

THE UNITED NATIONS SECURITY COUNCIL  
COUNTER-TERRORISM COMMITTEE  
« THE KINGDOM OF MOROCCO'S EXPERIENCE

TO COUNTER TERRORISM

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1. The belief that religion gives meaning to life,
2. The view that some events that have taken place in recent history are ambiguous and tend to disturb the conscience that believes in the ideal values of religion,
3. The view that justice of all human beings is not equal.

4. The concept of the state is not a natural one.

The case of Morocco is considered exemplary in the legitimacy of the religious ruler, for the institution of the commander of the faithful, in its symbolic and functional dimensions.

Since the power to defend religion and to look after its affairs is not at

scholars have issued a unique *unique fatwa* (online) on

the issue of public interest in Maliki *fiqh* (jurisprudence)

through legal and constitutional organization. In the history of Morocco, this body was known as "*mashiykhat al-ulma*" (Order of religious scholars) which is represented today by the High Council for Religious Affairs and by the local councils affiliated to it. The laws by which it

stipulate the role of the religious scholars in a number of domains, such as implementing the fundamentals of religion especially in mosques the

One manifestation of the religious scholars' protection of the Islamic community against extremist ideology is their refutation of this ideology at the level of the reading of texts. They have advanced a legal analysis of the

ten terms used by terrorists which are: *pre-Islamic mindset, leaving communal consensus, no rule but the rule of God, abandoning madhabs, Salafism, loyalty and rejection, enjoining good and forbidding evil, excommunication, consultation and jihad*. They have thus demonstrated through legal proof in the proceedings of a symposium published in 2007 that there is no cogent proof for terrorism in religion; that anyone who verbally declares his conversion to Islam cannot be described as being imbued with a pre-Islamic mindset; that the inability to achieve perfection in ruling, at any level, does not warrant excommunication and deception; that in ruling

regulatory legislative texts, and the tenfold increase within one decade of State budget allocated to religious services. These include the following:

- a. Construction, renovation and equipment of mosques;
- b. Looking after imams and taking care of their material and social needs;
- c. Holding in service training of imams and their families;

religious scholars;

d. Training of religious scholars;

guarantee the sound teaching of religion, the Commander of the Faithful ordered that religious education be regulated in such a way as to meet the requirements and to preserve its particularity, and to enable its students to build bridges with public education.

By way of conclusion, we can confirm that the terrorist movement is essentially limited to one immediate literal reading of the religious texts, cut off from their temporal and objective contexts. When the followers of

this movement shift to political activism, they believe that their reading of texts allows them to use violence to impose their ideas on people. In this sense, they adopt the following attitudes:

1. Destroying the doctrines of the overwhelming majority of Moslems, which doctrines rest on the effort of diverse forms of reasoning as formulated by the most eminent erudite founders of religion;
2. Combatting any spiritual education and its symbols.