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The International Muslim Societies Congress

“The Future of the Islamic Presence in
Non-Muslims Societies: Opportunities
and Challenges”

Abu Dhabi – May 8th - 9th 2018

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Introduction

The United Nation indicated there are more than 550 Million Muslim citizens living in societies of non-member states of the Organization of Islamic Cooperation, forming one-third of Muslims around the world. They span the six continents, thereby they are minorities in their respective societies. Nevertheless, they, as Muslims, retain their religious and cultural features and their legitimate rights in spite of the qualitative difference between them and the rest of society. Unfortunately, this difference exposed them to a discrimination, driving a spirit of solidarity between the minority and the majority of the societies they live at.

Interestingly, Islam recognizes no discrimination on the basis of natural makings such as color, sex, or ethnicity. Such is instructed by Allah's, Almighty, saying, "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another." [al-Hujurat]

The Islamic experience accommodated special terms expressing the civilizational nature such as People of the Book, Dhimmis, and People of Religion. This differentiation is based on the scripture, Dhimma, and religion. In other words, the differentiation here rests on the contradicting and differing from the Islamic religion. Islam, on this regard, strikes a difference between its followers and those retaining their original religion whether this religion is divine, such as Judaism and Christianity including all of their respective ideologies and factions, or atheist idolaters.

Introduction

The term 'non-Muslim', considered a modern term representing adoptees of other religions, carries a civilizational indication meaning non-Muslims in the wider sense covering all types who don't follow Islam. In such case, the criterion of differentiation is not based on race, color, nor ethnicity but rather on a divine religion. Accordingly, the various nationalities such as al-Kurd, Turks, Amazigh both Barbarians and Circassians, and Assyrians in addition to others who are searching for a national-based differentiation are not deemed minorities if they are Muslims. Likewise, clans, sub-clans, sub-tribes, and families in addition to its split-natured expressions are not deemed minorities as long as they adopt Islam. The Islamic civilization has been built on the grounds of diversity and multiplicity within the framework of loyalty to the Islamic Ummah. No Islamic experience had ever denied Muslim citizens allegiance to their clans, nationalities, or tribes; just no Islamic country has ever denied its non-Muslim citizens their right to live safely inside their borders while retaining the same rights as Muslims. Throughout the Islamic history, there hadn't been any recognition of the pot-Melting tradition or ethnic and religious extermination, widely experienced by Western, nationalistic, and secular traditions.

Accepting pluralism and diversity imposed united formulas on the state. A pluralistic-natured state imposes a special dynamic that render pluralism a source of its power inasmuch as it expands the state's social base to accommodate everyone including non-Muslims. This is considered the criterion of accommodation to the political order, challenging, or resisting it at

the level of identity or political stabilization, followed by a criterion of allegiance to the political regime in the Islamic state; so, what does it mean to be a citizen in a state?

It is to internalize the critical criteria forming the concept of citizenship in its modern sense. In other words, there must be a contractual relationship between involving you and them. This relationship features an exchange of rights and duties, leading up to the duty of loyalty, allegiance, and obedience _acceptance, in other words_ to the political order and its political and legal rules governing the public space, which, in return, delivers its obligated rights to you, starting from providing the indispensable minimum level of economic, social, and political rights such as providing, suitable housing, a profession adequate with one's capabilities and qualifications, and utilities such as cleanliness, transportations, and clean environment, etc. Next in line is the political rights represented in political participation, the right to compose societies and parties, and the right of criticism and [free] expression. Following this line of rights is legal rights that guarantee equality and no discrimination on the basis of faction or ethnicity, including the right [retained for non-Muslims] to adhere freely to a religion different from the state religion. "There is no compulsion in religion." [Al-Baqarah]. The verse indicates that non-Muslims cannot be compelled to embrace Islam unwillingly. These groups, in fact, represent local societies needful of mutual cooperation with the majority society to incorporate them in the social fabric and endeavor to concentrate the attention towards protecting their safety, strengthening their impact, and safeguarding their dignity.

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During the past two decades, humankind realized the alarms of civilizational crisis triggered by indistinctively monitoring indicators exempting no society whatsoever despite the various religions, creeds, ethnicities, and races. Those alarms reveal destructive conflicts inflicting all religions and societies with its political and economic consequences. Yet, the most dangerous of all is the illusioned-based conflicts between religions, particularly in areas of human coexistence inside a single state that accommodate ethnical and cultural pluralism. Nevertheless, it entertained the hope of integration in an inclusive globalization based on cultural pluralism and diversity; the kind of which allows other races, religions, and human traditions to melt therein to strengthen the opportunities of coexistence, acquaintance, and cooperation, while simultaneously protect the right of difference and dialogue against the logic of the clash of civilization inducing identities to shrink and retreat to self-defense to face the incoming attacks of others.

Human societies have made great strides in establishing a value system concentrating on the commonalities in an attempt to achieve the fruitful openness among those societies. The economical factor and informatics revolution contributed to this openness. Rather, the communication development was a speedy factor in achieving this end.

On the other hand, a noticeable wave of denial to the logic of globalization gained more

strength by the same states and powers that always preached the values of this globalization, thus threatening the hopes and opportunities of multiculturalism and the voice of radicalism, that had always been anachronistic, has raised promoting tendencies of cultural, historical, ethnical, and religious exclusivity and restoring the lost sovereignty.

The manifestations of this new tendency spurred to surface the issue of minority communities in their respective states, the single religious identity, and its relationship with the other majority societies, considered by some to be the genuine component of these societies' identity, thus forcing out self-realization in varying proportions under the pressure of this phenomenon. Currently, the minority Muslim communities hosted by the global societies in general, and the Western in particular, are bearing the burden caused by the burden of retreating from employing and experiencing multiculturalism. These minority societies form societal, religious, cultural and, sometimes, ethnical blocs attracting the particular focus of others.

It is undeniable that Muslim communities in the global context, in general, are on equal footing with the other societies in terms of enjoying unlimited rights in the shade of a legal system guaranteeing safe and dignified living for them. However, the tensions around the world, resulting from waves of streaming migration, painful incidents of extremism, and the rise of populist parties represented in the radical right-wing in particular, portend a dark future, a condition in which these trends exploited a group of reasons feeding the discourse

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of anti-Islamic presence non-member states of the Organization of Islamic Cooperation, using grounds and justifications to attach Muslim communities and demand their full integration enough to wipe out their respective religious and cultural exclusivities, thus creating challenges in the face of those communities that must be resolved within the parameters of international charters, covenants, and laws.

In addition to challenging the discourses of anti-Islamic presence in the Western context in particular, there is another challenge associated with the Islamic religious discourse, which could be either hijacked by Islamicists whose discourse centers on concepts of 'empowerment', 'Islamization', and 'emotional isolation' or it holds sacred the interpretations of religious texts and concepts that no longer harmonize, in its theory and practice, with the [current] time, place, and human. Hence, this caused the failure of this discourse in framing and accompanying the Islamic presence in the West adequately enough to affect a harmony between the requirements of allegiance to the Islamic religion and the requirements of allegiance to the hosting societies in the light of citizenships whose implications have been laid in the Western secular environment.

It is a global condition. Just as much as Muslims and Muslim communities across the world should think in means to establish and essentializing a jurisprudential discourse in line with their living conditions amidst societies with pluralistic cultures, ethnicities, and religions. It should drive their creativity to find means of facing the growing animosity directed against

them, their religion, and cultural loyalties.

Although the Muslims communities' condition in the Western context reached an alarming degree requiring a responsible reflection, it is not as bad as the minority Muslim communities' condition in other contexts such as the Asian and African contexts where multiculturalism vanishes in the face of inclusive creeds paying absolute disregard to their rights. Undoubtedly, the increasing tendency of some trends and parties, currently undergoing in Europe and America, to harass Muslim communities will one way or another contribute to influencing the relationship between the Muslim communities in other contexts and the majorities of the hosting societies. At the least, the anti-Islamic radical powers in Africa and Asia, for example, may find an ideal in the anti-Islamic radical powers in the Western context, thereby driving them to persist on riding the society from the Muslim communities.

Accordingly, it has become imperative to pay due attention to the multicultural societies in general and the Muslim communities in particular and cater for their future in the light of the new transformations shaping the new world order currently underway in the so-called post-globalization world. In the spirit of the civilizational mission of the United Arab Emirates in promoting the culture of peace and tolerance amidst followers of religion and cultures around the world, and contributing to the fortification of Muslim communities against trends of violence and radicalism, and defending the religious and cultural rights of those societies

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in accordance with the international pacts and covenants, and under the sponsorship of his Eminence, sheikh Nahyan bin Mubarak Al Nahyan, the minister of tolerance, the international Muslim societies congress shall be held in the title “ **The future of the Islamic presence in non-Muslims societies: opportunities and challenges**” in Abu Dhabi on May 8th and 9th 2018.

The Strategic Goals of the Conference:

- Highlighting the role of the state of UAE in cementing the culture of peace and people-to-people dialogue for the purpose of the construction of civilization.
- The international cooperation to operationalize the international covenants particularly in relation to the Muslim societies in order to achieve world security.
- Operationalize the role of religious diplomacy:
 - A- To settle disputes and wars.
 - B- To face the trends of violence and hatred.
 - C-To nurture people-to-people dialogue to achieve societal peace.
- Networking the efforts of states and organizations made in organizing and framing the Islamic presence outside the Muslim world.

Goals of the Conference:

- Improving the level of professional performance of Islamic institutions in the West so as they maintain their missional role to achieve intellectual and spiritual security for Muslims living in non-Muslim societies.
- Encouraging Muslims in non-Muslim societies to engage in building their respective societies and participate in their civilian and civilizational renaissance.
- Achieving the civilizational presence of Muslims in non-Muslim societies by means of positive interaction with the remaining components of their societies.
- Launching initiatives with the world intelligentsia to combat phenomena of radicalism and hatred of the other.
- Promoting the system of citizenship and social integration of the Muslim communities in non-Muslim states.

To achieve those goals, the organizing committee introduced five intellectual themes:

First Theme:

the condition of the Muslim communities in non-Muslim states within the global context: opportunities and challenges:

The conditions of the Muslim communities in their respective states, the exploitable opportunities they have, and the manner to find solutions to the challenges they face require those concerned to work on developing new action strategies to effect the process of integration and protect the continuity of the culture of pluralism, freedom of worship, respect the culture of the other, respecting the other, and introducing a framework to aid in playing their active role in servicing their respective countries and manifest the bright image of Islam. This, as well, contribute to spreading the culture of difference, peace, cooperation, and tolerance among religions and cultures in order to develop and strengthen the awareness of Muslim communities to face all radical trends and currents of violence and extremism. As a result, this will defend the rights of individuals and groups inside those religious and cultural societies based on respect of human rights and international covenants and treaties between states and peoples.

Conventionally, the term 'minority' refers to peoples living amidst a majority of different belief, language, or ethnicity. This term was highlighted in the Holy Quran, **"And remember**

when you were few and He increased you.” [al-‘Araf: 26] And, **“And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory.”** [al-Anfal: 26 Allah, Almighty, blessed believers and reminded them of His favor of increasing their numbers after they were a minority.

In the light of the informatics, technological, and technical revolution, scientific research has become one of the most critical tools utilized to collection information scientifically and objectively to reach facts and conclusions that help sound decision-making while considering the necessity of risk-measurement and evaluating chances of success and failure in meeting the challenges. This important scientific tool is indispensable and has become inevitable in resolving various problems at all fields, whether scientific, academic, technological, technical, applied, economic, social, environmental, or demographical sciences besides other natural and human sciences.

In the light of the challenges facing the world after this scientific and technological revolution, the Muslim communities found themselves in an unenviable status. They are rather facing greater challenges whether produced by self-committed or imposed mistakes. It has become a field worthy of deep scientific research to thoroughly study this issue and produce suggestions with logical solutions tweaked with reality and its challenges and enjoy

greater flexibility with its requirements so as to aid those communities, particularly the Muslims ones, in efforts to peacefully overcome those challenges instead of being the victim of the world-wide transformations, especially amid the intellectual chaos controlling, in general, the exiting reality the world currently lives in, which rendered those communities enwrapped in fear and concern from the future, and probably an everlasting isolation from their surrounding societies. This theme is critical that carries a global dimension within the initiatives sponsored by the state that always endeavor to respect human rights and minorities' rights, thus serving humanity in large.

For the above, UAE initiated playing a pioneering role through hosting an international conference that opens the door widely before researchers and those interested to present their ideas about the challenges and the opportunities facing the Muslim communities around the world and to offer effective mechanisms to locate the underlying causes, thereby contributing in building bridges of dialogue among those communities and their respective countries to ease the process of integration and seize the chances available to them to face its existing challenges without fear or concern however great or insignificant. In return, they seize the available opportunities in a manner serving their cause and rights in large.

Second Theme:

From Essentialism to Citizenship: foundational steps to acquaintance

- The intentional misuse and misplacement of religious terms without considering the consequences or creating imbalance between the inclusive and the partial is a religious benchmark for reviving power as a course driving social change instead of adherence to the Islamic reformation methodology rooted on a strong embodiment of the higher objectives of Sharia. This gave rise to the problem of establishing 'Fiqh of the Muslim outside the Muslim world,' advocated by two methodologies; first of which argue that the Fiqh of the Muslim outside the Muslim world is controlled by the necessity deeming it as a transitional exception; while the second argues it is on the verge of establishing a Fiqh exclusive to the minority Muslim communities aiming to root concepts of citizenship and the Muslim communities' participation in non-Muslim countries. This type of Fiqh is generic taking into consideration the association of the religious ruling with the circumstances of the group and the place they live at. It is not a synonym of the Fiqh of essentialism. Instead, it is a part of the general Fiqh of the Muslim Ummah, deeming the revival of Ijtihad and the acquisition of its prerequisites as a religious imperative and one of the necessities of securing a sound and safe life for the Muslim
 - communities.
- Minority Muslim communities represent a highly significant component of the human communities' fabric and one of the civilizational construction streams in which hopes are

pinned. They also represent a significant religious and humanitarian component in our societies through which civilizational presence is achieved, because the nature of Islamic presence in the West as a religious minority in a society full of ethnicities, traditions, and religions is a modern issue that requires considering new jurisprudential incidents and finding suitable solutions, the subsequent of which are bringing benefit or fending off harm. Once these dimensions are made clear, the competent individual is entitled to either engage or refrain an action, commonly known as the legal objective, which is the purpose of Sharia and the secrets set by the [divine] Lawmaker in each of His ruling.

1-The problem of defining the concept of acquaintance from the concepts of Essentialism and citizenship (one of the jurisprudential problems is the Islamic traditional division of the world and the nature of relationship with the other; land of peace and land of war besides other problems).

2-The basis and objectives of the concept of acquaintance in achieving spiritual security and peaceful social coexistence (one of the jurisprudential problems is allegiance and disassociation besides many others).

3-The fundamental principles of the concept of acquaintance and its implications on jurisprudential incidents (such as residing in non-Muslim countries, rulings related to coexistence among Muslims and non-Muslims, the inheritance of a Muslim from a non-Muslim, praying during business hours, dealing with banks in those countries, arbitration and resorting to the courts, replacing the judge with a group of Muslims, and resuming the marriage of a non-Muslim hoping she embraces Islam, etc.).

Third Theme:

the growing phenomena of religious radicalism and Islamophobia, their role in restricting the strategies of social integration of Muslim communities and their impact of social peace.

Certainly, the world has faced serious challenges recently especially in relation to the growing phenomenon of Islamic radicalism, on the one hand, and Islamophobia, on the other hand. This condition threatens to undermine the strategies of social integration of the minority Muslim communities with the other community groups which raises fears from the negative impact on the social change in particular.

Lately, particularly after September 2001, we witnessed a number of international initiatives that collectively targeted the rehabilitation of radicalism-inclined individuals regardless of whether this was due to religious belief, hatred, or rejection of the other, and preventing them from engaging in suspiciously destructive actions that bear a negative impact on the social peace. Furthermore, there were some endeavors to establish a model capable of social participation that largely form impediments in the social environment to bar inclination to

radicalism.

Now, it is a must to introduce some steps and activities that aid in implementing those programs such as the engagement of all societal groups, each in its respective city and environment in the states hosting minorities. This could be done in accordance with social awareness mechanisms and practical exercises to neutralize the delinquent from engaging in suspicious activities, in addition to holding seminars headed by leaders of public opinion such as qualified clergymen, academics, and social field personnel. There is no problem to conduct the training on the basis of interrogation to locate signs of radicalization, what they watch, and the pursuable process, considering that the suspects are real and existing in the society despite their isolation and rejection of the very idea of integration.

Those models require mutual efforts exerted by the various social groups regardless of religion and belief in order to face their negative impact and safeguard societies accordingly through social intervention implemented by awareness and joint efforts in facing this dangerous phenomenon, redirect, and rehabilitate the individual who falls a victim to intellectual and behavioral radicalization that represent the foremost stage in combating violent radicalization. This mechanism has achieved significant success in reintegrating radicalization-delinquent individuals in the societies of some countries.

This motivated the desire of many interested people for the purpose of building an educational model protecting against radicalization, promoting dialogue, consolidating human relationship in isolation of ethnicity and religion, and endeavoring to promote moderation to combat radical discourse and promotions the radicals endeavor to spread through various mediums; they are but a few attempting to impact a negative influence and harm the majority of those societies. This trend can fight the discourses of racism and fanaticism in many of the communities influenced by values of moderation, who support rejection of hatred and condemn radicalization.

Moreover, this issue requires joint efforts to root concepts of safe coexistence among all the components of human communities in order for Muslim communities to accept the other, integrate, and effect innovation. Through achieving this end, it becomes possible to combat Islamophobia that produce negative influence leading to isolation. At this point, the manifestations of social peace declare presence in their brightest fashion, thus depriving the exploiters of weak-spirited individuals of the opportunity to conspire, fabricate, and spread hatred. The Muslim communities suffered these ordeals due to the violent attacks against Islam and Muslims in the name of defending democracy and human rights.

Fourth Theme:

The Role of Muslim Communities in Non-Muslim Countries to Enhance Cultural Pluralism

Pluralism has been synonymous with human existence ever since the concepts of state, ownership and commercial exchange were established. Even before that, cultural, ethnic and religious diversity has always imposed corresponding diversity in views and political stands, which is intrinsic to the nature of the human community itself. Pluralism implies acknowledgement of a diverse world and has grown one of the parameters of contemporary life. Proper interaction with the concept of pluralism will lead, one way or another, to promotion of individual ownership, respect, tolerance, dialogue, flexibility and coexistence. Such principles can only be realized by achieving societal peace and allowing channels for expressing differences in cultural identities, economic programs, religious beliefs, ethnicities, political systems, etc. It is no longer sufficient to identify pluralism, but we need also to put this identification into action and develop it into tangible reality, bearing in mind that diversity and pluralism have always been and will forever be a key feature of human

existence.

Pluralism guarantees independence of each civil group in society, within the frame of professional syndicates, labor unions or ethnic minorities. It constitutes one of the prerequisites of practicing democracy, so it totally conflicts with the totalitarian state. Rather it requires a certain level of neutrality on the side of the supreme authority, or the state, that should respect the powers and entities operating within its frame for furthering general wellbeing in the state. In other words, it is governing and organizing the life of a society based on general common rules that respect diversity and difference in the inclinations of the different groups of wide-ranged societies, especially modern societies with complex mixtures of very different ideological, philosophical and religious tendencies.

It is essential, therefore, to understand that where there is diversity, there is pluralism, whatever the form it takes, be it religious, doctrinal, philosophical, caste-based, partisan etc. which individuals or groups adhere to. In this sense, the meaning of pluralism changes according to its topic, which makes it positive and acceptable, or negative and rejected, based on values and social conditions. The issue of diversity or pluralism usually has to do with respecting religious beliefs or ethical values. However, the overall view differs when things have to do with social and economic aspects.

As for societal peace that is based on civilization, coexistence and mutual understanding among groups and individuals, it is comprised of a group of principles, values, behaviors and thoughts that aim at enhancing the principle of coexistence through: advocating non-violence, preferring peaceful and legal settlement of disputes, and nurturing the sense of belonging to society so individuals would not demonstrate anti-social patterns of behavior that may lead to destruction of its coherence or causing critical and deliberate damages to it. That means societal peace is the opposite of social violence. However, it does not mean total eradication of violence in a certain society, a notion that would drag us to the trap of idealism and prevent this concept from turning into real practice. Societal peace rather means achieving a state of harmony and conciliation among components of the population and social powers, in the absence of any manifestations of violence, oppression and fear in society. Societal peace represents a state where all forms of social violence, including social conflict, disappear. Pluralism includes numerous categories, among the most important of which are the following:

1)Religious Pluralism: it means acknowledgement of religious variation in a single society, variation of beliefs and juristic rulings. Pluralism is to respect such variation and accept the differences that ensue from it. Proper ways should be developed to allow room for the

various groups to coexist and prevent any possibility of religious conflicts in society. This can be achieved by promoting the freedom of thinking, organization, dialogue and equality before the law.

2)**Doctrinal Popularity:** it is acknowledging the existence of several groups within the same religion. Such variation exists within Islam. It represents different views, thoughts and conceptions that cannot be disregarded or it may destroy coherence of society and breed hostilities and denominational conflicts.

3)**Social Pluralism:** it is one of the phenomena inherent to human existence ever since it started to divide into discrepant groups and knew the ways of human interaction and exchange. Social and cultural differences occur as a result of the difference in race, sex, nationality and religion, which leads to diverse political and social views that aim at promoting stability of human life.

4)**Political and Partisan Pluralism:** it is the legitimacy of political multiplicity, the coexistence of several political powers and views that each has the right to express itself and influence political decision-making in society. Political pluralism manifests itself in the acknowledgement of such variation, the existence of several groups within one frame, respecting such diversity, accepting the ensuing difference in doctrines, interests and

priorities, and finding proper channels to express such differences freely to prevent social conflict. Allowing political participation to all sects of society within this one frame is one of the basic components of democratic practice. The diversity of political parties is a basic element of this pluralism, being one of the most essential mechanisms of political work and peaceful transition of political authority and the channel for communication between the state and the people.

5) Cultural Pluralism: it means coexistence of more than one cultural pattern within the same society. Multiculturalism manifests itself in the appearance of different social dynamics among the different cultural sects. In most cases, such dynamics exist between minorities and the majority. Cultural pluralism has to do with interaction among culturally diverse groups, yet it is not concerned with the multiplicity of the cultural components of society, but focuses on mutual acceptance of such components, satisfaction with their societal status and official acknowledgement of diversity in their society. Based on such acknowledgement, certain mechanisms are produced to outline the way of dealing with cultural diversity.

Pluralism is one of the fundamental pillars for achieving societal peace and peaceful coexistence among the different sects of society. It promotes relationships among the members of society, spreads security, boosting the spirit of tolerance and understanding

among individuals and groups and reduces the gaps among the various intellectual tendencies through convergence of views. At least, it leads to mutual understanding among the different tendencies and contributes therefore to achieving a certain level of peace and tolerance in society.

It is worthy of mention that achieving societal peace should be prioritized by religious and social institutions and organizations. It also requires each individual to fulfill their social duties and not remain passive regarding social responsibility and participation not to halt the process of achieving societal peace. Pluralism, with all its various forms and meanings, aim at achieving stability in society and ingraining the values of cooperation, respect and freedom of expression in individuals.

The Glorious Quran promotes the values of societal peace and makes special emphasis on them due to their fundamentality in preserving the basic necessities that Islam ordains maintenance of. Differences within the human community, in terms of disposition, color, emblems, etc. naturally leads to hostility and aggression. Pluralism is meant to dissolve such conflicts and foster the bond among the members of society. It offers the best ways for promoting understanding among them whether diversity is religious, social or political. Islam has laid the foundations for a human culture based on and calling for peaceful coexistence

among people despite their differences.

Societal peace is the opposite of war and aggression. It is the continuation of positive relationships among the members of society based on the law, customs and traditions, and social pluralism, which underlines that governments and states respect the basic rights of peoples, justice, social identity, citizenship and belonging to society. States seek to promote societal peace to enhance social prosperity and welfare in an atmosphere of freedom and ingrain the culture of tolerance, peace and good neighborly relationships among people to ensure maintenance of societal peace.

The relation between pluralism and societal peace depends on the nature of the relationships among the different groups and powers in society. If the various groups are bound to each other despite their belonging to different ideologies and cultural values, the result will be a society characterized by a certain degree of competitive balance of authority as well as stability and respect of human rights.

It is obvious now that the general concept of pluralism is acknowledging the right to exist, to be socially and politically different and be able to express this difference freely. It is the right of every group to further its interests, defend itself and participate in managing public affairs and making political decisions within society.

Accordingly, pluralism is an important issue that aims at achieving the following:

- Muslims should maintain human relationships with others groups and societies based on the timeless principles of justice, equality, friendliness, commitment to virtue and righteousness, etc.
- The possibility of Islamic organizations contribution to promoting the existence of Muslims in non-Muslim societies and enhancing societal peace through spreading tolerance and understanding among individuals and groups in society and shun disparity.
- Renouncing all forms of intolerance to promote pluralism and societal peace among all the sects of society.
- The necessity of spreading a culture of tolerance and peace among the sects of society by promoting societal peace. This can only be achieved through pluralism that guarantees the right to express and participate in decision-making within society.

Fifth Theme:

The New World System and the Future of Muslims in Non-Muslim States

Globalization is one of the critical and accelerating challenges in the new world system. It is strongly related to the rapid technological progress that influences global economy, liberal democratic capitalism as well as the means of mass media and telecommunications. Such influences have greatly fostered the power of the developed world that specified the standards of the new global system by which the human community is governed in the presence of globalization.

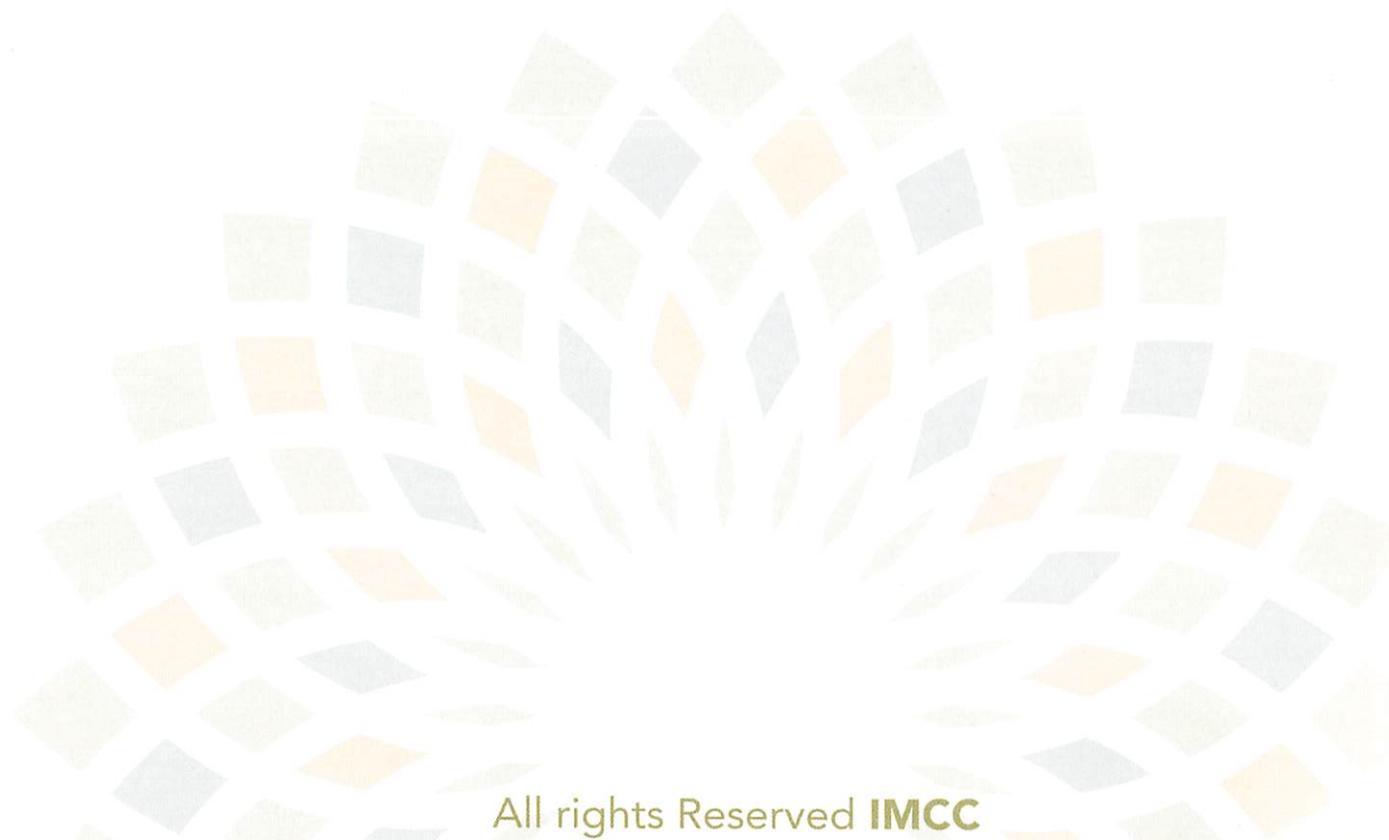
The new global system also entails a number of interactions, which reach the degree of conflicts, occurring to abolish the soaring impacts of the old system to form the new system. Hence originated the different opinions regarding the concept of the global system. Some define it as a group of components and units, arranged together in a relation of interdependence without canceling the distinctive quality or identity of any unit.

Others define it as the rules regulating the relation between particular parties at a particular time, while others define it as a set of general rules to deal with global conflicts and global cooperation; they also state that major powers set those global rules and impose them on other powers and entities at a particular historical phase.

Regardless of all those definitions, it has grown a well-known fact that the world lives now in the frame of globalization in several aspects. This has resulted in human motion across continents and societies. We know realize that some Muslim communities, living outside the frame of the Muslim world, face giant challenges, one of the most critical of which is the ability of such communities to maintain coherence among their individuals and combat extremist thinking and terrorism that haunt them in many cases in the western world. This requires collaborating efforts to enhance the performance of Islamic organizations worldwide to play their essential role of achieving spiritual and intellectual security for Muslim communities. They should also help and encourage such communities to mingle with their societies, participate in building the necessary components of renaissance and civilization, and provide suitable opportunities for Muslim communities that live in non-Muslim countries to face those challenges in the peaceful civil ways. This is to further

human progress and prosperity and create a state of harmony, coexistence and security in this atmosphere of globalization that has grown the key feature of this era.

Within the context of this pursuit of secure coexistence among all the components of human communities, and seeking to actualize the goals of the conference sponsored by the United Arab Emirates in the capital city of Abu Dhabi (May 8th - 9th), such goals emphasize the fact that there is an exceptional global situation associated with big challenges. Meanwhile, Muslims inside and outside the Muslim world are required to think of the methods to develop a juristic discourse that suits their living conditions amid societies with multiplicities of cultures, races and religions. Such challenges should motivate Muslim communities to create positive ways that reflect their human, cultural and intellectual creativity and confront the increasing hostility against them, their religion and cultural affiliations.



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