

## **CILE 8<sup>th</sup> international conference in collaboration with Leuven University**

### **Key Classical Works on Islamic Ethics**



**Doha, Qatar**

**6-8 December 2020**

## Day 1: Sunday, Dec 6<sup>th</sup>

### Opening Session

|               |                |   |
|---------------|----------------|---|
| 13:00 – 13:05 | Moderator      | Dr. Ray Jureidini   |
| 13:05 – 13:15 | Opening Speech | Dr. Emad Eldin Shahin -<br>Dean CIS, CILE Director<br>Qatar |
| 13:15 – 13:25 | Introduction   | Dr. Mutaz al-Khatib   |

### Adab, Fiqh and Ethics

|               |   |                        |
|---------------|---|------------------------|
| 13:25 – 13:30 | Moderator   | Dr. Ibrahim Zain       |
| 13:30 – 13:50 | <i>Al-Adab al-Ṣaghīr &amp; al-Adab al-Kabīr,</i><br>Ibn al-Muqaffa' (d.139/756)                 | Dr. István Kristó-Nagy |
| 13:50 – 14:10 | <i>Al-Kasb, al-Shybanī</i> (d. 189/805)   | Dr. Adi Setia          |
| 14:10 – 14:45 | Discussion  |                        |
| 14:45 – 15:00 | Break   |                        |
| 15:00 – 15:05 | Moderator   | Dr. Saraa Saleh        |
| 15:05 – 15:25 | <i>Adab al-Ṭabīb, Ishāq Ibn 'Alī al-Ruhāwī</i><br>(d. 3 <sup>rd</sup> /9 <sup>th</sup> century) | Dr. Mohammed Ghaly     |
| 15:25 – 15:45 | <i>Adab al-Dunyā wa al-Dīn, al-Māwardī</i><br>(d. 450/1058)                                     | Dr. Makram Abbès       |
| 15:45 – 16:05 | <i>Al-Ādāb al-Shar'iyya, Ibn Mufliḥ</i> (d.<br>763/1362)  | Dr. Ovamir Anjum       |
| 16:05 – 16:40 | Discussion  |                        |

### End of Day 1

## Day 2: Monday, Dec 7th

| Scriptural Ethics |  |                           |
|-------------------|--|---------------------------|
| 13:00 – 13:05     | Moderator  | Dr. Amr Ryad              |
| 13:05 – 13:25     | <i>Makārim al-Akhlāq</i> , Ibn Abī al-Duyna (d. 281/894)                             | Dr. Paul Heck             |
| 13:25 – 13:45     | <i>Nawādir al-Uṣūl</i> , al-Ḥakīm al-Tirmidhī (d. 3 <sup>rd</sup> /9 <sup>th</sup> ) | Dr. Chafika Ouail         |
| 13:45 – 14:20     | Discussion   |                           |
| 14:20 – 14:35     | Break  |                           |
| 14:35 – 14:40     | Moderator  | Dr. Lena Salaymeh         |
| 14:40 – 15:00     | <i>Al-Shifā</i> , al-Qāḍī 'Iyāḍ (d. 544/1149)  | Dr. Matthew Anderson      |
| 15:00 – 15:20     | <i>Shajarat al-Ma'ārif</i> , al-'Izz b. 'Abd al-Salām (d. 660/1262)                  | Dr. Mutaz al-Khatib       |
| 15:20 – 15:55     | Discussion   |                           |
| 15:55 – 16:10     | Break  |                           |
| Sufi Ethics       |  |                           |
| 16:10 – 16:15     | Moderator  | Dr. Gavin Picken          |
| 16:15 – 16:35     | <i>Al-Ri'āya li Ḥuqūq Allāh</i> , al-Ḥārith al-Muḥāsibī (d. 243/857)                 | Dr. Harith bin Ramli      |
| 16:35 – 16:55     | <i>'Uyūb al-Nafs</i> , 'Abdurrahmān al-Sulamī's (d. 412/1021)                        | Dr. Jason Welle OFM       |
| 16:55 – 17:30     | Discussion   |                           |
| 17:30 – 17:45     | Break  |                           |
| 17:45 – 17:50     | Moderator  |                           |
| 17:50 – 18:10     | <i>Iḥyā' 'Ulūm al-Dīn</i> , al-Ghazālī (d. 505/1111)                                 | Dr. Kalle Taneli Kukkonen |
| 18:10 – 18:30     | <i>Al-Tuḥfa al-'Irāqīyya</i> , Ibn Taymiyya (d. 728/1263)                            | Dr. Arjan Post            |
| 18:30 – 19:05     | Discussion   |                           |

*End of Day 2*

## Day 3: Tuesday, 8<sup>th</sup>

| Philosophical and Theological Ethics |   |                      |
|--------------------------------------|---|----------------------|
| 13:00 – 13:05                        | Moderator   | Dr. Heba Raouf Ezzat |
| 13:05 – 13:25                        | <i>Al-Ṭibb al-Rūḥānī</i> , Abū Bakr al-Rāzī (d. 311/923)  | Dr. Raja Bahlul      |
| 13:25 – 13:45                        | <i>Tahdhīb al-Akhlāq</i> , Miskawayh (d. 421/1030)  | Dr. Hans Daiber      |
| 13:45 – 14:05                        | <i>Al-Dharī'a ilā Makārim al-Sharī'a</i> , al-Rāghib al-Isfahānī (d. 5 <sup>th</sup> /11 <sup>th</sup> century)                 | Dr. Yasien Mohamed   |
| 14:05 – 14:40                        | Discussion  |                      |
| 14:40 – 14:55                        | Break   |                      |
| 14:55 – 15:00                        | Moderator   | Dr. Chaïma Ahaddour  |
| 15:00 – 15:20                        | <i>Mudāwāt al-Nufūs</i> , Ibn Ḥazm (d. 456/1064)  | Dr. Samir Kaddori    |
| 15:20 – 15:40                        | <i>Ash'arī Ethics Through al-Irshād</i> by al-Juwaynī (d. 478/1078) and <i>Nihāyat al-Iqdām</i> by al-Shahristānī (d. 548/1153) | Dr. Omar Farahat     |
| 15:40 – 16:15                        | Discussion  |                      |
| 16:15 – 16:45                        | Concluding Remarks  |                      |

*End of Day 3*

## Opening Session

### ***Dr. Ray Jureidini (CILE Professor)***



Dr Ray Jureidini joined CILE in August, 2014. From 1975-1986 at the Flinders University of South Australia, he received his BA in Psychology and Sociology, First Class Honours in Sociology and PhD in Economic Sociology. After teaching Sociology in several universities in Australia, he spent 6 years at the American University of Beirut from 1999 where he began researching and publishing on human rights issues concerning migrant domestic workers and conducted the first survey of domestic workers in the region. At the American University in Cairo from 2005-2011, he became director of the Center for Migration and Refugee Studies and conducted a number of research projects on migrant and refugee issues, including household domestic workers, child domestic workers, Egyptian families of migrant workers abroad and a large survey of 1000 interviews, analyzing the trajectories of Somali and Ethiopian asylum seekers in Yemen, Syria and Turkey. In 2012, Dr. Jureidini spent a year as research consultant for the Center of Design Innovation at Qatar Foundation in Doha. He was one of the authors of the Qatar Foundation's 2013 Mandatory Standards for Migrant Worker Welfare and the author of a 2014 report, Migrant Labour Recruitment to Qatar for the Qatar Foundation. In 2016, he authored the ILO White Paper publication, Ways Forward in Fair Recruitment of Low-skilled Migrant Workers in the Asia-Arab States Corridor. In 2017 he published papers on the wage protection systems in the GCC, the transnational culture of corruption in migrant labour recruitment, and Muslim perspectives on migrants and refugees. He is currently co-editing a book with Dr. Said Hassan on migration and Islam as part of CILE's book series with Brill. Dr. Jureidini is also a consultant and advisor on refugee issues, labour recruitment, labour supply chain evaluations and migrant labour reform advocacy.

***Dr. Emad Shahin (CILE Director, CIS Dean)***



Emad El-Din Shahin is the Interim Provost of Hamad Bin Khalifa University (HBKU) and the Dean of HBKU's College of Islamic Studies (CIS), Qatar Foundation. Before joining CIS, he was the Hasib Sabbagh Distinguished Visiting Chair of Arabic and Islamic Studies, a visiting professor of Political Science at the School of Foreign Service at Georgetown University and the editor-in-chief of The Oxford Encyclopedia of Islam and Politics.

Shahin holds a PhD (1989) from the Johns Hopkins School of Advanced International Studies, an MA (1983) and a BA (1980) from the American University in Cairo. He has taught in leading universities in the United States including Harvard, Notre Dame, Georgetown, George Washington, and Boston University.

His research and teaching interests focus on Islam and Politics, Comparative Politics, Democracy and Political Reform in Muslim societies. Shahin has authored, co-authored and co-edited six books and has more than 50 scholarly publications including journal articles, book chapters and encyclopedia entries. His publications include *Political Ascent: Contemporary Islamic Movements in North Africa* (1998), co-editorship with Nathan Brown of *The Struggle over Democracy in the Middle East and North Africa* (2010); and co-authorship of *Islam and Democracy* (2005 in Arabic). He is the editor-in-chief of *The Oxford Encyclopedia of Islam and Politics* (2014) and co-editor with John L. Esposito of *The Oxford Handbook of Islam and Politics* (2013).

Previously, Shahin was a Distinguished Visiting Scholar at Columbia University (April 2014-March 15), public policy scholar at The Woodrow Wilson International Center for Scholars (February- August 2014). He was the Henry R. Luce Associate Professor of Religion, Conflict and Peacebuilding at the University of Notre Dame's Kroc Institute for International Peace Studies (2009-2012). He was visiting associate professor in the department of Government at Harvard University (2006-2009), faculty affiliate with the Kennedy School of Government, and visiting scholar in the Islamic Legal Studies Program at Harvard Law School (2006-2007).

Shahin was nominated two years in a row for the Harvard University Joseph R. Levenson Memorial Teaching Prize, May 2007 and May 2008; and is the recipient of the AUC Excellence in Undergraduate Teaching Award for the Academic Year 2001-2002.

**Dr. Mutaz al-Khatib (CILE Professor)**



Associate Professor of Methodology and Ethics at Hamad Bin Khalifa University and an editorial board member of *Studies in Islamic Ethics* and *Journal of Islamic Ethics* both published by Brill. His research interests include ethics and moral philosophy, Islamic law (fiqh); Ḥadīth criticism; the higher objectives of Sharī'a (maqāsid al-Sharī'a) and Islamic intellectual history. Al-Khatib was a Visiting Fellow at ZMO in Berlin (2006), and a Visiting Scholar at the Forum Transregionale Studien, Berlin (2012-2013). Previously, he was a Visiting Lecturer at the Islamic University of Beirut, Qatar University and the American University of Beirut.

Al-Khatib has given lectures at various universities such as the University of California-Berkeley, Princeton University, Cambridge University, Oxford University and the University of Tübingen. He authored and edited several books and over 30 academic articles. His books include: *Radd al-Ḥadīth min Jihat al-Matn: Dirāsa fī Manāhij al-Muḥaddithīn wa-l Uṣūliyyīn* (Matn Criticism: a study of the methods of traditionists and jurists) (2011), *Ma'ziq al-Dawla bayna al-Islāmiyyīn wa-l 'Almāniyyīn* (The dilemma of the state between Islamists and secularists) (2016), *al-'Unf al-Mustabāḥ: al-Sharia fī Muwājahat al-Umma wa-l Dawla* (Violence Made Permissible: 'Sharia' versus the people and the state) (2017) *Qabūl al- Ḥadīth* (The Reception of Hadith) (2017), *Islamic Ethics and the Trusteeship Paradigm* (co-editor) (2020).

معتز الخطيب أستاذ المنهجية والأخلاق المشارك، في كلية الدراسات الإسلامية بجامعة حمد بن خليفة، والمشرف على وحدة أبحاث "الإسلام والمنهجية والأخلاق" في "مركز دراسات التشريع الإسلامي والأخلاق". وهو عضو هيئة تحرير مجلة الأخلاق الإسلامية، وأحد محرري سلسلة كتب "دراسات في الأخلاق الإسلامية": كلاهما يصدر عن دار بريل في لندن. تشمل اهتماماته البحثية كلاً من: الأخلاق الإسلامية، والفلسفة الأخلاقية، والفقہ الإسلامي، ونقد الحديث، ومقاصد الشريعة، وتاريخ الفكر الإسلامي

كان الخطيب باحثاً زائراً في مركز الدراسات الشرقية في برلين (2006) ثم في مركز الدراسات العابرة للأقاليم في برلين (2012-2013). عمل أيضاً أستاذاً زائراً في جامعة قطر (2010-2011) وفي الجامعة الإسلامية في بيروت (2010)، وفي الجامعة الأمريكية في بيروت (2019)

ألقى الخطيب العديد من المحاضرات في الجامعات العربية والغربية، منها في أمريكا: جامعة برنستون، وجامعة كاليفورنيا، وجامعة فلوريدا، وفي بريطانيا: جامعة أوكسفورد، وجامعة كامبردج، وفي ألمانيا: جامعة توبنغن وجامعة لودفغ ماكسيميليانز، وجامعة أوسنابروك وجامعة مونستر وغيرها. ألف، وحقّق، وحرّر عددًا من الكتب المنشورة، كما نشر أكثر من 30 مقالة أكاديمية في مجالات اهتمامه السابقة

من مؤلفاته: "رد الحديث من جهة المتن: دراسة في مناهج المحدثين والأصوليين" (2011)، و"مأزق الدولة بين الإسلاميين والعلمانيين" (2016)، و"العنف المستباح: الشريعة في مواجهة الأمة والدولة" (2017)، و"قبول الحديث: دراسة في مناهج المحدثين والأصوليين" (2017)، و"الأخلاق الإسلامية ونسق الائتمانية: مقاربات في فلسفة طه عبد الرحمن" (تحرير بالاشتراك (2020) مع محمد حصاحص)

### **Moderator: Dr. Ibrahim Zain**



Currently a Professor of Islamic Studies and Comparative Religion, College of Islamic Studies at Hamad Bin Khalifa University in Qatar. He was the former dean of the Faculty of Islamic Revealed Knowledge and Human Sciences and the International Institute of Islamic Thought and Civilization at the International Islamic University Malaysia (IIUM), Kuala Lumpur. He obtained a B.A. (Hons) in Philosophy from the University of Khartoum in 1980, Master of Arts in Philosophy from the University of Khartoum in 1984, Master of Arts in Religion from Temple University in 1986 and a Doctorate of Philosophy in Religion from Temple University in 1989. He wrote numerous articles and book reviews. Through his academic administration of Islamic Studies programs, supervision of postgraduate research and teaching he has made a definite impact on the field. His first book was published in 1983 entitled “Al- Sultah fi Fikr Al-Muslimin”.

**Speaker: Dr. István Kristó-Nagy**



Senior Lecturer in Arabic and Islamic Studies at the Institute of Arabic and Islamic Studies of the University of Exeter. He has published on Islamic social and intellectual history, political and religious thought, wisdom literature and art. He authored *La pensée d'Ibn al-Muqaffa'. Un « agent double » dans le monde persan et arabe* (Versailles: Éditions de Paris, 2013) and co-edited with Robert Gleave two volumes: *Violence in Islamic Thought from the Qur'ān to the Mongols* (Edinburgh University Press, 2015), and *Violence in Islamic Thought from the Mongols to European Imperialism* (Edinburgh University Press, 2017).

### **Abstract**

**How to reform the Islamic empire? Ibn al-Muqaffa'’s ethical framework for post-revolutionary political propaganda.**

Ibn al-Muqaffa' was the par excellence Persian k̄atib, scribe-secretary-advisor-administrator, working for the highest dignitaries of the Islamic empire in the times preceding and following the Hāshimite revolution, which brought the 'Abbāsids to power. His attitudes towards Arabs and Islam remain ambiguous, nevertheless he was a foundational author of Arabic prose and of Islamic political and ethical advice literature.

In his *Kitāb al-Ādāb al-kabīr*, Ibn al-Muqaffa' uses the topos of a Golden Age in the past, compared to which he presents his time and its people as corrupted and inferior. This view is also echoed in and his *Kitāb al-Adab al-ṣaghīr*. In his *al-Yatīma*, he employs this topos in order to provide an ideology justifying both the Hāshimite revolution and the consolidation of the new reign. In premodern societies, the idea of change was rarely welcome and evolution was normally conceptualised as devolution. Thus Ibn al-Muqaffa' justifies both revolution and consolidation by the idea of correcting the corrupt—recent—past and returning to the ideals of a distant golden age. Both in providing propaganda in his *al-Yatīma* and a practical political programme in his *Risāla fī l-Ṣaḥāba*, he pragmatically fuses Sāsānian and Islamic patterns.

## Al-Kasb, al-Shaybānī (d. 189/805)

### **Speaker: Dr. Adi Setia**



Education: B.A. in Arabic Language & Literature (1996), International Islamic University Malaysia (IIUM); M.A. in Islamic Science (1999), International Institute of Islamic Thought & Civilization (ISTAC); Ph.D. in Islamic Science (2004), International Institute of Islamic Thought & Civilization (ISTAC).

Post-Doctoral Professional Experience: Assistant Professor, IIUM (2002—2011); Associate Professor, Center for Advanced Studies on Science, Islam & Civilization (CASIS, 2014—2016); Coordinating Advisor, IGE Advisory (2016—present).

Publications: His current research interests are mainly in the History and Philosophy of Science, Islamic Science, Islamic Gift Economy (IGE), and Islamization of Knowledge, systemically pursued according to the integrative conceptual framework of Professor Dr. Syed Muhammad Naquib al-Attas. His academic papers in these areas are mostly published in the Canadian journal, *Islamic Sciences* (<https://cis-ca.org/#/jis/>).

### **Abstract**

This paper outlines the content of the *Kitāb al-Kasb* of al-Shaybānī, connecting it with similar other classical works in the *kasb* genre, and relating its themes with current discourse on re-integrating economics into ethics. The term ‘*kasb*’ here refers to the pursuit of livelihood.

**Moderator: Dr. Saraa Saleh**



Is a teaching assistant and researcher at the Department of Arabic and Islamic studies in the University of Leuven (KULeuven). Saraa is an architect and she obtained her master degree in conservation of historic towns and buildings and her PhD degree in Near Eastern Studies at KULeuven. Saraa's research is currently focused on the history of Islamic art and architecture and also on the impact of political conflict on built cultural heritage in the MENA region

**Speaker: Dr. Mohammed Ghaly**



professor of Islam and Biomedical Ethics at the Research Center for Islamic Legislation & Ethics (CILE) at Hamad Bin Khalifa University in Doha, Qatar. He has a B.A. in Islamic Studies from Al-Azhar University (Egypt) and M.A. and PhD in the same specialization from Leiden University (the Netherlands). During the period 2007-2013, Ghaly was a faculty member at Leiden University. Since 2011, Ghaly has been a faculty member at the Erasmus Mundus Program; the European Master of Bioethics, jointly organized by a number of European universities. Ghaly is the founding editor-in-chief of the peer-reviewed Journal of Islamic Ethics (published by Brill). Since September 2019, He is the founding Program Coordinator of the newly established M.A. in Applied Islamic Ethics at Hamad Bin Khalifa University. Ghaly also chaired the committee that was responsible for establishing this pioneer program.

Islamic Ethics and its intersection with biomedical sciences is Ghaly's main research interest. Besides his book *Islam and Disability: Perspectives in Theology and Jurisprudence* (Routledge, 2010) and the edited volumes *Islamic Perspectives on the Principles of Biomedical Ethics* (Imperial College & World Scientific, 2016) and *Islamic Ethics and the Genome Question* (Brill, 2019), Ghaly is the editor of a number of thematic issues, the single author of more than thirty peer-reviewed publications, and editorial board member of a number of academic journals. He is also the Lead Principal Investigator (LPI) and research consultant of a number of funded research projects related to the field of Islamic Ethics. The overall budget of his funded projects during the last couple of years goes beyond 2 million USD. His publications can be accessed via <https://cilecenter.academia.edu/MohammedGhaly>. Ghaly lectured on Islamic (bio)ethics at many universities, including Imperial College London, Oxford University, University of Oslo, University of Chicago and Georgetown University. Ghaly was affiliated as Visiting Scholar/Researcher with a number of universities worldwide, including the Kennedy Institute of Ethics at Georgetown University, USA (academic year 2014-2015), School of Anthropology and Museum Ethnography at the University of Oxford (academic year 2017-2018) and School of Philosophy at the Erasmus University Rotterdam (academic year 2018-2019).

## Abstract

### *Adab al-Ṭabīb (Etiquettes of the Physician) by Ishāq b. ‘Alī al-Ruhāwī*

Adab al-Ṭabīb, written by the 3rd/9th-century physician Ishāq b. ‘Alī al-Ruhāwī, is a pioneer work in the field of medical ethics whose popularity and impact did not wane by time. This paper will comprise three main sections, namely (a) The Autor, (b) The Book and (c) Impact. The unknown, and sometimes even mysterious, biographical aspects of the author, including the controversy over his religious affiliation, will be examined and scrutinized. Further, an analytical overview of the book will be provided with focus on the author’s view that the “good physician” model should entail both professional and moral standards. Finally, attention will be paid to the reception of the book in modern scholarship and which of the author’s ideas are still relevant today and which ones are considered controversial or outdated.

تستعرض هذه الورقة كتاب "أدب الطبيب" لإسحاق بن علي الرهاوي، من أطباء القرن الثالث الهجري/التاسع الميلادي، بوصفه أحد الكتب الرائدة في مجال الأخلاق الطبية، والذي لا يزال يحظى بتأثير وشهرة واسعتين بين الباحثين المعاصرين في هذا المجال. وتتكون هذه الورقة من ثلاثة فصول رئيسية، تتمحور حول المؤلف والكتاب وأثر هذا العمل في النقاشات المعاصرة في مجال الأخلاق الطبية والحيوية. فيما يتعلق بالمؤلف، سيتم إلقاء الضوء على جوانب من سيرته أثار بعضها جدلاً عبر التاريخ مثل ديانته ومعتقدده. وبالنسبة للكتاب، سيتم استعراض أبرز ما ورد فيه من أفكار وأطروحات وخاصة تلك التي تتعلق بنظرة المؤلف لنموذج "الطبيب الصالح" الذي ينبغي في رأيه أن يلتزم بالمعايير المهنية والأخلاقية معاً. وفي الفصل الأخير، يناقش البحث كتاب "أدب الطبيب" من منظور الباحثين المعاصرين، وكيف يمكن النظر الآن إلى أطروحات الرهاوي والحكم عليها بوصفها صالحة لواقعنا المعاصر أم لا.

## Adab al-Dunyā wa al-Dīn, al-Māwardī (d. 450/1058)

### **Speaker: Dr. Makram Abbès**



Born in 1972, Makram Abbès is a University Professor at the Ecole Normale Supérieure de Lyon and former junior member of the Institut Universitaire de France (IUF, 2010-2015). After having completed a double curriculum in Arabic and French literature with the ENS de Fontenay-Saint-Cloud and the universities he attended (Paris IV, Paris VII-Denis Diderot), he chose to further his knowledge in the field of political thought as from 1997/1998 by registering for a thesis on Arab political philosophy ("the Andalusian political philosophy in the 12th century through the works of Ibn Bâjja (Averpace), Ibn Tufayl and Ibn Rushd (Averroes)"). At the same time, he integrated the IEP of Paris.

## Al-Ādāb al-Sharʿiyya, Ibn Mufliḥ (d. 763/1362)

**Speaker: Dr. Ovamir Anjum**



عويمر أنجم أستاذ كرسي الإمام خُطاب للدراسات الإسلامية في قسم الفلسفة والدراسات الدينية بجامعة توليدو. وهو يركز في دراسته على العلاقة بين علم الكلام والأخلاق والسياسة والقانون في ظل الإسلام في القرون الوسطى والحقبة الكلاسيكية، Politics, Law and Community in Islamic Thought: The Taymiyyan Moment (السياسة والفقهاء والمجتمع في الفكر الإسلامي: عصر ابن تيمية) صدر عن دار نشر جامعة كمبريدج سنة 2010. وله ترجمة وتعليق على 'مدارج السالكين'، وهو مصنف قديم في أصول الدين والروحانيات لابن القيم (ت. 1315)، ستصدر عن دار بريل سنة 2020 (الجزءان الأول والثاني من أصل أربعة أجزاء).

### Abstract

#### **White Lies and Misdirection in Medieval Islamic Ethics: Reading Ibn Mufliḥ's al-Ādāb al-Sharʿiyya**

Ibn Mufliḥ's al-Ādāb al-Sharʿiyya is a treasure trove of Islamic moral teaching and a study, in particular, in post-classical traditionalist ethical imagination. A learned disciple of Ibn Taymiyya, Ibn Mufliḥ al-Maqdisī (d. AH 763) seems to have been cut from a different cloth, more fitting within his location in the esteemed al-Maqdisī dynasty of Hanbalite scholars in Damascus. Unlike Ibn Taymiyya's other student, Ibn al-Qayyim, he appears in this work to have been a more conventional Hanbalite and his magisterial works are rightly recognized until today as the most learned exposition of Aḥmad b. Ḥanbal's school. Unlike the wrestling with the intellectual problems of post-classical Islam that so exercised Ibn Taymiyya and Ibn al-Qayyim, and their critically integration of Sufism, kalam, and jurisprudence, Ibn Mufliḥ's ethics are in style largely juristic and traditionist. For this reason, and for its comprehensive erudition, Ibn Mufliḥ's treatise gives us a privileged window into certain ethical problems in Islamic tradition and sheds light on the nature of the tensions in it. In order to explore the texture of Islamic ethics, I explore his treatment of one ethical trait that is often said to be the cardinal Islamic virtue, namely, truthfulness. I show that Ibn Mufliḥ's careful selection of scriptural and traditional reports suggests a balancing act between the various intellectual currents in existence, all of which had impinged on post-classical Ḥanbalism, ranging from Ibn al-

Jawzi's essentially Ghazalian ethics to his own teacher Ibn Taymiyya's rationalist-traditionalism. Most of all, Ibn Mufliḥ is concerned with Aḥmad b. Ḥanbal's responsa, which he deploys to resolve the (apparent) tensions within the scriptural corpus. His debt to Ibn Taymiyya, contrary to what is often claimed, appears to be quite limited. I explore these questions through Ibn Mufliḥ's discussion of the permissibility of al-ma'ārīḍ, which may be rendered in English as white lies, equivocation, and/or misdirection. This discussion brings out the significance as well as limitations of the imperative of truthfulness in medieval Islamic ethics and allows one to reflection on the relationship between traditional data and ethical theorization.

## Scriptural Ethic

### ***Moderator: Dr. Umar Ryad***



Professor of Arabic and Islamic Studies at the University of Leuven and member of the Young Academy of Belgium (2018-2023). He teaches modern trends in Islam and Arabic literature. He is also currently the director of Leuven Center for the Study of Islam, Culture and Society (LCSICS). Prior he has worked as assistant professor at the University of Leiden (2008-2014) and as associate professor at Utrecht University (2014-2017). He earned a BA in Islamic Studies in English from Al-Azhar University in Cairo (1998), followed by an MA degree in Islamic Studies (2001, Cum Laude) and a PhD degree (2008), both from Leiden University. He led a European Research Council (ERC) project which focused on the “History of Muslims in Interwar Europe and European transcultural history” (2014-2019). He is also a co-applicant of two ongoing international research projects: 1) Marie Curie ITN-project “Mediating Islam in the Digital Age” (MIDA) and 2) research consortium “The Computational Study of Culture: Cultural Analytics for Modern Arab and Muslim Studies”, which is funded by Qatar National Research Fund and is based at Doha Institute for Graduate Studies. Ryad also taught at the universities of Bern and Oslo; and was a research fellow at the University of Bonn, the Berlin Graduate School Muslim Cultures and Societies (Free University of Berlin), the Leibniz Zentrum Moderner Orient (ZMO) in Berlin and the Leibniz Institute of European History (IEG) in Mainz.

## Makārim al-Akhlāq, Ibn Abī al-Duyna (d. 281/894)

**Speaker: Dr. Paul Heck**



Professor of Theology and Religious Studies at Georgetown University. His research interests focus on ethics and spirituality, political theology, and Christian-Muslim relations. Most recently, he has created a course, available on edX and entitled "Theo-Humanism: God's Ways in Today's World," which considers resonance between basic human experiences and the purposes of religious piety.

### Abstract

#### **Noble Character—Makārim al-Akhlāq, Ibn Abī al-Dunyā (d. 894)**

Ibn Abī al-Dunyā, a member of the caliph's court with close relations to pious circles, compiled the sayings of eminent Muslims according to topic. In my presentation, I consider the following question: How, according to Ibn Abī al-Dunyā, is noble character obtained? First of all, noble character implies a high ethical state. It is not something all attain. Second, he recognizes that the ethics of noble character in Islam are rooted in the pre-Islamic culture of Arabia. Thirdly, and most significantly, despite his recognition that the ethics of noble character are not limited to Islam, he roots his conception of noble character in faith. Thus, ethics is more than a cultural trait but actually something that God grants the believer. While Ibn Abī al-Dunyā does not have a mystical understanding of noble character, that is, he does not foreground it in a mystical victory (fath), he does call it the adornment of the awliyā', thereby making it something associated with those who enjoy the highest level of devotion. For this reason, I suggest, it is profitable to consider his view of noble character alongside his understanding of certainty (yaqīn).

**Speaker: Dr. Chafika Ouail**



باحثة جزائريّة حاصلة على الدكتوراه في اللغة العربيّة وآدابها من الجامعة الأمريكيّة في بيروت، وستناقش قريباً أطروحة دكتوراه أخرى في الدراسات القرآنيّة بجامعة اهتماماتها الأكاديميّة رحبة، ولكنّها بالأساس تشتغل على الفلسفة باتنة بالجزائر. والأخلاق الإسلاميّين، والتصوّف، والعقائد، واللغة العربيّة وآدابها. يُعنى مشروعها الأكاديميّ بمراجعات للمفاهيم وقنوات الرواية في التراث الإسلاميّ، وهذا من خلال مقارنة متعدّدة الاختصاصات

Chafika Ouail is an Algerian scholar holding a Ph.D. in Arabic and Literature from the American University of Beirut, and she is about to defend another Ph.D. in Qur'anic studies at Batna University (Algiers). Her academic interest range widely, but she is mainly a revisionist philosopher and a scholar in Islamic ethics, spirituality and theology, and in the Classical Arabic Literature. Her work is concerned with revisiting the concepts and narrative of the Arabic and Islamic tradition by employing a multidisciplinary approach.

## Abstract

الرّواية (الحديثيّة) بوصفها تأصيلًا لعلم الأخلاق:  
نوادير الأصول للحكيم الترمذيّ نموذجًا

### أولاً، المقدّمة:

عادةً ما يرتبط علم الحديث في التراث بالفقه لكون السنّة أحد مصادر التشريع، والأخلاق لم تخرج في رؤيتها الكلّيّة التراثيّة عن كونها معاملات ولذلك عندما قُدّمت موارد الأخلاق في منظومة الحديث قُدّمت في نطاق الموعظة والفقه. غير أنّ نوادر الأصول للحكيم الترمذيّ يُعدّ استثناءً في هذا الصّد.

الحكيم الترمذيّ (ت 320هـ/869م) له إسهام كبير في التأسيس لبواكير علم الأخلاق، ونظريّته الأخلاقيّة تقوم على التصوف سلوكًا نحو تهذيب النفس، وغايته السلوكيّة هي بلوغ المثاليّة الإنسانيّة (الولاية). وفي كتابه *نوادير الأصول في أحاديث الرسول* (أو سلوة العارفين و بستان الموحّدين) يستعرض ملامح رؤيته من خلال تخيّر الأحاديث وفق أصول في السلوك الأخلاقيّ لا

تنفك عن صنعه الحديثية، ورغم تباين الآراء حول مصداقية هذه الصنعة لديه فإنه لا جدال حول أصالة رؤيته السلوكية.

ثانيًا، إشكالية البحث:

الكتاب يكون فيما يبدو من أواخر ما ألف الترمذي ويمثل زبدة تجربته المعرفية والعرفانية، فيعكس خبرته في الرواية الحديثية وفي التفسير، ودربته في الدراية الفقهية والأصولية واللغوية، كما يعكس رؤيته العرفانية. وإذ يرى بعض المحللين أنّ الكتاب هو محاولة من الحكيم الترمذي أن يرسخ نفسه في مجال الرواية، فإنه يبدو أكثر من ذلك بكثير، حيث يستعرض فيه تأصيلًا لمفاهيمه الأخلاقية التي تتجاوز 293 أصلًا (وفق النسخة المسندة)، تحت كل أصل مجموعة من الأحاديث والآثار. ويبدو أنّ ترتيبها لا يقوم على تصوّر ثيمي أو تخريجي واضح، وإن كان يقع تحت تصوّر عرفاني. ولعلّ ذلك ما يبرّر أنّ الكتاب لم يلقَ اهتمامًا كبيرًا على مستوى تحليل الرؤية الأخلاقية-العرفانية لديه (اللهمّ إلا إذا استثنينا بعض المحاولات (نحو Aiyub Palmer، 2019)، فهو من الصعوبة بمكان من حيث اقتفاء منهج محدّد للتأصيل الأخلاقي.

الذي ستحاول هذه الورقة الغوص فيه هو تلمّس إمكانية استكناه نظرية أخلاقية في *نوادير الأصول* يمكن أن تجعله عملاً مؤسسًا لعلم "أصول الأخلاق" الإسلامي.

ثالثًا، أسئلة البحث:

أتوسّل إلى غرض البحث من خلال طرح أسئلة وفق ثلاث منعطفات بحثية:

1. من الناحية الشكلية، النظرية الأخلاقية عند الترمذي وترتيب الكتاب: هل يمكن أن نستشفّ نظرية أخلاقية "ما" من خلال شكل الكتاب وترتيبه من حيث رُزَم الأصول ومن حيث ما ينضوي تحتها من أحاديث؟
2. من حيث المحتوى، المنهج التأصيلي لعلم الأخلاق، وتطبيقاته في الكتاب: كيف طرح الترمذي فكرة الأصل الأخلاقي (من خلال مقارنة تأصيلاته في هذا الكتاب وفق رؤيته للعلّة والحكمة في أعماله الأخرى)؟ وكيف استطاع التفرّيع على الأصول الأخلاقية من خلال منهجه التأصيلي المستند إلى الرؤية العرفانية؟ وكيف ربط الأصل العرفاني بالأصل العقائدي؟
3. من حيث سؤال البناء النظري للكتاب: هل يسعى الترمذي نحو رؤية أخلاقية شاملة من حيث جمعه للفقه والعقائد والأخلاق والعرفان في قالب الرواية الإسنادية؟

رابعًا، منهجية الورقة:

على هذا الأساس، تستند الورقة منهجيًا إلى تحليل كميّ من جهة، وموضوعي من جهة أخرى. وتبحث في الرؤية الأخلاقية لكتاب *نوادير الأصول* بوصفه تأصيلًا حديثيًا لعلم "أصول الأخلاق". وتبدو خطة البحث مبدئيًا وفق الرؤية التالية:

1. بيئة الكتاب:

- تشكّل رؤية أخلاقية في عصر الترمذي.

- روافد الرؤية الأخلاقية عند الترمذي.

- أثر الكتاب في التأسيس للأخلاق الإسلامية.

2. بيئة الكتاب بنى النظرية الأخلاقية عند الترمذي؟

3. أصول الأخلاق وتطبيقاتها في الكتاب

4. سؤال النظرية الأخلاقية في الكتاب

**Moderator: Dr. Lena Salaymeh**



Associate Professor, she is a visiting fellow at Princeton's Davis Center during the 2018-2019 academic year. She researches and teaches Islamic and Jewish jurisprudence in both historical and contemporary legal systems. Her book, *The Beginnings of Islamic Law: Late Antique Islamic Legal Traditions* (Cambridge University Press, 2016) explores how critical historiography can illuminate Islamic legal beginnings and was awarded the American Academy of Religion Award for Excellence in the Study of Religion, Textual Studies. She has published in *Law and History Review*, *Law & Social Inquiry*, *Islamic Law & Society*, *Journal of Legal Education*, and *The Immanent Frame*. Her forthcoming publications use critical feminist theory and critical secularism studies to examine contemporary controversies about law and religion. She earned her PhD in Legal and Middle Eastern History from UC Berkeley and her JD from Harvard Law School; she is a member of the California Bar.

## Al-Shifā, al-Qāḍī ‘Iyāḍ (d. 544/1149)

**Speaker: Dr. Matthew Anderson**



Completed his Ph.D. in Georgetown University’s Department of Theological and Religious Studies in 2018. His dissertation explored Taqī al-Dīn al-Subkī’s (d.1355) work, *al-Sayf al-maslūl alā man sabba al-rasūl* (“The sword drawn against the one who curses the Messenger”), a treatise devoted to blasphemy jurisprudence. More broadly, he is interested in diverse perspectives on the figure of the Prophet Muḥammad, Muslim-Christian relations, and theological, social, and political questions raised by religious diversity.

### Abstract

Qāḍī ‘Iyāḍ’s (d.1149) *Kitāb al-shifā’ bi-ta’rīf ḥuqūq al-muṣṭafā* (“The cure in knowing the rights of the Chosen One”) presented a vision of the Prophet Muḥammad, which achieved a kind of canonical significance across much of the Islamic world. Arguably, no work since has been as consistently successful at depicting the personality and sublime authority of the Prophet Muḥammad within such manageable confines. After exploring the historical context and possible motivations behind its composition, this presentation focuses on the ethical vision of the Prophet Muḥammad presented in *al-Shifā’* and contemplates its significance within the broader Islamic tradition.

**Speaker: Dr. Mutaz al-Khatib**



## **Abstract**

### **Al-Ma'arif wa al-Aḥwāl by al-'Izz b. 'Abd al-Salām: Establishing the Ethics of both the Internal and External Aspects**

The almost polarizing attitudes adopted by Sufis and jurists represent one of the key characteristics of Islamic history. The tensioned relationship between the jurist Aḥmad b. Ḥanbal (d. 240 AH) and the Sufi al-Ḥārith al-Muḥāsibī (d. 243 AH) is one of the representative examples in this regard. The prominent historian Ibn Khaldūn (d. 808 AH) rightly sketched the picture by saying that the science of Sharī'a eventually turned into two distinct disciplines. The first discipline works on the external/outward aspects (al-zāhir) and it is exclusive to the jurists and muftis. The other discipline works on the inner/inward aspects of the psyche (al-bāṭin), and it is exclusive to the Sufis. Various attempts have been made by prominent jurists and Sufis to bridge the gap between the two disciplines and to demonstrate that one should concurrently work on both the inward and outward aspects. Representative examples include the attempts made by Abū Naṣr al-Ṭūṣī (d. 378 AH), Abū Bakr al-Kalabādhī (d. 380 AH), Abū Ṭāhir al-Makkī (d. 386 AH), and others. However, the contribution of al-'Izz b. 'Abd al-Salām in this regard remains a distinctive one, especially because of its detailed and comprehensive characteristic. His contribution is outlined in various books of him, including *Shajarat al-Ma'arif wa al-Aḥwāl*, *Qawā'id al-Aḥkām fī Maṣāliḥ al-Anām*, and *Al-Imām fī Bayān Adillat al-Aḥkām*.

This paper explores the key characteristics of the theory that al-'Izz b. 'Abd al-Salām developed in his attempt to establish Ethics as an interdisciplinary field combining between jurisprudence, legal theory, Sufism, theology and adab. By benefiting from the insights provided by these disciplines, al-'Izz tried to develop an objective-oriented theory that consistently examines meta ethics, virtue ethics, moral hierarchy of acts, and ethical judgements. The theory also combines between the theological discussions on the good-evil dichotomy and God's attributes and names on one hand and the juristic framework of the five categories (al-aḥkām al-khamsa) on the other hand. This

made the theory of al-'Izz quite different from both the Greek Platonic approach and the Sufi gnostic perspective because of the centrality of revelation in his theory and its strict commitment to the rules of jurisprudence and legal theory. The perspective of al-'Izz comprises four main aspects, namely pleasure (al-ladha), joy (al-farah), pain (al-alam), grief (ghamm) and the reasons behind each one of them.

### شجرة المعارف والأحوال: العز بن عبد السلام والتأسيس لأخلاق الظاهر والباطن

مثل الخلاف بين المتصوفة والفقهاء أحد المعالم البارزة في التاريخ الثقافي الإسلامي، وتُعتبر النُقْرة التي وقعت بين أحمد بن حنبل (240هـ) والحارث المحاسبي (243هـ) محطة بارزة في هذا السياق، وقد آل الأمر - كما يقول ابن خلدون (808هـ) - إلى أن صار علم الشريعة على صنفين: صنف مخصوص بالفقهاء وأهل الفتيا، وصنف مخصوص بأهل المجاهدة ومحاسبة النفس. وقد بُدلت عدة جهود للجمع بين الفقه والتصوف (الظاهر والباطن) أو لإثبات التلازم بين الظاهر والباطن كما نجد لدى العديد من الأسماء، منها أبو بكر الكلاباذي (380هـ) وأبو طاهر المكي (386هـ) وأبو نصر الطوسي (378هـ) وآخرون ممن كان مبرراً في التصوف أو في الفقه. ولكن تبقى مساهمة العز بن عبد السلام في هذا الخصوص متميزة لعدة أوجه، أبرزها: أنها شاملة ومفصلة؛ "فقد برزت في كتب عدة أبرزها "شجرة المعارف والأحوال"، و"قواعد الأحكام في إصلاح الأنام"، و"الإمام في بيان أدلة الأحكام تحاول هذه الورقة أن ترسم معالم نظرية العز بن عبد السلام في التأسيس للأخلاق بوصفها حقلاً متعدد التخصصات جمع بين الفقه والأصول والتصوف والكلام والأدب، وصهرها في بوتقة واحدة وفق نظرية تبحث في الغايات القصوى، والأحكام الأخلاقية ومصادرها وكيفية استخراجها، والفضائل وأسبابها، ومراتب الأفعال وتنوعها، وتربط بين الخير والشر من جهة، وبين الأحكام الخمسة الفقهية من جهة أخرى، وتصل بين مبحث الأسماء والصفات الكلامي ومبحث الأخلاق على أساس مبدأ "التخلق بأخلاق الله" بطريقة تفارق التصورين: الأفلاطوني اليوناني (التشبه بالإله) والصوفي الغنوصي؛ لأنها تنضبط بمركزية الوحي من جهة، ويقوانين الفقه والأصول من جهة أخرى، الأمر الذي جعل تصور العز للمصالح والمفاسد مرتبباً بأربعة مكونات: اللذة وأسبابها والفرح وأسبابه، والألم وأسبابه والغم وأسبابه

### **Moderator: Dr. Gavin Picken**



Dr. Gavin Picken is a professor at the College of Islamic Studies. He previously taught at the School of Oriental and African Studies, the Universities of Edinburgh and Cambridge, and the American University of Sharjah.

Dr. Picken's specialization and research focus is classical Islamic literature in Arabic, within the evolution of Muslim intellectual history. More specifically he focuses on Islamic Mysticism, or Sufism, in both its historical context and contemporary expression.

He has authored several articles and chapters on Islamic law, Sufism, and the translation of Islamic literature. He is the author of *Spiritual Purification in Islam: The Life and Works of Al-Muhasibi* (London; New York: Routledge, 2011) and the editor of a four-volume compendium of selected articles titled *Islamic Law* (London; New York: Routledge, 2010).

## Al-Ri'āya li Ḥuqūq Allāh, al-Ḥārith al-Muḥāsibī (d. 243/857)

**Speaker: Dr. Harith bin Ramli**



Harith Ramli has been Lecturer in Theology and World Religion at the Faculty of Education, Edge Hill University in 2018. He grew up in Malaysia, and is an alumni of the Sultan Alam Shah Islamic College (KISAS), Selangor Darul Ehsan. His primary research is in the study the history of Sufism, but he has also published in the fields of Islamic theology and law. He received his doctorate in 2012 for his dissertation on the formation of Sufi thought in the writings of the fourth/tenth century scholar, Abū Ṭālib al-Makkī.

Prior to this, he has held teaching posts at the Muslim College (London), SOAS, the University of Nottingham, and the University of Cambridge. He was also a research fellow at the Cambridge Muslim College, where he continues to teach an affiliate teaching fellow.

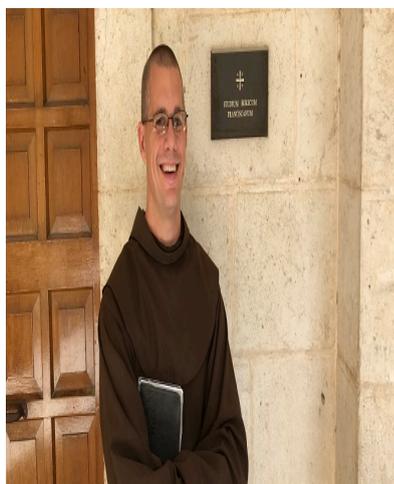
### **Abstract**

The Emergence of the Sufi Psychology of Motivation: A Look at the Ri'āya fī ḥuqūqillāh of al-Muḥāsibī (d. 243/857) and Qūt al-qulūb of al-Makkī (d. 386/998).

This paper traces the emergence of the Sufi psychology of motivation (‘ilm al-niyya or ‘ilm al-khawātir) in the formative third/ninth and fourth/tenth centuries, by comparing the Ri'āya fī ḥuqūqillāh of the early precursor of the Baghdad Sufi movement al-Muḥāsibī (d. 243/857) and the Qūt al-qulūb of the fourth/tenth century mystic Abū Ṭālib al-Makkī (d. 386/998). Both of these texts have traditionally been considered key representative works of the early Sufi tradition, although a closer look reveals significant differences in the way they envision moral reasoning and the theology of human action. Through this comparison, the paper queries the degree to which early Sufi texts can be seen as representing a consistently uniform approach to ethics. Do the two texts present a similar vision of Sufi ethics and moral psychology, or are there significant differences between the two that reveal to us a more complex picture?

## ‘Uyūb al-Nafs, ‘Abdurrahmān al-Sulamī’s (d. 412/1021)

**Speaker: Dr. Jason Welle OFM**



Dr. Jason Welle, O.F.M., is Director of Studies at the Pontifical Institute for Arabic and Islamic Studies in Rome, Italy. His research and teaching focus on Sufism, Muslim-Christian relations, and the Franciscan intellectual tradition, primarily in the medieval period. He is a Franciscan friar of the Assumption BVM Province (USA).

### **Abstract**

#### **Didactics of Blame and Tactics to Tame: al-Sulamī’s ‘Uyūb al-nafs’**

The Ṣūfī master Abū ‘Abd al-Raḥmān al-Sulamī (d. 412/1021) often approaches questions of religious growth through the categories of proper customs (ādāb), virtues (aḥlāq), and the spiritual stations (maqāmāt). His treatise ‘Uyūb al-nafs wa-mudāwātuhā, however, stands in dynamic tension with the remainder of his literary corpus due to the general absence of these characteristic elements that frame his reflections elsewhere. This presentation surveys ‘Uyūb al-nafs, a collection of isolated practical strategies to address specific defects in a believer’s religio-moral life, in the context of al-Sulamī’s larger ethical project. The strong influence of the Path of Blame on al-Sulamī has long been recognized, and the remedies al-Sulamī prescribes here for these sixty-nine maladies of the nafs contribute to our understanding of the fusion of the malāmatiyya and other spiritual currents during the formative period of Ṣūfism. The presentation also sets al-Sulamī’s work in dialogue with ethical theories inherited from the Greek philosophical tradition, concluding that although Aristotle leaves no visible mark on al-Sulamī’s corpus, exploring Ṣūfī ethics in dialogue with the twentieth century revival of virtue ethics suggests a broader convergence than scholars generally appreciate.

**Speaker: Dr. Kalle Tanell Kukkonen**



مؤرخ في الفلسفة متخصص في الفلسفة العربية، وأرسطو والتراث الأرسطي، وعلم الكلام الإسلامي. ويتناول في دراساته العلمية الصوفية، وفلسفة الدين، والأخلاق العالمية والمقارنة، والفلسفة والثقافة الشعبية. وله كتاب بعنوان 'ابن طفيل' (أكسفورد، 2014)، ويعكف حاليًا على إعداد دراسة عن الغزالي باعتباره واحدًا من علماء الكلام والفلاسفة والفقهاء في القرن الحادي عشر الميلادي. ولكون ما يزيد على أربعين بحثًا في الفلسفة العربية والتقاليد الأفلاطونية والأرسطية.

## Abstract

### Al-Ghazali's Ihya': Virtue and happiness

Abu Hamid al-Ghazali's Revival of the Religious Sciences offers a kaleidoscopic view of Islamic religious life, observed through the guiding notion of the 'Science of the Path of the Hereafter.' But is there a throughline that would help structure the many, many things al-Ghazali has to say with regard to human conduct? I argue that while al-Ghazali evokes the divine command in select contexts and positive consequences in others, his fundamental understanding of the purposes of the ethical injunctions of the sunna proceeds along the lines of a eudaimonistic (=happiness-oriented) virtue ethics. The development of good character is both a good in itself and conducive to the kind of happiness meant by God for the human being. Where this picture runs into complications is at the same point that vexes the Aristotelian tradition, which is to say, the tension between the active and the contemplative life. In al-Ghazali, this tension takes the form of a world-denouncing and a world-improving orientation.

**Speaker: Dr. Arjan Post**



Assistant professor in Arabic and Islamic Studies at the KU Leuven. He studied Middle Eastern Studies in Leiden and pursued his PhD at Utrecht University. His first monograph on the life and teachings of the Ḥanbalī Sufi al-Wāsiṭī (d. 711/1311) has recently been published by Brill in the series *Studies on Sufism*. His fields of interest include Sufism, *kalām* theology, and the intellectual history of the Ḥanbalī school. He has published several articles on Sufism in Ibn Taymiyya’s circle, as well as an Arabic edition and English translation of a unique work by the Moroccan Sufi Ibn ‘Ajība (d. 1809).

**Abstract**

**Ibn Taymiyya’s al-Tuḥfa al-ʿIrāqīyya: Defining an Ethical Framework for Sufi States and Stations**

In this paper I will provide an analysis of al-Tuḥfa al-ʿIrāqīyya fī l-aʿmāl al-qalbiyya (The Iraqi Gift on the Deeds of the Heart) by the Ḥanbalī shaykh al-Islam Taqī al-Dīn Aḥmad Ibn Taymiyya (d. 728/1328). This book deals with a set of internal spiritual qualities that a person may pursue in relation to God, such as love (maḥabba), trust (tawakkul), patience (ṣabr), fear (khawf), gratitude (shukr), and hope (rajāʿ). These may be internalized either temporarily, as states (aḥwāl), or perpetually, as stations (maqāmāt). Although such content could understandably be taken to indicate we are dealing with something of a Sufi treatise here, I will argue that Ibn Taymiyya’s objective here was not so much to write a manual on the spiritual path, but rather to provide a sound, correct ethical framework for the terminology indeed commonly found in Sufi works. In typically Taymiyyan fashion, the shaykh very carefully sets out this framework in relation to wider discussions on theology and Sufi theory and practice, thus taking the opportunity to school his readers in his vision on religion.

## Philosophical and Theological Ethics

### ***Moderator: Dr. Heba Raouf Ezzat***



Dr Ezzat earned her BA (Honors), MA (Honors) and PhD in Political Science from Cairo University where she was Coordinator of the Civil Society Program for Research and Training and Foreign Relations, Coordinator of the University's Center for Political Research and Studies and Foreign Relations and Academic Events Coordinator of the Program for Dialogue between Civilizations in the University's Faculty of Economics and Political Science. Dr Ezzat has been a visiting researcher at the Centre for Democracy of the University of Westminster in London and at Oxford's Centre for Islamic Studies; a visiting fellow at UC Berkeley (2010) and Georgetown University (2012). Dr. Ezzat is widely published in both English and Arabic on subjects related to Islam, women and politics as well as on citizenship, global democracy, global civil society and Islamic epistemology. She authored a background paper on Gender Equality in the Arab World for the 2006 UN Development Programme's Arab Human Development Report. Her recent (2015) publications in Arabic include two titles: "The Political Imagination of Islamists" and "Towards a New Civility". Dr. Ezzat is currently Assistant Professor in political theory at Cairo University and the American University in Cairo, and a visiting fellow at London School of Economics (2015-2016).

**Speaker: Dr. Raja Bahlul**



Raja Bahlul received his Bachelor's degree in English and Philosophy from the American University of Beirut, and completed his graduate studies at Indiana University, USA. He has publications in Arabic and English (with some translated into Italian) in the areas of Metaphysics (Identity and individuation), Islamic Philosophy and Theology (Ghazali, Avicenna), Contemporary Islamic Political Thought (Constitutionalism, Secularism), Democracy, and Human Rights. His more recent publications include: "Emotion as Pathception" (*Philosophical Explorations*, 2015), "Islamic Law and Legal Positivism" (*Rivista di filosofia del diritto*, 216), "Injustice as Injury, Forgiveness as Healing", *Explorations of Forgiveness*, 2016), *Discourse of Dignity and Human Rights* (2017) and *Action, Ontology, and Intersubjectivity* (2019)

## Abstract

### Philosophy Program/Doha Institute Al-Razi's Spiritual Medic(ine)

The object of the present contribution is to offer an analysis of al-Razi's Spiritual Medic(ine) (al-Ṭibb al-Rouhani) along three different dimensions: in relation to the Greek legacy which Arabs and Muslims became acquainted with after the conquest of Syria and Mesopotamia; in relation to the achievement of Islamic Kalam; and, finally, in relation to present-day Arab-Islamic engagement with contemporary moral theory.

It will be suggested that that the Epicureanism which al-Razi seems to draw on (Greek legacy) helped him fashion an ethical view which went far beyond Mu'tazilism (Islamic Kalam), and that his rational ethics is of great contemporary relevance (to Arab-Islamic engagement with contemporary moral discussions).

## Tahdhīb al-Akhlāq, Miskawayh (d. 421/1030)

### **Speaker: Hans Daiber**



Prof. Dr. Hans Daiber (born 1942).

Holder of the chair of oriental languages at the Johann Wolfgang Goethe-Universität Frankfurt/M., 1995-2010, until his retirement.

He taught at Free University of Amsterdam 1977-1995, at University of Tokyo 1992, and at ISTAC (International Institute of Islamic Thought and Civilization , Kuala Lumpur/Malaysia) 2001.

His main fields are Arabic and Islam, including Islamic philosophy, theology, history of sciences and the field of Greek-Syriac-Arabic-Latin translations.

His forthcoming book *From the Greeks to the Arabs and Beyond* (Brill, 6 volumes) will contain thematically arranged key publications and unpublished articles and books.

### **Abstract**

#### **Miskawayh's Purity of the Soul as a Program Leading to Ethicization of Knowledge Johann Wolfgang Goethe-Universität Frankfurt a.M.**

Miskawayh (d. 421/1030) wrote his book *Tahdhīb al-aḥlāq wa-taṭhīr al-a'rāq* "Refinement of Character and the Purification of Natural Dispositions" with the persuasion that man can improve his character through increasing knowledge. His handbook on ethics is a guideline for self-education and discipline. As a librarian of the vizier Abū l-Faḍl Ibn al-'Amīd he knew the main works on ethical and political philosophy, like Kindī, Fārābī and possibly Abū Bakr ar-Rāzī, moreover Arabic translations of ethical works by Galen, Aristotle, Bryson, Pythagoras, Neoplatonic texts like Porphyry and Iamblichus, in addition doxographical texts about late Greek ethics. – In his selection of texts and ideas he developed a unique system of ethics, which combined practical virtues with theoretical "spiritual" virtues leading to "nearness to God" and "happiness" of the soul. Using the philosophical language of his time, Miskawayh explains his educational program as a way to knowledge of the soul on its return to its divine origin. Therefore, ethics of the individual is increasing "likeness to God." – Miskawayh's handbook was used by Rāḡīb al-Iṣfahānī (5th/11th c.) and Ġazālī (d. 505/1111)

Who imbedded Miskawayh's philosophical ethics in Koranic ethics and "Islamized" it. Miskawayh's ethics became very influential until the 13th/19th century (Rifā'a at-Taḥṭāwī a.o.) and paved the way to the ethicization of fiqh and its application in politics, e.g. in Māwardī (d. 450/1058) and Šihāb ad-Dīn Ibn Abī r-Rabī' (7th/13th c.). The inclusion of ethics in politics has a long history which started with Ibn al-Muqaffa' in the 2nd/8th century and received a philosophical fundament in Miskawayh's ethics, which gave the individual a new significance by introducing love, friendship and justice as cornerstones of human dignity.

## Al-Dharī'a ilā Makārim al-Sharī'a, al-Rāghib al-Isfahānī (d. 5th/11th century)

**Speaker: Dr. Yasien Mohamed**



Is Emeritus Professor of Arabic & Islamic Philosophy in the Department Foreign Languages at the University of the Western Cape (UWC), South Africa. Professor Mohamed took his doctorate in Islamic ethics from the Johann Wolfgang Goethe University in Frankfurt, Germany. He is a Senior Fellow at Yaqeen Institute. He received the international annual prize for his book, *The Path to Virtue*, from the Islamic Republic of Iran. Professor.

### Abstract

#### Introduction to the ethical work of al-Raghib al-Isfahānī

Al-Raghib al-Isfahānī, the eleventh century Islamic ethicist, and author of the ethical treatise, *Kitab al-Dhari'ah ila Makarim al-Shariah* [The book of Means to the Noble Qualities of the Law] is relatively unknown in the English speaking world. It became better known after the publication of *The Path to Virtue* [2006], which contains a translation of chapter 1 of the ethical treatise. This paper is intended to introduce the *Kitab al-Dhariah*, its influences, its content, and its impact. There is no information on the biography of the author, so the paper will focus on the ethical ideas of the author, its sources of inspiration and its impact.

Al-Isfahānī is the missing link between Miskawayh and al-Ghazālī, and before 2006, most scholars assumed that Miskawayh was the main source of inspiration; whereas recent research and comparison between al-Isfahānī and al-Ghazālī demonstrated that the former inspired the latter, especially in the *Mizan al-Amal* (Scale of Action).

I have selected key ethical concepts, such as happiness, justice, therapy of emotions, and etiquette of education, not only for the sake of expounding on the author's ethical ideas, but also as illustrations of sources of influence on his thought as well as his impact on later ethicists.

A key question that philosophers pose is whether virtues are sufficient for happiness, or whether they require external goods such as health, wealth and friends for the fulfilment of happiness. We know from experience that a passionate attachment to external goods such as wealth and

material possessions can be harmful to human life. However, we cannot also dismiss the idea that these external goods are necessary to contribute to our well-being and to the nurturing of virtue. This is a view held by Aristotle, who inspired al-Iṣfahānī, who in turn integrated those ideas within an Islamic context and framework.

Another key concept is that of justice. Al-Iṣfahānī maintained a balance between the justice of the self and the justice of society. His ideas of social justice was partly inspired by Aristotle's concept of distributive justice and rectificatory justice, but al-Iṣfahānī integrated Greek ideas within the worldview of the Qur'an.

We will also explore the therapy of emotions, especially on the treatment of fear, anger and sorrow. We will show that the positive attitude to emotions is shared with Aristotle, but here again al-Iṣfahānī placed it within an Islamic context, and it is this integration of Greek ethics and Islamic sciences, that inspired al-Ghazālī, whose approach to the cure of immoderate emotions is similar to that of al-Iṣfahānī.

Al-Iṣfahānī had a profound impact on the ethical thought of al-Ghazālī, especially in the *Mizan al-'Amal* [Scale of Action]. There are passages taken verbatim from *Kitab al-Dhari'ah*, and we shall illustrate this by way of comparing passages on the duties of the teacher in the two works.

**Moderator: Dr. Chaima Ahaddour**



Professor Islamic Ethics at the Faculty of Theology and Religious Studies, KU Leuven, where she is a member of the Research Unit Theological and Comparative Ethics. Her areas of specialisation are: Islamic ethics, beginning-of-life issues, end-of-life care. Chäïma obtained her doctoral degree in Religious Studies at the KU Leuven. She has worked on a doctoral dissertation on the attitudes, beliefs and practices regarding death and dying among middle-aged and elderly Moroccan Muslim women living in Antwerp, Belgium. Currently, Chäïma's research focuses on Islamic perspectives on issues at the beginning of life, including prenatal diagnosis and termination of pregnancy.

**Speaker: Dr. Samir Kaddori**



حاصل على شهادة الدكتوراه في تاريخ الأديان من كلية الدراسات الدينية جامعة لايدن بهولندا سنة 2013 في موضوع:  
"كتاب الفصل في الملل والنحل لابن حزم بين تاريخ النص وتحقيقه".

- (1) أستاذ مساعد بقسم مقارنة الأديان بكلية الدراسات الإسلامية بجامعة حمد بن خليفة 2014 – 2016م.

(2) أستاذ زائر بقسم العقيدة والدعوة بكلية الشريعة والدراسات الإسلامية بجامعة قطر فصل خريف 2016  
وفصل ربيع 2017م.

(3) أستاذ مساعد بقسم العقيدة والدعوة بكلية الشريعة والدراسات الإسلامية، منذ خريف 2017.

### الإنتاج العلمي

#### أولا الكتب:

صدر للدكتور سمير سبعة كتب نذكر منها:

1- الإعلام بما في دين النصارى من الفساد والأوهام وإظهار محاسن دين الإسلام وإثبات نبوة نبينا محمد عليه السلام،  
لأحمد بن عمر القرطبي (ت. 656هـ)، تحقيق وتقديم، سمير قدوري، الدار المالكية، تونس- بيروت، 2020م. (650  
صفحة).

2- تاريخ نص الفصل في الملل والنحل لابن حزم وسبب اختلاف ونسخه وبسط خط تحقيقه، المكتب الإسلامي،  
بيروت، 2015.

#### ثانيا البحوث العلمية المحكمة:

أنتج ما يزيد على 28 بحثا محكما بأربع لغات (عربية وإسبانية وانجليزية وفرنسية) في دوريات وكتب علمية محكمة متوف  
بعضها على الرابط:

<https://qu.academia.edu/kaddorisamsamir>

#### ثالثا مجال الاهتمامات البحثية:

تاريخ الجدل الديني بين المسلمين واليهود والنصارى.  
تحقيق المخطوطات.  
الدراسات الحزمية والأندلسية.

## Abstract

كتاب مداواة النفوس لأبي محمد بن حزم الأندلسي (ت. 456هـ / 1064م)

الملخص:

صرح الدكتور محمد عابد الجابري بأنه لم يعثر فيما اطلع عليه من دراسات على أي محاولة لتحديد موقع رسالة ابن حزم ضمن الفكر الأخلاقي العربي لذلك اقترح إدراجها "بسهولة" تبعاً لعنوانها "رسالة في مداواة النفوس..." ضمن الصنف الذي سماه "النزعة الطبية" التي تقع ضمن أخلاق السعادة المنتمي إلى الموروث اليوناني (جالينوس على وجه الخصوص) (الجابري، العقل الأخلاقي العربي، ص 339).

لكن الدكتور إحسان عباس قبله يخالف هذا ويرى أن الرسالة المذكورة أشبه ما تكون بالخواطر المكتوبة من حصيلة التجربة المتدرجة الناضجة ذات المنحى الفكري الفلسفي (رسائل ابن حزم، ج1، ص 325).

لكن جملة من المسائل بشأن بنية الرسالة من جهة شكلها ومضمونها ومن جهة الروافد الفكرية المكتوبة أو الحية التي نهلت منها والبيئة الثقافية والاجتماعية التي نشأت فيها والخصوصية النفسية والفكرية لمؤلف الرسالة نفسه لم تدرس ولم تناقش ولم تظهر بصورة جلية، وكذلك الآثار البعيدة لتك الرسالة في المفكرين اللاحقين من أهل المشرق أو المغرب لم يفتح الطريق لها بشكل واضح. لذلك ستسعى مداخلتنا لشد الانتباه الباحثين إلى معالم طريق قد تساعد في حل هذه المسائل ولو جزئياً في انتظار حلها بشكل أكثر شمولية واستيعاباً باستخلاص نظرة ابن حزم إلى الأخلاق نظرياً وعملياً من خلال منظومته الفكرية الواسعة في الفقه والتاريخ والأديان والأدب.

## Ash‘arī Ethics Through al-Irshād by al-Juwaynī (d. 478/1078) and Nihāyat al-Iqdām by al-Shahristānī (d. 548/1153)

**Speaker: Dr. Omar Farahat**



Omar Farahat is an Assistant Professor at McGill University, Faculty of Law. His areas of interest include classical Islamic law, legal theory, theology, and ethics. His current research focuses on the concepts of time, generality, and personhood, and the intersection of legal and moral theories in classical Islamic thought.

Farahat’s first book, *The Foundation of Norms in Islamic Jurisprudence and Theology* (Cambridge University Press, 2019) presents a new way of understanding the work of classical Islamic theologians and legal theorists who maintained that divine revelation is necessary for the knowledge of the norms and values of human actions. Through a reconstruction of classical Ash‘arī-Mu‘tazilī debates on the nature and implications of divine speech, Farahat argues that the Ash‘arī attachment to revelation was not a purely traditionalist position, but a rational philosophical commitment emerging from debates in epistemology and theology.

Farahat’s research on Islamic legal theory and ethics has also appeared in the *Journal of Law and Religion*, the *Journal of Religious Ethics*, and *Oriens*, and further research is forthcoming in *Journal of Arabic and Islamic Studies*. Before to joining McGill, he completed his Ph.D. at Columbia University, following which he spent a year as a Research Fellow at Yale Law School. Prior to that, he obtained a dual law degree from Université Paris 1 Panthéon-Sorbonne and Cairo University, an LL.M. from Harvard Law School, and an interdisciplinary M.A. in the humanities from New York University.

## Abstract

### **Ash'arī Ethics Through al-Irshād by al-Juwaynī (d. 478/1078) and Nihāyat al-Iqdām by al-Shahristānī (d. 548/1153)**

The purpose of this paper is to explore the meta-ethical implications of some key discussions in the theological treatises of two prominent Ash'arī scholars: Imām al-Ḥaramayn al-Juwaynī and Abū l-Faṭḥ al-Shahristānī. The paper begins by contextualizing those texts in the classical Ash'arī theological context. We will then proceed to address the epistemological and ontological frameworks that underpinned the classical Ash'arī stance on divine revelation as an essential element of moral reasoning and on the inapplicability of human normative judgments with regards to divine actions. This inquiry begins with the idea of knowledge, and whether the unaided mind is capable of attaining categorical judgments. The inquiry will proceed to conceptions of divine speech as sources for normative knowledge, and the centrality of miracle to the classical Ash'arī meta-ethical framework. The paper explores the concepts of essence and attribute as foundations for the contingency of all immanent experiences, including the assignment of normative values to actions. This set concepts constituted a carefully articulated conceptual edifice that placed divine revelation at the center of moral knowledge. Reading these two essential texts side-by-side will allow us to look at the finer points of historical development within Ash'arī thought in the late fifth/eleventh and early sixth/twelfth centuries.