Political Islam Movements in the Arab World
Reality and Future

Communique and Table of Contents

1. Communique & Recommendations

Ladies and Gentlemen

In an atmosphere of open scientific, political discussion, we would like to conclude our two-day conference on Reality and Future of Political Islam Movements in the Arab World. Most of the participants showed their satisfaction with the dialogues as having achieved a good percentage of the event's objectives. We hope that the recommendations contribute to the re-buidling of national partnership between the various components and political powers – among which are political Islam movements in the Arab World – in a way that serves these societies' interests and aspirations for freedom, justice and overall development.

The event had been set to take place before the Arab uprisings, which broke out in 2011. However, the current developments after the Tunisian revolt have uncovered significant political and social shifts spreading throughout the Arab World. One of these is the political Islam movements' lead in elections and power in a number of countries, like Egypt, Tunisia and Morocco. Nevertheless, the recent tensions witnessed by Egypt and Tunisia raise major questions on these groups' role and future in the region. In broader terms, the future of democratic progress in the entire Arab World and such groups' part and vision need to be investigated.

Many of the conference papers argue that the region is going through a long, historic stage of democratic shift, seeing a fierce conflict between the powers of change and reform, on the one hand, and the counter-revolution powers, on the other. The latter cannot achieve stability or control the situation in the medium- and long-run. Thus, the completion of the democratic shift is a natural result of the above conflict, even if the track does not succeed at the beginning. The future will be bright for the interest of the public will as well as for the required reform, witnessing participation by all segments of the society, among which are political Islam movements.

In the context of these groups' experiences in parliament and power, most scholars focused on their diverse roles in public political life, whether by themselves or in partnership with other powers. They have differed in their efficiency and influence from one country to another.

In terms of the challenges facing political Islam movements, some papers stressed supporting these groups towards openness to the various cultural and social segments of the society as well as further political participation in governments and representative councils within broad national partnership. They are also urged to exert

a great deal of effort in this regard. When discussing these groups' vision, many papers referred to potential co-existence between their civilizational project and other global projects, in case it is based on dialogue and mutual respect and interests in addition to the avoidance of the clash of civilization theory. Participants emphasized cooperation with other Arab countries on the basis of integration, mutual interests and new regional alliances between the Arab Spring states themselves as well as with relevant countries, in a bid to maintain the future national security of the peoples of the region.

On the other hand, these groups still have chances as they, according to several participants, are a truly integral part of the Arab political scene, whether in the past or the future. So a number of recommendations were made, such as:

- Calling on political Islam movements to put forward a political, intellectual vision consolidating their principles, attitudes and programmes in political participation and commitment to peacefulness and middle thought

- Calling on these groups to assess and take lessons from such experiences on their internal level as well as on political and societal national and pan-Arab levels

- Calling on these groups to reconsider the relation between its various functions in a way that maintains institutional differentiation between Da'wa preaching and political partisan action, in order to secure both better political efficiency and broader Da'wa influence

- Calling on these groups to set a vision for dealing with active projects in the Arab World (international or regional like those of Iran, Turkey and Israel), in a way that accomplishes the interests of the Arab-Islamic project in its capability to build the Arab countries and restore Palestine

- Calling on these groups to translate the "Islam is the solution" slogan into political, economic, administrative and development models

- Calling on these groups to possess keys to state administration in terms of instruments and staff

- Calling on these groups to provide internal and external parties with necessary assurances, trying to present an example of managing difference between officials and opposition regardless of their own position

- Calling on these groups to work on maintaining national agreement and effort against internal and external challenges, irrespective of disagreements between

various powers

- Calling on other political groups to cooperate with political Islam movements when the latter come to power or parliament for the public interest of the state and society, committing to prominent moral rules of political competition

- Calling on all political groups, especially Arab-nationalists and Islamists to agree on visions and approaches towards stable democratic states and societies which achieve the Arab nation's aspirations

- Calling on Arab countries to abandon security solutions in dealing with political Islam movements and, instead, recognize their role as well as integrate them in the political process

- Calling for the rejection of sectarian conflict and, instead, consolidating national and pan-Arab unity

- Calling for the rejection of violence, terror, labeling people as 'infidels' and using sectarianism as a means of change and reform in the Arab World and, instead, choosing all forms of politics and democracy as the optimum mean to take a quantum leap in Arab politics towards freedom, justice, development and independence

- Calling on political Islam movements participating in power to keep their strategic stance towards the Arab-Israeli conflict based on the Palestinian people's resistance until the liberation of Palestine as well as not responding to Western pressures at the expense of this issue. The strength of such a stand makes its political regional and international significance which serves their own programme, bearing in mind that the Zionist project is the major challenge to their Arab-Islamic project

- Calling for further studies on the political Islam movements' political thought, practices, approaches and experiences in the region for the benefit of the stability and political, economic development of the Arab World on the basis of democracy and plurality.

In conclusion, we would like to thank you and all those who have contributed to the completion of the conference, whether scholars; session chairs; participants in the opening and the discussion; journalists; and the scientific committee. I am also grateful to the staff of the MESC and their assistant team, who have exerted big and appreciated effort to make success of the event.

Amman – November 18, 2013

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