

8TH WORLD ISLAMIC FORUM

Spiritual Authority and Integration in Theory and Practice

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Spiritual Authority and Integration in Theory and Practice

STRATEGIC VISION DOCUMENT

8TH WORLD ISLAMIC FORUM

“Spiritual Authority and Integration in Theory and Practice”

(01-03 March 2018, Istanbul)

Every belief system has its own ontology, epistemology, moral (akhlak), law, politics, economy and imagination. In the pre-modern era, the concept of existence to the concept of knowledge, the concept of knowledge to the morality, moral approach to the understanding of the law, legal infrastructure to the politics, and at the same way political understanding constituted to the economic understanding. Which means, the economy in the modern era; the determinants of the other factors we have listed above are still present; the structure that emerged during this period solved traditional structures all over the world and naturally, the field of politics was reshaped all over the world in this frame.

In the Western society, the birth of Protestantism and Political confinement of the Catholic Church reveals the style of secular politics. Europe, an irresistible political, military, economic and intellectual power in this period, has reached in a position to influence and transform the rest of the world. In this context, the "Western political perception" has been tried to be transferred to any adaptation, from the top down to the different belief geographies, without being subject to transformation.

The nature of Christianity, more exactly Catholicism's concept of existence and information with the nature of sacred texts, more particularly from the Islamic viewpoint of existence and information, and beliefs as it is totally different, the transfer of the "Western-style Politics" without any limitations have caused some serious problems. As a result, some Islamic countries have completely rejected this new system of politics, revealing different "Islamic" structures that are not seen in their historical past in the modern era, others are not questioning modern politics. They have turned into deeply disorganized political structures in their own way.

Despite the secularism in the West, the Catholic Church's existence was completely ended. Although the church was constantly subjected to reforms, it continued to exist as the most important representative of the Christian identity in modern times, with struggling against communism, leading Christian public on important social issues, supporting the legitimacy grounds of political structures, and so on. Today, the Church continues to exist as an indispensable institution in the Vatican pioneer.

There are some similarities of perspective between Islam and Christianity in the sense of being in existence, but there are serious differences as well. Structural differences exist between the two religions in terms of knowledge, morality, law, politics and economic interests. Therefore, it is not

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possible to talk about a structure that has religious, sociological and political functions similar to the Church for the Muslim world. The emergence of Islam and the growth of peculiar political structures to the Islamic world in the form of sacred texts as it is in the Catholic Church, emerged not as a political reflection of the hierarchy of religions, but rather as a result of the sociological and economic constraints of time. Religious identity is the constituent of this structure.

Until the 20th century, Islamic worlds had one way or another, political leadership that represented its identity. Understanding of Secular Politics started to have influence all over the World and the Caliphate being submitted to the Grand National Assembly, this institution has become dysfunctional and Islamic identity is deprived of leadership or structures representing it.

Nature does not accept empty spaces. An identity without leadership structure cannot be envisaged. As a result of the disappearance of the leadership structure, the identity will either be lifted or divided into sub-identities under a number of leadership structures. As in the 20th century all over the world, the Islamic world has also been the scene of efforts to create a modern political unit based on nation-state identity. On the other hand, it maintains the Islamic identity based on a strong belief system. The efforts to create "national Islamic perception" in some countries have remained inconclusive for reasons such as the specific belief system of Islam and the qualities of religious texts. Numerous attempts have been made in the form of legal or underground activities at the state or community level to fill this void in the field of identity, including the whole Islamic world.

At the state level, Saudi Arabia and later Iran were found to be leaders of the Islamic world. However, the misalliance between vision, means and targets has led to the initiatives in this regard of being futile or transforming into highly functional tools used by the great powers in modern international relations. The "underground" initiatives that emerged with the vision or ambition to fill up this void are at least as effective as the efforts at the state level, but transformed into constructs that can have extremely dangerous consequences not only for the Islamic world but for the whole world. Al Qaeda, ISIL and the July 15 coup attempt in Turkey, and those that reached unprecedented levels of activity, have emerged in such a gap. Such structures may be interpreted by the logic of "representation struggle" or they are extremely suitable to be used for "intelligence operations". It is inevitable that similar problems are constantly on the agenda unless a legitimate leadership structure is created to represent Islamic identity.

Throughout the history, the Islamic world has not had political structures based on a religious hierarchy similar to the Church - unless it's exceptional and temporary situation. In the world of Islam, administrators have the opportunity to create politics, social, political and economic regulations in the field that's opened for them with the name of law. On the other hand, the structure of the religious texts is in Catholicism, and in the principles of faith or practice, it is a matter for the clergy to change as they wish. Conducting political discussions without taking this structure exclusively into the domain of Islamic

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identity will not give healthy results. For this reason, the studies to be carried out in the field will be based on "the original belief and practice of Islam" as well as "Modern political, sociological and the fact that the economic conditions imperative for the nation-state" needs to be considered.

On the other hand, in terms of history and current conditions, it is seen that the lack of leadership in the Islamic world has the potential to the serious problems not only for Muslims but also for the whole world. In this respect, it is inevitable of the central religious authority. Considering today's conditions, this authority should be appropriate to the nature of Islam, but at the same time contemporary internationalism must be taken into account. Leadership structure to be formed; possessing high representation ability, must be participatory and encompassing. Otherwise, there is no way to prevent structures such as ISIL. Because the actual source that feeds these structures is ideological. It is unthinkable to end similar problems as far as ideology is concerned, unless reasonable and legitimate alternatives are created.

The discussion of "Clerical Authority" problem from religion, politics and sociological perspectives is inevitable obligatory under current conditions. Islamic world is obliged to discuss the subject by considering its own needs and requirements of international conjuncture. It is necessary that providing unify by protecting multicultural structure, block terror attacks and preventing Muslims from illegal movements in order to satisfy interests of Islamic world.

One of main problems in Islamic world is challenges in creating ideas intellectually. The problems generate dilemmas about how Islam can be interpreted and implemented. The intellectual weakness makes the reflection of Islamic core values impossible in modern world. In some situations, groups which defend same opinions may face to conflicts since different concepts are used for same facts.

Islam civilization has interactive relations with neighbor civilizations because of its central location. In modern times, especially within the globalization term, the relation is turned to atmosphere where Islamic world has become passive. The passiveness, not only for Muslims but also for all around the world, caused arising of significant issues. Therefore, leadership problem in Islamic world should be tackled under requirements of zeitgeist by considering unique values.

In this forum; leadership problems of Islamic identity within modern time is projected to contribute to Islamic countries and world by considering historical roots of accumulation of civilization. **8th World Islam Forum** which will be held under "**Spiritual Authority and Integration in Theory and Practice**" main theme aims to contribute to discourse union of Islam world, to accelerate creation of thoughts, to improve the image of Islamic countries, and to bring Islamic accumulation to the service of all humanity.

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Spiritual Authority and Integration in Theory and Practice

Main Theme

Spiritual Authority and Integration in Theory and Practice

Sub-Themes

Islamic Political Accumulation and Clerical Authority

Common Values and Differences: Union within Multiculturalism

The Possibilities of Clerical and Political Leadership in the Face of Contemporary Social, Political and Economic Conditions

Politic/Religious Leadership in the Context of Relations among Civilizations: Possibilities and Threats

Threats which is Originated From lack of Religious/Politic Leadership in Counter Terrorism

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VISION DOCUMENT

WORLD MUSLIM WOMEN SUMMIT AND EXHIBITION | WISE 2018

“One Woman - One World | Politics for Building Power and Justice”

(01-03 March 2018, Istanbul)

According to Islamic beliefs woman and man are supplement each other. Both of them are responsible for sins at the same level and are equal to be honored by Allah’s mercy and pardon.

There are many women in Islamic world who hold different high level positions. The first person who was honored in Islam is Khadija (apbh) highly beloved and respected by the Prophet (pbuh). Âishe (pbuh) was a reference lady scholar and one of the pioneers of hadith narrating. There are many female companions (sahaba) who had achieved great things and became famous. The number of women with high status back in history as well as nowadays is too high to be ignored.

According to Islam that promotes lifelong education of both Muslim woman and man also states that in civil, trade and criminal affairs and religious liabilities woman and man have equal rights and responsibilities except peculiarities born from physical distinction.

It is true that during particular periods and places Muslims didn’t adhere to these principles, but other communities were able to promote women rights which were set by Islam 1400 years ago, only by the 19th and 20th centuries. On the other hand, today’s Islamic world has to overcome a great distance regarding women’s position within the society.

Modern age’s developments such as industrialization, urbanization and scientific revolution made obligatory participation of all individual members of the society in the process of production. In contrary, religious Muslim women, somehow managed to settle their lives into rural areas, later faced greater difficulties in adapting their lives in modern cities than men. Because along with the mass education and work responsibilities public opinion on women, forced religious women to make a decision between sever relations or became a member of that community in unwanted way.

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With migration from rural areas to cities in modern times, achieving respective status became a necessity for women alongside with men. In modern period where importance of power is increasing, when powerful being considered right (!), and weak being mercilessly suppressed, environment has emerged where women who physically weaker than men suffer most.

Western women who used to work at the same level as men but couldn't receive what they deserve, in the course of the time were able achieve considerable results in terms of improving women rights. Sometimes these efforts led to the serious exaggerations and emergence of approaches that pitted women against men.

Meanwhile, the Islamic world also being affected by industrialization, urbanization, communication and logistic areas, and because of Islamic world's both unique cultural acquis regarding women as well as lack in following up West in terms of economic development, the struggle for women right didn't develop as same as in West.

Whereas, the Islamic world as it like in every matter, must put forth its own distinctive approach in dealing with women issues in modern period.

In Islam characteristics such as gender, color or race aren't considered as a factor of superiority; **superiority only means protection from evil and ground for competition in well being.** In this regard, woman - man relations in Islam are of complementary nature; woman men's, and men woman's integral part.

In the **World Muslim Women Summit and Exhibition | WISE 2018** which will be realized within the frameworks of **World Islamic Forum**, along with complementary relations of woman - man, the discussion platform and activities are planned to be organized where participants from all over the world in interactive atmosphere will discuss universal issues and look for universal solutions and suggest them to deal with problems of Muslim women facing in modern period.

The main goal of this event is to create discussion field on these issues, and make an intellectual contribution to the perspectives of building soft power/public diplomacy of Islamic world and women governance. **Parallel to macro discussions, projected workshops studies' call of paper was adopted to be prepared project/policy-based so that project/policy proposals can be discussed and concrete results can be achieved.**

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**WORLD
MUSLIM WOMEN
SUMMIT AND EXHIBITION**
(WISE 2018)

Main Topic

One Woman - One World | Politics for Building Power and Justice

Sub Topics

Women and Men; Competition in Well Being

Women's Role in Building Power, Justice and Civilization

New Global Balance, Competition Parameters and Woman

Changing Nature of State, Expectation Management and Woman

Model Role in Building Human Capital; Mother

Policy/Project Workshops

Women Perspectives/Policy Advices/Projects for Women;

- Education and Science
- Business Life and Entrepreneurship
- Social Life, Politics and Religion
- Health, Social Security and Employment
- Technology and Innovation
- Defense and Security
- Social Policies and Civil Society
- Energy, Water and Food
- Economy and Finance
- Culture and Tourism
- Art and Literature
- International Development Cooperation
- Urban and Local Governance
- Thought and Academy
- International Diaspora

THEMATIC ACTIVITIES

International Women and Peace Building Conference 2018

World Conference on Muslim Women's NGOs 2018

Young Muslim Women Conference 2018

World Muslim Women's Culture Festival 2018

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World Islamic Forum | WIF (www.worldislamicforum.org)

The first **Think Tanks Forum of the Islamic Countries** under the main topic “Peace, Civilization and Cooperation” was conducted by **OIC** Organization of Islamic Cooperation in cooperation with **TASAM** Turkish Asian Center for Strategic Studies on 28-30 January 2010 In Istanbul. With the “**Istanbul Declaration**” accepted at the end of the **Forum**, Think Tanks Platform of the Islamic Countries (ISTTP) was established to bring together knowledge and experiences of think tanks of the Islamic Countries to activate joint communication and cooperation opportunities. Each year under the various topics Forum was held in Istanbul, Baku, Cairo, Bagdad and Islamabad. With Islamabad Declaration adopted at the end of the 6th Forum which was conducted in **6-8 March 2015 in Islamabad** and hosted by TASAM and Pakistan Senate Defense Committee, it has been decided to change activity’s title to **World Islamic Forum (WIF)** to make it more inclusive. So the 7th World Islamic Forum was held in 24-25 May 2016 in Yazd-Iran.

World Muslim Women Summit and Exhibition | WISE (www.wifwise.org)

The proposal to arrange World Muslim Women Summit and Exhibition (WISE) was first put forward to in a discussion during UNAOOC Global Forum held in Bali - Indonesia as the date of August in 2014, was also presented to the Board Members during the World Islamic Forum held in Istanbul. Afterwards, this proposal was agreed upon as an accepted sense during the World Islamic Forum which was organized by the attendance of the president of Pakistan in Islamabad last year. Later on, an official letter was received which invites Malaysia to be host country from the Organization of Islamic Cooperation. The first WISE whose main theme signaled “Muslim Woman: Silk as Soft, Strong as Iron”, was held on September 23rd-25th, 2016 in Kuala Lumpur with high attendance and achievement, in cooperation of World Islamic Forum (WIF), International Islamic University Malaysia, Department of Islamic Development Malaysia (JAKIM), Organisation of Islamic Cooperation (OIC), Ministry of Women, Family and Community Development Malaysia, Turkey based women NGOs and Turkish Asian Center for Strategic Studies (TASAM). Based on Kuala Lumpur declaration, it is honorably accepted that with global institutionalization the 2017 Summit will be held in Turkey.

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WORLD MUSLIM YOUTH SUMMIT AND EXHIBITION

"Society 5.0 and Youth"

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VISION PAPER

WORLD MUSLIM YOUTH SUMMIT AND EXHIBITION | POWER 2018

“Society 5.0 and Youth”

(01-03 March 2018, Istanbul)

“...Be forward in good deeds...” | Surah al-Bakara, Ayah 148

The concept of "Society 5.0" is used for a society that goes through hunter/ united society, agricultural society, industrial society and informative society and later it becomes super smart society; it is developed by “prosperous person” concept. In previous time, when, in the society-technology interaction, technological developments shape the society; the Society 5.0, centered person and society and aims to direct technological developments in this framework.

Although it is a project developed and announced by Japan in 2016 to prepare all levels of the society for post-digitalization, it is a process that influences the whole world, especially the OECD countries. This concept has been developed as an expression of the new electronic age that is expressed by concepts such as "Industry 4.0", "artificial intelligence", "internet of objects", "cyber physical systems" and introducing the intelligent machines in the field of industrialization simultaneously to the service of the society in interaction with the internet. In this framework, efforts are being paid to solve various problems through the development of smart ways like the number of old aged people is increased, to apply for more responsibility upon young generation, natural disaster, the deterioration of environmental balance etc

It is not thinkable for large social changes and transformations without problems and pains. The "Society 5.0" makes the life of humanity easy newly; at the same time it brings some new problems. To reduce the employment opportunities, not to protect the industrial competitiveness among parties, the abandonment of a majority of the existing professions, the collapse of traditional producer-consumer relations, the possibility of deepening rich-poor disparity, and akhlak/ethical problems are among these problems.

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The developments in the Islamic world of the industrial revolution and the information society have missed and have turned into ineffective or passive societies in these two stages. If action is not taken immediately, the race will also be lost on Society 5.0. In the Islamic World, competition in the good deeds and winning is one of the most important means; it has not something to miss luxury in the super-smart society or Society 5.0. If this race is also lost, it may not be possible for societies dependent on Islamic identity to gain self-confidence and to have their identities in the foreseeable future.

It is not enough to strive only in religious and spiritual spheres to control the cultural sphere with the developments in the spiritual area and to maintain the authenticity of the Islamic society. In fact, to divide life into two as religious and secular space, it is not a thought or a way of life that Islam can inspire and accept. Islam is a religion (Din) that asks for a balance between World life and day after, Material with moral in a meaningful way and it evaluates positive sciences and religious sciences in the same pot.

For this reason, the Muslim youth have to monitor and analyze the new developments for their own future and the future of the world as a whole. After that, the coming world is in the smart technology. So, in the coming period, goodness and evil will more likely be realized through these technologies. Those who control these technologies will direct the future of the world. For this reason, the Islamic world's youth must concentrate mainly on these technologies and the society and political imagination.

The Islamic countries' governments need to build intellectual infrastructure, strategies, policy developments and capacity building for Society 5.0. For this purpose beside national strategies, development of technological opportunities and human resources, promotion of incentive systems in this field, making legal reforms; bringing R&D activities to a sufficient level in areas such as cyber security, robot technologies, nano-technology, biotechnology and system technology, reform of information literacy education, development of digital skills, as it should be in all fields of life, equal opportunities must provide to women in this field to overcome the problem of advanced brain power; preparing society for new developments in terms of sociological, psychological, intellectual and ethical; are needed. It is necessary for stakeholders such as the business community, governments, citizens and academia to fulfill their responsibilities under the concept of "good governance", the bureaucratic and legal obstacles that may obstruct this purpose must be removed.

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In summary, the main goal of the program is to contribute by creating a continuous discussion environment upon these issues, proactive perspective with building soft power / public diplomacy and global youth governance in the Islamic world. **With a view to reach in the target, paper is being asked; with this, parallel to the macro debate, there will be workshop to discuss the proposals and achieving concrete results.**

Main Theme

Society 5.0 and Youth

Sub Themes

Building Thinking / Philosophical Infrastructure for Society 5.0

Strategic Development for Society 5.0

Building Technological Capacity for Society 5.0

Education Reforms for Society 5.0

Qualifying Brain Power for Society 5.0

Increasing Female Participation in Society 5.0

Society 5.0 in the Solution of Social Problems

Society 5.0 and Academic Activities

Society 5.0 and Job World

Legal and Bureaucratic Regulations

Policy / Project Workshops

Youth Perspectives for Youth / Policy Proposals / Projects;

- Economy and Finance
- Culture and Tourism
- Arts and Literature
- International Development Cooperation
- City and Local Governance
- Thought and Academy
- International Diaspora
- Education and Science
- Business Life and Entrepreneurship
- Social Life, Politics and Religion
- Health, Social Security and Employment
- Technology and Innovation
- Defense and Security
- Social Policies and Civil Society
- Energy Water and Food

THEMATIC ACTIVITIES

International Youth and Peace Building Conference 2018

World Muslim Youth Organizations Conference 2018

World Muslim Youth Culture Festival 2018

World Quran Hour 2018

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World Muslim Youth Summit and Exhibition | POWER (www.difguc.org)

The economic and social opportunities are to be ensured for the youth, sharing on economic growth, continuity in healthy lives, and to ensure the welfare of the family, community and Islamic Ummah they are very important. Youth should play an active role in peace building and civil societies and have less involvement in criminal or extremist activities. They should have a strong position in words and in local and national organizations they should contribute more. World Muslim Youth Summit and Exhibition; for a continuous discussion environment upon different issues, proactive perspective with building soft power/public diplomacy and global youth governance in the Islamic world it was established by the World Islamic Forum. It was debated for a youth initiative in the 7th Eminent Persons’ Group Meeting on 22 September 2016 in Kuala Lumpur and 1st POWER 2017 was implemented in Khartoum, Sudan on 7-9 April 2017 with the advice of International University of Africa.

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