مركز دراســـات التشريع
الإســـــلامي والأخـــلاق
**Research Center for Islamic
Legislation and Ethics**

عضو في كلية الدراسات الإسلامية في قطر
Member of Qatar Faculty of Islamic Studies

The 4ᵗʰ Annual International Conference

Prioritizing Values in the Contemporary World: Islamic Contributions

Family, Politics, Asylum and Methodology

Contents

About CILE

The Research Center for Islamic Legislation and Ethics (CILE) leads the reform and renewal of contemporary Islamic legal and ethical thought and behavior by contributing a sustainable ethical framework for addressing contemporary global challenges. CILE's initiative is maintained by the production, dissemination and application of Islamic ethical thought and behavior. This is achieved by engaging scholars of text and scholars of context to bring about a transformative ethical school of thought.

Launched in January 2012, CILE is a member of Qatar Faculty of Islamic Studies within Hamad Bin Khalifa University of the Qatar Foundation. The Center specializes in Islamic Legislation and Ethics with a focus on applied ethics in the fields of: Methodology, Arts, Environment, Economics, Education, Food, Gender, Media, Bioethics, Psychology , Politics, and Migration and Human Rights.

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Message of the Conference

The Fourth Annual International Conference of the Center for Islamic Legislation and Ethics.

In the name of Allah, the Merciful, the Compassionate

Peace, Mercy and Blessings of Allah be upon you

Dear honored guests of the Fourth Annual International Conference of the Center for Islamic Legislation and Ethics.

The reality of contemporary societies has remarkably grown and stretched beyond the Islamic reference frame, so that partial jurisprudential Qiyas (Deductive Analogy), and improvised intellectual amalgamation are no longer in a position to reach a significant achievement so as to face the qualitative difference between past and current societies. The qualitative difference between yesterday's modest societies and today's complex societies requires a radical, qualitative and comprehensive reform. This radical reform is what the Center for Islamic Legislation and Ethics (CILE) aspires to.

The Centre took it upon itself since its foundation in 2012 in Doha, to achieve a pioneering contribution in raising ethical and contemporary legislative issues from an Islamic perspective, where it brings together Islamic scholars and scientists to spur ideas of both parties through interaction, examination, and exploration to reach creative and effective solutions for the contemporary ethical and legislative issues.

Consequently, the Fourth Annual International Conference of CILE, titled "Prioritizing Values in the Contemporary World: Islamic Contributions ", is held within this perspective. The Center aims to focus this year on four themes: Methodology, Politics, Asylum, and Consanguineous Marriage. And for this purpose the Center has invited a number of outstanding scientists, and prominent intellectuals to deliver plenary lectures at the commencement of the conference and before each session. The Center also hosted a number of experienced researchers from various countries to participate with CILE professors and researchers in the four specialized sessions which will cover the four themes of the Conference.

For a better focus in the scientific debate during the Conference, participating researchers were requested to emphasize the specific problems the Center perceives as deserving special attention in our time:

- The Methodology session addresses the problem of contrasting values, how to determine their scale, how to balance between them when they clash, what is the methodology for finding a balance between these values, and the prioritization standards in this regard, with the focus on the justice - peace dichotomy when the two values compete with each other in the same domain, with a view to relating all this with the constant interaction between the absolute principle and practical benefit.

- The Policy session explores the possibility of the convergence of the rulers and the ruled, which would be an alternative to the exhaustion of societies by political conflicts and civil wars. The Session will also try to explore aspects of the Islamic political values that could guide us in this aspect, along with the lessons learnt from the history of revolutions in the field of preventive reform.

- The Asylum session will look into the possible inspirations derived from the values of Islam when dealing with asylum seekers, especially as to the duty of protecting and assisting people fleeing persecution. The session also discusses the validity of the stipulation that there is a clash among values in terms of duties and responsibilities between the Western countries and the Muslim-majority countries in dealing with refugees.

- The Consanguineous Marriage Session deals with its topic from three angles: Sharia as a reference, genetics, and the culture of the community. The session focusses on the role of legislative texts and biological knowledge to derive the relevant ethical concepts, the distinction between definitive and presumptive Islamic laws, and the scientific and ethical medical dimensions. The session will also illustrate the impact of social culture in this respect, especially in the Gulf region.

We hope that you will find the lectures of the conference gratifying and useful, and we wish that you share your contribution with us to help advance the knowledge and moral dialogue on these vital issues. We thank you for your interest, your attendance and your contribution, which motivate us to be more productive, and provide us with the confidence in our work and the hope in the future.

Program

DAY ONE

OPENING:

Time	Item/Session	Task/Participants
08:30 - 09:00	Registration	CILE Staff
09:00 - 09:05	Welcome Note	MC
09:05 - 09:10	Quran recitation	Elmokhtar Al Ahmer
09:10 - 09:25	Opening speech	Chauki Lazhar – CILE Deputy Director
09:25 - 09:35	HBKU speech	HBKU Representative
09:35 - 09:45	CILE Alumni Speech	CILE Alumni Representative
09:45 - 10:15	Keynote Speaker 1	Salman Al-Odah - KSA
10:15 - 10:30	Q & A	Audience
10:30 - 10:45	Coffee & Tea break	All

PANEL 1 : Methodology

Time	Item/Session	Task/Participants
10:45 - 10:50	Moderator's introduction	Badrane Benlahcene -QFIS
10:50 - 11:10	Speaker 1	Fathi Hasan Malkawi – Jordan
11:10 - 11:30	Speaker 2	Ismail Hassani – Morocco
11:30 - 11:50	Speaker 3	Mu'taz Alkhateeb – CILE
11:50 - 12:40	Q & A / Open discussion	Audience
12:40 - 12:45	Concluding remarks	Moderator
12:45 - 14:00	Lunch break & Prayers	All

PANEL 2: Politics

Time	Item/Session	Task/Participants
14:00 - 14:05	Introduction of the Session	MC
14:05 - 14:35	Keynote Speaker 2	Farid Esack – South Africa
14:35 - 14:50	Q & A	Audience
14:50 - 14:55	Moderator's introduction	Khalil Al-Anani - Qatar
14:55 - 15:15	Speaker 1	Salmane Bounaamane - Morocco
15:15 - 15:35	Speaker 2	Gudrun Krämer - Germany
15:35 - 15:55	Speaker 3	Mohamed El-Moctar Shinqiti - CILE
15:55 - 16:45	Q & A / Open discussion	Audience
16:45 - 16:50	Concluding remarks	Moderator
16:50 - 17:00	Closing of Day One	MC

DAY TWO

OPENING:

Time	Item/Session	Task/Participants
08:30 - 09:00	Registration	CILE Staff
09:00 - 09:05	Welcome Note	MC
09:05 - 09:35	Keynote Speaker 3	Francois Burgat - France
09:35 - 09:50	Q & A	Audience
09:50 - 10:05	Coffee & Tea break	All

PANEL 1 : Asylum

Time	Item/Session	Task/Participants
10:05 - 10:10	Moderator's introduction	Fethi Ahmed - CILE
10:10 - 10:30	Speaker 1	Sari Hanafi - Lebanon
10:30 - 10:50	Speaker 2	Abdeslam Ballaji - Morocco
10:50 - 11:10	Speaker 3	Ray Jureidini – CILE
11:10 - 12:00	Q & A / Open discussion	Audience
12:00 - 12:05	Concluding remarks	Moderator
12:05 - 13:20	Lunch break & Prayers	All

PANEL 2: Family

Time	Item/Session	Task/Participants
13:20 - 13:25	Introduction of the Session	MC
13:25 - 13:55	Keynote Speaker 4	Kaltham Ali Al-Ghanim - Qatar
14:55 - 14:10	Q & A	Audience
14:10 - 14:15	Moderator's introduction	Mohamed Ghaly - CILE
14:15 - 14:35	Speaker 1	Tawfeg Ben Omran – Qatar
14:35 - 14:55	Speaker 2	Abdelhak Hamiche - QFIS
14:55 - 15:15	Speaker 3	Mohamed Ghaly - CILE
15:15 - 16:05	Q & A / Open discussion	Audience
16:05 - 16:10	Concluding remarks	Moderator
16:10 - 16:20	Closing of Day two	MC
16:20 - 16:50	Closing speech	Tariq Ramadan – CILE Director

Keynote Speakers

Salman Al-Odah

Biography:

Salman bin Fahd bin Abdullah Al-Odah was born in 1956 in the village of Al Basr, which is part of the city of Buraidah in Al Qassim, Saudi Arabia. He began his education at Al Andalus Elementary School, and then went to study at the Scientific Institute in Buraidah. He also studied at the Faculty of Arabic language and then the Faculty of Sharia at the University of Imam Muhammad bin Saud in al-Qassim. He returned to the Scientific Institute in Buraidah to work as a teacher for four years, and then as a lecturer at the same University. He obtained a Master's degree in the Sunnah and its sciences from the Faculty of `Usûl al-Dîn (Principles of Religion), on the subject of "Prophetic sayings on immigration and their rulings in the Prophetic Tradition." He obtained a doctorate degree in Sharia (Islamic Law) and his PhD thesis was about explaining the book on cleanliness from Bulûgh al-Marâm, published in four volumes, supervized then by Sheikh Dr. Abdullah bin Biya. Al-Odah founded the group Islam Today and supervised it for the first ten years and then moved to establish other new projects. Dr. Al-Odah is the deputy chairperson of the Al Nusra World Organization. He is a member of the Board of Trustees of the International Union for Muslim Scholars, member of the Council of the European Fatwa, and is a member of a number of associations and charitable and scientific organizations in the Islamic World.

Al-Odah has numerous publications mostly translated into several languages. He participated in a number of conferences and scientific symposia. He also has recorded programs and live TV shows with many television channels such

as: Al Majd, Al Resallah, Iqraa, Daleel, Al Jazeera, MBC and many others. He also wrote articles in a number of newspapers including electronic newspapers, and currently has a weekly column in (Islam Today) website, Kuwaiti Society magazine, the Bahraini newspaper Al Bilad, the Qatari newspaper Al Sharq, to name but a few. Al- Odah has numerous reviews and participations in many social networks.

Keynote Speech Title:

The Problem of Contrasting Values: The Question on Approach and Application Prospects

Abstract:
First:

The concept of values is a contentious issue which causes confusion and controversy among the schools of thought and human cultures, contingent on the intellectual domain where a researcher's thinking stems from (Economics, sociology, philosophy, psychology, education), and depending on the reference frame adopted. Value serves as the basis of predilection for an act; to make it desirable and wanted or blameworthy and reprehensible; such as good and evil, virtue and vice, justice and injustice, truth and lies, and beauty and ugliness. Most people use the word values in unstructured elastic manner to express morality, identity, interest, or importance. Value includes an entity and its opposite; hence knowledge is a supreme value, while ignorance has a negligible value. However, the term "value" is generally used to indicate virtue and goodness; hence values are not only limited to what exists, but are extended to what is the best and sublime. Approaches to definition show that values include concepts and perceptions of the desired behavior, objectives and finalities which transcend partial attitudes. The most famous values are symbolized by the famous Trinity: truth, goodness, and beauty.

Second:

Humans usually face a conflict which arises from the clash between the values they believe in and their whims and instinctive motives. Practical behavior may affect a person's conviction of a value, and this causes an overlap between what scholars call "lust"and suspicion. Consequently, this will results in a contradiction and confusion in the human character as a result of his behavior that violates the values he theoretically believe in, hence making him feel

committing a degree of hypocrisy The story of Hatib Ibn Abi Balta›ah, who tried to tell the people of Mecca about the military secret concerning the exit of the Prophet Mohammed (PBUH), upon the conquest of Mecca; is an example of the difference between faith: {O you who believe do not take My enemies and your enemies as allies} (1: Mumtahinah), and a reprehensible act: {and whoever does it among you then certainly he has strayed (from the) straight path} (1: Mumtahinah). Another case in point relates to the poets who wander in every valley and say what they do not model, {except those who believe and do good and remember Allah much, and defend themselves after they are oppressed} (227: Al Shuara). Is their behaviour related to the difference between the realist and the idealist schools of thought? Is it a question of the opposition between what actually exists and what should exist?

Third:

A conflict often emerges between the moral imperatives of a value, for values are not all at the same level of priority and importance, nor do they have the same scope or entrenchment. And since life does not always follow one mode or approach, conflict arises between intents, purposes and acts. Caliph Omar bin Abdul Aziz said: "the more immorality people see the more issues they face". Some values relate to the individual, while others relate to the community. Therefore, fundamentalist scholars say: public interest precedes personal interest, by that they meant evading a corrupting act precedes attaining an interest. Also, according to them a diligent scholar should resort to that when interest attained is equal to the corruption act evaded. However, in the case of discrepancy in the value of the interest gained and the corrupting act evaded, then the choice will be for the greatest in value of them, the same will be applied at a time of a clash between the two where they cannot be combined.

The value of "altruism", as opposed to the value of "ego", is considered a triumph for social values over individual personal values. Therefore, God praises Al Ansar (supporters of Prophet Mohammed (PBUH)) and describes them by saying: {They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation(9: Al Hashr). The value of "preservation of human life" is one of the five necessities which has been unanimously agreed to be the most important purposes of the Sharia laws.

However, the value of sacrifice, martyrdom and the loss of life for the sake of the nation all precede such value, and this is the highest degree of preference granted to collective values over individual values. It is in the perception of this sense that resides one of the most important secrets behind the survival and persistence of the fair national resistance models throughout history passing through the many cases of resistance to colonialism including the existing Palestine case. Added to these values are others which grant preference to the spiritual values of faith over the physical material values; as in the case of fasting and abstinence that aim at cleansing the soul.

Fourth: Determinants of preference:

-1 Is it possible to consider the source of the values as one of the determinants? There are values whose source is religious, mental and social at the same time: ("I have only been sent to perfect good moral character)." These are well-established essential fixed core values, shared by all humans, and constitute the human nature and instinct that God created in humans such as justice and charity (ihsan) { Allah enjoins being just and doing of good ("ihsan", kindness) and giving to the kindred} (-90Al-Nahl).

-2 Values of a community take precedence over the value of an individual or a family.

-3 The essential primary values related to human identity as such precede secondary values, such as the value of human dignity: { We have honored the sons of Adam, and provided them with transport on land and sea and provided them with good things and made them favorable over many of those He creates} (-70 Al-Isra).

-4 Teleological values precedes the value of the means; hence, preserving nature and the environment precedes a community›s interest in being rich, possessing power and deriving enjoyment: {It is He Who has spread out the earth for (His) creatures} (10: Rahman). Also the value of general progress and sustainable human development takes precedence over what is thought to be an ownership or interest of a certain group. And the values of the oneness of God and worship precede the values of subsidiary means.

-5 Spirituality takes precedence over material values, and can be seen here as the trade-off between self-purification, which is one of the purposes of the message of Allah (Al Resalah) and pleasure, which is one of the demands of instinct and human nature.

-6 There are common prevalent values and desirable values which are closer to the model, such as kindness, selflessness, and constant adherence to the voice of conscience, as opposed to malfeasance.

Fifth:

Is Justice an absolute value?

Exposing his views on "justice", Ibn Taymiyyah believes that "Justice is the right and duty of everyone, and in every case. Injustice is forbidden and absolutely not permissible under any circumstances. "Existence can last with Justice and disbelief, but not with injustice and Islam", Justice is the system for everything, "Allah will support the just state even if it is led by unbelievers, but Allah will not support the oppressive state even if it is led by believers".   Justice is an absolute constant value without duality no hesitation; for oneself, a son, a father, the enemy and a friend. This does not negate the relative practice that has made some people describe human life as the history of series of bloody struggles; aimed at imposing a uniform standard of justice; this is not justice. The struggles humans suffered have often been a struggle for factional interests or individual greed. Today we witness a variance between the major powers and international organizations' political policies on the one hand and human rights and humanitarian organizations on the other hand, as well as the grievance and complaints of the oppressed peoples.

Farid Esack

Biography:

Professor Farid Esack is a South African scholar of Islam and public intellectual who completed the Darsi Nizami, in traditional madrasahs in Karachi, Pakistan,

and his PhD at the University of Birmingham, (UK). A Former Professor at Harvard University, he is currently Head of the Department of Religion Studies at the University of Johannesburg and the President of the International Quranic Studies Association.

Farid Esack is the author of several monographs, including Qur'an, Liberation & Pluralism: An Islamic Perspective of Interreligious Solidarity Against Oppression, On Being a Muslim: Finding a Religious Path in the World Today, and An Introduction to the Qur'an. He has also published widely on Islam, Gender, Liberation Theology, inter-faith relations, , and Qur'anic hermeneutics. His current research interests (Jews in the Qur'an and socio-economic justice in the Qur'an) reflect his scholarly interest both in contemporary Islam and in the classical tafsir (Quranic interpretation tradition.)

Keynote Speech Title:

Towards a Middle Ground: Preventive Reform as an Alternative to War between Rulers and Ruled

Abstract:

This paper deals with two related matters

a) The struggle to determine a balanced ground for Muslims founded on quranic principles in a world wherein there are larger hegemonic battles for the meaning of key Islamic concepts including middle ground. Here we shall deal with the complexities around the notion of ummah wasatan and its relationship to ummah muqtasitan and its relationship to a particular responsibility that the Muslim ummah has in relation to both the Transcendent and Humankind.

Yet this responsibility is subject to our being watched over. This implies a perpetual heurism and humility in governance and activism as well as fluidity of notions of ruler and ruled.

b) In the quest to become this balanced ummah, where may we find Quranically rooted ethical notions which may be invoked in this struggle battle to ensure that the values of karamah and `adalah, - the purpose of Muslims have been raised as a balanced ummah -in both stable societies between the government/state and citizens/subjects as well as in larger contexts, often unstable, where communities are struggling to attain greater justice from their rulers. The paper argues that the quranic notions of taqwa and

muhasabah, earlier often understood primarily in relation to humankinds responsibility to the Transcendant (Allah), are crucial as deterrent elements in both state oppression and revolutionary arrogance to prevent slides in brutal anarchy that dehumanizes both governments and those governed or in resistance to injustice.

Francois Burgat
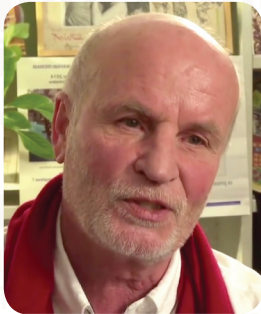
Biography:

A political scientist and arabist, François Burgat is Senior Research Fellow at the French National Centre for Scientific Research, presently responsible of the ERC research programm When Autoritarism Fails in the Arab World WAFAW (2013-2017) at IREMAM (Aix en Provence). He has lectured across the world for a wide range of Academic institutions or think tanks such as the World Economic Forum, NATO, European Union, etc. A permanent resident in the Middle East for over 22 years, he has taught and researched at the University of Constantine, Algeria (1980-1973), at the French CEDEJ in Cairo (1993-1989), then as the director of the French Centre for Archaeology and Social Sciences in Sana›a, Yemen (1997-2003), at the IREMAM (Institut de Recherches et d'Etudes sur le Monde Arabe et Musulman) in Aix-en- Provence (2008-2003) then as the director of the Institut Français du Proche Orient (Syria, Jordan, Lebanon, Palestine, Irak) based in Damascus (2012-2008) then Beyrouth (2013-2012).

Keynote Speech Title:

Governance in the Time of the Syria Crisis

Abstract:

The Syrian crisis and its global ramifications have wreaked the greatest devastation to be produced yet in the Middle East's—and the world's—political

fabric by the failure to respect the elementary principles of good governance. It has contributed to producing the normalization of the worst (ab)uses of violence—before exporting them to the rest of the world. The weakening of the national fabric has led to the resurgence of various alternative, sub- or supra-national identity-affiliations, in movements that swiftly spread throughout the country and/or the region.

This withdrawal to sub-national identity-affiliations has not always been (notably in the Kurdish case) towards religious ones. As opposed to a widespread narrative, excesses of violence cannot be correlated with only one of the ideological references of the parties to the conflict (in this case, with the "Islamic" reference). Every variety of violence, including the most extreme, has also, in fact, been practiced by a state, and exercized in the name of legality and the defence of public order, of minorities— and even of secularism.

With the rise of the Islamic State, the crisis has admittedly witnessed a tendency towards withdrawal into sectarian identities. But this withdrawal has not been limited to the opposition: the Syrian regime itself has systematically mobilized in the name of its sectarian identity. Nor has this tendency been contained to local Muslim players. Behind the façade of their rival ethical claims, the West and Russian, utterly at odds in the Syrian theatre, have also adopted standpoints— in particular, hostility towards Islamist players—to which their own religious identities are far from incidental.

Kaltham Ali Al-Ghanim

Biography:

Dr Kaltham Ali Al-Ghanim is associate professor of sociology at Qatar University since 1995 and director of center for humanities and social sciences in the college of art and sciences in Qatar University since September 2014. She has carried field research related to culture and human development. She is Author of three specialized academic books and numerous papers in areas of interest such as domestic violence, marriage, and gender roles. Her interests cover a wide range of issues including woman studies, Social problems, sustainable development, local oral history, culture, folklore and heritage. Currently, she leads several research projects funded by various national and international institutions. Dr. Kaltham has relationships with many national, regional and international institutions as expert in socio-cultural studies and human development.

Abstract:

Marriage is a social relationship governed by a set of frameworks and standards associated with the culture of a community. Some societies prefer consanguineous marriages, especially the societies in which the tribe plays a crucial factor in building social relationships and their nature. However, researches and studies have indicated that this kind of marriage (consanguineous marriages) could involve health problems such as genetic diseases, disabilities or social problems; as relations among relatives might get negatively affected in case of failures in consanguineous marriages. Moreover, other people argue that this kind of marriage is a means to strengthen ties among relatives and foster lineage cohesion. The Qatari society is considered one of the societies that has a large number of consanguineous marriages. Researchers, consequently, are required to examine the foundations of this social phenomenon. This research discusses the results of a survey on Qataris' tendency towards consanguineous marriages. The survey was carried out by a team of researchers from the Department of Social Sciences, Faculty of Arts and Sciences at the University of Qatar, in collaboration with the Social and Economic Survey Research Institute at the University of Qatar and was funded by Qatar National Research Fund (QNRF) at Qatar Foundation. The main objective of this research was to reveal the attitudes that the Qatari people have towards consanguineous marriages and to identify the social and cultural foundations of this social phenomenon. A sample group of Qatari individuals, 18 years old and over, were selected from all regions of Qatar. The number reached 1041 male and female informants. The method of research used was personal interviews with the sample group to collect data through a computer, and a questionnaire prepared and tested by the team of researchers was administered to the interviewees.

METHODOLOGY

Moderator:

Badrane Benlahcene

Biography:

Dr Badrane Benlahcene holds a PhD in Philosophy and Civilization Studies from University Putra Malaysia (2004) and MA in Comparative religions and Islamic Thought from the International Islamic University Malaysia (1998) and a BA in Comparative Islamic Studies at the Faculty of Islamic and Social sciences, Batna University, Algeria (1994). He is currently an associate professor of Comparative and Philosophy of Religions, Department of Comparative religion, at QFIS, Qatar. He worked previously at the International Islamic University as an Assistant Researcher, Head of Research at the Islamic Arts Museum Malaysia, Associate Professor of Philosophy at Batna University Algeria, and an Associate professor of Islamic studies (Islamic Creed, Ethics, Culture, Civilization, and Orientalism studies) at the Faculty of Arts, King Faisal University, Kingdom of Saudi Arabia. His research interests include; Philosophy and Comparative Religions, Culture and Civilization, History of ideas, Philosophy of History and Islamic Philosophy. He received the Lamia al-Faruqi Award for academic excellence 1997. He is a member of the Committee of Academic Affairs, QFIS, since October 2015 ,27, AB Committee member, CILE, QFIS, since January 2015.

He was the president of the Scientific Committee of the Department of Philosophy, Faculty of Arts, University of Batna, Algeria, 2009-2008. Member of the Scientific Council of the Faculty of Arts, University of Batna, Algeria, since 2009-2008. Member of the Scientific Committee of the Social and Human Sciences Review,

Batna University, Algeria, since January 2008. Member of the editorial committee of the Review of The Faculty of Arts and Humanities, Batna University, since June 2008. Founder and Director of Master›s project in «the philosophy of civilization», Department of Philosophy, Faculty of Arts, University of Batna, Algeria: the first specialized graduate program in the philosophy of civilization in the Algerian universities, 2009. Dr. Badrane has supervised research theses at the levels of Masters and PhD, and has participated in over 25 national and international conferences, published two books, and over 12 academic articles, and many articles in newspapers and websites.

Panelists:

Fathi Hasan Malkawi

Biography:

Dr. Fathi Hasan Malkawi is a Jordanian Educator and university professor. He has a Ph.D. in Science Education and the Philosophy of Science, from Michigan State University, America. He also holds a Master's degree in Educational Psychology and a Bachelor of Science in chemistry and geology. He served in the public education sector as a teacher and educational supervisor, and participated in the development of curricula and authored many school textbooks from 1966 to 1978. Dr. Malkawi then worked in university education from 1996-1984. He is a visiting professor in more than 20 countries in Asia, Africa, Europe and America. He wrote and co-authored 25 books on school and university education in the subjects of science and research methods. His most recent publications are:
·Epistemological Integration: Essentials of an Islamic Methodology. Publications of International Institute of Islamic Thought, 2011. Translated into English in 2013.

· The System of the Highest Governing Values: Monotheism, Purification, and Urbanism. Publications of International Institute of Islamic Thought, 2013.
· Cognitive Structure: concept, levels and maps. Publications of International Institute of Islamic Thought, 2015.

Presently Dr. Malkawi is the Regional Director of the International Institute of Islamic Thought, and the Editor in Chief of "Islamiyat al-Ma'rifah" (Journal of Contemporary Islamic Thought), and a member of the Jordan Academy of Arabic.

Title:

The Conflict over the Reference Frame for Values in the Contemporary World

Abstract:

Humankind is distinguished from other creatures by a system of values that fulfils the requirements of a human society and coexistence. Every community has a system, standards, and values acceptable by the members of this group; these values are consistent with human nature, and constitute one of its components. Also, they are linked to human dignity through the religious vision. Therefore, it is legitimate to talk about «universal values» despite the fact that some ancient and modern philosophies have formulated their vision of values and their evolution as a result of human experiences and needs.

The end of the twentieth century and the beginnings of the twenty first century have witnessed growing discussions on the topic of universal values. These discussions were promoted by three entities overlapping and collaborating in their efforts; the first being the major countries which possessed power and sought to dominate the world, claiming that the values they own are the universal values; the second are the economic enterprises which tried to drive human behavior towards production and consumption according to promises or constraints of globalization; and the third are the United Nations agencies which aimed to impose on people and nations value systems utilizing the powers owned by the first and the second entities. This consequently shifted the balance of power in the world when these organizations achieved military and economic aspects in addition to intellectual, cultural and social aspects.

People were enjoying cultural and religious specificities which they regarded as sacred. These specificities started to yield to «international legitimacy» which is considered as a reference frame impossible to overcome. International legitimacy was viewed as political and military decisions. However, these decisions have turned into resolutions concerning human rights, population culture, civil society,

women›s rights, and the concept of family, etc. Accordingly, the concept of universal values became one of the topics of the intellectual war that accompanies other forms of war waged with the intention to win hearts and minds, and fought in the fields of education, media and regional and international conferences. In these wars major powers try to spread their principles and values, and impose them on vulnerable entities.

This paper aims to shed light on some of the reference frames on the basis of which parties to this conflict wage their war in its political, economic, and intellectual form. Moreover, this paper is a reminder of our Islamic reference frame for values in our societies, not only because it excels in its religious legitimacy among Muslims, but also because the values that this reference frame conveys are the values that achieve unparalleled guidance and aspirations to humankind, and distance humans from the mazes that lead to devastation and destruction.

One of the major problems faced by Muslim communities is that these communities did not envision the practical aspects of the Islamic reference frame for values, hence lost «the power of value» and often succumbed to coercive authority represented by the «the value of power.»
This paper also address an array of issues where concepts are confused under the pressure of the constraints referred to above, including in particular the values scale, the clash of values, and the relativity of values.

Ismail Hassani

Biography:

Ismail Hassani was born in Meknes, Morocco in 1963. He teaches Higher Objectives of Islamic Law and Modern Islamic Jurisprudence since 1993 at the Faculty of Letters and Human Sciences, Cadi Ayyad University in Marrakesh, Morocco.

Hassani received various awards, including Allal al-Fassi Award that he received in 1996 for his study of the origin of the critical theory in the literature of Allal al-Fassi. He also received Abdallah Guennoun Award for his book 'Ilm al-Maqasid: al-A'lam, al-Magalat, al-Mafahim (Higher Objectives Science: Scholars, Fields and Concepts) in 2003.

His most famous books include; Nathariyat al-Maqasid 'Ind al-Imam Muhammad al-Tahir ibn Ashur (Higher Objectives Theory According to Imam Muhammed al-Tahir ibn Ashur) which was translated to various languages, Al-Tajdid Wa al-Nathariya al-Naqdiya: Dirasa Fi Khitab al-Tajdid al-Islami Fi al-Maghrib (Newness and Critical Theory: A Study in Islamic New Discourse in Morocco), Al-Ikhtilaf Wa al-Tafkir Fi Fiqh al-Aqaliyat (Difference and Thought in Jurisprudence on Minorities), Al-Ijtihad Wa Maqasid al-Shari'a Fi al-Maghrib al-Hadith (Innovation and Shari'a Higher Objectives in Modern Morocco), Maqasid al-Shari'a al-Islamiya Wa Makarimaha (Islamic Shari'a Higher Objectives and Its Values. It is a study and connotation of the book written by Allal al-Fassi), Al-Iqtirad al-Banki Wa al-Idtirar al-Shar'I (Bank Loan and Juristic Obligation), Maqasid al-Shari'a Wa As'ilat al-Fikr al-Maqasedi (al-Shari'a Higher Objectives and Its Thoughtful Questions), and Al-Ikhtilaf Wa al-Tafkir Fi al-Quran al-Karim (Difference and Thought in the Holy Qur'an).

Title:

Differentiation and disposition of higher objectives in light of rivalry of values nowadays, as evident in the value of justice

Abstract:

The value of justice is chosen here because we need to keep a distance from generalization that lacks scrutiny when studying the problem of rivalry of values and measuring their disagreement level. Therefore, the study examines the problem of rivalry of values as evident in the value of justice. In investigating various uses of justice, a group of different and synergic values were deduced. In the case of justice, there is more than the value of entitlement (i.e. granting and delivering rights to those entitled to receive or those who seek to receive them). There are, rather, various competing values.

These values include: punishment befitting the deed, integrity, relativity, subjectivity, reconciliation of equal matters, certainty of conviction, sincerity, fairness, and magnanimity. All these scientific and ethical values may reinforce in our mental perception, and may also collide with our social reality where positions change according to context; benefits mix with perversions; and pros mingle with cons. Thus, these should be differentiated when we seek to understand the epistemological hierarchy of these values and comprehend their ontological variables. The contribution of this research will focus on answering three questions:

1. How does the concept of differentiation contribute to the disposition of higher objectives regarding the value of justice, and the various competing values entailed in its implementation?

2. Within the values of justice, how to differentiate between absolute matters that cannot change by time, place or circumstances; and relative matters that vary in the degree and rate of justice rendered according to time, place or circumstances?

3. How to mentally perceive and practically apply the values of justice; whether in their rivalry or synergy, in light of the rapid change in our ontological situations and their various problematic manifestations nowadays?

Mu`taz Alkhateeb

Biography:

Mu`taz Alkhateeb is Assistant Professor of Methodology and Ethics at CILE. He holds a BA in Islamic Studies, from Damascus (1997) and a BA in Arabic literature from Al-Azhar University, Cairo (1998). He received his MA in 2002 and PhD in 2009 on «The Textual Critical Approach of Hadith: A Study into the Methods of Traditionalists (Muhaddithun) & Legal Theorists (Usuliyun)», published in Beirut, 2011. Mu`taz is a founding member of al-Multaqah al-Fikri li al-Ibdaa› (Intellectual Forum for Innovation, 1999), and was the anchor of Alsharia and Life program, on Al Jazeera channel (2013-2004). He served as Editor-in-Chief of «Islam and Contemporary Affairs» at IslamOnline.net (2008-2003). He was a visiting fellow at ZMO, Berlin (2006), and visiting scholar at the Forum Transregionale Studien, Berlin (2013-2012). Mu`taz has also been a visiting lecturer at the Islamic University of Beirut and Qatar University. He has presented invited lectures at various academic institutions including Berkeley School of Law (Boalt Hall) at the University of California; Institute for Transregional Study of the Contemporary Middle East, North Africa, and Central Asia at Princeton University; Institute for the Near and Middle East at the University of Ludwig-Maximilians, Munich; and the University of Osnabrück, Germany.

He is reviewer for a number of journals including Islamization of Knowledge from the International Institute of Islamic Thought; Journal of al-Tajdīd from the International Islamic University, Malaysia; and the Arab Center for Research & Policy Studies, Qatar. Mu›taz is also author and editor of several books and over twenty academic articles on Hadith criticism, Islamic interpretation methods, Islamic intellectual history, and Islamic Law. He has written numerous journal

articles for Arabic language newspapers and magazines, including Al-Hayat, Weghat Nazar, and al-Manar al-Jadid.

Title:

The Problem of Opposed Values: The Question on Approach and Application Prospects

Abstract:

Saying that values are multiple is considered a philosophical, ethical and political doctrine. It adopts the principle of "the clash among values» and it is based on the idea that values are heterogeneous and different. Philosophers had diverse approaches in dealing with this clash, and in return a philosopher named Taha Abdul Rahman had issued a vision versus the clash of values under the name of «the coincidence of values»; where values can vary without collision. In our contemporary reality, the values of peace and justice form two central values at the international level, but the major powers often transgress the two values together, while the United Nations usually intervenes to impose peace. This means that people neglect the value of justice and, with the Arab revolutions and the rise of the counter-revolution, some contemporary scholars got engaged in the international context where they returned to the jurisprudence of obedience and the acceptance of injustice, in the name of peacekeeping, but their main objective is to oppose the revolutionary tendency which seeks justice, and that the value of peace precedes the value of justice.

So, do values truly clash against other values? On which base we balance among them? And, is it possible to establish peace without justice?

POLITICS

Moderator:

Khalil Al-Anani

Biography:

Dr. Khalil Al-Anani is Associate Professor at Doha Institute for Graduate Studies in Qatar. He previously taught at Johns Hopkins School of Advanced International Studies (SAIS), Georgetown University, George Washington University, and George Mason University.

Professor Al-Anani is a leading academic expert on Democratization and Elections, Islamist Politics, Middle Eastern Studies, Religion and Politics, and Social Movements. He has published several journal articles and books including the forthcoming Inside the Muslim Brotherhood: Religion, Identity, and Politics (Oxford University Press) and the co-editor of Elections and Democratization in the Middle East (Palgrave MacMillan, 2014).

Professor Al-Anani is a member in the editorial board of Sociology of Islam journal and served as a reviewer for several academic journals and institutions including The Middle East Journal, Democratization journal, Mediterranean Politics journal, Third World Quarterly journal, Qatar National Research Fund (QNRF), and Fulbright Foundation.

Panelists:

Salmane Bounaamane

Biography:

Salmane Bounaamane is a Moroccan writer and researcher of political and social sciences. He was born in 1984 in Casablanca, Morocco. He received his master's degree in public law from the University of Hassan II Casablanca in Morocco, and received his PhD in political sciences from the same university.

Bounaamane is a founding researcher at the Moroccan Center for Contemporary Studies and Researches (CMERC). He served as a general coordinator and member at the scientific supervision committee of the religious status report 2008-2007 that was published by CMERC in 2010. He also served as associate researcher during the preparation and editing stages of the same report. Bounaamane furthermore served as a scientific supervisor and subject matter researcher in the project titled: The 2014 Strategic Report on Youth in the Arab World (it will be published soon by the Bahraini Future Youth Center. He is also a founding researcher and member of the advisory board at the Center of Family Studies and Research in Values and Law, founding member and scientific advisor at Al-Idrissi Intellectual Foundation for Studies and Research, advisory board member at Future Youth Center for Studies, researches and Development. Bounaamane is a principal researcher at Namaa (Improvement) Center for Research and Studies, and he contributed in founding few scientific centers and associations in addition to launching various intellectual initiatives.

He published peer-reviewed studies and researches in Arab and international scientific journals. He also authored publications issued by Namaa (Improvement) Center for Research and Studies, including; Al-Tajroba al-Yabaniya: Dirasa Fi

Usus al-Namuthaj al-Nahdawi (Japanese Experiment: A Study In Renaissance Model), Falsafat al-Thawarat al-'Arabiya: Muqaraba Tafsiriya Li Namuthaj Intifadi Jadid (Arab Revolutions Philosophy: Explanatory Comparison Towards New Revolutionary Model), As'ila Dawlat al-Rabi' al-'Arabi: Nahwa Namuthaj Li Isti'adat Nahdat al-Umma (Questions By Arab Spring Country: Towards A Model To Restore A Nation Renaissance), Al-Nahda al-Lughawiya Wa Khitab al-Talhij al-Francofoni: Fi Naqd al-Isti'mar al-Lughawi al-Jadid (Language Renaissance and Francophonie Discourse: Criticizing New Language Occupation), and As'ilat al-Manhaj Fi al-'Ulum al-Ijtima'iya Wa al-Insaniya (Curriculum Questions In Humanities and Social Sciences. It included supervision, editing and participation in a collective work).

Title:

Reform and Reconciliation: Towards an Alternative Approach to the Nation- State Relationship

Abstract:

This paper seeks to engage with a sensitive, complex and polemical issue in Arab-Islamic politics and rethink the relationship between authority and constituency with a view to breaking the deadlocked "Darwinian" power struggle and the concomitant ramifications of civil war, sectarian tension, social disintegration and identity polarization.

Aiming to diagnose the historical affliction and the nature of the crisis affecting the contemporary Arab political scene, this paper will first determine their general features and then proceed to reflect on the transcendental horizons beyond the logic of power struggle, and to search for a desirable reform model capable of triggering disengagement from contingency upon a transformative intellectual and political vision.

My focus here is on how to establish the foundations for the culture of reconciliation and harmony by invoking the Islamic political values and the experiences of democratization and transitional justice. The paper also investigates the principles, mechanisms and conditions which contribute to the success of this alternative reformative and conciliatory model, which seeks to bring about a kind of constructive historical structure for the requirements of identity, sovereignty and citizenship, and the construction of a pattern of consistency between

reform, consensus, reconciliation and the challenges of stability, continuity and integration. This pattern transcends the logic of definitive, radical rupture and violent eradication, disentangles the restraints which curb progress, preserves the positive aspects of the status quo and rebuilds the relationship between the state and society.

In addition, the paper addresses the problematic of dismantling the patterns of corruption and tyranny, and explores the mechanisms whereby the "savage" in the state can be tamed and prevented from becoming bellicose, and the relationship between the state and the nation will be rebuilt in accordance with principles which unite the ruling, political, cultural and economic elites. These steps will help Arab societies build a solid, gradual and harmonious democratic reform process which will liberate their political systems from the quagmire of dependence on foreign interference, while reckoning with the local, regional and international environment. This reform will equally take into account the political strategies and the power structure to preserve the political and social stability, thus preventing the state from collapsing or disintegrating.

This paper draws a systematic distinction between the temporary local political transition, which is subject to setbacks and adjustments, and the historic transformation, which involves change in the social, cultural and value system of Arab societies. The nature of the relationship that this paper seeks to deconstruct and reconstruct through the dialectics of connection and separation is not rigid or mechanical, but it is a complex civilizational process governed by a loose and flexible duality which is also cross-fertilizing and intricately woven. The aspects and foundations of the path towards preventive reform, which aims to dismantle the structure and legacy of despotism, and those of the transition to democracy are not clear or linear. There is no preconceived or viable prescription, because this stage is witnessing two discrepant tracks: one is concerned with the dismantling of the legacy of authoritarianism and the other one strives to reconstruct power. This process finds echoes in the diverse comparative experiences of democratic transition, as in the cases of Spain, the Eastern Bloc, Latin America or South Africa.

The reform proposed in the present paper requires a persistent and inexorable effort to achieve the historic transformation from a pugnacious to a just, effective and capable state, and from the "state against nation" to the "state in the service of

the nation" model. This way we can tackle the quagmire of the "soft" and "failed" state which enacts laws but does not implement them and which perpetuates corruption, and the "police" and "repressive" state. Thus, we can avoid the chaos of collapse, sectarianism and fragmentation, and aspire to the "just, effective and capable state." For these prospects to materialize, we need a model which functions as an intermediary to help the nation restore its effectiveness, impact and sovereignty. Since the process of dismantling does not in itself produce an alternative model, answers to the major current problems facing the Arab state are required. The first of these revolves around the relationship between the state and society, the second examines the problematic relationship between the state and religion, the third reflects on the mechanisms to dismantle the structure of despotism, and the fourth moves from the question regarding who should rule to the one about how to rule. The following questions are worth considering in this regard: How do we reconcile freedom and order? How can we establish reform within the framework of freedom and obligation? How does society organize and consolidate itself by utilizing freedom and democracy? Finally, how do we recondition ourselves on the basis of the values of coexistence, cooperation and understanding instead of exclusion and extermination?

Gudrun Krämer

Biography:

Gudrun Krämer is director of the Institute of Islamic Studies and the Berlin Graduate School Muslim Cultures and Societies, both at Freie Universität Berlin; a member of the Berlin-Brandenburg Academy of Sciences (BBAW) and the Tunisian Academy of Sciences (Bayt al-Hikma), and an executive editor of The Encyclopaedia of Islam Three. She has an honorary doctorate from Tashkent

Islamic University and in 2010 she was awarded the Gerda Henkel Award. Gudrun Krämer has been a visiting scholar in Bologna, Beirut, Cairo, Erfurt, Paris, and Jakarta. She has published widely on Middle Eastern history, Islamic movements, and Islamic political thought. Her English-language monographs include Hasan al-Banna (Oxford 2010), A History of Palestine (Princeton 2008; Munich 2002), and Speaking for Islam. Religious Authorities in Muslim Societies, ed. with Sabine Schmidtke (Leiden 2006).

Title:

Principles of reform and good governance (working title)

Abstract:

In this paper I argue that there is not a single model of government to be derived from the normative sources of the Qur'an and Sunna, but that there are certain principles of good governance that have to undergird a political system in order for it to be legitimate in both religious and political terms. These principles may vary over time and place in terms of their relative weight and concrete articulation. Under the conditions of modern mass society, the principles of rule of law, accountability, consultation, and participation, which can all be derived in one way or another from the Qur'an and Sunna, require institutionalization at the political, legal, and constitutional levels. They require that the governing elites be considered as, and act as, representatives of the community and society rather than as rulers confronting the ruled. They require policies of inclusion that make rights and services available to the residents of a given territory. To be considered legitimate, the ruling elites have to come into their positions by legitimate means; they have to deliver on basic goods, and they have to demonstrate credibility in their conduct and policies. Reforms cannot preempt further protest, or even violence, if they do not respond to popular demands that are voiced peacefully, and if they are not subsequently put into practice. Reforms not accompanied by recognizable improvement in economic, political, or other terms carry the risk of raising expectations and fueling the unrest they are supposed to reduce.

Mohamed El-Moctar Shinqiti

Biography:

Dr. Mohamed is an associate professor of political ethics at the Research Center for Islamic Legislation and Ethics and History of Religions in the Faculty of Islamic Studies, Hamad Bin Khalifa University in Qatar. He holds a doctoral degree in the history of religions from University of Texas -USA. His interests include political jurisprudence, renovation in religion, sectarian issues, and Arab-American relations.

Some of his published Arabic books are "Alkhilafat Alsyiasya Bayna Alsahaba: Risala Fi Makanet Alashkhas Wa Qudsiyt Almabad'e'' (Political Disagreements among the Companions of the Prophet: A Letter on Persons' Ranks and Sacredness of Principles), "Athar Alhuroub Alsalybia 'Ala Al'laqat Alsunia-Alshi'ya" (The Impact of Crusades on the Relations Between Sunnis and Shiites), "Fatawa Siyasia: Hiwarat Fe Ald'wa Wa Aldawala" (Political Fatwas: Dialogues on the Call for Religion and Statehood), "Khyrat Al'uqool Almuslima Fi Alqarn Al'ishreen" (Elite Muslim Minds in the Twentieth Century), "Tarakum Alhuwiyat Wa Tazahumuha Fe Alfadha' Alarabi" (The Accumulation and Overcrowding of Identities in the Arab World), "Mohamed Abdullah Diraz, Faylasoof Alquran Alkareem" (Mohamed Abdullah Diraz, the Philosopher of the Holy Quran), and a volume of poetry entitled "Jirah Alrooh" (Spirit's Wounds).

Dr. Mohamed also published research works in English, including a doctoral degree dissertation entitled The Impact of the Crusades on the Relations Between Sunnis and Shiites, Salah El Deen Al Ayyubi in the Memory of Sunnis and Shiites, Muslims in the View of the Early Americans, A Painful Journey to the Creator: The Moment of Spiritual Transfer between Al Ghazali and Augustine, Orientalism and

Alienation: Between Edward Saeed and Bernard Lewis, and Allah's Servants: Early African Muslims in America.

Most of his books and essays were translated into Turkish and got published. Some of them were also translated into Albanian, Bosnian and Farsi, and currently some of them are being translated into Kurdish. Al Shinqiti contributes regularly to Aljazeera channel programs and website, where he published more than 500 essays in Arabic and English. He also participated in many reginal and international conferences.

Title:

Opening in Blind Alley: Precautionary Reform Instead of Counter-Revolution and Civil War

Abstract:

Generally speaking, revolutions take place due to a general cause: failure of the state to keep up with society, leading to erosion of the legitimacy of rulers in people's perception, and consequently these perceptions open up to better and nobler alternatives. If rulers and their aides are historically aware, they would realize the risks of dormant revolutions before they erupt and would adopt precautionary reforms to channel revolutionary power towards building more just and compassionate societies. In doing so, they would evade the consequences of revolutions that they and their people pay in blood and funds. On the other hand, if rulers and their aides are short-sighted, they would superficially understand the erupting revolution and dismiss it as an event that will eventually pass. By doing so, they would stall reforms, or even go as far as trying to face the revolt and stop it through a counter-revolution against the aspirations of people. The result will unavoidably be a destructive eruption that brings devastation and destruction to those who govern and those who are governed in addition to states and peoples.

This intervention is based on the example derived from the history of British, American and French revolutions. It takes foundation in a hypothesis recommended by the history of these revolutions: counter-revolutions derail the course of political change from reform efforts that serve rulers and subjects alike, to a rash vengeful instinct and an existential war that spares nothing and no one. Counter-revolutions lead to what we might call "assassinating the moderation". They waste the opportunities of smooth transition from oppression to freedom.

The intervention also underlines the need for the emergence of wise leaders in Arab states and armies who adopt win-win equations instead of the current zero sum equation. Those leaders would have to abandon counter-revolution logic and follow a precautionary reform approach, thus meeting their people halfway. In doing so, they would protect their countries from collapse and ease the pains of transition that their societies might face. Arabs don't have to follow the exhausting bloody paths other revolutions had to pass. Many nations have learnt how to transition from oppression to freedom with less cost and in a shorter period. All we need today is to consciously learn history's lessons.

ASYLUM

Moderator:

Fethi Ahmed

Biography:

Fethi Ahmed's main research interests include contemporary issues in Sociology and Muslim societies, Applied Ethics, and Islamic Thought and Civilization. He holds a PhD in Political Sociology (2003), an MA in Islamic Studies (1997) and a BA in Applied Sociology and Statistics (1992); also a Certificate in Small Business Management, Certificate in Treaty of Waitangi and Certificate in Malaysian Language and Studies. He speaks Arabic, English, French and Malay. He has extensive lecturing and teaching experience, working for eight years as Lecturer and Assistant Professor of Islamic Studies, Sociology and Ethics at the International Islamic University of Malaysia; for over three years as International Student Advisor, Consultant and Casual Lecturer at the University of Auckland, New Zealand; and for over three years as Academic Director for the Saudi Arabian Cultural Mission in New Zealand. Fethi has been engaged in many community development projects and public speaking throughout New Zealand, Australia and Malaysia. He was one of the founders of the Working Together Group, Chairman of Al-Manar Organization, Director of the Center for Education and Development, and Producer and Presenter of Noor English/Arabic Radio program in New Zealand. He has delivered numerous specialized lectures and seminars, participated in many international conferences and workshops and has published widely. He is a member of many professional organizations. He believes that

knowledge is light, ignorance is darkness and ethics is paramount.

Panelists:

Sari Hanafi

Biography:

Sari Hanafi is currently a Professor of Sociology and chair of the department of sociology, anthropology and media studies at the American University of Beirut. He is also the editor of Idafat: the Arab Journal of Sociology (Arabic). He is the Vice President of both the International Sociological Association and the Arab Council of Social Science. He is the author of numerous journal articles and book chapters on the political and economic sociology of the Palestinian diaspora and refugees; sociology of migration; transnationalism; politics of scientific research; civil society and elite formation and transitional justice. Among his recent books are: From Relief and Works to Human Development: UNRWA and Palestinian Refugees after 60 Years. (Edited with L Takkenberg and L Hilal) (Routledge), Palestinian Refugees: Identity, Space and Place in the Levant. (with A. Knudsen) Routledge. His last book is Knowledge Production in the Arab World: The Impossible Promise. (with R. Arvanitis) (in Arabic, Beirut: CAUS and in English with Routledge 2016-). He is the winner of 2014 Abdelhamid Shouman Award and 2015 Kuwait Award for social science.

Title:

Gulf Response to the Syrian Refugee Crisis
Politics of Pity and Religious Influence

Abstract:

This paper will compare the magnitude and scope of hosting the Syrian refugees in the Gulf and Europe arguing after Hanna Arendt and Rony Brauman that the "politics of pity," has replaced compassion, empathy and justice. This conception can explain the Gulf's response to the refugee crisis (state and society donations in the Gulf comforted the conscience of Gulf citizens and statesmen with small number of hosted refugees). Pity as a social convention occurs at a distance, while compassion takes place when the person not suffering is in front of the person who is suffering.

I will provide two sets of evidence: First, I will examine statistics that contradict the Gulf's official declarations concerning the number of Syrian refugees hosted by their countries. Second, through the analysis of fatwas issued since 2011 and the curricula of some departments of Sharia (Islamic studies), I will argue that the landscape of religious scripts provide very contradictory messages about migration, modes of migrant's incorporation and hospitality. Some of these messages call upon Muslims to receive refugees in distress while and others are either silent or discouraging refugees to go to non-Muslim countries. However, one should not overstate the influence of such religious scripts as some majority-Muslim and Western countries that are receiving refugees and others in both cultural spheres that are not.

Abdeslam Ballaji

Biography:

Professor Abdeslam Ballaji is president of the Moroccan Association for Islamic Economics and the Association and a Member of the Moroccan Parliament, from the Justice and Development Party. He is also a visiting professor and the supervisor of a number of university research projects on Islamic finance at a

number of Moroccan colleges. He has conducted research in the areas of: Fiqh and assets, biography of the Prophet, international law, economics, finance, politics, policy legitimacy, codifying Fiqh, ranks of legislation in Sunnah, culture, social affairs, women›s issues, family code, Moroccan and Muslims communities and management of religious affairs.

He has published several articles and has been interviewed on human rights, national issues, political and religious affairs. He lectured and participated in many cultural and scientific forums in more than twenty Arab, Asian, African, and European and American countries, including several international scientific seminars specializing in Islamic politics, Fiqh codification, the application of Shariah standards, and the quality of the state.

Title:

Types, Objectives and Governing Values of Migration

Abstract:

Migration is an ancient human phenomenon with various and unlimited types and objectives. Like other human groups, Muslims emigrated quite a few times and received immigrants from other nations. The Prophet (PBUH) whether as an individual or a leader joined alliances and took part in agreements to stand by the aggrieved, whether they were residents or migrants. An example of such alliance is Hilf al-Fudul (League of the Virtuous). Drawing on the experience of the early Muslim society during the era of the Prophetic message and other such experiences, we can deduce values, ethics and principles outlining human migration in Muslim society. Types of human migration, many of which have survived until today, can also be identified here. Many of those will survive in the future because they are connected to the existence of man.

In this paper, a study is to be conducted on the classifications of migration through the perusal of the experience of the early Islamic society. Afterwards, values and principles will be deduced to outline migration, followed by conclusions and recommendations that are applicable to the common values in our real life.

I: Classifications and Types of Human Migration:

In addition to the types of emigration performed by Muslims in their early society during the presence of the Prophet (PBUH), other types were mentioned in the Hadith: "Deeds are only with intentions. Every person will have only

what he intended to do. So, whoever emigrated to God and His Messenger, then his emigration is for God and His Messenger, and whoever emigrated to get something in the world or to marry a woman, then his emigration is for whatever he emigrated for."[1]

1. Migration to seek support: The Prophet (PBUH) emigrated to Ta'if to seek the support of Thaqif tribe.

2. Migration for asylum: The first and second migration to Abyssinia, the migration to Ta'if, and migration to escape oppression and injustice in search of freedom of worship and belief.

3. Migration to establish the Muslim society: This is unique and unrepeatable because "there is no emigration after the liberation (of Mecca) but only Jihad and good intention."[2] This was laid out to prohibit tendencies of exaggeration, migration and excommunication throughout ages.

4. Migration for benefits: Migration to bring about various legitimate commercial, economic and other advantages. "Whoever emigrated to get something in the world"

5. Migration for social reasons: For example, to reunite the family. "Whoever emigrated to marry a woman"

6. Migration to seek or propagate knowledge: For example, the migration or delegation of Mus'ab ibn ‹Umair to Medina before the migration of the Prophet to propagate the invitation to Islam and teach the society in Medina in its early stage.

II: Values and Principles Outlining Human Migration:

Scholars and researchers can derive from the early experience of Islamic migration a set of values, ethics and principles that can guide or serve local and international legislation. The following are examples of such values:

1. Justice has a central role in the objectives of migration, where migration can be considered as a search for justice. The Prophet (PBUH) described the ruler of Abyssinia as "A king in whose presence no one is treated with injustice."[3]

2. The high level of harmony with societies receiving Muslim migrants, especially the holy books' followers, Christians in particular: Addas in Ta'if, and the Christian society and king in Abyssinia.

[1] **Authenticated by Bukhari and Muslim as narrated by Umar ibn Al-Khattab**
[2] **Authenticated by Bukhari as narrated by ibn Abbas**
[3] **Authenticated by Al-Bayhaqi as narrated by Umm Salama**

3. Muslim migrants should observe and respect the laws, regulations, organizations and beliefs of the host country.

4. The vulnerable and oppressed must be accepted and sheltered, whether they are Muslims or not.

5. Oppressed Muslims can be protected in the name of Muslim society, except outlaws (or those who seek renewal in religion). The Prophet (PBUH) said: "The lives of the believers are equal in value, and they are one against others, and they hasten to support the asylum granted by the least of them. But no believer may be killed in return for a disbeliever, nor one with a covenant while his covenant is in effect. Whoever commits an offense then the blame is on himself, and whoever gives sanctuary to an offender, then upon him will be the curse of Allah, the angels and all the people."[4]

Conclusions and Recommendations:

It is important to extract a system of governing values, ethics and principles outlining human migration, based on the Islamic experience.

The extracted value system should be applied.

The extracted Islamic values should be incorporated into the human value system.

The Islamic and human values should be incorporated into the various educational systems and curricula.

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[4] **Authenticated by Ahmad in Al-Musnad, Abu-Dawud in Al-Sunan, abd Al-Nasa›I in Al-Sunan as narrated by Ali ibn Abi Talib**

Ray Jureidini

Biography:

Dr Ray Jureidini is a recent appointment as Professor and Director of Research on Migration Ethics at CILE. He grew up in Australia, completing his studies in industrial and economic sociology at the Flinders University of South Australia. He completed his BA in 1977, majoring in sociology and psychology; first class Honours in sociology with a thesis on producer cooperatives in 1979; PhD thesis on Moral Values in Economic Life: a case study of life insurance and superannuation (1987). His research interests include migration, human and labour rights, human trafficking, gender discrimination, racism and xenophobia. In the 1990s, he was a co-founder and vice-chairman of the Australian Arabic Council, established to counter anti-Arab racism in Australia, as well as founder and editor of the Journal of Arabic, Islamic and Middle East Studies. After teaching Sociology in five universities in Australia, he spent 6 years at the American University of Beirut from 1999 where he began researching and publishing on human rights abuses of migrant domestic workers in Lebanon. At the American University in Cairo from 2005, he became director of the Center for Migration and Refugee Studies in 2008 and conducted a number of research projects on migrant and refugee issues. In 14-2011, he returned to Lebanon at the Institute for Migration Studies at the Lebanese American University. In 13-2012 he served one year as consultant to the Migrant Worker Welfare Initiative at the Qatar Foundation in Doha, contributing to the QF Standards for Migrant Worker Welfare for contractors and sub-contractors and completing a report on labor recruitment to Qatar.

Title:

The migrant-refugee nexus: how labels and conditions matter

Abstract:

In the growing discussions and policy challenges on the current refugee movements, particularly from Syria, Afghanistan and Iraq to Europe, the distinction between migrants (economic migrants) and refugees (or asylum seekers) has been raised from a number of perspectives. One argument suggests that no distinction should be made with such large and complex numbers requiring humanitarian rather than politically motivated responses. Another argument insists that the differences between migrant and refugees are critical because their treatment in accordance with international law demands it. Refugees, by definition, cannot return to their homes because of persecution and fear for their lives in their home countries and thus require (costly) protection; while migrants, seeking a better life, do not have such threats against them because they do have a home, however poor their circumstances. The question will be raised as to whether in Islam this distinction is made and how it is interpreted in principle and in practice.

FAMILY

Tawfeg Ben Omran

Biography:

Dr. Tawfeg Ben Omran received his speciality training in clinical &metabolic genetics at the Hospital for Sick Children, University of Toronto, Canada. He has obtained both FRCPS &FCCMG in Medical Genetics in 2006. Currently, he is a senior consultant and Head of Clinical and Metabolic Genetics at Hamad Medical Corporation. He is an Associate Professor at Weill Cornell Medical College, Qatar &New York-USA. He is also a Distinguished Visiting Scientist at Boston Children's Hospital-USA.

He contributes to the body of published knowledge in clinical and metabolic genetics, with over 60 published articles in peer reviewed journals, book chapters and abstracts. He is reviewer for many clinical genetics journals.

He is an active clinical researcher, collaborating on projects with local, regional & international communities. He is a lead primary investigator in many high profile research projects& clinical trials to evaluate the long-term effects of enzyme replacement therapy in patients with different lysosomal storage disorders. His main scientific interests in phenotypic and molecular delineation of consanguineous population include genetics of brain malformation& microcephaly, white matter disorders, and NOVEL THERAPIES FOR QATAR PATIENTS WITH HOMOCYSTINURIA. In addition, Dr. Ben-Omran is an external advisor and expert for E-HOD (European registry and network for homocystinurias and methylation defects).

He is recognized as an expert in genetic disorders of the Arab population. His national &international presence is clear. In 2013, he received the «Princess Aljawhara Center Award for The Best Research in Basic Genetics» the most competitive &prestigious awards. He received Research Award from MRC-HMC for Homocystinuria project and Stars of Excellence Award 2011 for both Pioneering Newborn Screening &specialized care of Genetic Diseases in the Middle East. Recently, awarded the Stars of Excellence in research 2014: Cutting Edge of Research in Medical Genetics.

He has memberships in many societies including: American Society of Human Genetics, European Society of Human Genetics, Society for the Study of Inborn Errors of Metabolism, Middle East Metabolic Genetic Group, the Middle East &North Africa Newborn Screening Initiative, Middle Eastern Lysosomal Storage Diseases Expert Council Advisory Board, Child Health Research Advisory Committee, International Society for Prenatal Diagnosis, Chairman of Middle East Metabolic Dieticians Group &Founder Member &Regional Representative of SSIEM Adult Metabolic Physicians Group.

Title:

CONSANGUINITY AND GENETIC DISORDERS

Abstract:

Consanguinity and endogamy are high in the Middle East including Gulf countries with %20 to %70 of marriages being consanguineous. In many Middle Eastern Countries, consanguineous marriages are culturally favored with longstanding traditions; however consanguinity rates have been decreasing in some Arab countries partly due to increase public awareness that consanguinity increase the prevalence of genetic disorders. On the other hand, endogamy and high consanguinity rate in Arab population together with large family size has been and will continue to contribute to the discovery of Mendelian genes causing genetic disorders particularly in the era of genomic medicine.

In most Arab countries, individuals belonging to the same tribe prefer to marry within the same tribe. Consanguineous marriages are deeply rooted in Arab culture as many traditions, social and economic factors promote the practice of consanguineous marriages. Islam has prohibited marriages between first and second degree relatives, but it permits marriage between cousins, though consanguinity is not promoted by Islam and rather it is discouraged.

In Qatar, the rate of consanguinity is relatively high with a rate of %54, and predominantly first cousin marriages comprising %26.7 of all marriages. We have performed a cross-sectional study in Qatar during the period of August 2012 to August 2013 to further explore the relationship between consanguinity and genetic disorders. Consanguineous marriages were seen in %67.7) 397) of 599 Qatari families and showed that all consanguineous marriages had a significantly higher risk of autosomal recessive disorders than non-Consanguineous marriages. Our data suggests a significant role of parental consanguinity in increasing the prevalence of genetic disorders, as expected; mainly autosomal recessive disorders. It highlights the importance of increasing public awareness and family education on consanguinity and its effect in genetic disorders, and can be enriched and integrated into the national health systems to establish preventive strategies and programs to reduce the burden of genetic disorders.

Abdelhak Hamiche

Biography:

Dr. Abdelhak Hamiche holds a PhD in Islamic Jurisprudence and its Fundamentals from Umm Al-Qura University in Makkah, Kingdom of Saudi Arabia for the book "Almaouna on Almadina Doctrine for Abdulwahab AlBaghdadi (422 hijri)".

He taught at Al-Imam Muhammad Ibn Saud Islamic University (Washington DC Branch, USA) from 1995 until 1997 and at the University of Sharjah in the United Arab Emirates since its establishment in 1997 until 2012, and worked as Head of the Department of Jurisprudence and its Fundamentals at the College of Sharia and Islamic Studies at the University of Sharjah from 2010 to 2012. He is currently teaching at Qatar Faculty of Islamic Studies in Hamad Bin Khalifa

University in Qatar Foundation and working as Coordinator of the Contemporary Jurisprudence Program.

He has published many books and research papers, including; Purposes of Sharia, Jurisprudence of Financial Contracts, Contemporary Jurisprudential Issues, Jurisprudence of Wills, Inheritances and Endowments, Special Needs Care in Islam, Consumer Protection from an Islamic Perspective, Judicial Terms Glossary (jointly with Dr. Mohammad AlzZohaili), The Conduct of Scholars from Tlemesan, and Electronic References for Sharia sciences. He also has many researches published in refereed journals in addition to many papers presented in conferences.

Title:

Consanguineous Marriage: Authority of Islamic Law, Medical Research and Social Traditions

Abstract:

The notion that consanguineous marriage results in weak offspring has become widespread, and it is popular among some people that the Prophet (PBUH) said: "Marry non-relatives, lest you have weak offspring." This means you should marry those who are not from the family, or else your offspring will be weak as a result of consanguineous marriages. Some people also think there is a relationship between consanguineous marriages and hereditary diseases that run in the offspring. These notions take root in modern day scientific advances in genetics, genetic engineering, and various genetic examinations. These advances uncovered many scientific facts that were not understood in the past.

The researcher attempts to answer questions concerning the topic, including:

What are Muslim scholars' views about consanguineous marriage?

Is marrying someone outside the family a practice recommended by the Prophet (PBUH)? Are the hadiths recommending it authentic?

If they were authentic, are consanguineous marriages undesirable?

Does Islamic law prohibit consanguineous marriages?

What is the true juristic judgment in Islamic law on this matter?

Is it possible to establish governing rules for consanguineous marriages?

Who has the authority in this matter? Is it Islamic law, genetics, or social culture?

What is the role of Islamic law texts, medical and biological sciences in defining

these concepts? How do we reconcile the two sources of knowledge, or any other sources? How do we prioritize them?

This topic will be examined according to the following plan:

Introduction: It outlines the importance of the topic and the issues it raises. Afterwards, three sections will be presented as follows:

Section 1: The concept, history, reasons and effects of consanguineous marriages.

Section 2: Consanguineous marriages according to physicians.

The topic will be briefly tackled from a medical perspective.

Section 3: Consanguineous marriages according to Islamic scholars.

Consanguineous marriages will be tackled according to the Islamic law.

Opinions will be cited along with evidences presented by Muslim scholars on whether or not marrying outside the family was a practice ordered by our Prophet (PBUH), and whether consanguineous marriages are undesirable.

It will emerge from the discussion that Islam does not contradict medical facts in bringing benefits and gains to humanity, and preventing diseases, where the juristic rules prevail as in "no damage and no infliction of damage" and "harm should be avoided as much as possible".

The Conclusion contains the most important results and recommendations of the research.

Mohamed Ghaly

Biography:

Mohammed Ghaly (b. 1976, Egypt) is currently professor of Islam and Biomedical Ethics, Center for Islamic Legislation & Ethics (CILE) at Hamad Bin Khalifa University, Qatar. In 1999, he did Islamic Studies in English at al-Azhar University in Cairo, Egypt and got his bachelor degree with Cum laude. In 2002, he got his M.A. degree in Islamic studies also with cum laude from Leiden University, the Netherlands and in 2008 he got his PhD degree from the same university. During the period 2013-2008, Ghaly was faculty member at Leiden University with main focus on Islamic Law and Ethics. Since 2011, Ghaly is faculty member of the Erasmus Mundus Program; the European Master of bioethics jointly organized by a number of European universities. In 2012, Ghaly was awarded the prestigious VENI grant (2016-2012) from the Netherlands Organisation for Scientific Research (NWO) to do research on "Islam and Biomedical Ethics". During his academic career, Ghaly developed a wide range of research interests and academic publications within the field of Islamic studies including Islamic theology, Islamic law and (biomedical) ethics. Besides his book Islam and Disability: Perspectives in Theology and Jurisprudence (Routledge: 2010), Ghaly published in reputable journals in the fields of both Islamic studies and bioethics including Islamic Law and Society - Journal of Religion, Disability and Health - Zygon: Journal of Religion and Science and Bioethics. Ghaly is the guest-editor of the two thematic issues on "Islam and bioethics" published respectively by Zygon(September 2013) and Bioethics (February 2014).

Title:

Contemporary Muslim Religious Scholars on Consanguinity:
Scriptures and Biomedical Sciences

Abstract:

How should Muslim individuals choose their future spouses and how should the degree of blood relationship play a role in this choice? With the help of various references in the Qur›an and Sunna, Muslim religious scholars have extensively written on this question throughout Islamic history. This study will focus on the opinions expressed by contemporary Muslim religious scholars on this question, especially how they tried to balance between the Islamic Scriptures and perspectives adopted by early religious scholars on one hand and the information on consanguinity brought forth by modern genetics on the other hand.

Determining the scope of authority for the interpretations of Scriptures and for the data produced by biomedical sciences proved to be seminal for the contemporary deliberations on the ethical questions related to consanguinity. One group of religious scholars «Medicalized Approach» inclined to give more weight to the knowledge produced by modern genetics. Conversely, another group «De-Medicalized Approach» was keen to minimize, or even abolish, the scope of the authority of genetics. They argued that the ethical evaluation of consanguinity should exclusively be based on scriptural sources. The third group of scholars "Middle-Course Approach" opted for an in-between position by trying to conflate between Scriptures and biomedical sciences. The arguments of each group will be reviewed and analyzed in a bid to construct some of the characteristics of the nascent field of Islam and Biomedical Ethics and the stance towards the relationship between religion and science.

2-3 April 2016,
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