانية بعد وثيقة المدينة المنورة، تنطوي على قيم إنسانية مشتركة مستمدة من تعاليم الإسلام، وتهدف إلى تعزيز التعايش السلمي بين الشعوب، ونشر قيم الاعتدال، ونبذ التطرف.

تتجلى أهمية هذا البحث في تحليل الوثيقة كنداءٍ للتعايش السلمي والتسامح، ودورها في تجسيد فهماً عميقاً لتعاليم الإسلام السمحة مع التركيز على قيم مثل الوسطية والاعتدال واحترام الكرامة الإنسانية. وعليه، انصب النظر البحثي في هذه الورقة على الحوار الحضاري من واقع استنطاق وثيقة مكة المكرمة وتحليل ما ورد فيها من تأصيل مفاهيمي ودعوات في هذا الصدد، حيث تضمّنت الوثيقة حزمة من الرؤى الحضارية التعاونية الناضجة، ورسمت بخُطى واثقة مفهوم التشارك الحضاري بين المسلمين والعالم؛ وتناولت مفاهيم المواطنة الشاملة؛ ومعادلة العيش المشترك؛ وآليات البناء الحضاري بين المجتمعات متعددة المذاهب.

تتبع الورقة البحثية منهجيّ الوصف والتحليل المُقارن لِمَا نوهت عليه الوثيقة من الإبداع الحضاري للمسلمين عبر تاريخهم؛ ونبذها للصدام الحضاري وصراع

الثقافات؛ وبيان ما كفلته من حقوق الإنسان وما دعت إلى وجوب العيش بكرامة وحرية بين البشر، وما تضمنته من مساندة كاملة لأهداف التنمية المستدامة. فكانت بمثابة خارطة طريق ودعوة مفتوحة للعمل المشترك لحفظ وتعزيز الهوية الحضارية الإسلامية، وإرساء السلم والأمن الدوليين.

تتمثل الإشكالية البحثية في كيفية تقديم رؤية وصفية وتحليلية متكاملة لمحاور الوثيقة؛ نظراً لتعددتها وشموليتها لكثير من التعاليم الإنسانية التي حثَّ عليها الإسلام، وآليات إسقاطها بشكل عملي على معطيات الحوار الحضاري في الوقت الراهن؛ كمحاولة جادة للإجابة على هذا السؤال البحثي، كيف تضمنت وثيقة مكة المكرمة الحوار الحضاري والتعايش الإنساني برؤية إسلامية متكاملة؟

كلمات دالة: الحوار الحضاري؛ وثيقة مكة المكرمة، المواطنة؛ الاستدامة.

I. The Nature and Significance of the Makkah Charter:

The divine honoring of all humankind, without exception, establishes human dignity as an inherent and inalienable right, firmly grounded as the foundational principle that must be shared by all nations and peoples. The honoring of the human being constitutes a universal common value among human societies and thus represents the cornerstone of the moral edifice upon which humanitarian legal legislation is constructed. It is also a powerful impetus for alleviating injustice faced by marginalized communities and supporting their just causes⁽¹⁾.

Nearly fifteen centuries ago, Islamic law recognized the principles of human rights and fundamental freedoms enjoyed by individuals. Yet this historical precedence and juristic leadership in regulating numerous aspects of human relations, culminating in the issuance of the Charter of Makkah for peaceful coexistence. The Charter places upon the Muslim Ummah today a responsibility to move beyond circles of contention toward spheres of concord-harmonizing word and action, exerting positive influence within the international community, and establishing effective platforms of civilized cultural dialogue⁽²⁾. Accordingly, the Makkah Charter represents a contemporary model for reconstructing the concept of civilized dialogue within modern Islamic thought. It stands as a historic constitutional document aimed at establishing the values of coexistence among followers of religions, cultures, ethnicities, and sects, and at achieving peace among the diverse components of the human community. The Charter explicitly affirms the necessity of civilized dialogue, combating of terrorism, injustice, and oppression, the rejection of violations of human rights and human dignity, and the consolidation of the principles of

1. Al-Mahjoub bin Saeed, "The Human Rights Dimensions in the Makkah Charter," Al Riyadh Newspaper, Saudi Arabia, published on Wednesday, 4 Jumada al-Awwal 1443 AH / December 8, 2021. Available at: <https://www.alriyadh.com/1922730>

2. "Learn about the Provisions of the Historic Makkah Charter for Promoting the Values of Peace and Coexistence," Al-Mowaten Newspaper, Riyadh, published May 30, 2019. Available at: <https://web.archive.org/web/20191215233138/https://www.almowaten.net/2019/05/>

coexistence among diverse religious, cultural, ethnic, and doctrinal communities⁽³⁾.

The Charter was endorsed by Muslim scholars during the conference organized by the Muslim World League under the title “Values of Moderation and Centrism in the Texts of the Qur’an and Sunnah,” convened in Makkah Al-Mukarramah from 27-29 May 2019. It was approved in the presence of 1,200 Muslim scholars representing 139 countries and 27 sects and schools of thought. Structurally, the Charter is composed of twenty-nine articles articulated in a precise and highly rigorous legal formulation across fourteen pages. The full text of the Charter is available in multiple languages-Arabic, Persian, English, French, Urdu, German, Swedish, and Chinese-and is accessible electronically through the official website of the Muslim World League⁽⁴⁾.

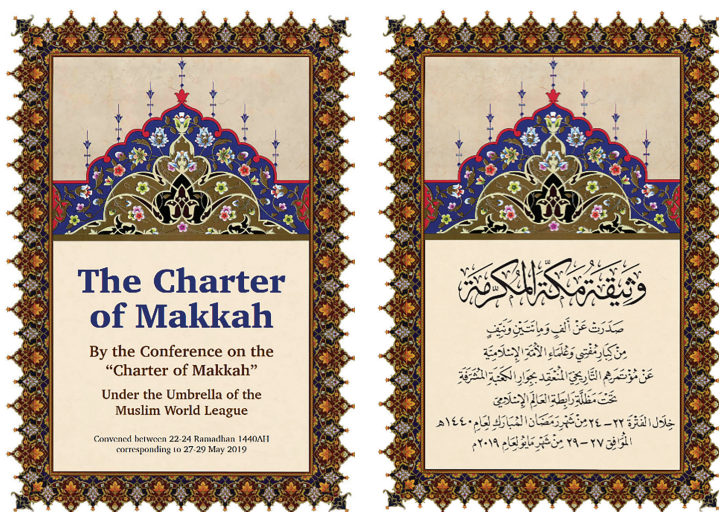


Figure (1): The Introduction Page of the Charter of Makkah (1440 AH/2019 CE), in Arabic and English. Source: The official website of the Muslim World League.

<https://www.themwl.org/id/chartermakkah>

3. For further details on the proceedings of the conference and the inauguration of the Makkah Charter, including all archival presentations, interventions, and audio-visual activities, see: <https://www.themwl.org/ar/charterofmakkah-conference>
4. For the full text of the Charter in the available languages, see the official website of the Muslim World League. <https://www.themwl.org/id/chartermakkah>.

The Muslim World League⁽⁵⁾ has provided a concise description of the Charter of Makkah, presenting it as an enduring Islamic vision of the concepts of coexistence, civilized cultural dialogue, acceptance of the other, and the promotion of equality and justice amid human diversity and difference as an established universal norm. The League described the Charter as follows: “The Makkah Charter, signed by the muftis and scholars of the Muslim Ummah from various sects and schools of thought, and endorsed by the member states of the Organization of Islamic Cooperation, is considered the second document of its kind in Islamic history after the Charter of Madinah\the Constitution of Madinah⁽⁶⁾.”

signed by our Prophet Muhammad (peace be upon him). It is a pivotal document within an urgent contemporary context. It translates the elevated Islamic horizon of the scholars of the Muslim Ummah in confronting numerous challenges and obstacles that hinder the accurate and balanced representation of Islam. It addresses the narrow perceptions held by some

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5. An independent international organization whose members represent all countries and Islamic schools of thought. Its headquarters are in Mecca. The organization is dedicated to clarifying the true message of Islam and strengthening friendship among peoples. It was established by a resolution issued at the General Islamic Conference held in Mecca on 14 Dhu al-Hijjah 1381 AH (corresponding to May 18, 1962). Official website of the Muslim World League: <https://themwl.org/ar/MWL-Profile>
 6. The Charter of Medina consists of 52 clauses: 25 addressing the affairs of Muslims and 27 regulating relations between Muslims and followers of other beliefs in Medina. It represents the Charter of the Islamic alliance and is widely regarded as the first civil constitution in the history of the Islamic state. It was written immediately after the migration of the Prophet Muhammad to Medina. Throughout Islamic history, historians and Orientalists have extensively described and analyzed this document, with most considering it a constitution and a distinguished achievement of Islamic civilization, as well as a landmark of its political and humanitarian legacy. Mamdouh Al-Sheikh, *An Islamic Vision: An Introduction to the Culture of Accepting the Other*, International Center for Studies, Consultations and Documentation, 3rd ed., 2018, 151. The purpose of drafting the Constitution of Medina was to improve relations among various groups and communities in the city—most notably the Muhājirūn (Emigrants), the Anṣār (Helpers), the Jewish tribes, and other factions—so that Muslims, Jews, and all groups could, under the provisions of the constitution, collectively defend the city against any external aggression. With the ratification of this constitution by all factions, Medina effectively became a consensual polity headed by the Prophet Muhammad, with Islamic law serving as the supreme reference. Within this framework, fundamental human rights were guaranteed, including freedom of belief, the practice of religious rituals, equality, and justice. Constance Georgiou, *A New Perspective on the Biography of the Messenger of God*, trans. Muḥammad al-Tounji (Beirut: Arab House of Encyclopedias, 1st ed., 1983), 192. For further reference see: Ibn Sayyid al-Nas (Abū al-Faṭḥ Muḥammad b. Muḥammad b. ‘Abd Allāh b. Muḥammad b. Yaḥyā) (d. 734 AH), ‘Uyūn al-Athar fī Funūn al-Maghāzī wa al-Shamā’il wa al-Siyar (Beirut: Dār al-Āfāq, 1977).

Muslims themselves and the backwardness and extremism that have resulted therefrom.

The Charter further reflects the humanitarian essence of Islam and its mercy to all creatures, supporting the causes of coexistence and positive integration, and harmonizing-through the authentic principles of Islam-between religious and national identity, particularly in pluralistic societies and especially in contexts where Muslim minorities reside”(7).

The Secretary-General of the Muslim World League, His Excellency Sheikh Dr. Mohammed bin Abdulkarim Al-Issa, further stated:

“The muftis and scholars of the Muslim Ummah are honored to meet your esteemed in culmination of their conference, which deliberated on the values of moderation and centrism in the texts of the Noble Qur’an and the purified Sunnah. From this conference emerged their historic document-the Charter of Makkah-whose comprehensive content elucidates the lofty values of Islam across a number of pressing issues and contemporary concerns.

It stands as a manifest testimony that the scholars of the Ummah are, by the grace of God, united in heart, and that in public and overarching matters they proceed along a single path. The diversity of their scholarly schools, within the firm and established constants of Islam, only enriches their intellectual and jurisprudential heritage-reflecting the breadth and facilitation inherent in the religion of Islam. Their ultimate refuge is in God Almighty, and then in their sacred sanctuary. From this blessed land shone forth the light of the Divine Message, illuminating the worlds. It remains the cradle and supporter of Islam and Muslims-and indeed of all humanity-for the mercy of God encompasses all things”(8).

7. Official website of the Muslim World League. Available at: <https://themwl.org/ar/node/41108>

8. “Custodian of the Two Holy Mosques Receives the Makkah Charter Issued by the International Conference on the Values of Moderation and Balance,” Saudi Press Agency (WAS), published on 25 Ramadan 1440 AH. Available at: <https://www.spa.gov.sa/c6e9e90f3a>.

In the same context, he further affirmed that the Charter of Makkah has received high commendation from non-Islamic leaders, who have regarded it as representing an enlightened Islamic vision concerning a number of contemporary religious and intellectual issues, and as offering a decisive response to the crises of the modern age. The Charter has also been described as “a qualitative Islamic achievement in the modern era for strengthening the unity of the Ummah, particularly in major juristic and intellectual matters”. The level of Islamic and international engagement reached its peak when the principles and contents of the Makkah Charter were incorporated into religious curricula and into the training programs of imams across Asia, Africa, and the Americas. Moreover, the Charter contributed to the historic establishment-under the umbrella of the Muslim World League-of three regional scholarly councils: the Council of African Scholars, the Council of Southeast Asian Scholars, and the Council of Scholars of the Americas. This marked the first initiative of its kind in history, with these bodies affirming the League’s significant and effective role as their religious and intellectual reference authority⁽⁹⁾.

The Charter derives its significance from several dimensions, foremost among them its timing and its substance. In a world where shared challenges-such as terrorism, conflicts, and wars-are increasingly intensifying, the Charter of Makkah presents an enlightened model for addressing these issues within a universal Islamic framework.

This comes at a time marked by the rise of extremist ideologies, rendering the Charter a clear call for peaceful coexistence and tolerance. It embodies a profound understanding of the tolerant teachings of Islam, with particular emphasis on the values of centrism and moderation, and on respect for human dignity as a foundational

9. “His Excellency the Secretary-General, Sheikh Dr. Mohammed bin Abdulkarim Al-Issa: The Makkah Charter Has Received High Appreciation,” Publications of the Muslim World League, December 23, 2022. Available at: <https://www.themwl.org/ar/node/39509>

principle in fostering comprehensive peace and constructive global engagement⁽¹⁰⁾.

Moreover, the significance of the Charter of Makkah lies in its emphasis on the development of Muslim societies, the combating of corruption, the rationalization of consumption, and the protection of the environment. It further underscores the necessity of guiding religious sentiment-particularly among Muslim youth-so that it does not operate without awareness or sound judgment. In this regard, the Charter highlights the educational and protective responsibility of institutions, organizations, and the family within Muslim societies in fostering informed religious consciousness and safeguarding against deviation and extremism. It is also noteworthy that the Charter filled a significant gap in the collective scholarly consensus of the Muslim Ummah concerning pressing contemporary issues. It demonstrated the distinction of Muslim scholars in their ability to unify their voice despite substantial doctrinal diversity. Indeed, the shared Qiblah and the unifying umbrella of Makkah Al-Mukarramah served as the driving force in achieving scholarly consensus across diverse schools of thought on critical matters characterized by broad intellectual and jurisprudential debate. Furthermore, the Charter is supported by a General Secretariat and an annual award dedicated to advancing studies, programs, and initiatives aimed at activating and implementing its principles worldwide, thereby transforming its normative declarations into effective and sustainable global engagement⁽¹¹⁾.

Beyond this, the Islamic World Educational, Scientific and Cultural Organization (ICESCO) formally adopted the Charter of Makkah within its operational policies and integrated its principles across its

10. "Reading the Makkah Charter," Publications of the Islamic Military Counter Terrorism Coalition, July 30, 2025. Available at: <https://www.imctc.org/ar/eLibrary/Magazine/Topics/Pages/Topic30072025.aspx>

11. "In Light of Sectarian Diversity... Mohammed bin Abdulkarim Al-Issa: The Makkah Charter Has Demonstrated the Distinction of Muslim Scholars in Their Ability to Unite Their Word," Al Riyadh Newspaper, Saudi Arabia, published May 22, 2021. Available at: <https://alriyadh.com/1886690>

educational and cultural activities throughout the Islamic world⁽¹²⁾. Through its substantive articles, orientations, and authentic principles, the Makkah Charter has emerged as a rich source of inspiration at both the individual and collective levels. It stands as a humanitarian document in its objectives and functional dimensions, correcting numerous misconceptions, consolidating foundational values, and fostering the development of skills necessary for managing difference constructively. In doing so, it reinforces a culture of peaceful coexistence and civilized dialogue grounded in the higher objectives of Islam and responsive to contemporary global challenges⁽¹³⁾.

Key sources and values of the Makkah Document				
The Quran and Sunnah	Moderation and Balance	The Unified Islamic Heritage	Principles of Peace	Universal Human Rights
Adherence to ethical values and the tolerant principles of Islam	Establishing the values of tolerance and coexistence and rejecting extremism	Consensus of the scholars of the Ummah from various schools of thought and sects	Promoting coexistence among followers of different religions and cultures	Emphasis on equality and justice and combating injustice and intolerance

Figure (2): Illustrated the key sources and values of the Makkah Document

From an analytical perspective, the significance of the Charter of Makkah is further underscored by its historical character. It was issued amid global circumstances that demand wisdom and cooperation; moreover, its promulgation from Makkah Al-Mukarramah grants it a powerful moral and spiritual reference point, thereby conferring upon it broad international respect and credibility. The Charter is civilizational in nature insofar as it affirms that civilized cultural dialogue constitutes the path toward mutual understanding

12. <https://www.icesco.org>

13. "In Light of Sectarian Diversity... Mohammed bin Abdulkarim Al-Issa: The Makkah Charter Has Demonstrated the Distinction of Muslim Scholars in Their Ability to Unite Their Word," Al Riyadh Newspaper (Saudi Arabia), May 22, 2021. Available at: <https://alriyadh.com/1886690>

and toward overcoming the animosities of history that have fueled hate speech and conspiracy theories. It calls for coexistence among religions, cultures, ethnicities, and sects within Muslim societies, and simultaneously seeks to realize peace among all components of the human community. It is likewise a humanitarian document, grounded in the principle of the unity of human origin and firmly denouncing all racist expressions, supremacist claims, and exclusionary rhetoric. It upholds human rights, rejects their violation, affirms the rights and empowerment of women, and opposes the marginalization of their role or the infringement of their dignity. It also emphasizes children's rights to health, education, and proper upbringing. The Charter may also be characterized as a peace document, as it calls for the enactment of deterrent legislation against the promotion of hatred, incitement to violence and terrorism, and narratives of a clash of civilizations. It affirms that Muslims are an integral part of this world and its civilizational dynamism, striving to engage constructively with all its components in pursuit of the welfare of humanity. Distinguished by clarity and comprehensiveness, the Charter articulates the values of Islam across various spheres of life. It encourages noble social practices and cooperation in addressing moral, environmental, and familial challenges according to shared human concepts. At the same time, it cautions against infringing upon human values or dismantling social systems under the pretext of personal freedom. In this sense, the Charter functions as a universal normative framework that affirms religious and cultural diversity within human societies does not justify conflict or confrontation. Rather, it views diversity as a bridge toward dialogue, understanding, and cooperation for the benefit of all. It promotes constructive competition in serving humanity and advancing human well-being, encourages the pursuit and investment of shared commonalities, and supports the building of an inclusive citizenship state founded upon values, justice, legitimate freedoms, mutual respect, and the universal goodwill toward all⁽¹⁴⁾.

14. Yousef Al-Qablan, "Makkah Charter and Beyond," *Al Riyadh Newspaper*, Saudi Arabia, published on Tuesday, 1 Shawwal 1440 AH / June 4, 2019. Available at: <https://www.alriyadh.com/1759138>

In light of the importance of the Charter of Makkah and its historical and civilizational value in advancing the concepts of peaceful coexistence and inter-cultural, the Muslim World League organized a series of initiatives aimed at promoting and disseminating the Charter's principles. Among the most notable of these initiatives was the program entitled "Knowledge and Faith," launched by the Muslim World League in cooperation with the Department of Islamic Development under the Prime Minister's Office of Malaysia. The program consisted of thirty episodes presented in the Malay language by officially accredited senior muftis in Malaysia. It was broadcast to millions of viewers across Malaysia and the Southeast Asian region through the "Bernama" television channel affiliated with the Malaysian National News Agency, as well as through the official Al-Hijrah Channel and the national radio network. The program received commendation and formal recognition from the highest official authorities in Malaysia, reflecting the Charter's expanding regional and international resonance⁽¹⁵⁾.

The Charter of Makkah received the endorsement of major Islamic organizations and high-level international support⁽¹⁶⁾. Right after it was issued, the member states of the Organization of Islamic Cooperation⁽¹⁷⁾, along with various national and regional institutions across the Arab and Islamic worlds, undertook initiatives to disseminate the contents of the Charter. This effort stemmed from the Charter's firm affirmation of the principles of tolerance and mutual understanding among peoples of diverse cultures and religions-principles that are fully consistent with the objectives and values enshrined in the Charter of the Organization of Islamic Cooperation. Furthermore, the

15. <https://themwl.org/ar/node/40963>

16. In 2020, the King Faisal Prize was awarded to the Makkah Charter in the category of Service to Islam, affirming and supporting the pivotal role the Charter has established-both conceptually and practically-in promoting civilizational dialogue and peaceful coexistence. <https://kingfaisalprize.org/the-makkah-charter/>

17. The Organization of Islamic Cooperation (OIC) is the second largest organization after the United Nations with a membership of 57 states spread over four continents. <https://new.oic-oci.org/SitePages/CommonPage.aspx?Item=1>

Council of Foreign Ministers, at its 47th session convened in Niamey, Republic of Niger, on 27-28 November 2020, formally endorsed the Makkah Charter and highlighted the significance of the principles and values it articulates, thereby reinforcing its standing as a reference framework for promoting peaceful coexistence and constructive international engagement⁽¹⁸⁾.

At the level of broad international engagement, the Charter of Makkah garnered extensive global support among leaders of diverse religions and belief systems, owing to the noble messages it conveyed in promoting tolerance, moderation, mutual understanding, and cooperation among peoples and nations⁽¹⁹⁾. Washington, D.C., hosted the forum entitled “The Makkah Charter Forum for Enhancing Unity and Global Coexistence: Interfaith Cooperation for Security, Health, and Development”. The forum was organized through a partnership between leading Islamic and non-Islamic religious institutions across various American states, reflecting the Charter’s growing influence as a platform for constructive interreligious engagement and global collaboration⁽²⁰⁾.

Based on the foregoing, the Makkah Charter may be analytically examined through a systematic identification of the articles and expressions directly related to the theme of inter-cultural dialogue. These may be analyzed and presented within the following axes: (1) conceptual foundations; (2) the discursive structure of civilized dialogue; and (3) implementation mechanisms and future vision.

18. “Organization of Islamic Cooperation: Adoption of the Makkah Charter and Dissemination of Its Content among National and Regional Institutions in Member States,” published on 16 December 2020, available electronically on the website of the Organization of Islamic Cooperation.

19. Makkah Charter, p. 6.

20. “Washington Hosts the First Forum of the Makkah Charter to Promote the Concept of the Single Human Family and Its Shared Values,” Publications of the Muslim World League, November 10, 2021. Available at: <https://www.themwl.org/ar/node/38747>

II. The Conceptual Foundations of Civilized Dialogue in the Charter:

The conceptual grounding of inter-cultural within the Charter of Makkah emerges through three principal foundations. Collectively, these affirm the shared human partnership in rights and responsibilities; the understanding that civilizations are complementary and cooperative rather than inherently conflictual; and the recognition that diversity and difference constitute an established universal norm and a natural necessity to be approached through dialogue and coexistence. From this perspective, the conceptual foundations of dialogue among civilizations, as articulated in the Makkah Charter, may be analyzed along the following lines:

a. The Principle of Shared Humanity

The Charter of Makkah establishes the foundations of inter-cultural dialogue by grounding it in the principle of “shared human values”. It affirms the existence of common moral and ethical values among all people, an expression that constitutes the theoretical cornerstone of civilized dialogue. By doing so, the Charter shifts the discourse from a logic of closed particularism toward the broader horizon of shared humanity—an approach that aligns with contemporary trends in cultural diplomacy studies. The Charter does not advocate a dialogue predicated upon relinquishing particular identity; rather, it calls for the recognition of shared commonalities while preserving identity. This delicate equation achieves a balanced synthesis between the concepts of identity and openness, thereby framing dialogue as a constructive engagement rooted in mutual respect rather than assimilation or dilution⁽²¹⁾.

From the perspective of political analysts, the Makkah Charter represents a formal acknowledgment of shared human coexistence

21. Emad al-Din Ibrahim Abdel-Razek, “Islamic Identity Between the Dilemma of Closure and the Requirement of Openness,” *Al-Azhar Magazine*, November 2019, P. 431-433.

and an enlightened call, grounded in profound ethical and faith-based values, to pave the way toward a world in which Islam reasserts its authentic principles of centrism and moderation, acceptance of the other, and humane coexistence. It envisions a global society that distances itself from racial conflict and rejects nationalism and chauvinistic partisanship. Indeed, the endorsement of this Charter constitutes a historic constitutional framework for establishing the values of coexistence among followers of religions, cultures, ethnicities, schools of thought, and sects within Muslim-majority societies on the one hand, and for achieving peace and harmony among all components of the human community on the other⁽²²⁾.

One may also discern within the Makkah Charter the refined fragrance of classical Arab-Islamic civilization—one that historically embraced *ijtihad* (independent reasoning) and renewal, and that extended its intellectual and civilizational shelter to many non-Muslims distinguished in culture, philosophy, and the sciences. Through such openness, that civilization achieved its global stature, particularly when its leading figures recognized that divine wisdom ordained humanity to be created as nations and tribes so that they might come to know one another, and that human interests are realized through mutual recognition and encounter⁽²³⁾. Moreover, the issuance of the Charter in Makkah Al-Mukarramah, in the vicinity of the Holy Ka'bah, during the last ten days of the blessed month of Ramadan in 1440 AH/2019 CE, and in the presence of scholars representing all continents of the Islamic world, carries profound symbolic and spiritual connotations. Yet the significance of the Charter does not rest solely upon such symbolism. Rather, it proceeds from this symbolic foundation to articulate a series of principled positions that reaffirm the enduring constants of Islam in relation to contemporary issues. Foremost among these is the affirmation of the principle of

22. Email Amin, "The Makkah Charter...on the Values of Moderation and Balance", *Asharq Al-Awsat* Newspaper, published May 30, 2019. Available at: <https://aawsat.com/home/article/1746941/>

23. Email Amin, "The Makkah Charter... on the Values of Moderation and Balance".

human brotherhood among the diverse components of the human community, and the recognition that differences among people constitute a divine endowment. As the Charter explicitly states, such differences represent a source of enrichment for humanity rather than a cause of conflict or confrontation⁽²⁴⁾.

b. Principle of Rejecting the Clash of Civilizations

Among the most prominent expressions supporting intercultural dialogue is the rejection of the logic of confrontation, as emphasized in the text of the Charter through the statement: “Rejecting civilizational clash and the conflict of cultures”. This statement represents a direct response to the thesis of the clash of civilizations and establishes an alternative civilizational paradigm based on dialogue and partnership rather than confrontation and conflict, affirming that civilizations complement one another rather than collide. Here, the Charter’s reformative role is manifested in the transition from a defensive discourse to a proactive civilizational initiative⁽²⁵⁾. The Charter further emphasized that religious and cultural diversity within human societies does not justify conflict or confrontation but rather necessitates the establishment of positive civilizational partnership and effective communication that transforms diversity into a bridge for dialogue, understanding, and cooperation for the benefit of all. It also encourages constructive competition in serving humanity and achieving happiness for humankind, while seeking shared universal values and committing to them to build an inclusive citizenship-based state founded on justice, legitimate freedoms, mutual respect, and love of goodness for all, alongside respect for the plurality of religious laws

24. Muhammad Al-Samak, “The Makkah Charter: Islam Facing Contemporary Issues,” Publications of the Muslim World League, cited in Al-Liwaat Newspaper, October 1, 2019. Available at: <https://www.themwl.org/ar/node/36413>

25. Mohammed bin Abdulkarim Al-Issa, Al-Rabita Magazine, Issue No. 653, Jumada al-Akhirah 1442 AH / January 2021, Editorial, p. 2. Available at: <httpsthemwl.org/sites/default/files653.pdf>

and intellectual approaches, and the rejection of linking religion to the erroneous political practices of any of its adherents⁽²⁶⁾.

The Muslims, represented through their religious authority and united in issuing the Charter, affirmed that they are part of this world with its civilizational interactions, striving to communicate with all its components to achieve the common good of humanity, promote noble human values, and build bridges of love and human harmony. While confronting injustice, civilizational confrontation, and manifestations of hatred. Joint religious and humanitarian action aimed at serving all requires the participation of everyone without exclusion, racism, or discrimination based on religion, race, or color⁽²⁷⁾. The Charter of Makkah considered the thesis of civilizational conflict and the promotion of confrontation and fear of the other as manifestations of isolationism and superiority arising from racial tendencies and negative cultural hegemony. It also affirmed that intellectual and social closure contributes to the entrenchment of hatred and the cultivation of hostility among nations and peoples, and obstructs the realization of the goal of peaceful coexistence and positive national integration, particularly in societies characterized by religious and ethnic diversity, as such tendencies constitute one of the primary drivers of violence and terrorism⁽²⁸⁾.

The Charter explained that the phenomenon of “Islamophobia”⁽²⁹⁾ is a product of insufficient knowledge of the true nature of Islam, its civilizational contributions, and its lofty objectives. Genuine

26. Makkah Charter, Clause 4, p. 7.

27. “Reading the Makkah Charter,” Publications of the Islamic Military Counter Terrorism Coalition, July 30, 2025. Available at: <https://www.imctc.org/ar/eLibrary/Magazine/Topics/Pages/Topic30072025.aspx>

28. A group of scholars, *Coexistence and Mutual Acquaintance in Islam: Simplified Concepts*, published by the Organization of Islamic Cooperation, King Fahd National Library, Jeddah, 1441 AH / 2022, 1040.

29. Islamophobia is a state of fear, hatred, and prejudice against Islam and Muslims, manifested through racist attitudes, discrimination, destruction of property, and personal assaults. This hostility toward Islam and Muslims is not a recent phenomenon but has historical roots in systematic enmity against Muslims throughout history. Mustafa Awad, “The Phenomenon of Islamophobia and Its Role in Hostility Toward Islam During the Middle Ages and Its Impact on Western Society,” *Annual Journal of the Faculty of Arabic Language in Zagazig - Al-Azhar University*, Vol. 45, No. 1 (2025): P. 141-166.

understanding of Islam requires an objective perspective and contemplation of its fundamental principles, rather than clinging to aberrant behaviors committed by those falsely claiming affiliation with it or to reckless practices wrongly attributed to its teachings⁽³⁰⁾.

c. Principle of Diversity as a Universal Law

The Charter emphasizes the existence of difference and diversity among human beings in their various orientations, beliefs, and doctrines, as stated in the Charter text: “Human diversity is a universal law”. This expression reinforces the Charter’s logic of accepting the other, offering counsel to him, and engaging in dialogue with him. It further affirms the religious legitimacy of civilizational dialogue by presenting diversity not as an exception but as an existential principle. Accordingly, dialogue becomes an existential necessity rather than a transient political choice. The foundational principles of this historic Charter also indicate that human beings, despite their different components, belong to a single origin and are equal in their shared humanity⁽³¹⁾. The Charter rejects racist expressions and slogans, denounces hateful claims of superiority, and affirms that differences among nations in their beliefs, cultures, natures, and modes of thought are part of the divine will governed by God’s profound wisdom. Recognizing this universal law and dealing with it through reason and wisdom in a manner that leads to human harmony and peace is far better than resisting or confronting it⁽³²⁾.

30. “Reading the Makkah Charter,” Publications of the Islamic Military Counter Terrorism Coalition, July 30, 2025.

31. Makkah Charter, Clause 3, p. 7.

32. The Saudi Press Agency (WAS) reported in a news article titled: “139 Countries Approve the Makkah Charter...Learn Its Details,” published by Al-Marsd Newspaper, an Arabic-language electronic newspaper issued by Al-Marsd Press and Publishing Foundation. Available at: <https://web.archive.org/web/20190529131335/https://al-marsd.com/344342.html>

IV. The Rhetorical Structure of Civilizational Dialogue in the Charter:

The rhetorical structure and the eloquence of expression in classical Arabic distinguish the Charter of Makkah, along with the precision of its translation into multiple languages in conveying the message of the Charter and the sweetness of its language, enabling it to address both hearts and minds. The textual expressions related to civilizational dialogue were presented in a clear and systematic manner, establishing a comprehensive understanding of dialogue and peaceful coexistence, and affirming Islam's refined stance in supporting dialogue and mutual understanding. The rhetorical structure of civilizational dialogue can be clarified through three concepts presented in the Charter of Makkah, as follows:

a. The Concept of Civilizational Partnership

The Charter refers to “civilizational partnership between Muslims and the world”. Partnership here does not signify merely passive coexistence but rather mutual contribution to civilizational construction. This reflects a shift from the notion of a defensive minority and systematic cultural isolation toward becoming an active civilizational partner⁽³³⁾. The Charter of Makkah also explicitly called for civilizational dialogue as the best means of achieving sound understanding with the other, recognizing shared values, overcoming obstacles to coexistence, and addressing related challenges. It further seeks to transcend preconceived judgments burdened by historical hostilities that have intensified the risks of hatred, conspiracy theories, and the erroneous generalization of isolated attitudes and behaviors. The Charter emphasizes that history belongs to its authors, and that religions and philosophical

33. The global organization United Nations Educational, Scientific and Cultural Organization (UNESCO) warned against the concept of “cultural archipelago,” which refers to cultural isolation and introversion without exchanging expertise, knowledge, or cultural participation with others. Official website: <https://ar.unesco.org/512/2025>.

systems are innocent of the excesses committed by some of their followers or those who falsely claim affiliation with them⁽³⁴⁾.

It is also noteworthy that the Charter highlighted the civilizational legacy of Muslims throughout their historical epochs, illustrating how Muslims contributed to human civilization through a rich and unique experience. The Charter affirms their continued capacity today to provide positive contributions needed by humanity in addressing the ethical, social, and environmental crises arising from the value erosion produced by the negative effects of globalization⁽³⁵⁾.

b. The Concept of Comprehensive Citizenship

One of the most important themes of the Charter is “comprehensive citizenship”, a highly significant and vital concept within the contexts of civilizational dialogue among nations and peoples. This concept links civilizational dialogue with the internal political structure of the modern state. The Charter establishes citizenship as the foundation for internal dialogue among the various components of society, serving as a starting point for external dialogue with the international community. In its essence, the Charter emphasizes that internal social peace constitutes a solid basis for achieving justice and international peace⁽³⁶⁾. It also warns against the negative drift toward the escalation of conspiracy theories, as well as religious and cultural confrontation, or the cultivation of frustration among the youth of the Islamic nation. The Charter called for respecting comprehensive citizenship as a right guaranteed by the state, derived from the principles of Islamic justice toward all forms of national diversity. In return, citizens bear the responsibility of sincere loyalty to their

34. The Saudi Press Agency (WAS), news article titled: “139 Countries Approve the Makkah Charter... Learn Its Details”.

35. “Reading the Makkah Charter,” Publications of the Islamic Military Counter Terrorism Coalition, July 30, 2025.

36. Makkah Charter, Clause 4, p. 7; Clause 22, p. 11.

homeland, maintaining security and social peace, and safeguarding the sanctity of religious and national sacred values⁽³⁷⁾.

c. The Equation of Coexistence

The Charter emphasizes within its contents the principle of the “equation of coexistence”, with the drafters’ deliberate choice of the term “equation” carrying the connotation of a precise balance between rights and duties, and between freedom and responsibility. This reveals the practical and applied dimension of dialogue, presenting it not merely as a rhetorical discourse but as an integrated system of relationships that ensures success for all parties involved⁽³⁸⁾.

The Charter also recommends non-interference in the affairs of states regardless of any ostensibly justifiable pretexts, considering interference, in both form and substance, an unacceptable breach, particularly when associated with political domination driven by economic interests or the promotion of sectarian ideologies. The Charter affirms that the equation of coexistence, international security, and global peace must be maintained by safeguarding human dignity, freedom, national privacy, and respect for state sovereignty⁽³⁹⁾.

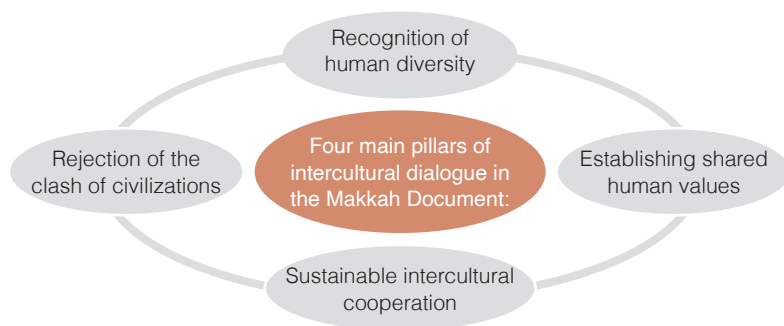


Figure (3): Illustrated the most important pillars of civilizational dialogue in the Makkah Document

37. A group of scholars, *Coexistence and Mutual Acquaintance in Islam: Simplified Concepts*, p. 14.

38. A group of scholars, *Coexistence and Mutual Acquaintance in Islam: Simplified Concepts*, p. 123.

39. “More Than One Thousand Islamic Figures Approve the Makkah Charter for Coexistence”, published by Sky News Arabia, Abu Dhabi, May 29, 2019. Available at: <https://www.skynewsarabia.com/middle-east/1255720>

IV. The Practical Mechanisms and Future Vision of Civilizational Dialogue in the Charter:

The Charter of Makkah presents a comprehensive framework that integrates theoretical foundations with practical and implementable mechanisms capable of producing positive transformation in the present and future of civilizational dialogue and peaceful coexistence. The practical and methodological mechanisms of contemporary and future civilizational dialogue within the Charter can be discussed as follows:

a. Respect for Human Dignity

The Charter includes the statement: “Living with dignity and freedom among human beings,” where human dignity represents the ethical foundation of civilizational dialogue. Genuine dialogue cannot exist without mutual recognition of the human value of all parties involved.

The Charter further reflects the elevated principles of the Makkah Charter by affirming the protection of women’s rights and empowerment, strengthening youth awareness, and preserving their identity. It endorses the legitimate empowerment of women and rejects the marginalization of their role, the violation of their dignity, or degrading them, while preventing the obstruction of their opportunities in religious, scientific, political, social, or other fields, including their access to deserved positions without discrimination and ensuring equality in wages and opportunities⁽⁴⁰⁾.

In grounding the rights-based dimension within the Charter of Makkah, it presents an integrated framework encompassing all human rights in in line with international human rights conventions and treaties, particularly the Declaration adopted by the General Assembly of the United Nations under Resolution No. 217 on 10 December 1948⁽⁴¹⁾- a date celebrated annually by the international community as World Human Rights Day. This Declaration, the Universal Declaration of

40. Makkah Charter, Clauses 25-27, p. 12.

41. <https://www.un.org/en/about-us/universal-declaration-of-human-rights>

Human Rights, stipulates that: “All human beings are born free and equal in dignity and rights. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status”⁽⁴²⁾.

The Charter of Makkah provides a comprehensive treatment of multiple interrelated domains centered on human happiness, dignity, and the defense of human rights. It allocated seventeen of its provisions directly to human rights issues, all of which serve to reinforce constructive civilizational dialogue among nations and peoples, regulate its pathways, and articulate its operational mechanisms, as outlined below.

<ul style="list-style-type: none"> • The right of Muslim societies to promote the values of moderation and balance and to protect themselves from religious and cultural confrontation. 	<ul style="list-style-type: none"> • The right to equality in humanity and the rejection of racism.
<ul style="list-style-type: none"> • The right of the citizen to justice and a dignified life, and the right of the homeland to loyalty, security, and social peace. 	<ul style="list-style-type: none"> • The right to religious, cultural, and intellectual diversity.
<ul style="list-style-type: none"> • The civil and cultural rights of religious and ethnic minorities. 	<ul style="list-style-type: none"> • The right to religious and cultural pluralism within human societies.
<ul style="list-style-type: none"> • The right of places of worship to protection from assault and desecration. 	<ul style="list-style-type: none"> • The right of the other to exist and to be recognized.
<ul style="list-style-type: none"> • The right to health, education, and equality. 	<ul style="list-style-type: none"> • The right to human development, urban construction, and cooperation in doing good.

42. UDHR, All rights reserved worldwide, illustrated by: Yacine Ait Kaci, © United Nations, 2015. Accessed on: https://www.un.org/en/udhrbook/pdf/udhr_booklet_en_web.pdf

<ul style="list-style-type: none"> • Women’s rights in religious, scientific, political, social, and cultural fields. 	<ul style="list-style-type: none"> • The right to deter promoters of hatred and instigators of violence and terrorism.
<ul style="list-style-type: none"> • The child’s right to healthcare, education, upbringing, and protection from deviation. 	<ul style="list-style-type: none"> • The right to reject the violation of human rights and to support just causes.
<ul style="list-style-type: none"> • The right to protect human values, social systems, and the collective moral conscience. 	<ul style="list-style-type: none"> • The right to peaceful coexistence and positive national integration among religious, ethnic, and cultural components.
<ul style="list-style-type: none"> • The right of youth to be protected from intellectual extremism and to be raised on the values of communication, tolerance, and peaceful coexistence with others. 	<ul style="list-style-type: none"> • The right of future generations to live in a healthy environment free from pollution.
<ul style="list-style-type: none"> • The right of states to prevent interference in their internal affairs.⁽⁴³⁾ 	

Figure (4): A table that illustrates the inclusion of the Makkah Al-Mukarramah Document on Human Rights and International Rights in peaceful coexistence

b. Supporting Sustainable Development

The Charter refers to the “full support for the goals of sustainable development”⁽⁴⁴⁾. Linking civilizational dialogue with sustainable development represents a qualitative shift, as it moves dialogue from the sphere of rhetoric to the sphere of practical developmental action. This grants the Charter a global influence and ensures wide resonance within international forums and platforms of civilizational dialogue⁽⁴⁵⁾.

43. Al-Mahjoub bin Saeed, “The Human Rights Dimensions in the Makkah Charter”.

44. The sustainable development goals consist of 17 goals according to the United Nations 2030 Agenda. See the official website of the United Nations Development Programme: <https://www.undp.org/sustainable-development-goals>

45. UDHR, All rights reserved worldwide, 164 pages.

Consequently, many civilizational and cultural institutions in the Islamic world have adopted the Charter as an intellectual reference for constructive and effective dialogue between Islamic civilization and other civilizations⁽⁴⁶⁾. The Charter of Makkah has also gained considerable respect and appreciation within global cultural circles due to its comprehensive and well-structured framework, which embodies the principles of justice and equality from an Islamic perspective and guarantees human rights that are broadly consistent with the constitutions, laws of states, and international organizations.

c. Moderation and Balance as a Civilizational Approach

The Charter promotes moderation as a civilizational tool for managing differences and fostering global dialogue, condemns attacks on places of worship, and stresses firm responses to extremism, affirming coexistence as essential⁽⁴⁷⁾.

Moreover, the Charter called for combating terrorism, injustice, and oppression, and rejecting the exploitation of peoples' resources and the violation of human rights, stressing that this responsibility is shared by all without discrimination or favoritism. It also emphasized the preservation of nature, which the Creator has subjected to human benefit, as the destruction, waste, or pollution of natural resources constitutes a violation of rights and an injustice against future generations. This represents an integration of sustainable civilizational dialogue within the Charter of Makkah. The Charter further urged that all policies, initiatives, and programs transcend theoretical presentation and be transformed into practical and effective implementation within global societies, particularly in relation to establishing international peace and security, condemning acts of genocide, ethnic cleansing, forced displacement, human trafficking, and illegal abortion⁽⁴⁸⁾.

46. Makkah Charter, pp. 10-11.

47. A group of scholars, *Coexistence and Mutual Acquaintance in Islam: Simplified Concepts*, p. 936-942.

48. The Saudi Press Agency (WAS), news article titled: "139 Countries Approve the Makkah Charter... Learn Its Details."

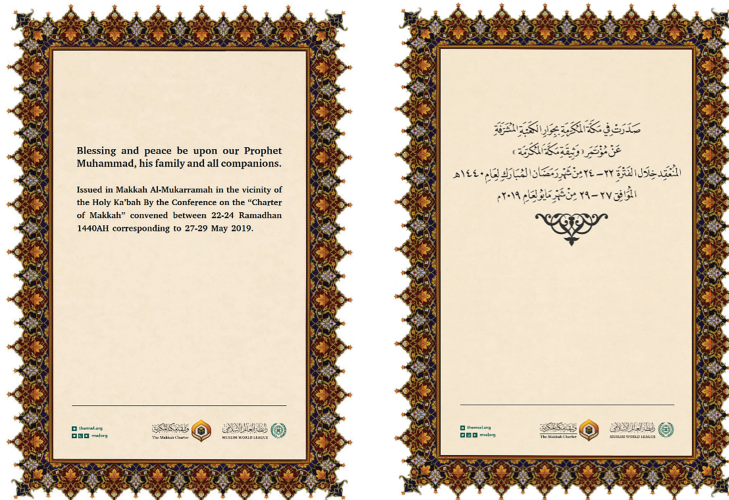


Figure (5): The concluding page of the Makkah Charter 1440 AH / 2019 AD in both Arabic and English. Source: Official website of the Muslim World League. <https://www.themwl.org/id/chartermakkah>

IV. Challenges facing the Makkah Charter:

The implementation of the provisions of the Makkah Charter faces significant challenges shaped by contemporary political and cultural transformations within the international system. Persistent conflicts with religious and ethnic dimensions, along with the growing influence of populist and narrow identity-based discourses, continue to undermine trust among societies and hinder the advancement of civilizational dialogue. Research in intercultural relations consistently highlights that the success of coexistence initiatives is closely linked to political stability and social cohesion.

In addition, weak institutional coordination among religious, cultural, and educational actors, coupled with disparities in development levels among states, limits the effective translation of normative principles into sustainable public policies and practical implementation programs. These constraints are further intensified by the spread of intellectual extremism and the instrumentalization of religion in geopolitical rivalries. The rapid expansion of digital globalization has also facilitated the

dissemination of hate speech and misinformation, complicating efforts to promote responsible dialogue and mutual understanding⁽⁴⁹⁾.

A further challenge lies in balancing national cultural particularities with the demands of global civilizational partnership. Addressing this requires clear operational mechanisms and stronger engagement from education systems, media institutions, and civil society in promoting inclusive citizenship and peaceful coexistence. Ultimately, the Charter's success depends on sustained political will and the development of effective multilevel international partnerships capable of transforming its vision into tangible societal practices and public policies⁽⁵⁰⁾.

Conclusion:

- The study presented an analytical perspective on the most important values and foundations of the Makkah Charter, published for the first time in an academic dissertation in English.
- The study demonstrated that the Makkah Charter represents a contemporary model for the Islamic grounding of civilizational dialogue and constitutes a cornerstone for reconstructing the concept of civilizational dialogue within contemporary Islamic thought.
- The study confirmed that the Charter's civilizational dialogue content reflects a shift from defensive discourse toward a participatory civilizational discourse with the cultures and peoples of the world.
- The Makkah Charter considers civilizational dialogue a religious necessity, a universal law, a humanitarian commitment, and a global civilizational project.
- The Charter adopts a comprehensive discourse on civilizational dialogue that transcends confrontation, establishes citizenship, supports sustainable development, and promotes open global partnership within the framework of constructive international interaction.

49. Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon & Schuster, 1996).

50. United Nations, *United Nations Strategy and Plan of Action on Hate Speech* (New York, 2019).

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