

L'Arabie saoudite peut-elle venir à Paris nous donner des leçons de tolérance ? L'édito de Michel Taube

La tenue à Paris le 17 septembre prochain d'une conférence sur la tolérance co-organisée par la Fondation de l'Islam de France et la Ligue islamique mondiale, c'est-à-dire l'Arabie saoudite, destinée à promouvoir une fameuse Charte dite de La Mecque (voir plus loin), pose problème et est, pour tout dire, profondément choquante.

Comme indiqué sur le programme, « **la plus haute instance musulmane mondiale** invite les responsables français juifs, chrétiens et musulmans à travailler ensemble à la coopération interreligieuse, à la défense des valeurs citoyennes, à la paix entre les nations et à la solidarité entre les hommes. » Rapprocher et consolider les liens entre croyants de la famille abrahamique (les sceptiques, les agnostiques, les incroyants, les adeptes d'autres religions s'y retrouveront...) est l'objectif des organisateurs.

Qui est « la plus haute instance musulmane mondiale » ? La Ligue islamique mondiale. Elle est le bras armé idéologique du wahhabisme et plus particulièrement de la diplomatie religieuse de l'Arabie saoudite dans le monde. Ni plus ni moins. Son secrétaire général, Mohammed Al-Issa, a été ministre de la justice de l'Arabie de 2009 à 2015 : il a dû en faire sabrer des têtes au nom de l'Islam !

De hauts dignitaires religieux français, tels Haïm Korsia, Grand Rabbin de France, François Clavairoly, président de la Fédération protestante de France, plusieurs Archevêques sont-ils conscients qu'ils vont dissenter le 17 septembre dans une conférence dont le but final est de promouvoir la Ligue islamique mondiale ?

Doit-on rappeler à ces vénérables personnalités que nous sommes en France ? Ont-ils oublié qu'en France, dans le plus grand pays musulman d'Europe, la laïcisation, la sécularisation de l'Islam y est un combat de tous les jours, que les tendances salafistes, rigoristes, fréristes importées des pays du Golfe et d'Iran détournent chaque jour un nombre croissant de Français de confession musulmane de la séparation entre le religieux et le politique, les coupant définitivement du pacte républicain et conduisant certains dans la violence voire le terrorisme ? Doit-on leur rappeler que, selon une étude publiée en 2016 par l'Institut Montaigne, 29% des Français de confession musulmane, et bien plus parmi ceux de moins de 25 ans, tiennent la Chariah comme supérieure à la loi républicaine ?

Pourquoi cette dérive ? Parce que trop de nos concitoyens consultent des sites ou des prédicateurs wahhabites. Parce que l'Arabie saoudite finance tous les jours (à coups de millions de dollars de soft power – qui a financé la location du Palais Brongniart pour le 17 septembre ?) des mosquées et des associations culturelles en Europe qui diffusent un islam salafiste et rigoriste.

Or plus que tout, nous avons besoin d'un Islam de France financé et animé par des Français, formés en France (et ils sont nombreux à pouvoir le faire) ou dans des pays qui ont donné des gages de modernité et de proximité de valeurs à notre pays (au Maghreb principalement).

Qu'aucun jeune prêcheur ou intellectuel musulman français ne soit au programme de ce colloque, les Français musulmans apprécieront !

Il est impérieux que nous n'allions plus à Riyad chercher des Wahhabites pour venir nous donner des leçons d'Islam modéré, alors que tous les jours l'Arabie saoudite nous prouve le contraire en condamnant à mort, en asservissant les femmes, en diffusant des prêches antisémites et homophobes. Arrêtons au passage de vouloir nous faire croire que, parce que les femmes ont le droit (tout relatif dans les faits) de conduire leur voiture en Arabie, elles seraient désormais libres, et que parce qu'un cinéma a rouvert à Riyad, le ministère de la censure va être dissous ! Y a-t-il des Églises ou des temples hindous en Arabie saoudite ? Les femmes y sont-elles les égales des hommes ? La liberté religieuse, la liberté de conscience, la liberté d'expression y sont-elles garanties ? Un moratoire sur la peine de mort y a-t-il été adopté ? Non.

Il est donc profondément choquant de voir un tel parterre de sommités françaises venir écouter le président de la plus grande organisation wahhabite du monde.

Une Charte pour se bercer d'illusions

Créons une commission ou rédigeons une Charte ! C'est ainsi que procèdent ceux qui veulent faire croire qu'ils traitent un problème insoluble tout en se gardant bien de rien changer à court terme.

La Charte de La Mecque sera présentée à la fin du colloque en Guest star de la journée. Nous la publions ci-dessous en exclusivité en anglais et en arabe. Ce morceau d'anthologie en termes de grammaire théologique propose de nombreux petits pas pour le musulman croyant mais qui sont encore très loin de constituer un grand pas pour l'humanité ! Ces petits pas sont constamment encadrés par l'invocation constante de limites théologiques interprétables à l'infini... comme l'article 25 consacré aux femmes. Et les motifs d'inquiétude à la lecture de la Charte sont nombreux. Nous y reviendrons prochainement...

La Charte de La Mecque est si loin des réalités que vivent les musulmans dans cette partie du monde qu'on se demande si elle n'a pas été écrite pour séduire les seuls non musulmans. Notre crainte est grande qu'elle ne soit malheureusement qu'une feuille de papier destinée à séduire l'opinion internationale et en rien le Préambule d'une prochaine réforme théologico-politique qui introduirait une révolution véritable en Arabie saoudite.

D'ailleurs qui a signé cette Charte ? La Ligue islamique nous écrit que le texte a été approuvé à l'unanimité des 1200 personnalités islamiques présentes à La Mecque le 29 mai 2019 venant de 139 pays, représentant 27 composantes islamiques. Accepteraient-ils de la signer un à un et de s'engager à l'appliquer dans leurs pays et communautés respectifs ? Mieux : les signataires la feront-elles lire dans toutes les mosquées du monde entier pendant la grande prière du vendredi ou son écho s'arrêtera-t-il à la voûte dorée des Palais saoudiens et de la Corbeille poussiéreuse du Palais Brogniart ?

Certes, un vent de modernité souffle sur le Golfe, notamment parmi les jeunes élites politiques de ces pays. Et c'est ce que cette Charte veut nous prouver. Mais les paroles ne suffisent pas.

Nous en voulons pour preuve un fait. Un fait bien triste. Nous publions les photos de la Conférence qui adopta la Charte de La Mecque le 29 mai 2019 à La Mecque en présence du Roi d'Arabie saoudite Salman bin Abdulaziz Al Saud. Au passage, le fameux MBS, Mohammed Ben Salman, l'homme fort du régime, était absent. Mais, surtout : il n'y avait aucune femme dans l'auditoire pour discuter de la Charte de La Mecque ! Et l'on va venir à Paris disserter de (relative) égalité des femmes ?

C'est pourquoi le 17 septembre, nous préférons aller saluer [des femmes imames françaises contraintes de se cacher](#) plutôt que d'aller faire semblant de célébrer une fraternité de salon !

Félicitons-nous enfin de ce que le président de la République française et le premier ministre Edouard Philippe, initialement et abusivement annoncés dans un premier temps, ne soient pas au programme de ce colloque !

Michel Taube

Ligue Islamique mondiale

La Déclaration de La Mecque

29 mai 2019

Praise be to Allah; blessing and peace be upon our Prophet Muhammad, his family and companions.

From the vicinity of the Ancient House of Allah and from the shades of the Holy Kabah, the participants of the Conference on the Charter, who comprise the prominent Muslim scholars of the Muslim Ummah, most of whom are grand Muftis, honorably recall the notable echo and great impact of the Madinah Al-Munawwarah historical, constitutional Convention (Saheifat Al-Madinah). It is known that the said Convention was concluded by the Holy Prophet Muhammad, fourteen centuries ago with the different religious and cultural components of Al-Madinah society.

“The Charter of Makkah”, which is an Islamic guidance that derives its greatness from the features of the eternal Madinah Convention, is issued by prominent scholars of the Muslim Ummah from their comprehensive Qiblah for presentation to the world of the twenty first century.

The issuance of the Charter from the vicinity of the Ancient House of Allah, which is adorned by the hearts of Muslims, is indeed a confirmation to the significance of the spiritual reference for the Muslim World, where the Qiblah of Islam and Muslims and its source of radiation for the world, with its sanctified soil, is embraced by Makkah Al-Mukarramah, Kingdom of Saudi

Arabia. Furthermore, the issuance represents the “due applaud “ that the country’s sagacious political leadership does deserve, especially in regard to the great services it has generously rendered (and is rendering) to Islam, Muslims and humanity at large.

Muslims who are represented in their religious reference, and whose blessed gathering conformed to the honor of time and place, and who neared in their historical gathering the Sacred House of Allah in the last ten days of the blessed month of Ramadando affirm, while issuing this Charter, that they are an integral part of this world with its cultural interaction. They also seek to communicate with all world’s components so as to achieve the interest of humankind, enhance noble values and build the bridges of love and human harmony as well as combat the practices of injustices, clash of civilization and negative aspects of hatred.

The participants of the Conference do confirm the contents of this historical charter that includes the following principles:

1- People, despite their different ethnicities, races and nationalities, belong to a single origin; they are equal in their humanity. Allah says, “O mankind, fear your Lord, Who created you from a single soul and from it its mate and dispersed from both of them many men and women. And fear Allah, through Whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.” (Surat Al-Nisa, Verse 1)

Furthermore, humankind is covered by Allah’s honor and preference over other creatures. Allah says, “And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with (definite) preference.” (Surat Al-Isra: Verse 70)

2- Religious and ethnic claims must categorically be rejected; and that the claims for obnoxious, conceited claims ornamented by the illusions of artificial preference must be denounced. The most noble of you in the sight of Allah is the most righteous of you; and those who are most kind to their fellowmen. Allah says, “Indeed, the most noble of you in the sight of Allah is the most righteous” (Surat Al-Hujrat, Verse 13). In the Hadith, the Prophet, peace and blessing be upon said: (The best people are those who are beneficial to other people.).

3- The difference among people in their beliefs, cultures and nature and the way of their thinking is a heavenly destiny, governed by Allah’s Will and Infinite Wisdom. Moreover, recognizing this universal law of difference and addressing it with the logic of intellect and wisdom in a manner that leads to achieve harmony and human peace are better than competition, challenging and confrontation. Allah says, “And if your Lord had willed, He verily would have made humankind one nation, yet they cease not differing; Except those He has given mercy.” (Surat Hood, Verse 118)

4- Religious and cultural diversity in human societies does not justify the conflict, but requires the establishment of a “positive” civilized partnership and effective interaction. This makes diversity a bridge to dialogue, understanding and cooperation for the benefit of humanity. It also encourages people to compete for the service and happiness of man as well as seek to embrace universal common values and effectively utilize them in building the universal citizenship state that is founded on values, justice and legitimate freedoms, mutual respect and love of good to all.

5- The origin of revealed religions is one. This origin is the belief in both Allah Almighty only, with no associate with Him as well as in the religions' various messages and methods. Furthermore, it is impermissible to link a particular religion with the erroneous political practices of any one professing that religion.

6- Civilized cultural dialogue is considered the most effective method in the proper comprehension of the other, deepening of commonalities with him, surmounting obstacles of coexistence and solving relevant problems. Such dialogue will be beneficial in the active recognition of the other and their right for existence as well as their other legitimate rights. The dialogue should achieve justice (observe the desired intellectual equality) and understanding among the participants. This should be in a manner that respects the characteristics of the participants, surmounts the preconceived prejudices that are laden with the historical animosities. These escalated the level of risks of hatred, conspiracy theories and erroneous generalization for the unfortunate odd positions and actions. This dialogue should also confirm that history is the responsibility of those who actually lived during its time. No one should be held accountable for the mistakes committed by the other; and that no one should be held accountable for a sin committed by another irrespective of the recalled chapters of history, whether such chapters were attributed to any particular religion, thought, policy or nationality. "Those are a people who have passed away. Theirs is that which they earned, and yours is that which you earn. And you will not be asked of what they used to do." (Surat Al-Baqara, Verse 134) "He said: And what about people of early centuries. He said: The knowledge thereof is with my Lord in a Record. My Lord neither errs nor forgets" (Surat Taaha, Verse 52)

7- The religions and philosophies are exonerated from the risks committed by their adherents and claimants, because these risks express only the adherents' opinions and not those of religions. The principles of various religions call people to worship the Creator and seek His satisfaction by benefiting his creature, protecting their dignity, enhancing their moral values and preserving their positive societal and family relations. The Holy Prophet said, "I was only sent to complete the observance of good manners" Reported in Ahmad's Musnad Hadith Book.

8- There should be mutual help among Muslims to cease the destruction of man and his developed environment as well as cooperate for the benefit of humanity with establishing a noble effective Alliance that surpasses absolute theorization and slogans. Such effort is intended to reform the civilizational imbalance that led to terrorism, which is also considered one of the branches of imbalance.

9- Promulgation of the laws that deter those promoting hatred and those instigating violence, terrorism and clash of civilization will undoubtedly eliminate the causes of religious and ethnic dispute.

10- Muslims have enriched human civilization with a unique and vastly rich experiment. They are today capable of giving further enrichment by their many contributions that humankind needs in their ethical, social and environmental crises from which they suffer due to the value nullity that was secreted by the negative aspects of globalization.

11- The combat of terrorism and injustice as well as rejection of the exploitation of people energies and capabilities and violation of human rights are the duty of all individuals. Such duty should neither be discriminatory nor partial. For, just values do not accept partition because lifting injustice, support of just causes, formation of public opinion that uphold them and administer justice on them are a moral duty, that we should hasten to achieve and that we should not persist on its oblivion.

12- The nature that we enjoy is the gift given to us by the Great Creator, Who facilitated for (man) what is on the land and heavens so as to enjoy felicity on the land and inhabit it with civilization. Thus, destruction, wastage and pollution of the natural resources are considered both surpassing the due right and violation of the right of the next generation for living in a clean nonpolluted environment. This necessitates that all countries should sign climate treaties, stop pollution of environment, organize the industrial progress in a manner that benefits mankind now and in future.

13- The idea of clash of civilization and the call to conflict and phobia from the other are the features of isolation and hegemony that are caused by racial inclination, cultural dominance and seclusion of oneself. It is at best a condition of a misleading tendency, intellectual shallowness or the feeling for the weakness of the components of civilizational building. This is linked to the desire to seek the unfortunate pushing of the dispute to confrontation instead of adopting peaceful natural dominance whenever it possessed self-force.

14- Clash and dispute work together towards the deepness of hatred, creation of animosity among nations and peoples as well as prevention of achieving the requirement of the desired, peaceful common living, positive national integration, especially in multireligious and multi-ethnic countries. Furthermore, hatred is counted as part of the raw materials employed for nourishing the industry of violence and terrorism.

15- The phenomenon of Islamophobia is the result of the inability to know the reality of Islam and its civilizational creativity and sublime objectives. Real knowledge of Islam requires the adoption of an objective vision that liberates itself from the stereotyped prejudiced notions in order to properly comprehend Islam via pondering over its principles, not via tenaciously holding to odd practices perpetrated by those falsely claiming to be Muslims or the risks erroneously attributed to its sublime tenets.

16- The consecration of noble moral values and encouragement of lofty social practices are incumbent duty upon all individuals. To the above, we add the cooperation in fighting the moral, environmental and familial challenges in light of the common Islamic and human concepts.

17- Personal freedom does neither justify the violation of human values nor the destruction of the dominant social sets. Indeed, there is a big difference between freedom and chaos ; as every freedom must stop at the limit of values and freedoms of others as well as the boundaries of the constitution and law, taking into account the public conscience and societal tranquility .

18- Intervention in the internal affairs of countries is considered a rejected flagrant violation. This is represented in the practice of political dominance with its economic and non-economic

ambitions, marketing of the sectarian thoughts or attempts of imposing religious edicts (Fatwas) irrespective of their spatial circumstances, conditions and special social conventions surrounding them. However, intervention -irrespective of its good pretexts - should never be justified, except under a legitimacy that permits it via an official request for a public preponderant interest that is intended to confront an aggressor, avenger or corrupt individual; or to render relief aid, healthcare service or implement social development programs.

19- Global developmental experiments are seen as an example that can be followed. The employment of these experiments is intended to deter all types of corruption, clearly apply the principle of accountability, change patterns of consumption that impede the proper execution of development projects, deplete the countries' economic capabilities and waste sources.

20- Social safeguard of Muslim communities is the responsibility of educational institutions. This can be done with the effective usage of curricula, teachers, relevant tools of these institutions, as well as taking advantage of the general impact platforms, particularly Friday congregation prayers, civil society organizations. These platforms should elevate the level of awareness of the religious emotion of the members of these communities, especially the youth, guide them towards adopting the concepts of centrism and moderation. Furthermore, they should warn these members against the unfortunate dragging to the escalation of both the conspiracy theories and religious as well as cultural dispute, or planting frustration in the Ummah or practice absolute or exaggerated bad opinion of people.

21- The achievement of the equation of the safe common living among all religious, ethnic and cultural components with their extended human circle requires the effective cooperation of all world leaderships and international organizations. Additionally, it requires that there should be no discrimination against any individual in respect of religion, ethnicity or otherwise when rendering political, economic or humanitarian assistance.

22- Comprehensive citizenship is a requirement. It is dictated by the principles of Islamic justice for all types of national plurality in which the constitution and law expressing its national conscience whether with consensus or majority status, are respected. However, the state has a requirement in this connection; as its citizens have the duty of faithful allegiance to it, preservation of security and social peace as well as protection and non-desecration of sanctuaries and non-ridiculing ridicule of religious symbols. This should be according to the principle of mutual requirement, just rights with all components of society, including religious and ethnic minorities.

23- Attack of worship sites is considered a criminal act that requires we should stand against it with due legislative firmness, strong political and security guarantees, together with the combat of terrorist ideas stimulating it.

24- The enhancement of programs on the combat of starvation, poverty, sickness, ignorance, racial discrimination and environmental deterioration requires the solidarity of all responsible quarters governmental, international, private and those active in the service of human work, preservation of dignity of man and his right.

25- The empowerment of women within the framework that observes the limits of Allah Almighty of their rights; which should not be violated via marginalizing their role, disrespecting their dignity, reduce their status, impede their opportunity, whether in religious, academic, political or social affairs, especially their assumption of in this respect all the professions they deserve without discrimination against them. This comprises their equality in wages and opportunities, provided all the above takes place according to their nature, standards of competency, just parity among all. However, achieving this justice is considered a crime on the part of communities in general and women in particular.

26- The concern with the child in regard to health and education and up-bringing comes at the top of the responsibilities of states, international organizations and relevant private foundations. It is also the responsibility of the family, particularly in regard to formulating the child's thought in a manner that broadens his horizons, and promotes his abilities and enhances the chances of his creativity and communicative skills and safeguards him against deviation.

27- The enhancement of the identity of Muslim youth, with its five pillars: religion, country, culture, history, and language as well as protecting it against the attempts of exclusion and intentional and unintentional assimilation requires the protection of youth from the ideas of the clash of civilization, negative mobilization against those with whom we intellectually disagree and intellectual extremism with its militancy, violence or terrorism. This should be coupled with the strengthening of the youth's skills in their communication with others with due awareness. This is guided by the broad Islamic horizon and its etiquette that attracts hearts, especially the portion pertaining to the values of tolerance, peaceful and harmonious coexistence that comprehends the existence of the other, preserves his dignity and rights, observes the laws of the countries he resides on their soil, together with cooperation and mutual exchange with them in accordance to the concepts of human family which Islam has consecrated its lofty principles.

The issuers of this Charter are of the opinion that it is significant to establish an International Forum (with an Islamic initiatives) that is concerned with the general affairs of the youth. This Forum should adopt as part of its programs interaction with constructive dialogue youth with all inside and outside Muslim communities. Furthermore, the Forum should adopt the presentations and problems of youth with due frankness, conspicuousness and transparency via qualified personnel who are characterized with knowledge and educational sense and have the ability to exchange with youth the dialogue, and discussion with a parallel that comprehends their age bracket and feelings in order to avert a past absence that created a vacuum and led to negative results.

28- We should surpass all the resolutions, initiatives and programs, with their theoretical presentation, symbolic slogans and their futile cost, to the effectiveness via a tangible positive impact that reflects seriousness, authenticity, strength of the set, especially the aspect that is related to the establishment of world peace and security, condemnation of techniques of annihilation, ethnic cleansing, forceful immigration, human trafficking, and illegitimate abortion.

29- Any matter pertaining to the affairs of the Muslim Ummah or speaking in its name on a religious matter and anything relevant to it, shall only be tackled by erudite scholars gathering at such august Conference on this Charter, which was characterized by the blessing of their holy and comprehensive Qiblah. For, the common, religious, and human work that aims to achieve the interest of all necessitates that all should participate without exclusion, racism or discrimination against any individuals irrespective of religion, ethnicity or color.

Blessing and peace be upon our Prophet Muhammad, his family and all companions.

Issued in Makkah Al-Mukarramah from the vicinity of the Holy Ka'bah

By the Conference on the "Charter of Makkah" convened between 2224 Ramadhan 1440AH corresponding to 27-29 May 2019