

Pak-Saudi Joint International Conference
on

SIRAH CIVIC SENSE AND TOLERANCE

December 5-6, 2023

Allama Iqbal Auditorium

Faisal Masjid Campus, IIU, Islamabad

Organized by

International Centre of Excellence for Sirah Studies
Islamic Research Institute,
International Islamic University, Islamabad
in collaboration with
Higher Education Commission, Pakistan

The significance of the conduct of Prophet Muhammad (peace be upon him) for Islamic theology, law, culture, Muslim society and overall Islamic tradition is never contested. The Qur'an as divine revelation is the most important source of Islamic tradition but it could be understood only with the help of the conduct and teachings of Prophet Muhammad (peace be upon him). He proved himself a role model for ethics, law, family life, politics, and spirituality and his life is fully documented by contemporary historical sources.

The significance of Prophet Muhammad (peace be upon him) for Muslims has been made plain not only by the Qur'an and other textual sources but also through stories, poetry, calligraphy, and other arts. Major events of his life are recalled in the Islamic calendar. The growth of these traditions has included local inflexions that vary from one place to another, expressed in different languages and cultures. Many perspectives of his personality exist all over the world. During his life, Prophet Muhammad (peace be upon him) played multiple roles. These roles became role models for the various social segments globally in subsequent generations.

The existence of states and societies in human history is as ancient as human beings themselves. Moreover, the essential functions of the states and societies had not changed. Methods of governing modern states have changed. Modern sophisticated statecraft requires high-level skills, but the basic functions of executing the authority are almost centuries old. Pre-Islamic Arabs were an accumulation of sovereign tribes paying fidelity to tribal heads and gods. They faced lawlessness. Islam changed this situation and reconstructed them into a new union based on faith and not on kinship. After migration to Medina, the foundation of that community was placed on civic values. The Qur'an describes this community as a nation, its members as believers, and Islam as a doctrine of this community. In Medina, Prophet Muhammad (peace be upon him) arrived as a prophet and ruler and laid the foundations of a nascent state and civic society. He established this community on transcultural spiritual and ethical values. One of the first steps he took was to sign the Charter of

Medina, which defined the rights and obligations of all citizens, including Jews and Muslims. He established society on justice and equality and forbade shameful deeds and injustice.

One of the functions of a state or society is to promote civic sense among its inhabitants. Civic sense reflects the social ethics of a society. Clean public places, roads and streets are its reflections. It also reflects one's personality and responsibility. It includes implicit norms of society that help in running its affairs smoothly. These characteristics of civic sense are always found in the Sirah of Prophet Muhammad (peace be upon him). He took a great interest in the welfare of people and had great compassion for people in trouble. Giving importance to fellow human beings is one of the ingredients of civic sense as it is all about having consideration for others. Good manners are extremely important not only in society but also in the workplace. People can communicate only with manners. The Prophet Muhammad taught his people kindness and compassion and was himself the kindest and most compassionate.

The social, economic, demographic and political rise of cities, towns, and villages is a prerequisite for progress. The lack of civic sense impedes progress. Ignorance of health and hygiene requirements is also a sign of the lack of civilized living conditions. The increasing trends of separatism, racism, vandalism, road rage, throwing garbage on roads, and spitting on public places also reflect the lack of ethical approach and civil sense. It is not important to live in big cities and have computers at your home or cell phones in your pocket but what matters is to be civilised. Civic sense crates good manners and demands being kind to others. Religiosity is one of the old and most reliable sources of teaching good manners, etiquette, and civic sense. An abundance of ethical values and moral attitudes is found in the personality of the Prophet (peace be upon him).

The conference is an effort to study the life of the Prophet (peace be upon him) and take timeless spiritual guidance from it. The biography of the Prophet Muhammad (peace be upon him) guides us regarding all existential questions about human societies, everywhere and at all times. His life is an inspiration and initiation for exemplary human conduct. This inspirational nature of his life will be explored in this conference.

1. The conference is a humble effort to study the Prophet's life and teachings relevant to present-day situations that can be drawn from various historical situations.
2. It will study the actions of the Prophet (peace be upon him) in a particular historical and geographical setting. It will throw light on civic values about the relation of faith to human beings, brotherhood, love, community life, justice, and law from the perspective of our times, considering how his Sirah speaks to us and what is the relevance of his teaching for the contemporary world.
3. It will explore how tolerance is important for Muslim societies, particularly Pakistan and how the personality of the Prophet (peace be upon him) guides us to practice tolerance and acceptance in our society.
4. It also aims to make the life of Prophet Muhammad (peace be upon him) a mirror through which humans facing the challenges of our time can explore their hearts and minds and find solutions to their ethical and social problems.
5. It will identify the historical roots of civilized social living, the causes of lacking good manners in our society, and the reasons for cultural ignorance such as mistrust, misconceptions, conflicts, hatred and the lack of mutual understanding among various segments of Muslim societies, particularly Pakistani society.
6. It will develop non-violent strategies for sustainable peace, including the process of peacebuilding and conflict resolution from an Islamic perspective, with a particular focus on inculcating transcultural values of tolerance, coexistence, acceptance of diversity, and rule of law.

7. It will advance interfaith and intra-faith harmony and promote dialogue between world civilizations to meet common global challenges.

THEMES OF THE CONFERENCE

1. Life of Prophet Muhammad (peace be upon him) in Islamic theology, Islamic law, and Islamic culture;
2. Sirah of the Prophet (peace be upon him) on devotion with faith, communication with God, observing nature, self-doubt, inner peace, signs and trials, and so on;
3. Prophet Muhammad (peace be upon him) as a role model for ethics, law, family life, politics, and spirituality;
4. Life of the Prophet (peace be upon him) through religious scriptures, art, architecture, literature, stories, poetry, and calligraphy;
5. Demonstration of the Sirah of the Prophet (peace be upon him) in various cultural settings;
6. The conduct of the Prophet (peace be upon him) on human, spiritual and ethical values such as justice, equality, the status of women and children, the rights of the working class, love, kindness, and compassion;
7. Various trends of tolerance in the light of the Sirah of the Prophet (peace be upon him);
8. Guidance from the Sirah of the Prophet (peace be upon him) on good manners, behaviour, etiquette, and civic sense;
9. Contesting increasing trends of non-civic trends in Pakistani society

Who Should Participate in the Conference?

The call for papers is open for researchers, academicians, policymakers, religious leaders, opinion-makers, members of the civil society, and

political workers. Papers can be submitted in Urdu, Arabic or English language. However, due to the highly academic nature of the conference, only the authors whose articles will be approved after peer-review will be invited to present their papers at the conference.

Patron of the Conference

Prof. Dr. Mukhtar Ahmed
Chairman, Higher Education Commission, Pakistan



Chair of the Conference

Dr. Hathal Homoud Alotaibi
President
International Islamic University, Islamabad



Chief Organizer of the Conference

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Important Deadlines

Abstract Submission Deadline	April 30, 2023
Notification of Acceptance of Abstracts	May 15, 2023
Final Paper Submission Deadline	October 31, 2023
Date of the Conference	December 5-6, 2023

Introduction of International Centre of Excellence for Sirah Studies, IRI, IIUI


The Islamic Research Institute (IRI), International Islamic University, Islamabad (IIUI), is a pioneer research institute of Pakistan, established in 1960 under Article 197 of the Constitution of Pakistan 1956. Until 1980, the Institute worked under the umbrella of Ministry of Religious Affairs, Government of Pakistan, Islamabad. In 1980, it became a research arm and the constituent unit of International Islamic University, Islamabad. The main objectives of the Institute are to develop a methodology for research in the various fields of Islamic learning; to identify and study contemporary problems and interpret the teachings of Islam in order to assist not only the Pakistani society but also the whole Muslim *Ummah* to live according to the imperatives of Islam. The results of the work done at the Institute are published in books, monographs, research reports and the three quarterly journals of the Islamic Research Institute. The Institute also organizes seminars, conferences and workshops to achieve and promote its objectives. Three Research Journals of international repute namely *Islamic Studies* (English Language), *Al-Dirasat Al-Islamiyya* (Arabic language) and *Fikr-o-Nazar* (Urdu language) are being published by the Institute since 1960. IRI has many academic centres and departments including International Centre of Excellence for Sirah Studies.

National Sirah Library and Study Centre was established in Dr. Muhammad Hamidullah Library (DMHL) in 1986 and it was inaugurated by the then President of Islamic Republic of Pakistan General Muhammad Zia-ul-Haq on January 01, 1986. In 1999, Prime Minister of Pakistan Mian Muhammad Nawaz Sharif granted generous support for the Centre. In view of importance of Sirah and in accordance with the legacy of Islamic Research Institute (IRI) for research on various aspects of Sirah Studies, the Board of Governors (BOG) of International Islamic University, Islamabad (IIUI) in its 84th meeting held on 21st March 2019, upgraded the National Sirah Library and Study Centre into International Centre of Excellence for Sirah Studies at IRI. The Centre is responsible to conduct research on various

aspects of the life of the Holy Prophet (peace be upon him). It collaborates and coordinates with various international organizations of the same nature. The centre is collecting books and other relevant material on Sirah from all over the world and holds seminars/conferences, symposia and workshops to promote harmonious understanding of Sirah on regular basis. The centre is working under the supervision of President IIU and Director General- IRI with the help of leading scholars in the field is running its administrative as well as academic affairs. The centre has excellent research facilities such as unique collection of books, journals and online resources in the library, conservation lab for the treatment of unique manuscripts, state of the art conference and meeting facilities.

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