JOIN THE STRUGGLE TO DEFINE JIHAD AND JUST WAR

The Research Center for Islamic Legislation and Ethics invites you to the 5th Annual International Conference:

"Conflict and Resistance Ethics: Towards a Critical Understanding of Jihad and Just war"

March 18th-19th, 2017
Student Center, Education City, Doha, Qatar

مركز دراسـات النشريع الإسـلامي والأخـلاق
Research Center for Islamic Legislation and Ethics

عضو في جامعة حمد بن خليفة
Member of Hamad Bin Khalifa University

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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CONFERENCE MESSAGE

CILE 5th Annual International Conference

In the name of Allah, the Merciful, the Compassionate

Peace, mercy and blessings of Allah be upon you, Ladies and Gentlemen, guests of the 5th Annual

International Conference of the Research Center for Islamic Legislation and Ethics (CILE).

The world today is experiencing many multi-faceted and complex challenges at the ethical and moral level, both with regards to internal relations among citizens of the same country; and international relations between countries and the world's numerous and diverse societies and civilizations. Sometimes these problems have economic, social, cultural or political dimensions, and often religion plays a contributory role. The outcome is that we continue to be faced with a world that is being devastated by war, occupation, abuse and killing.

Conflict and violence are two of the key issues that have attracted the international community's attention and are the subject of continuous moral criticism, world-wide. Their influence transcends political and geographical horizons and it seems there is no limit to their effects as their impact generates reactions at local, national and international levels. Such conflict and violence has been preceded, accompanied and followed by the emergence of certain concepts where politics has become amalgamated with critical thinking and religion. These concepts have in themselves become a key issue and necessitate further in-depth study and consideration.

The moral predicament today is the attempt to project some of these concepts onto other concepts (such as the concept of resistance, liberation and jihad) and use them as tools to justify conflict, without considering the political and historical context in which these concepts have emerged, or the scope of their application; and ignoring governing systems. This has resulted in a confusion of concepts, and subsequent intense debate about the legal and religious texts that many consider as sacred.

The situation is exacerbated by some resorting to using intellectual theses and academic theories as a means to justify the discourse of violence and conflict against the 'Other'. Examples include the theory of the 'clash of civilizations', the thesis of the 'historical conflict' and the 'conflict for existence'. Sometimes these theoretical narratives convince those in power of the inevitability of an outbreak of cultural, civilizational or religious conflict and war. Those in power then implement plans to 'win' by force and cause the destruction of the 'Other', or make this 'Other' subordinate to the stronger, dominant party.

Witnessing these conflicts around the world raises many profound questions of a moral dimension:

- Does the emergence of theories about conflict, that involve a range of intellectual theses such as the 'thesis of the strategic clash of civilizations and future wars', prove that conflict is a historical law that governs human life and the universe?

- What are the determinants or frames of reference that make conflict, war or resistance a legitimate and moral act, or a just or unjust act?

- What are the ethical, political and cultural causes underlying the confusion between the concepts of jihad, just-war, resistance and terrorism?

- How can jihad be better understood from the Islamic perspective, and what are the Western positions about this concept?

- Can jihad, along with its determinants and governing principles, ensure fair and ethical results?

- Can violence lead to a 'just peace', or can it be a means to achieve peace in situations of conflict?

- What are the effects of a just or unjust war fought to achieve peace?

Our 5th Annual International Conference on the theme of 'Conflict and Resistance Ethics: Towards a critical understanding of Jihad and Just War' will address these and related questions. Hosting a number of outstanding scholars, intellectuals and researchers who are specialists on these topics, we bring them together with the professors and researchers of CILE whose research focus is Islamic ethics. The conference will address these topics through an opening keynote address followed by three panel discussions.

The overall methodology of the conference is as follows:

- **Opening Session:** There will be two keynote lectures delivered by leading Christian and Muslim scholars in the modern era. They will critically address the concepts of "conflict", "resistance". "peace" and the related issues and elucidate how these concepts can be re-considered within their moral and ethical frameworks.

- **First panel:** It examines the topic of "jihad" and "just war" , re-examining these notions in terms of their conceptual and semantic specifications, as well as the moral, political and cultural reasons that hinder a clear and explicit definition of these notions. It also addresses the concept of "terrorism", to determine the frame of references which determine whether a conflict or war is legitimate, just or unjust.

- **Second panel:** It studies the concept and scope of "violence", the violent and non-violent means that can contribute to achieving equitable peace, and the role of moral values in achieving such peace.

- Third panel: It investigates the implications of both just and unjust conflict, and the disruptions caused at the political and security levels, and how these environments can lead to real peace.

Peace, mercy and blessings of Allah be upon you.

CILE 5th Annual International Conference Program

18-19 March 2017, HBKU, Doha, Qatar

DAY 1: SATURDAY 18 MARCH 2017

OPENING		
Time	**Item / Session**	**Task / Participants**
18:00 – 18:30	Registration	CILE Staff
18:30 – 18:35	Welcome and Housekeeping	Dr. Fethi Ahmed – CILE
18:35 – 18:40	Qur'an Recitation	Sh. Hassan Ahmad Jamei – Qatar
18:40 – 18:50	Opening Speech	Chauki Lazhar – Deputy Director, CILE
18: 50 – 19:00	CILE Alumni Speech	Alumni Representative – CILE
19:00 – 19:10	Moderator's Introduction	Dr. Emad El-Din Shahin – Dean CIS, HBKU
19:10 – 19:40	Keynote Address	His Excellency Bishop Miguel Angel Ayuso Guixot – Vatican
19:40 – 20:10	Keynote Address	Dr. Tariq Ramadan – Director, CILE
20:10 – 21:00	Q & A	Audience
21:00 – 21:20	Refreshments	All

DAY 2: SUNDAY 19 MARCH 2017

PANEL 1: Rethinking Jihad and Just War		
Time	**Item / Session**	**Task / Participants**
08:30 – 09:00	Registration	CILE Staff
09:00 – 09:05	Introduction	MC
09:05 – 09:10	Moderator's Introduction	Dr. Ibrahim M. Zein – CIS, HBKU, Qatar
09:10 – 09:30	Speaker 1	Dr. Colm McKeogh – New Zealand
09:30 – 09: 50	Speaker 2	Dr. Zakaria Seddiki – France
09:50 – 10:10	Speaker 3	Dr. Mu'taz AL Khatib – CILE
10:10 – 11:10	Q & A / Open Discussion	Audience
11:10 – 11:15	Moderator's Closing Remarks	Dr. Ibrahim M. Zein – CIS, HBKU, Qatar

PANEL 2: Peaceful and Violent Means: Towards a Just Peace		
Time	**Item / Session**	**Task / Participants**
11:15 – 11:20	Introduction	MC
11:20 – 11:25	Moderator's Introduction	Dr. Mohammed Ghaly – CILE
11:25 – 11:45	Speaker 1	Sh. Abouzaid El Mokrie El Idrissi – Morocco
11:45 – 12:05	Speaker 2	Dr. Mohamed El-Moctar Al Shinqiti – CILE
12:05 – 12:25	Speaker 3	Dr. Jerome Drevon – UK
12:25 – 13:20	Q & A / Open Discussion	Audience
13:20 – 13:25	Moderator's Closing Remarks	Dr. Mohammed Ghaly – CILE
13:25 – 14:40	Lunch & Prayer Break	All

PANEL 3: Consequences of Violence and Unjust Peace		
Time	**Item / Session**	**Task / Participants**
14:40 – 14:45	Introduction	MC
14: 45 – 14:50	Moderator's Introduction	Dr. Ray Jureidini – CILE
14:50 – 15:10	Speaker 1	Dr. Abdulfattah S. Mohamed – Qatar
15:10 – 15:30	Speaker 2	Dr. Ali Mohamed Al Sawa – Jordan
15:30 – 15:50	Speaker 3	Dr. Dana Olwan – Qatar
15:50 – 16:45	Q & A / Open Discussion	Audience
16:45 – 16:50	Moderator's Closing Remarks	Dr. Ray Jureidini

Closing		
Time	**Item / Session**	**Task / Participants**
16:50 – 17:00	Closing Remarks	Dr. Fethi Ahmed – CILE

KEYNOTE ADDRESS SESSION

Keynote Speaker-
HIS EXCELLENCY BISHOP
MIGUEL ANGEL AYUSO GUIXOT

Secretary of the Pontifical Council for Inter-religious Dialogue, as titular bishop of Luperciana. Fr. Miguel Ángel Ayuso Guixot was born in Seville, Spain, on June 17 1952. He took his final vows in the Institute of the Comboni Missionaries on May 2, 1980 and was ordained a priest on September 20 of the same year. He worked as a missionary in Egypt and Sudan until 2002. He earned a licentiate in Arabic and Islamic studies from the Pontifical Institute of Arabic and Islamic Studies (PISAI) in Rome in 1982 and a doctorate in dogmatic theology from the University of Granada, Spain, in the year 2000. Starting in 1989 he was professor of Islamic Studies first in Khartoum, Sudan, and then in Cairo, Egypt, before joining the PISAI, of which he was eventually appointed rector, where he remained until 2012. Fr. Guixot has presided over several meetings on inter-religious dialogue in Africa, specifically in Egypt, Sudan, Kenya Ethiopia and Mozambique. He has also authored various books and has been published in international journals. On June 30, 2012 Pope Benedict 16th appointed him as Secretary of the Pontifical Council for Inter-religious Dialogue. Fr. Guixot is fluent in Spanish, Arabic, English, French and Italian.

Moderator-
EMAD EL-DIN SHAHIN

Emad El-Din Shahin is Professor and Dean of the College of Islamic Studies (CIS), Hamad bin Khalifa University, Qatar Foundation. Before joining CIS, he was the Hasib Sabbagh Distinguished Visiting Chair of Arabic and Islamic Studies and a visiting professor of Political Science at the School of Foreign Service at Georgetown University. Shahin holds a Ph.D. from the Johns Hopkins School of Advanced International Studies, M.A. and BA from the American University in Cairo. He has taught in leading universities including Harvard, Notre Dame, George Washington, and Boston University. Shahin was a Distinguished Visiting Scholar at Columbia University and public policy scholar at The Woodrow Wilson International Center for Scholars. He has authored, co-authored and co-edited six books and has more than 50 scholarly publications including journal articles, book chapters and encyclopedia entries. He is the editor-in-chief of The Oxford Encyclopedia of Islam and Politics and co-editor with John L. Esposito of The Oxford Handbook of Islam and Politics

Keynote Speaker-
TARIQ RAMADAN

Tariq Ramadan is Professor of Contemporary Islamic Studies at the University of Oxford (Oriental Institute, St Antony's College) and also teaches at the Oxford Faculty of Theology. He is Visiting Professor at the College of Islamic Studies, (Qatar); Senior Research Fellow at Doshisha University (Kyoto, Japan) and Director of the Research Centre of Islamic Legislation and Ethics (CILE) (Doha, Qatar). He holds an MA in Philosophy and French literature and PhD in Arabic and Islamic Studies from the University of Geneva. In Cairo, Egypt he received one-on-one intensive training in classic Islamic scholarship from Al-Azhar University scholars (ijazat – authorization to teach - in seven disciplines). Through his writings and lectures Tariq Ramadan has contributed to the debate on the issues of Muslims in the West and Islamic revival in the Muslim majority countries. He is active at academic and grassroots levels, lecturing extensively throughout the world on theology, ethics, social justice, ecology and interfaith as well intercultural dialogue. He is President of the European think tank: European Muslim Network (EMN) in Brussels. Latest books: "Au péril des idées " (French) with Edgar Morin, Presses du Châtelet (March 2014); "Islam and the Arab Awakening" OUP (September 2012); "The Arab Awakening: Islam and the New Middle East" Penguin (April 2012); "The Quest for Meaning, Developing a Philosophy of Pluralism" Penguin (2010); "What I believe" OUP USA (2009); "Radical Reform, Islamic Ethics and Liberation" OUP USA (2008).

Panelist-
CHAUKI LAZHAR - DEPUTY DIRECTOR-CILE

Chauki Lazhar, originally from Belgium, is Deputy Director of CILE. He is a member of the International Union of Muslim Scholars (IUMS) and Lecturer in Applied Islamic Sciences at CIET Institute in Gent, Belgium and at Ibn Taymiyah Institute in France. He read Islamic Studies at the European Institute of Human Science in Chateau Chinon and Paris, France (2003-2010) where he also memorized the entire Qur'an. He holds a BA cum laude (with honours) in Sharia and Theology and a MA summa cum laude (with highest honours) in Fiqh and Usul al-Fiqh, and is currently a doctoral researcher in Jurisprudence and the Higher Objectives of Sharia. Chauki has presented lectures at several institutes in Belgium and France since 2007. In 2012 he was Lecturer in Islamic Sciences at Group T, international University College Leuven, Belgium. Chauki has taught a wide range of courses including Islamic Law, Theology, Quranic Exegeses (Tafsir), Principles of Islamic Law and Jurisprudence (Usul al-Fiqh), Maqasid al Sharia, Quran and Hadith studies. His research interests in the field of Islamic Studies include Islamic Theology, Spirituality, Law and Thought.

PANEL 1: RETHINKING JIHAD AND JUST WAR
PARTICIPANTS

Moderator-
IBRAHIM M. ZEIN

Ibrahim M. Zein is 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".

Panelist-
COLM MCKEOGH

Dr. Colm McKeogh is a lecturer in political science at the University of Waikato, New Zealand. He studied political science at Trinity College Dublin and strategic studies at Aberystwyth University and now teaches philosophers and religions to students of politics in Hamilton. He is a political theorist whose research centres on religious attitudes to political violence. He is interested in how religions contribute to the profound and complex conceptions of human well-being, both individual and social, that underpin our communities, our systems of government and the use of coercion to maintain and change them. Publications include The Political Realism of Reinhold Niebuhr: a pragmatic approach to just war (Macmillan, 1997), Innocent Civilians: the morality of killing in war (Palgrave, 2002), and Tolstoy's Pacifism (Cambria, 2009). His current research project concerns the Quaker peace testimony.

Abstract

After the Civilian Compassion in a changing politico-military context

Religion has long played a role in increasing social cohesion and decreasing political violence. In the current context, religious and ethical attitudes to political violence must respond to political, cultural, legal and military developments which pose challenges to the restraint of armed conflict. Many of these challenges concern the civilian. Terrorism is targeting civilians. Justice in armed conflict depends in part on respecting the status of civilians. Since 1945 concerns for restraint and compassion in armed conflict have focused on the rights of the civilian, as reflected in international humanitarian law's emphasis on the protection of non-combatants in armed conflict. However the category of the civilian is now collapsing. Not only is there a rise in non-state military groups and reduced adherence to rules of armed conflict but political, military and technological developments continue to challenge the delineation and protection of the civilian. Neither the concept nor the reality of the civilian offer the clarity once assumed. Even the concept and reality of the citizen are under strain as, in some societies, citizens feel less common cause and fewer shared values. This paper looks to religious approaches to promote social cohesion and values that restrain violence. Religion can offer a profound and complex concept of human well-being, both individual and social, and it can also contribute to the building and maintenance of genuine community. The focus on rights of the civilian may fade but other expressions of practical compassion in armed conflict must rise to take its place.

Panelist-
ZAKARIA SEDDIKI

Dr. Zakaria Seddiki graduated from the Faculty of Sharia, Al-Azhar University, and holds a PhD on the topic of martyrdom in Islam from the Sorbonne University in France. He is the founder and director of the Institut Musulman d'Enseignement à Distance (Muslim Institute of Distance Education), the chairman of Audit, Conformité Ethique Et Recherche En Finance Islamique (Audit, Compliance and Research in Islamic Finance) and serves as adviser to some institutions. Some of Dr. Siddiki's works include the following. He supervised the editing of the translation into French of the Holy Qur'an, and Exegesis of the Holy Book by Ibn Kathir. He reviewed and explained Nour Al Uyoun Fi Sirat Al Ameen Al Mamoun (A biography of Prophet Muhammad (PBUH)) by Ibn Sayyid al-Nas. His publications also include Qur'an and the Theory of Evolution in French (Proceedings of the Conference of New Leuven University, Belgium) and The Views of Islamic Schools of Jurisprudence on the Provisions on Animal Slaughtering, in French, (Journal of the European Institute of Human Sciences). He also participated in many international conferences and seminars in Algeria, France, Belgium, Britain, Sweden, Canada, Egypt, Senegal and South Africa. He is interested in issues of Islamic thought in general, and the renewal and revival of the jurisprudence of behavior through modern innovations, in particular.

Abstract

Renewal of Jihad in Questions of Revelation and Politics

The right to enjoy security, to achieve the respect of freedoms, to live under the umbrella of justice and the promotion of virtues constitute a major requirement according to Sharia fundamental rules. The various branches of Sharia are regulated by a set of detailed provisions specific to the individual and the Islamic Community (Umma) with a view to warding off harm and aggression, and to establish justice. However,

a good number of knowledge seekers, as well as the rest of society, show poor knowledge of the provisions of Jihad at the doctrinal, moral and jurisprudential scales. This makes these provisions vulnerable to obliteration, failure or manipulation.

The interpretation and perceptions of the Revelation have diversified, and the perceptions of realities have varied depending on the competence standard and available knowledge within the jurisprudential approaches to accommodate the jihad-related matters, without formulating them within a consistent theory. Exploring the Revelation anew from the perspective of contemporary reality and its tools, in light of our current intellectual situation, might open up new venues to uncover the pattern of Jihad and the means implemented to achieve its objective, in such a way that its concepts would be released from the grip of imitation and the stereotypes of the past.

This paper attempts to highlight the theory of jihad in Islam as a system upon which Sharia has based its components when correlating its objectives and the goals that believers should achieve, as well as the regulation of the outcomes and transformations of reality.

Panelist-
MU´TAZ AL KHATIB

Mu'taz Al Khatib 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 (2004-2013). He served as Editor-in-Chief of "Islam and Contemporary Affairs" at IslamOnline.net (2003-2008). He was a visiting fellow at ZMO, Berlin (2006), and visiting scholar at the Forum Transregionale Studien, Berlin (2012-2013). 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-Manār al-Jadīd.

Abstract
Violence and Jihad: the Problematic of the Concept and Context

This paper discusses the concepts of war, Jihad and the differences between them, jihad, violence and the problems connecting and separating them, the absurdity of the Jihad of Al Qaeda, which has caused a great deal of controversy, as well as the subsequent developments that led to the emergence of the "the Islamic State", which once again raised the controversy about violence and its textual religious or cultural origins.

Jihad, as determined by the Islamic legal provisions, has three meanings. Nevertheless, Islamic scholars have been interested in only one of them, namely "combatting and fighting the enemy." However, Jihad is not equivalent to "war" in its absolute sense; it is war with particular specifications in terms of its objective, practice and outcomes. The practice of jihad is governed by principles as a starting point, while war is governed by interests. Since war is a violent act, Jihad is also associated with the concept of violence, but not absolute violence; it is rather the restricted violence which is governed by limits, principles, and idealistic purposes.

However, the concept of jihad is often confused with violence, since violent movements usually resort to using the term "jihad" which is loaded with religious symbolism and moral legitimacy. This is not motivated by an adequately informed use of the term by such movements, but it is driven by confusion at the conceptual level, caused by complex elements where jurisprudential considerations overlap with the social and political environment.

To the extent that the use by the political violent movements affiliated to Islam of the concept of "jihad" reflects a selective tendency exploiting the jurisprudence heritage, it also portrays the "dilemma of Jihad" in the modern era in light of the transformations that have taken place in politics, the state and the public space, which radically differed from the concepts prevalent in the Middle Ages, to which jurisprudence perceptions of jihad belong.

In fact, two different reactions to this dilemma have been witnessed: one is characterized by its violence and revolution against the new system as a whole, including society, the state and international law, in order to impose its own independent laws of war and jihad. The second reaction has resorted to the so-called "civil jihad", capitalizing on the "possible" and the "available" means under the modern system, through non-violent practices in order to achieve the interests and goals of Muslims with regard to freedom, justice, security and development. In this paper, I will present a critical assessment of these two trends in order to illustrate their failure in addressing the dilemma of "jihad" today.

to challenge the delineation and protection of the civilian. Neither the concept nor the reality of the civilian offer the clarity once assumed. Even the concept and reality of the citizen are under strain as, in some societies, citizens feel less common cause and fewer shared values. This paper looks to religious approaches to promote social cohesion and values that restrain violence. Religion can offer a profound and complex concept of human well-being, both individual and social, and it can also contribute to the building and maintenance of genuine community. The focus on rights of the civilian may fade but other expressions of practical compassion in armed conflict must rise to take its place.

PANEL 2: PEACEFUL AND VIOLENT MEANS: TOWARDS A JUST PEACE
PARTICIPANTS

Moderator-
MOHAMMED GHALY

Mohammed Ghaly is Professor of Islam and Biomedical Ethics at the research center for Islamic Legislation & Ethics (CILE), Qatar Faculty of Islamic Studies at Hamad Bin Khalifa University, Qatar. In 1999, he did Islamic Studies in English at Al-Azhar University in Cairo, Egypt and was awarded his Bachelor's degree with cum laude. In 2002, he completed his M.A. degree in Islamic Studies also with cum laude from Leiden University, the Netherlands and in 2008 he received his PhD from the same university.

During the period 2007-2013, Ghaly was a faculty member at Leiden University and since 2011 he has been a faculty member at the Erasmus Mundus Program; the European Master of Bioethics jointly organized by a number of European universities. Ghaly serves on the editorial board of a number of academic journals and he is the research consultant of a number of research projects as well. He was awarded the prestigious VENI grant (2012-2016) from The Netherlands Organization for Scientific Research (NWO) for his research project "Islam and Biomedical Ethics: The Interplay of Islam and the West". In 2015, he received another prestigious grant from the Qatar National Research Fund (QNRF) for conducting the research project "Indigenizing Genomics in the Gulf Region (IGGR): The Missing Islamic Bioethical Discourse".

Ghaly was invited to lecture on Islamic bioethics at many universities worldwide including Imperial College London, Oxford University, University of Oslo, University of Chicago and Georgetown University. During the academic year 2014-2015, he was Visiting Researcher of the Kennedy Institute of Ethics at Georgetown University, USA.

Panelist-
ABOUZAID EL MOKRIE EL IDRISSI

Abouzaid El Mokrie El Idrissi was born in1960, in Marrakech, Morocco, and received a Post-graduate Degree in Linguistics in 1987. El Idrissi worked as a Lecturer in the Departments of Arabic Language and Islamic Studies at Hassan II University in Casablanca. An academic and politician, he has been a Member of Parliament for the Justice and Development Party (Morocco) since 2002. El Idrissi serves as a member of many social, academic and political bodies, including the Islamic National Conference and the International Union of Muslim Scholars (IUMS). He participated in several local and international conferences and seminars.

He authored many books, chief of which are: Mu'dilat al Unf: Ru'ya Islamia (the Problem of Violence: an Islamic Perspective), Al Guluw fi Ad Deen (Extremism in Religion), 'umoom Al-Rahma wa 'alamiat Al-Islam (Comprehensiveness of Mercy and Universality of Islam), Al Qur'an wa Al 'aql (the Qur'an and the Mind (two volumes)), Al Ta'ifia wa tafkeek al

Ummah (Sectarianism and the Disintegration of the Islamic Community), Falasteen wa Sira' al Iradat (Palestine and the Conflict of Wills). El Idrissi is interested in Islamic thought and the Palestinian cause, in addition to his interest in linguistics. He and published, Kitab Huroof El Maani fi Al lugha Al-Arabia (the Book of Connectors in Arabic), and is now preparing an encyclopedia of systematic interpretation of the Holy Qur'an.

Abstract
Islam and Propensity to Violence: Dialectics of understanding and practice

The problem of violence, which has exacerbated and developed into a dilemma, seriously threatens the strongholds of the Islamic Community, at the social, political, cultural and security levels. This problem is aggravated because it is historically deep rooted and can be traced to the time of Al Khawarij in the first century, and because when people suffer from oppression and injustice, as it is the case of Muslims, the mind does not think beyond the tools and facts of such crises. Therefore, people tend to opt for violent solutions. Certain phenomena such as Daesh (Islamic State in Iraq and Syria), and Boko Haram, cannot be explained only in light of intelligence infiltration and media propaganda, although both are effective and influential elements in this respect, but we must also search for their roots and forms within the susceptibility to violence.

How can we then resolve the confusion between jihad and terrorism, violence and resistance? This confusion goes as far involving an entanglement affecting sacred texts! It is through this tragic dialectic between "exaltedness" and "fanaticism" that this paper finds its legitimacy as a tool to address the conceptual, intellectual and moral foundations of Islam with regard to the forms of violence, force and coercion, as well as the aspects of force in the political and military relations. The paper addresses also Islam's approach in establishing its civilizational project, and the method of dealing with the views of the "Other, whether this "Other" represents an internal or external group, or a physical or moral entity. Moreover, the basis of this approach is that the intention, desire, ideas, belief and conviction fall beyond power and physical force, whether political, social or economic. This is stated in the Qur'an in the following verses: " There shall be no compulsion in [acceptance of] the religion." [Al-Baqarah: 256], " "They will not cease to differ", "Except whom your Lord has given mercy." (Hud: 118 -119), "So whoever wills - let him believe; and whoever wills let him disbelieve." (Al-Kahf: 29), "You are not over them a controller." (Al-Ghashiyah: 22) and "Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided."(Al-Qasas: 56).

In light of this we wonder why in spite of all the strong, clear and evident peaceful approach of the Qur'an and Islam, many Muslims today adopt a concept completely contrary to this approach. Why is it that Muslims deliberately attempt to show off their force, cherish violence, and believe that war is required in Islam, striving to make room for such attitude in the provisions of Islamic laws?

To explore the topic of violence, like any other intellectual subject, we need first to specify the key concepts and terms as these constitute the natural approach to address the phenomenon in a scientifically sound method; otherwise the language will act as an erroneous substitute for reality, providing inaccurate representations for its components, rather than performing its normal role, which in this case is to reflect this fact and guide it in a way that respects its inner system.

In the first section of our paper, we will address three main terms, namely "force", "violence" and "terrorism". We will expose the various instances of reference to these terms in the Qur'an and the nature of their occurrence within the Qur'anic context, in addition to establishing the internal methodological distinctions between them, and the context of the employment of the term "terrorism" in Western sources.

In the second section of the paper, we will deal with the conceptual and intellectual foundations of Islam's position on violence. These principles are translated into three main levels: the acceptance of the "Other", the extent of acceptance of differences and the degree of understanding human nature which is based on oppression related to religious belief.

Islam accepts the idea of the "other" in its essence and views, and this is what drives Islam to develop a theory for the management of co-existence, on the basis that the "Other" is a reality, and that the difference with the "Other" is an inevitable fact as well. In this paper, we will attempt to clarify how Islam not only accept the difference, but implements it through three integrated elements: the first is conceptual (mutual understanding), the second is moral (dialogue) and the third is practical (cooperation).

In the light of this foundation of the position of Islam that rejects violence conceptually, and avoids in practice, the paper reaches the logical conclusion that Islam confronts the worship of God (monotheism) with the worship of force, as it calls for the establishment of the approach of thought rather than the approach of coercion. Moreover, Islam is in harmony with itself insofar as it does not include the mechanism of violence in the establishment of relations, in states practices, such as decision-making, or in the construction of the State. Hence, Islam aims to institute

an approach founded on non-violence, dialogue and persuasion as the only way humans make their choices in this life, whether such choices are right or wrong. Similarly, the Holy Book teaches us that only its opponents are the ones who resort to force: "They said, "Burn him and support your gods." (Al-Anbiya: 68) as an act of violence that is associated with lies.Therefore, this study confirms that Islam:

• Accepts the "Other"

• Accepts differences

• Implements" difference

• Respect the "Other"

In the third section of our paper we will choose for our practical examination a point that may appear to be contrary to the approach exposed above, namely the issue of jihad. We will refer to some characteristics, principles and behaviors governing this act on the conceptual level, based the Qur'anic vision (norms setting the use of force", then we will expose the patterns of interaction between the political and historical context legitimizing fights in the Qur'an, which in turn indicates the restricted aspect of the context authorizing the use of force, if need be, and the use of force as a response to counter another attacking force. In addition, we will outline the atmosphere of the Qur'an which is indicative of and calling for peace as a comprehensive practice, Allah says: "O you who have believed, enter into Islam completely" [and perfectly]."(Al-Baqarah: 208). The objective is that this condition becomes the predominant atmosphere, for us to be invited to join, in such a way that this intellectual creation is assimilated and then translated into Islamic political practice.

Thus, we conclude that Islam speaks of force, war and jihad, as things that we despise, and consider them as exceptional cases, made legitimate for defensive purposes, but constrained by all the precautions and all it takes to soften their impact. Islam calls for putting an end to the use of force in the shortest time possible when its external cause no longer exists. Meanwhile, alternatively, Islam seeks only to look for any room ensuring the freedom of Da'wah (the call to enter into Islam) without resorting to the use of force against dictatorship. In this regard, it seeks a set of accompanying reform measures that make this act (Jihad) in spite of its harsh nature looks like a civilized and diluted behavior.

The last section of the paper addresses the dilemma of propensity for violence through the analysis for the origin of the intellectual crisis within the mind of the contemporary Muslims when dealing with the notions of Jihad, power and war, and the reasons for the spread of such tendencies. We will try to explain the reasons for the shift of the faith and ethical awareness among Muslims to the opposite of the Qur'anic attitude towards violence. The first of these reasons is psychological and the other is cultural which we divided into five methodological levels related to the disruption of the cultures Muslims have about Islamic foundations, and the interpretation they adopt. The objective is to protect Muslims from the culture of violence which they advocate and practice among themselves socially and politically, and which they legitimize based on erroneous understanding of their religion. The point is that they are the major victims of this culture of violence which is directed against them by their civilizational opponents armed with the most advanced means of force.

Panelist-
MOHAMED EL-MOCTAR AL SHINQITI

Dr. Mohamed is an Associate Professor of political ethics at the Research Center for Islamic Legislation and Ethics and History of Religions in the College 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'Iaqat 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.

Abstract

Jihad from the Age of Empires to the Era of States

Qur'an limited the motivations of fighting in three cases:

• First, fighting for self-defense and to ward off injustice, Allah says in the Holy Qur'an: "Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory". [They are] those who have been evicted from their homes without right, only because they say, "Our Lord is Allah." (Al-Hajj: 39-40).

• Second, fighting to support the vulnerable who are unable to

defend themselves: "And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women and children." (An-Nisa: 75).

- Third, fighting for the freedom of worship for all, and for worship to be solely to Allah; in this respect the Qur'an says: "And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned." (Al-Hajj: 40).

The Hadith considered every fight for the purpose of warding off injustice as jihad. In this context the Prophet (PBUH) said: "Whoever is killed defending his money is a martyr (shaheed), whoever is killed defending his family is a martyr, whoever is killed defending his life is a martyr, [and whoever is killed defending his religion is a martyr" (authentic hadith, narrated by Abu Dawud). He also said: "Whoever killed defending his rights is a martyr (hadith of "good" category narrated by Abu Ya`la), and "whoever is killed for being treated unfairly is a martyr (authentic hadith narrated by Ahmed and Al Nissai); and in a different narrative, this hadith reads "whoever is killed for unfair treatment", which in this case includes injustice against both oneself and others.

Hence, Jihad is not a stance against nonbelievers; it is a moral stand against oppressors, and the Mujahid (someone who practice Jihad) fights the oppressor because of his oppression rather than any reasons related to his beliefs. It was therefore from this perspective that some types of Jihad were ordered by Islam against Muslim aggressors, Muslim assailants and Muslim oppressors. Since Islam has considered every fight to ward off injustice as Jihad, the national liberation against colonialism, resistance to gain political freedom and revolutions against tyranny are considered some of the greatest types of Jihad, since this fight is against a tyrant who is slaying people and draining their resources.

However, the imperial context which was characterized by all-out war, and the fact that demarcation lines between empires were mostly religious in nature, Jihad took on an offensive character in the history of Islam, which was due to the historical context rather than to Islamic principles. The distinction between Jihad in the contemporary states era and Jihad in the old era of the imperial age is a vital topic for today's Islamic culture. This is what this paper will try to clarify.

Panelist-
JEROME DREVON

Dr Jerome Drevon is a research fellow of the Swiss National Science Foundation (SNSF) at the Blavatnik School of Government, University of Oxford. Jerome is particularly interested in the study of civil wars, contentious politics, and political violence. He has developed an innovative research agenda on armed violence based on institutionalism, social movement theory, and social network analysis. Jerome favours first hand understandings of non-state armed actors through field research and interviews. He has notably worked extensively on Egyptian and Syrian salafi jihadi groups and interviewed many of their leaders and members. Jerome's research was published in numerous academic journals and book chapters. He is currently completing a book on the management of jihadist strategies based on his doctoral study of the Egyptian Islamic and Jihad groups (al-jamaʿa al-islamiyya and jamaʿa al-jihad, the latter being also known as the Egyptian Islamic Jihad).

Abstract

Rebellion against Muslim Leaders between Theology and Politics

The violent rebellion against Muslim rulers, al-khuruj ʿala al-hukam, is a contested use of violence in Islamic Law that contrasts significantly with the consensual armed resistance against foreign occupation. Muslim scholars, state representatives, and militants have long referred to medieval theological debates on the characteristics of the rightful Muslim rulers and the conditions under which violence could be used against them to articulate their political positions. These discussions have notably catalysed the formation of the salafi jihadi trend specifically defined by its support for the violent overthrow of Muslim rulers not applying Islamic law comprehensively. Instead of dwelling over the theological arguments underpinning al-khuruj ʿala al-hukam, this research addresses the broader political and social contexts in which these discussions over the use of violence in Muslim countries have taken place. This contextualisation is necessary to situate theological and ideological claims beyond their sole Islamic validity, towards a proper contextualisation of their materialisation in the first place. This paper argues that, although Muslim scholars can legitimately address and correct violent theological claims, al-khuruj ʿala al-hukam cannot be dissociated from the underlying political conditions that have bolstered its resonance. While the proponents of violence take their theological claims seriously, their belief system cannot be dissociated from the despotism sustaining its growth. Theological claims over radicalisation too often overlook the political contexts that initially motivated these theological interpretations. Regardless of theology and violent ideologies, a comprehensive political contextualisation is necessary to understand how violence emerge and how a just peace can prevail.

PANEL 3: CONSEQUENSES OF VIOLENCE AND UNJUST PEACE
PARTICIPANTS

Moderator-
RAY JUREIDINI

Dr Ray Jureidini is a 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 2011-14, he returned to Lebanon at the Institute for Migration Studies at the Lebanese American University. In 2012-13 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.

Panelist-
ABDULFATTAH S. MOHAMED

Abdulfattah Mohamed has been working for more than 26 years in various sectors, from major corporations to International Organizations, NGOs and Government institutions in the UK, Switzerland, Qatar, Africa and Middle East. His career path has been shaped by adopting inter-disciplinary approaches to contribute in solving socio-economic and global recent challenges such as violent extremism, conflicts and global complex challenges. He has been a consultant to governments, institutions and NGOs, the OIC, the Islamic Development Bank, the Cordoba Foundation in Geneva, among others. As a director for an International NGO based in London he contributed to the design of a new approach for a dialogue among Muslim youth and law enforcement agencies in the UK and Europe to bridge the work of Islamic Humanitarian NGOs with international humanitarian frameworks and systems. He also contributed to the design and leadership of the Qatari Foreign Aid Assistance Strategy. He has been nominated as Independent Thematic Advisor for the World Humanitarian Summit and the Scientific Advisor for the State of Qatar on Sustainable Development Goals and Financing for Development Processes. He has recently been appointed to advise

the Minister of State for Foreign Affairs in Qatar as well as advising the UN Secretary General Special Envoy for Humanitarian Affairs. Mohamed holds a BSc Degree in Industrial Engineering and Operations Research from King Fahd University in Saudi Arabia, an MSc in Management Sciences and a PhD in Politics from University of Sheffield, UK.

Abstract

Protection of Displaced and Refugees in the Era of Violent Extremism: Revisiting the Islamic Law and Ethics for the Displaced and Refugees.

Today we live in a world of connected globalized risks, from the climate change so often linked to key security threats, to the droughts of Sub-Saharan Africa causing social mobility, vulnerabilities and human trafficking; from extreme acts of violence in major capital cities such as Paris, Berlin and Istanbul among others, to the recent populous right wing movements securitizing religious beliefs of ordinary human victims - tagged as refugees- fleeing extreme violence in their countries yet being confused as the perpetrators of violence in US and European borders.

Conflicts in Muslim-Majority States and regions are not a new phenomenon. However, the recent sharp rise of violence with shockingly sad stories from Aleppo and Mosul, has subjected women and children, particularly girls, to all forms of violence and abuse. Despite the associated hopes with the first World Humanitarian Summit organized by the United Nations Office for the Coordination of Humanitarian Affairs (OCHA) held in Istanbul, Turkey during 23-24th May 2016, the humanitarian response architecture remains in need of urgent repair to put those people affected at the centre of humanitarian response and remedy gaps in the current protection governance. Without bridging those gaps, the lack of respect for the safety and dignity of vulnerable children would remain.

The Organization of Islamic Cooperation (OIC), representing 57 Muslim-Majority States, is expected to address at least the humanitarian challenges of the displaced and refugees within its geographical borders at both policy and practice levels. OIC is supposed to improve protection mechanisms utilizing the existing global norms and conventions of International Humanitarian Law, the Refugee Convention and, most importantly, drawing lessons from the vast heritage of the Islamic Law and Ethics for refugees and the displaced. OIC could also easily draw on the experiences of regional organizations such as the African Union and how it developed the African Convention of Displacement, known previously as Kampala Convention.

Panelist-
ALI MOHAMED AL SAWA

Dr. Ali Mohamed Al Sawa is a Professor in Comparative Islamic Jurisprudence. He graduated from Al-Azhar University in 1978 and worked as a professor at the University of Jordan, Yarmouk University in Jordan, King Saud University in Saudi Arabia, Kuwait University and the University of Sharjah. He also served as the Dean of the Faculty of Sharia in Zarqa Private University in Jordan, Vice-Dean of the Faculty of Sharia at the University of Jordan and the Chairman of the Department of Islamic Jurisprudence and its Foundations at the University of Jordan. Dr. Alsawa is also a member of the Islamic Studies Society, a fellow researcher of the International Institute of Islamic Thought and a number of other social associations. He has a number of publications including al fi'l al nafi' (Useful Action In Jordanian Civil Law), qawa'id al ightifar wa alsulh fi al huquq (Rules of Forgiveness and Conciliation) and zakat al sukuk wa sanadeeq al istithmar (Zakat on Islamic Bonds and Investment Funds), hukm tajnid al atfal wa annisaa' (Provisions for Recruiting Children and Women), and al ahkam al shar'iya al hamiya li annisa' wa al atfal (Legal Provisions for the Protection of Women and Children in the Time of War). Dr. Al Sawa's research exceeded twenty four research works. One of his accomplishments is supervising the facilitation of the Islamic Jurisprudence Project in Dar Manhal Publishing House (in preparation). He also published twenty five volumes targeting young readership among secondary school and university students.

Abstract

The Impact of Jihad on Achieving Peace

Islam is characterized by the fact that it addresses the entire humanity. Allah Almighty says in this context "And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner."(Saba':28). He also said, "Say, [O Muhammad], O mankind, indeed I am the Messenger of Allah to you all." (Al-A'raf: 158). Therefore, in order for Islam to be valid for every time and place, it is necessary that its provisions be comprehensive and its meanings incorporate wisdom and virtuous interests, for such provisions to be varied in character but specific in their objectives.

Moreover, Islam's teachings and rulings are characterized by being inclusive of all human life at the worship, social, economic, political or international scales, which indicates the comprehensiveness of Islam. Allah Almighty says in this respect "This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion."(Al-Ma'idah:3). The rationale behind this is for humans to have a comprehensive just constitution that achieves the interests of people, whether these are essential, needed or complementary. One of the examples on the comprehensiveness of Islam's provisions is that it regulates internal and external human relations in the situations of war and peace. It organizes these relations based on justice and fairness, taking into account the ethical and human attributes and the promotion of the values of compassion and religious freedom. Therefore, in order to achieve this goal, Islam ordered Jihad, and favored this concept for performing its mission and illustrating its message. Jihad is a generic term that includes all types of pursuit and effort to achieve mental and intellectual change through advocacy and dialogue, whether through speech, writing and all other peaceful means, considered as types of Jihad. Likewise, Jihad includes the use of force when necessary as well as enduring hardships and showing patience.

Islam requires that if an individual, group or state is to exert efforts to promote the image of Islam, support its principles and attempt to establish a new system in accordance with the Islamic idea, they should refrain from pursuing their personal interests. Mujahids' actions should be freed from desires and personal tendencies, and they should be devoted to achieving the objective of establishing a fair and just system for people only. In this respect Allah says "Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Taghut (the false deities/evil))." (An-Nisa: 76).

Jihad is a means rather than an end per se, though Islam ascribes it the highest degree of honor. It is a means that an individual, a group or the state can resort to, but it remains associated with the objective motivating it, and hence the condition making it legitimate. Moreover, Jihad is to be practiced in the cause of Allah and to uphold God's word, which allows humans to achieve fair results if they adhere to its provisions, with the condition that those implementing it should not be preoccupied by achieving their personal tendencies. Prophet Mohammed (pbuh) was once asked: "Oh Messenger, one man fights for the spoils of war; another fights so that he may be remembered, and one fights so that he may see his (high) position (achieved as a result of his valor in fighting). Which of these is fighting in the cause of Allah?" The Messenger of Allah (PBUH) said: "Whoever fights so that the word of Allah is exalted is fighting in the Way of Allah"(narrated by Muslim). Jihad is therefore a peaceful means, and hence fighting is to be used only when an imperative need arises, since it would be the most effective way to achieving the objective.

Thus, the use of Jihad as a tool to achieve personal purposes or to cause harm on earth and destruction of civilization is not considered a true jihad, although those people lured by their action pretend to call it so. As long as it leads to consequences that do not please God and violate His laws, it is not jihad in any way, despite the fact that it is called Jihad by the person who alleges to be a Mujahid. This is because God does not approve of corruption, and does not accept the work of wrongdoers.

We assume that it is difficult for armed conflict to achieve the kind of peace that accomplishes tranquility to the souls, creates happiness for people, meets their interests and protects their rights. This is because the hostility that is caused by the bloodshed and violation of human rights and dignity does not disappear by oppression and the show of force, even if it is silenced due to fear. Hence, we understand the reason why Islam has forbidden its followers from using violence in the Meccan era, asking them not to fight, to be patient, and ordered them to call people to enter into Islam peacefully by using the means of wisdom and good advice. In this context Allah says " Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer." (An-Nisa: 77). Hence, that was the reason Islam was accepted and approached by many people in spite of the violence and harm which Muslims endured from the infidels. Likewise, during the Hudaybiyyah reconciliation, which allowed people (Muslims and disbelievers) to meet each other, the number of people embracing Islam exceeded by far the number recorded up to the conclusion of the Treaty. This was due to them discovering the virtues of Islam and the peaceful and moral behaviors of its followers and their kind treatment towards others. True peace stems from people's faith and from their impartial method; whether they voluntarily believe in this method, were subjected to it or they remained faithful to their own religion. Allah Almighty says in this regard "They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided." (Al-An'am:82).

The consequences of conflicts that arise between states, groups and countries, or among communities themselves are frightening and devastating, not only to the fighters themselves, but also to children, women, civilians and the civilization developed built by humans. These conflicts constitute one of the serious causes for human rights violations, leading to chaos, the collapse of states and anarchy. The provisions of the Sharia (Islamic law) play a prominent role in attenuating the effects caused by armed conflicts and the use of violence. This will be discussed in detail in our research paper, God willing.

This paper will answer the following questions:

1. Will "Jihad" guarantee fair and ethical results?

2. Can violent conflicts lead to real peace?

3. How do human conditions affect conflict and resistance that result in waves of displaced people and refugees?

Panelist-
DANA OLWAN

Dana M. Olwan is an Assistant Professor of sociology and anthropology at the Doha Institute for Graduate Studies and Assistant Professor of women's and gender studies at Syracuse University. Dana's research focuses on feminist theorizations of gendered and sexual violence, solidarities across geopolitical and racial differences, and feminist pedagogies.

Abstract

Narrating Gendered Violence in Times of Conflict

This paper examines the gendered consequences of contemporary conflicts, focusing on the ways in which conflicts and wars are waged on the bodies of civilians, including men, women, and children. Utilizing the concept of the continuum of violence, it explores the intersections of gendered violence and its various expressions and registers beyond the binary of peace and war. It thus asks: How and under what conditions do instances of gendered violence become known, visible and legible to broader publics? How might we understand dominant framings of gendered violence in times of conflict? How do such framings conceal, downplay or suppress the structural and systemic nature of violence against civilians, including those that predominantly target the bodies of women and children?

FETHI AHMED - MC: OPENING & CLOSING SPEECH

He is a New Zealander who grew up in Tunisia and completed his education in sociology and Islamic Studies overseas. He completed his BA in 1992 majoring in Applied Sociology and Statistics, his MA in 1997 majoring in Islamic Studies and his PhD in 2003 specializing in Political Sociology. He also holds certificates in Small Business Management, Treaty of Waitangi, and Malaysian Language and Studies. Dr Ahmed speaks Arabic, English, French and Malay. He worked as an Assistant Professor at the International Islamic University in Malaysia, and as an International Student Advisor, a Consultant and Casual Lecturer at the University of Auckland in New Zealand. He also worked as an Academic Director with the Saudi Arabian Cultural Mission in New Zealand. As a volunteer, he led Al-Manar Organization, the Center for Education and Development, and was the producer and presenter of Noor English/Arabic Radio program in New Zealand. Dr Ahmed has been engaged in public speaking in New Zealand, Australia, Malaysia, Tunisia and Qatar. He delivered many specialized lectures and seminars and participated in several international conferences and workshops. His main research interests include contemporary issues in Sociology and Muslim societies, Applied Ethics, and Islamic Thought and Civilization and he has a number of publications to his name. Dr Ahmed believes that knowledge is power and ethics is paramount.

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