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PRESS RELEASE

September 6, 2023 (Day 2)

**10th International Conference
5th-6th September 2023, Kuala Lumpur**

“Peace & Prosperity in Muslim Majority Countries & Beyond”

Session 4: Keynote Address

In the stimulating second day session, prominent scholars delved into the 14th-century philosopher and economist, Ibn Khaldun and within the context of today's global landscape. The discussions centered on three key aspects: the concept of khidma (labour), the dignity of labour, and the idea of moral economy as viewed through Ibn Khaldun's lens.

Of notable significance was the revelation that the perspectives of Ibn Khaldun on 'daruriyat', 'hijayat', and 'tasiniyat' offers a unique prism that can be applied to economic issues. This multifaceted perspective has not only solidified Ibn Khaldun's status as a pioneering sociologist but has also firmly established him as a luminary economist, whose wisdom transcends centuries.

The panelists also placed particular emphasis on the Ibn Khaldun's concept of 'moral economy', underscoring its paramount significance in understanding the intricate dynamics between the role of state, taxation, and labour. This thought-provoking session from Ibn Khaldun's perspective, understanding the economy involves managing household affairs within the broader social structure. He distinguishes between productive and unproductive labour, shedding light on the modern understanding of labour exploitation.

Session 5: Muslim World-Bigger Picture

The subsequent session delved into the broader perspective of the Muslim world, featuring distinguished panelists exploring three key themes: social non-movements in Muslim-majority nations, the intersection of liberty and democracy, and the interplay between development and freedom, in the context of Pakistan, Turkey and Bangladesh.



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The panelist highlighted an empirical example focusing on social non-movements and movements in Muslim-majority countries, particularly Pakistan. It distinguished between these two, emphasizing how social non-movements driven by identity, culture, politics, and reforms operate discreetly, as seen in the Pashtun Youth Protection Movement.

Furthermore, the discourse touched on the dynamics of liberty, democracy, and liberal democracy. The panelist also underscored the hesitancy among people, including the majority-Muslim population on liberal democracies, due to concerns that although it aims to protect the rights of minorities, it also opens the possibility for those minority rights to be challenged or overridden by the majority in Muslim majority countries.

One significant remark made by the chair of the discussion by mentioning, among other things, that liberal democracy is going towards illiberalism in terms of press freedom and independent websites being shut down, and that politics nowadays are likened to economic democracy.

Session 6: Personal Freedoms in Shariah & Law

How justice within the Islamic law is defined was discussed in this session by Dr. Abbas Mehregan. The presentation delved into Quranic justice, theological justice, Islamic ethical justice, jurisprudential justice as well as how justice is applied in Fiqh. Justice was defined as a crucial attribute that a person must possess. Various scopes and scenarios where justice is critical were presented in detail. The panelist further examined the area of characteristics of justice under which in depth discussions were made on prerequisites and requirements of jurisprudential justice. Elaborations were also made on the structure of jurisprudential justice.

Religious rights in Indonesia were further discussed by the subsequent speaker under this session, Dr. Pradana Boy Zulian. The speaker presented major religions accepted in Indonesia along with the figures on proportion of the population in each of these religions and how the Indonesian government governs these diverse religious groups in the country. A unique point presented by the speaker was defining Indonesia as neither Islamic nor a secular state. Contemporary issues that Indonesia is facing include construction and destruction of religious places, the dilemma of minorities and the availability of protective measures for these religious minority groups.



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Session 7: Islam and Market Economy

In a riveting discussion, experts converged to dissect the challenges and potential breakthrough within contemporary Islamic economics. The session touched upon crucial aspects, such as sharia compliant financial products, socioeconomic inequalities, and climate change.

One critical point of discussion was the absence of well-established economic theories in sharia compliance. Scholars emphasized the necessity for clear, functional economic frameworks to guide the burgeoning field of Islamic economics, which is poised to play a more significant role in the global market economy. As the conversation broadened, experts give an overview of the importance of Islamic finance in the socio-economy contexts. The crucial global concerns, such as employment opportunities, socioeconomic inequality, inflation, and climate change, underlining the responsibility of Islamic economics to provide ethical solutions to these real-world challenges was addressed.

The transition from traditional lending-based transactions to trading-oriented models took center stage in the discourse. Panelists examined the implications of adhering to halal and avoiding riba in financial systems. While sharia compliance offers a higher degree of social responsibility, experts acknowledged that the banking and finance sectors have yet to fully serve the broader community. The consensus was that addressing societal well-being should not fall solely on one industry or segment such as waqf or zakat, advocating for a more equitable distribution of social responsibility.

The evolution from 'halal' to 'toyyib,' signifying the transition from mere permissibility to wholesomeness and ethical purity in economic practices also being highlighted in the discussion. This shift aims to make economic activities not only sharia compliant but also morally and ethically just, thus promoting fairness and justice within society.

In conclusion, experts underscored the imperative for society to grasp and interpret contemporary data adequately. This collective effort is necessary to navigate the dynamic economic landscape, redefine development modes rooted in Islamic values, address modern challenges, and guide Islamic countries toward a more equitable and sustainable market economy.

Session 8: Peace, Diversity & Inclusion

The session shed light on means and initiatives that are necessary for peace to prevail in nations with diverse groups of people and establishment of inclusive society by addressing various issues that are hindering muslim majority countries from achieving harmonious society including Muslim supremacism and non-violent extremism.

On the question of whether unity among different Abrahamic faiths is achievable, the panelist expresses his personal view of very low chances of such occurrence. Instead,



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efforts have to be made by people of different religious groups to strive to form a harmonious society. However, there is still hope for unity among different religious groups as they share the same concept of God where every religion focuses on God and his attributes along with the belief that every believer upholds that God is the creator of the Universe. Hence, efforts could be made to unite everyone based on these shared concepts and principles.

In parallel, a distinct discussion unfolded, delving into the socio-political landscape and the challenges posed by Muslim supremacism in Indonesia. The dynamic interplay between a strong society and a potentially weak state has been emphasised. Scholars examined the rise of political elites promoting supremacist ideologies, as well as the consequences of such narratives for Indonesian democracy. Moreover, the concept of Muslims being "criminalised" and treated unfairly with a particular emphasis on how this impacts minority communities and their rights within the country. The session also focused on renowned supremacist figures and the distinction in Indonesia between electoral and street politics.

Significantly, it is worth mentioning that panelist have highlighted the rise of non-violent extremism that has been often overlooked, particularly in Malaysia. The panelist had primarily addressed the issue of extremism, with a focus on the distinction between violent and non-violent extremism. He has highlighted that non-violent extremism can act as a pathway leading to violent extremism and sees that actors and non-actors of states often overlook this aspect. Not to mention, the rejection of pluralism is identified as a common thread among extremists. The discussion revealed and raised concerns on Malaysia's support for extremist groups in Muslim countries, particularly ISIS, noting that while violence may not be involved, there is a substantial presence of support for such organisations. The panelist in particular has emphasised the need for research to better understand non-violent extremism.

To conclude, the conference was successfully conducted with discussions and presentations given by distinguished panelists on current issues that muslim majority countries are facing and necessary reforms needed to nurture nations where peace prevail and prosperity is achieved.