

The Eighth International Hybrid Conference on Islamic Civilisation

Sects, Sectarianism, and Sectarian Identities in Islam

Conference Handbook

1-2, November, 2025

Contents

Agenda	P.2-P.5
Keynote speakers & Presenters	P.6-P.9
Abstracts & CVs	P.10-P.46

Agenda

	November 1	November 2
8:45~9:10	Registration	Registration
9:10~9:30	Opening Remarks and Induction	
9:30~10:50	Keynote Lecture Dr. Harry Munt, ‘Sects, Sectarianism and Conflicts over Sacred Space in the Early Islamic Centuries’ <i>Moderated by Prof. I-Wen Su</i>	Keynote Lecture Prof. Ahmad Sunawari Long, ‘Muslim Sects: Theological and Philosophical Diversity of Islam’ <i>Moderated by Dr. Mashitoh binti Yaacob</i>
10:50~11:10	Tea & Coffee Break	
11:10~12:25	Panel I Prof. Takuro Kikkawa, ‘Overlooking sectarian attempts within the Jordanian Muslim Brotherhood in the 2020s: Contesting identities, intergenerational frictions, and changing space of the movement’ Prof. Takayuki Yokota, ‘Brotherhoods within the Brotherhood: Internal Division or New Development of the Egyptian Muslim Brotherhood?’ Prof. Kota Suechika & Prof. Yamao Dai, ‘Do Sectarian Differences Affect Support for Armed Non-State Actors? Evidence from Survey Experiments in Lebanon, Iraq, and Yemen’	Panel IV Mohammad Ikhwan Ismail, ‘Shi‘ite Thought in the Sunni Landscape of Malaysia: Towards an Inclusive Framework or Trapped at a Crossroads’ Muhammad Hilmi Jalil, ‘Sect as a Means, Not an End: Sectarian Fanaticism as an Obstacle to Healing Spiritual Diseases from the Islamic Perspective’ Izham Hakimi Bin Redzan, ‘Imam Ahmad Zarruq al-Fasi’s (d. 899 AH) Critique of Deviant Sufi Practices: A Study Based on ‘ <i>Uddat al-Murīd al-Şādiq</i> ’

	<i>Moderated by Dr. Ching-An Chang</i>	<i>Moderated by Prof. Kazuo Morimoto</i>
12:25~13:30	Lunch Break	
13:30~14:45	<p style="text-align: center;">Panel II</p> <p>Dr. Edmund Hayes, ‘Shrines as Sites of Early Muslim Identity: Between “Moderate Shi‘ism” and “Imami Shi‘ism”’</p> <p>Dr. Takahiro Hirano, ‘Sunni Transmitters in Imāmī Shi‘i Hadith’</p> <p>Prof. Kazuo Morimoto, ‘Sunni Engagement with Twelver Sanctity in 13th-Century Iraq: Reading <i>al-Na‘īm al-muqīm</i>, Dedicated to Badr al-Dīn Lu‘lu’</p> <p><i>Moderated by Prof. Sunawari</i></p>	<p style="text-align: center;">Panel V</p> <p>Dr. Han Hsien Liew ‘The Influence of Mu‘tazilism on Ibn ‘Aqīl’s Political Thought’</p> <p>Dr. Ching-An Chang, ‘The resilience of the Syrian business community: from authoritarian, through revolution to forced migration’</p> <p>Dr. Mashitoh Binti Yaacob, ‘Eco-Ethics in Islamic Philosophy: Integrating Maqasid al-Shariah for Sustainable Environmental Khilafah’</p> <p><i>Moderated by Prof. I-Wen Su</i></p> <p style="text-align: center;">Concluding Remarks</p>
14:45~15:00	Tea & Coffee Break	
15:00~16:40	<p style="text-align: center;">Panel III</p> <p>Prof. Teruaki Moriyama, ‘Contesting the Title “<i>Aṣḥāb al-Ḥadīth</i>” and the Formation of Sunni Sectarian Identity’</p>	

	<p>Dr. Joshua J. Little, ‘Reconstructing the Earliest Varieties of Ḥadīth Criticism’</p> <p>Yi-Chia Chang, ‘Ibn Shihāb al-Zuhrī, Anti-Khārijī <i>Ḥadīths</i>, and Pro-Umayyad Discourse: An <i>Isnād-cum-Matn</i> Analysis’</p> <p>Prof. I-Wen Su, ‘Abū Ishāq al-Sabī‘ī and Early Kūfan Shī‘ism’</p> <p><i>Moderated by Dr. Harry Munt</i></p>	<p>Reading Session</p>
16:40~18:00	Campus Tour	
18:00	Reception Dinner	

Keynote Speakers & Presenters

Presenter	Abstract	Present Date
Ching-An Chang	The resilience of the Syrian business community: from authoritarian, through revolution to forced migration	November 2, Panel V
Yi-Chia Chang	Ibn Shihāb al-Zuhrī, Anti-Khārijī <i>Ḥadīths</i> , and Pro-Umayyad Discourse: An <i>Isnād-cum-Matn</i> Analysis	November 1, Panel III
Edmund Hayes	Shrines as Sites of Early Muslim Identity: Between “Moderate Shi‘ism” and “Imami Shi‘ism”	November 1, Panel II
Takahiro Hirano	Sunni Transmitters in Imāmī Shi‘I Hadith	November 1, Panel II
Mohammad Ikhwan Ismail	Shi'ite Thought in the Sunni Landscape of Malaysia: Towards an Inclusive Framework or Trapped at a Crossroads	November 2, Panel IV
Muhammad Hilmi Jalil	Sect as a Means, Not an End: Sectarian Fanaticism as an Obstacle to Healing Spiritual Diseases from the Islamic Perspective	November 2, Panel IV
Takuro Kikkawa	Overlooking sectarian attempts within the Jordanian Muslim Brotherhood in the 2020s: Contesting identities, intergenerational frictions, and changing space of the movement	November 1, Panel I
Han Hsien Liew	The Influence of Mu‘tazilism on Ibn ‘Aqīl’s Political Thought	November 2, Panel V

Joshua J. Little	Reconstructing the Earliest Varieties of Ḥadīth Criticism	November 1, Panel III
Ahmad Sunawari Long	Muslim Sects: Theological and Philosophical Diversity of Islam	November 2, Keynote Lecture
Kazuo Morimoto	Sunni Engagement with Twelver Sanctity in 13 th -Century Iraq: Reading <i>al-Na'īm al-muqīm</i> , Dedicated to Badr al-Dīn Lu'lu'	November 1, Panel II
Teruaki Moriyama	Contesting the Title “ <i>Aṣḥāb al-Ḥadīth</i> ” and the Formation of Sunni Sectarian Identity	November 1, Panel III
Harry Munt	Sects, Sectarianism and Conflicts over Sacred Space in the Early Islamic Centuries	November 1, Keynote Lecture
Izham Hakimi Bin Redzan	Imam Ahmad Zarruq al-Fasi's (d. 899 AH) Critique of Deviant Sufi Practices: A Study Based on ' <i>Uddat al-Murīd al-Ṣādiq</i>	November 2, Panel IV
I-Wen Su	Abū Ishāq al-Sabī'ī and Early Kūfan Shī'ism	November 1, Panel III
Kota Suechika	Do Sectarian Differences Affect Support for Armed Non-State Actors? Evidence from Survey Experiments in Lebanon, Iraq, and Yemen	November 1, Panel I
Mashitoh Binti Yaacob	Eco-Ethics in Islamic Philosophy: Integrating Maqasid al-Shariah for Sustainable Environmental Khilafah	November 2, Panel V

Yamao Dai	Do Sectarian Differences Affect Support for Armed Non-State Actors? Evidence from Survey Experiments in Lebanon, Iraq, and Yemen	November 1, Panel I
Takayuki Yokota	Brotherhoods within the Brotherhood: Internal Division or New Development of the Egyptian Muslim Brotherhood?	November 1, Panel I

Abstracts & CVs

The resilience of the Syrian business community: from authoritarian, through revolution to forced migration

Ching-An Chang

This research examines the resilience of the Syrian business community by analysing its economic, political, and philanthropic activities across three pivotal phases: authoritarian rule, revolutionary upheaval, and forced displacement. Its central contribution is to broaden the scope of both Middle Eastern studies and migration studies. Within Middle Eastern scholarship, existing research has largely emphasised the resilience of authoritarian regimes, while giving limited attention to grassroots resilience. This has left an incomplete understanding of how communities under authoritarianism exercise agency. By adopting a bottom-up perspective, this study demonstrates how the Syrian business community has cultivated and exercised resilience under adverse conditions by drawing on interview data from Syrian businesspeople in Turkey, Egypt, and Jordan. Moving beyond the dominant focus on elite tycoons, this study draws attention to the often-overlooked “silent majority” of businesspeople and provides insights into the evolving post-2005 business context. Within migration studies, this research challenges stereotypes of refugees as merely poor and dependent, showing instead how refugee entrepreneurs exert agency in ways that have implications for shaping refugee policy. This research argues that business professionals living under Middle Eastern authoritarianism and who have experienced forced migration can still survive and continue their lives based on the resilience that originates from their professions.

Ching-An Chang's CV:

Ching-An Chang is an associate professor in the Department of Arabic Language and Culture at National Chengchi University in Taiwan (R.O.C.). Chang received his PhD in Islamic and Middle Eastern Studies from the University of Edinburgh. His research interests lie in the fields of Middle Eastern and migration studies. His main research focuses are issues in Greater Syria, state–business relationships, and refugees and migration.

Ibn Shihāb al-Zuhrī, Anti-Khārijī *Hadīths*, and Pro-Umayyad Discourse: An *Isnād-cum-Matn* Analysis

Yi-Chia Chang

This paper analyses the relation between anti-Khārijī *māriqūn* ḥadīths (*yamruqūna minā al-dīn kamā yamruqu al-sahm min al-ramiyya*) and how they were transmitted throughout history to fulfill political agendas. An *isnād-cum-matn* analysis demonstrates that the origin of one version of this tradition should be ascribed to the Umayyad-patronised traditionist Muḥammad b. Muslim b. ‘Ubaydallāh b. ‘Abdallāh b. Shihāb al-Zuhrī (d. 142 AH/741-2 CE). *Isnād* analysis confirms al-Zuhrī as the Common Link in the dissemination of these reports, which he transmitted systematically to several pupils who functioned as Partial Common Links in pro-Umayyad centres such as Syria and Egypt. The uniform narrative structure and closely matching diction further suggest that the material originated from al-Zuhrī and can be traced back to two separate traditions that may be ascribed to Yaḥyā b. Sa‘īd al-Anṣārī through a synthesis of the two traditions, after comparative *matn* analysis. First, the story quoted appears to be a transformed version of an early maghāzī account of the Battle of Ḥunayn, which records a controversial splitting of war booty among tribes when Banū Tamīm doubted the Prophet’s judgement. Later Medinan traditionists utilised it for the first time to promote negative ideas toward the Khārijīs. Al-Zuhrī further omitted details of the original maghāzī account and added elements to strengthen its connection to the Umayyads, such as, first, specifying Banū Tamīm, a tribe that actively initiated and partook in Khārijī rebellions, and Ḥurqūṣ b. Zuhayr (also known as Dhū al-Khuwayṣira al-Tamīmī), a renowned Khārijī figure and early Muḥakkima. Second, al-Zuhrī made a semantic shift from *kharaja min/fī* (went out/emerged from) to *‘alā* (rebelled against). Other *matn* elements display an overtly crafted antagonism toward the Khārijīs, which could be interpreted as symbolic *topoi* of Khārijī traits and their position in Muslim society. This study also dates this tradition to the late 1st/7th century, toward the end of the second fitna, which coincides with the early career of al-Zuhrī’s tenure in the Umayyad court. Finally, the study argues that al-Zuhrī’s tradition also shaped the mainstream Sunnī perspective and historical memory of the Khārijīs, as various heresiographies, historical chronicles, and even *ādāb* incorporated the Zuhri version of the anti-Khārijī tradition to frame the Khārijīs as “rebels.”

Yi-Chia Chang's CV:

Yi-Chia Chang is a doctoral student in Islamic and Middle Eastern Studies at the University of Edinburgh, UK. He earned his MSc in the same field from Edinburgh in 2024 and his BA in Arabic Language and Culture from National Chengchi University (NCCU), Taiwan, in 2023. His research focuses on early Islamic historiography, ḥadīth studies, the Qur'ān, and tafsīr. He is particularly interested in Khārijism and Ibāḍism, with special attention to Ibāḍī communities in North Africa during the medieval period. His master's research, an isnād-cum-matn analysis of anti-Khārijite ḥadīths, was awarded the Laura Bassi Scholarship. His current doctoral project examines the transmission of knowledge within the Ibāḍī scholarly network, revisiting how early Basran Ibāḍī traditions were transformed in the Maghribī context. Beyond early Islamic history, he also maintains interests in contemporary topics, including the anthropology of Islam and Muslim communities in Taiwan.

Shrines as Sites of Early Muslim Identity: Between “Moderate Shi‘ism” and “Imami Shi‘ism”

Edmund Hayes

By the 10th century CE, the literature of Twelver Shi‘ism had initiated, in the form of Ibn Qawlawayh’s *Kāmil al-Ziyārāt*, a tradition which persists up until the present, of pilgrimage handbooks that combine hadiths, prayers and instructions for physical actions to guide a pilgrim’s observances at the great holy sites of Shi‘ism, in particular the tombs of Shi‘i mams and martyrs like Ḥusayn at Karbala and ‘Alī at Najaf. Such works presumably formalized an earlier tradition of ritual observances at these sites. But what was this earlier tradition? And to what extent did it belong to a particularist, sectarian Imami Shi‘a, or a broader constituency of Muslims, perhaps the “moderate Shi‘a”, a slippery phrase that modern scholars have sometimes resorted to as a placeholder when describing the fluid and obscure identities of the first 200 years of Islam, before clear sectarian boundaries were established around the 10th century.

The central question this presentation seeks to address is: what do the processes surrounding the crystallization of the tomb sites of the ahl al-bayt reveal about the emergence of Imami Shi‘i identity, among the mosaic of overlapping identities in the first three centuries of Islam? The presentation will aim to present a limited number of key shrine sites within an overview of the major Shi‘i shrines that emerged in the first three centuries of Islam, proposing a rough periodization based on textual sources, particularly shrine literature and ziyāra manuals. This will serve as the basis for a diachronic analysis and the establishment of a tentative chronology for the formation of a specific identity associated with these sites. The emergence of such texts within a distinctly Imami-Twelver context allows this identity to be understood as primarily Shi‘i.

The results will demonstrate the complicated associations between shrines and specific sectarian groups, revealing them as loci for the negotiation and creation of multiple kinds of identities. This is part of a larger project I am engaged in with my colleague, the archaeologist Dr Aila Santi.

Edmund Hayes's CV:

Edmund Hayes is Assistant Professor at the Leiden Institute for Area Studies (LIAS), Leiden University. Before his current position, he was a Postdoctoral Researcher at Radboud University (2021–2023) in the NWO project *Source of Life: Water Management in the Medieval Middle East*, and at Leiden University (2017–2021) in the ERC project *Embedding Conquest: Naturalising Muslim Rule in the Early Islamic Empire (600–1000)*. He has also taught at the University of Tübingen, Colby College, and the University of Chicago.

His publications include *Agents of the Hidden Imam: Forging Twelver Shi'ism 850–950 CE* (Cambridge University Press, 2022), and co-edited volumes such as *Reason, Revelation, and Authority in Shi'i Islam* (Brill, 2021), *The Ties that Bind: Mechanisms of Social Dependency in the Early Islamic Empire* (Cambridge University Press, 2024), and special issues in *Annales Islamologiques* (2020) and *al-Masāq* (2023).

Sunni Transmitters in Imami Shi‘i Hadith

Takahiro Hirano

This presentation demonstrates the presence and role of Sunni transmitters in the transmission chains (*isnād*) of Imami hadith literature. Imami scholars classified hadiths into four categories based on authenticity: *ṣaḥīḥ* (authentic), *ḥasan* (good), *muwaththaq* (reliable), and *ḍa‘īf* (weak). The category of *muwaththaq* is unique to Shi‘i hadith scholarship and refers to a narration that includes one or more trustworthy non-Imami transmitters in the transmission chain.

The primary sources for this presentation are the four major early Imami works on *rijāl* (transmitters who narrated directly from imams). Among these, Ṭūsī’s *Rijāl* contains the largest number of transmitters, documenting a total of 6,429 narrators. Of these, 128 are identified as non-Imami transmitters. Most of these individuals belonged to non-Imami Shi‘i sects—such as the *ghulāt* and *Wāqifa*—which shared the same Imams as the *Imāmiyya*. In contrast, the number of Sunni transmitters is small, totaling only eleven. Given that hadith transmitters in the Imami scholarship should be disciples of one of the Twelve Imams, it is unsurprising that Sunni transmitters are relatively rare in Imami hadith collections. Through analysis of descriptions of these eleven Sunni transmitters in other sources on *rijāl*, I demonstrate that their relationships with the Imams serves as a key criterion for assessing their reliability. Sunni disciples who were reported to express reverence for the imams or compile hadith collections from them were often classified as *thiqa* (trustworthy), and the hadith they reported was evaluated as *muwaththaq*.

In addition to Ṭūsī’s *Rijāl*, this presentation will examine transmitters recorded in the three other major early works on *rijāl* to provide a more comprehensive understanding of how their narrations were evaluated among the Imami scholars.

Takahiro Hirano's CV:

Takahiro Hirano is Assistant Professor at the University of Tsukuba (2023–present). He previously served as Project Researcher at the Institute of Advanced Studies on Asia, the University of Tokyo (2023), and as a Research Fellow (PD and DC1) of the Japan Society for the Promotion of Science (2016–2023). He received his PhD (2019) and MA (2016) in Islamic Studies from the University of Tokyo, and his BA in Persian Language from Tokyo University of Foreign Studies (2014), with additional study at Qom, Iran.

His research focuses on Shi‘i thought, Shi‘a–Sunni dynamics, and the intellectual history of Islam in both Middle Eastern and Japanese contexts. His publications include *Shi‘i Islam: Its Origin and Faith* (Sakuhinsha, 2024), as well as articles in *Islam Shiso Kenkyu*, *al-Isti‘rāb al-Āsiyawī*, and edited volumes such as *Christianity and Islam: From Confrontation to Dialogue* (2024) and *Perspectives from within and beyond Islam* (2023).

Shi'ite Thought in the Sunni Landscape of Malaysia: Towards an Inclusive Framework or Trapped at a Crossroads

Mohammad Ikhwan Ismail

Malaysia is a country grounded in the creed of Ahl al-Sunnah wa al-Jama'ah (ASWJ), encompassing matters of faith ('aqidah), shari'ah, and ethics (akhlak). Islamic teachings that deviate from ASWJ are deemed contrary to the Shari'ah and Islamic law; accordingly, the propagation of any teachings other than ASWJ is prohibited. Nevertheless, within this landscape there exists a small Shi'a community and a range of discourses influenced by the 1979 Iranian Revolution, alongside social-media challenges linked to non-ASWJ beliefs, namely Shi'ism. In this context, the present study seeks to analyse research on Shi'ism in Malaysia and to identify the direction of that scholarship in addressing challenges posed by beliefs outside ASWJ. The materials were accessed online and include journal articles, conference proceedings, and newspaper reports from sources such as Google Scholar, MyCite, and Scopus. The review identifies four main themes: (i) regulation and consolidation of the ASWJ creed; (ii) discourse and dissemination on social media; (iii) enhancement of literacy and related interventions; and (iv) pragmatic foreign-policy relations with Iran.

Mohammad Ikhwan Ismail's CV:

Mohammad Ikhwan Ismail is a researcher at Universiti Kebangsaan Malaysia, where he currently serves as Co-Researcher on projects including the development of guidelines for Muslim prison religious programs (2023–2025) and the compliance of Muslim athletes with sports guidelines from an Islamic perspective (2023–2025). He has previously led and contributed to studies on religious rehabilitation for juvenile inmates, the empowerment of children's rights in detention institutions, and family ethics education in Malaysia.

His research focuses on the intersection of religion, education, and social development, particularly within prison and youth rehabilitation contexts. His publications include articles in *International Journal of Academic Research in Progressive Education and Development* (2025), *Jurnal Hadhari* (2024), *Akademika* (2023), and *Sains Malaysiana* (2020), as well as technical reports and proceedings on Islamic education and human capital development among inmates. His work highlights the role of religious and ethical programs in shaping social behavior and policy compliance in Malaysia.

Sect as a Means, Not an End: Sectarian Fanaticism as an Obstacle to Healing Spiritual Diseases from the Islamic Perspective

Muhammad Hilmi Jalil

Some Muslims who join the sufi sect because they want to treat spiritual disease within themselves. However, some practitioners of the sufi sect are trapped with fanaticism towards their respective sects, this fanaticism will interfere and have great potential to thwart the process of treating and curing spiritual diseases. Thus, this paper will analyse fanaticism towards sect as a barrier factor to the cure of spiritual diseases based on the perspective of Islam. This paper will use a qualitative approach, in which texts related to sufism will be analysed, in order to gain a clear understanding of the dangers of fanaticism towards a particular sect. Discussion of this paper finds that the failure or mistake of a practitioner of the sufi sect understands the sect as a means, not an end, leading to more severe spiritual damage. This paper proposes a balanced and moderate approach to the practitioners of the sufi sect, so that the spiritual diseases being treated receive proper treatment and are successfully cured.

Muhammad Hilmi Jalil's CV:

Muhammad Hilmi Jalil is a Lecturer and Research Fellow at the Institute of Islam Hadhari, Universiti Kebangsaan Malaysia, where he has been a faculty member since 2014. He began his academic career as a Research Assistant at the Faculty of Islamic Studies, Universiti Kebangsaan Malaysia (2007–2008), and subsequently served as Tutor (Junior Research Fellow) at the Institute of Islam Hadhari (2008–2014).

He has also conducted visiting scholar research at several institutions, including the Imam Bukhari International Scientific-Research Center, Samarkand, Uzbekistan (2022), Pondok Pesantren Mambaul Ulum, Madura, Indonesia (2019), and Institut Dirosat Islamiyah al-Amien, Madura, Indonesia (2016). His early professional experience includes service as a practical student at the Islamic Religious Office in Muar, Johor, Malaysia (2006–2007). His research focuses on contemporary Islamic studies, educational practices in Islamic institutions, and the development of Islam Hadhari scholarship in Malaysia.

Overlooking Sectarian Attempts within the Jordanian Muslim Brotherhood in the 2020s: Contesting Identities, Intergenerational Frictions, and Changing Space of the Movement

Takuro Kikkawa

The Jordanian Muslim Brotherhood (hereafter, JMB) is one of the most successful organisations among the Muslim Brotherhood branches across the Middle East. The JMB has skilfully responded to the changing needs of Jordanian society, achieving notable success as an Islamic charitable organisation, social movement, and political party. However, it is also true that the JMB has been severely affected by the divisions and fractures that Jordan has experienced. This study focuses on the structural dilemmas faced by the JMB and discusses the following two subjects. First, it examines the gap between the JMB's ideology and reality. The JMB has accepted the ideology of the Muslim Brotherhood headquarters in Egypt, but to gain broad support from local communities as a mass movement, it has pursued policies targeting urban populations in Amman and other cities. As a result, the JMB succeeded in incorporating Palestinian urban citizens, who had rapidly increased in Jordan as a result of the Middle East Wars, into its support base. However, this also led to friction with the old guard within the JMB. This issue became apparent during the Middle East peace process of the 1990s, when various sectarian conflicts within the JMB became visible over the question of whether to compromise with Israel. The second point of contention is the JMB's position in politics. Following the political liberalisation of the 1990s, the JMB became active in parliamentary politics and successfully established the Islamic Action Front Party (hereafter, IAF) as its umbrella party. However, as a result, the JMB was forced to respond to Jordan's domestic and foreign policies, which led to various dissenting opinions within the organisation. It experienced severe conflicts with the government over peace with Israel, and furthermore, after the 2000s, the JMB and IAF leadership strengthened their support for the resistance movement in Palestine, leading to complex internal conflicts within the organisation, including among members of various backgrounds and generations. The JMB and IAF became targets of the government's securitisation, and during the COVID-19 pandemic, the JMB faced its greatest crisis. Following the pandemic, the JMB reorganised and made a comeback in the 2024 general elections, with the IAF also securing a significant share of the vote. This case study aims to examine the lessons learned from past experiences and new initiatives within these organisations.

Takuro Kikkawa's CV:

Takuro Kikkawa is Dean and Professor at the College of Asia Pacific Studies, Ritsumeikan Asia Pacific University, where he has served since 2009. He holds a PhD in International Relations from Ritsumeikan University (2004) and an MSc in History, Classics, and Archaeology from the University of Edinburgh (2019). Prior to his current role, he held research positions at the Japan Olympic Committee, the Embassy of Japan in Qatar, and the Japan Society for the Promotion of Science (JSPS).

His research focuses on Middle Eastern politics, regime security, and humanitarian aid, with a particular emphasis on Jordan and broader regional dynamics. His publications include *Regime Security in Jordan Revisited* (2021), *Japan's Humanitarian Aid to Jordan and the Transformation of Aid Identities* (2022), and *Middle East Public Opinion Survey: Jordan* (2023). He has also published comparative studies on university-industry collaboration and work-integrated learning in Southeast Asia.

The Influence of Mu‘tazilism on Ibn ‘Aqīl’s Political Thought

Han Hsien Liew

The Ḥanbalī scholar Ibn ‘Aqīl’s (d. 1119) theological treatise *al-Irshād fī uṣūl al-dīn* (*The Guidance in the Fundamentals of Faith*) has long been presumed lost. However, the edition and publication of this work in 2008 has revived hope for a fuller reconstruction of Ibn ‘Aqīl’s theological thought. Given the author’s sympathies toward Mu‘tazilī doctrines during his youth, the *Irshād* is also key to studying the rationalist wing of the Ḥanbalī school of law and theology, which included scholars such as Ibn al-Jawzī (d. 1201). Though a minority, this group of rationalist-inclined scholars held significant sway in the Ḥanbalī school from the eleventh to the thirteenth century, producing writings that elicited strong responses from their traditionalist colleagues.

This paper examines Ibn ‘Aqīl’s political thought as expressed in the *Irshād*’s discussion of the imamate, and compares it with similar discussions by other Ḥanbalī scholars such as Abū Ya‘lā (d. 1066) and Ibn al-Zāghūnī (d. 1132). While Ibn ‘Aqīl’s political thought shares much in common with the mainstream Ḥanbalī political tradition, he departs markedly from his peers and predecessors on the question of sinful rulers. In contrast to most Ḥanbalī scholars, who forbade removing sinful rulers from power, Ibn ‘Aqīl writes insistently in support of deposing such rulers. He also states that his position is aligned with Mu‘tazilī views on the issue of deposition, in effect distancing himself from the majority position within Ḥanbalism. Moreover, Ibn ‘Aqīl’s line of reasoning shares parallels with the arguments adduced by Mu‘tazilī authors like ‘Abd al Jabbār (d. 1025) and Ibn al-Malāḥimī (d. 1141) to justify deposing rulers who fell into sin after assuming office. At a broader level, Ibn ‘Aqīl’s discussion of sinful rulers shows that divisions within the eleventh-century Ḥanbalī school arose not only from theological differences but also from competing approaches to politics.

Han Hsien Liew's CV:

Han Hsien Liew is an Assistant Professor of Islamic Studies at Arizona State University and previously served as Postdoctoral Graduate Writing Fellow at Harvard University (2018–2019) and Adjunct Instructor at Lesley University (2018). He earned his PhD in History and Middle Eastern Studies (2018) and MA in History (2015) from Harvard University, and a BA in Social Studies and History from Wesleyan University (2012).

His research focuses on Islamic political thought, caliphate studies, and Qur'ānic interpretation, with particular attention to debates on legitimate leadership, rebellion, and anthropomorphism in Malay Islam. His publications include “‘The Caliphate Will Last for Thirty Years’: Polemic and Political Thought in the Afterlife of a Prophetic Ḥadīth” (*Journal of Islamic Studies*, 2025), *Ibn al-Jawzī and the Cursing of Yazīd b. Mu‘āwiya* (*Journal of the American Oriental Society*, 2019), and studies in *Malay-Indonesian Islamic Studies: Festschrift in Honor of Peter G. Riddell* (2022). He has also contributed book reviews to *Maydan* and *Religious Studies Review*.

Reconstructing the Earliest Varieties of Ḥadīth Criticism

Joshua J. Little

The last century of secular scholarship has shed considerable light on early Muslim approaches to evaluating and criticizing Ḥadīth, including the approach of proto-Ḥanafī and proto-Mālikī jurists at the end of the eighth century CE; the approach of rationalists like the Muʿtazilah in the ninth and tenth centuries CE; and the approach of the proto-Sunnī Aṣḥāb al-Ḥadīth in the same period. However, far less has been said of the evaluative approaches to Ḥadīth that existed in the preceding era, in the seventh and eighth centuries CE, when Ḥadīth first materialized and proliferated in early Muslim society. In other words, the earliest varieties of Ḥadīth criticism—the earliest Muslim approaches to evaluating religious and religio-historical reports, anecdotes, and stories—remain largely unidentified or underexplored in modern scholarship. The present paper proposes to fill this gap in the scholarship by identifying any and all reports or statements expressing criteria for accepting or rejecting ḥadīths that can be dated to within the first two centuries of Islam. This includes reports or statements recorded in the earliest extant Muslim literary sources; those that can be reconstructed back to earlier figures or “common links” using the isnād-cum-matn analysis; and those that can be identified as archaic based on the Criterion of Dissimilarity. This paper uncovers a diverse range of criteria employed by early Muslims in several different regional and sectarian contexts, who variously appealed to the Quran, objective truth, personal preference, communal consensus, local custom, individual sectarian affiliation, and individual piety as bases for accepting or rejecting ḥadīths. Some of these initial criteria seem to have fallen to the wayside, but most were inherited by one or another of the various competing sects and tendencies of later centuries, including the Ḥanafīyyah, the Mālikīyyah, the Muʿtazilah, the Shīʿah, and the Aṣḥāb al-Ḥadīth.

Joshua J. Little's CV:

Joshua J. Little is a Research Fellow in the Department of Jewish, Christian, and Islamic Origins at the University of Groningen (2024–present). He earned his DPhil (2023) and MPhil (2018) in Islamic Studies and History from the University of Oxford, and a BA (Honours, 2015) and BA (2014) in History and Religion & Theology from Monash University. His doctoral research examined early Islamic historical memory, with a focus on the hadith of ‘Ā’iṣah’s marital age.

His research focuses on hadith studies, early Islamic historiography, and the formation of historical memory. Publications include “‘Where did you learn to write Arabic?’ A Critical Analysis of Some Ḥadīths on the Origins and Spread of the Arabic Script” (*Journal of Islamic Studies*, 2024), “In Defense of the Historicity of ‘Uthmān’s Canonization of the Quran” (*Journal of the International Qur’anic Studies Association*, forthcoming), and studies on early Islamic historiography and literary analysis of hadiths. He also contributes to academic outreach through the Islamic Studies blog www.islamicorigins.com

Muslim Sects: Theological and Philosophical Diversity of Islam

Ahmad Sunawari Long

This paper presents a comprehensive study on the theological and philosophical diversity within Islam, focusing on the historical emergence and contemporary presence of various Muslim sects, particularly in the context of Taiwan. While Islam constitutes only 0.2% of Taiwan's population, it reflects global sectarian dynamics shaped by theological, political, and cultural differences. The paper first outlines Islam's foundational concepts—faith (Aqidah), worship (Shariah), and ethics (Tasawuf)—before delving into major theological sects such as Khawarij, Jabariyyah, Qadariyyah, Muktaizilah, Sunni (Ash'ariyyah and Maturidiyyah), and Shiah (Twelvers, Ismailis, Zaydis). Each group's doctrinal foundations and historical contexts are critically examined, including the influence of Greek philosophy, political conflict, and modern ideologies. The paper also addresses fiqh (legal) sects and Sufi orders, illustrating their global reach and spiritual impact. In Taiwan, Islam is predominantly Sunni, with theological leanings towards the Hanafi and Shafi'i schools among the Hui and migrant Muslim communities. The study concludes by highlighting contemporary Islamic intellectual trends—including Islamic modernism, Islamism, neo-traditionalism, and Islamic feminism—as evolving responses to globalization, secularism, and ethical pluralism. Through this multidimensional analysis, the paper affirms Islam's internal diversity and adaptability across different regions and eras.

Ahmad Sunawari Long's CV:

Professor Dr. Ahmad Sunawari Long has been a faculty member since 1992, currently serving as Professor. He progressed through academic ranks from Tutor (1992–1995), Lecturer (1995–2005), Senior Lecturer (2005–2007), and Associate Professor (2007–2008).

His research spans Islamic philosophy, ethics, education, and social development. Recent publications include *Free Will in Averroes' Compatibilism* (International Journal of Islamic Thought, 2025), *Philosophical Posthumanism: An Ontological Assessment by Contemporary Muslim Scholars* (Esensia: Jurnal Ilmu-ilmu Ushuluddin, 2025), *Multiculturalism and Gender Equality in Vocational High Schools in Yogyakarta* (International Journal of Social Learning, 2025), and *Enhancing the Economy and Human Capital of Santri Through Education* (Jurnal Pengabdian Bakti Akademisi, 2025). His work explores the intersection of philosophical inquiry, social learning, and the role of Islamic education in human capital development.

Sunni Engagement with Twelver Sanctity in 13th-Century Iraq: Reading *al-Na'īm al-muqīm*, Dedicated to Badr al-Dīn Lu'lu'

Kazuo Morimoto

This presentation explores *al-Na'īm al-muqīm li-'itra al-naba' al-'aẓīm*, a devotional work composed in the mid-13th century by 'Umar b. Muḥammad b. 'Abd al-Wāḥid al-Mawṣilī in the name of Badr al-Dīn Lu'lu', the (in)famous ruler of Mosul at the time. Structured in three chapters, the text opens with an account of the virtues of the Prophet Muḥammad and continues with chapters on Fāṭima and the Twelve Imams, highlighting their spiritual stature and biographical details. While explicitly Sunni in its authorial self-positioning, the work engages deeply with the unique status of the Twelver Imams, placing it within a broader group of mid-13th-century texts that reflect complex confessional entanglements—among them Ibn Ṭalḥa's *Maṭālib al-sa'ūl*, al-Kanjī's *Kifāyat al-ṭālib*, and Sibṭ Ibn al-Jawzī's *Tadhkirat al-khawāṣṣ*. The presentation analyzes the representation of the Imams and their Imamate in *al-Na'īm al-muqīm*, drawing on its unique manuscript and two printed editions. It further situates the work within its intellectual and confessional milieu, engaging with theoretical formulations such as “Imamophilism” (Melvin-Koushki), “Twelver-Imami Sunnism” (Dānish-pazhūh, Ja'fariyān), and the Sunni-Shi'i devotional hybridity described by Masad. In doing so, it also considers the implications of the text for assessing the confessional orientation of Badr al-Dīn Lu'lu', who has been portrayed by some earlier scholars as overtly Shi'i or strongly pro-Shi'i.

Kazuo Morimoto's CV:

Kazuo Morimoto is a Professor in the Division of West Asian Studies at the University of Tokyo and currently serves as Deputy Director of the Institute for Advanced Studies on Asia. He earned his D.Lit. (equivalent to Ph.D.) from the University of Tokyo, and also completed doctoral coursework at both the University of Tehran and the University of Tokyo.

His academic career includes appointments as Associate Professor at the University of Tokyo and Hokkaido University, as well as Research Associate at the Institute of Oriental Culture. He specializes in West Asian history, focusing on the political, cultural, and social developments of the region. His research integrates historical analysis with cross-cultural perspectives, contributing to a deeper understanding of Asia's historical connections and scholarly exchanges.

Contesting the Title “*Aṣḥāb al-Ḥadīth*” and the Formation of Sunni Sectarian Identity

Teruaki Moriyama

From the 9th to the 13th centuries, traditionalist Muslim scholars who identified themselves as *Aṣḥāb al-Ḥadīth* or *Ahl al-Ḥadīth*—the followers or people of ḥadīth—emerged a dominant force in the intellectual and religious life of Middle Eastern Muslim societies. They commonly employed the polemical term *Ahl al-Bidaʿ wa-l-Ahwāʿ*, meaning “the people of heresy and arbitrary views,” to denounce those they considered deviant from the Prophetic Sunna. This label was directed not only at rationalist jurists called as *Ahl al-Raʿy*, theologians such as the Muʿtazilī, and Shiites, but also came to be used in intra-traditionalists rivalries, especially in disputes over the proper understanding, transmission, and application of ḥadīths. Despite their harsh rhetoric, however, the traditionalists scholars did not always reject reports transmitted through individuals associated with groups they condemned. In some cases, they acknowledged the partial or contextual reliability of such transmitters, reflecting a pragmatic dimension to their methodological rigor.

This paper focuses on the internal contestation over the title *Aṣḥāb al-Ḥadīth*, especially between scholars affiliated with the Shāfiʿī and Ḥanbalī schools. Through a close reading of texts by leading figures such as al-Khaṭīb al-Baghdādī (d. 1071), a Shāfiʿī ḥadīth scholar, and Abū Ismāʿīl al-Anṣārī (d. 1089), a staunch Ḥanbalī traditionalist, this study investigates how the designation *Ahl al-Bidaʿ wa-l-Ahwāʿ* was strategically mobilized not only to mark sectarian boundaries but also to exclude rival claimants to the authoritative *Aṣḥāb al-Ḥadīth*. These rhetorical strategies reveal how the authority to define Sunnism and to claim continuity with the Prophet’s legacy became the subject of fierce scholarly dispute. Ultimately, the study argues that Sunni sectarian identity was not simply the product of opposition to external heterodoxies but was also shaped by internal struggles over the right to speak for the tradition.

Teruaki Moriyama's CV:

Teruaki Moriyama is Professor at the School of Theology, Doshisha University (2019–present), and has held numerous visiting and research positions including at Georgetown University, Ibn Haldun University, Kyushu University, and the French Institute for Arabic Studies in Damascus. He earned his PhD in Letters from the University of Tokyo (2009) and an MA in History from Tokyo Metropolitan University (1999).

His research focuses on medieval Islamic historiography, hadith scholarship, and the intellectual history of Muslim societies from the 10th to 13th centuries. Notable publications include *The Veneration of 'Alī among the Sunni Traditionalists* (*Oriental Culture*, 2023), *The Meanings of the Traveling Done by the Aṣḥāb al-Ḥadīth* (*Rekishigaku Kenkyu*, 2021), and *The Scholars Who 'Succeeded' the Prophet Muhammad* (*Kirishikyo Kenkyu*, 2014). His work examines the compilation and reception of local histories and biographical dictionaries in medieval Islam, highlighting the transmission and utilization of religious knowledge.

Sects, sectarianism and conflicts over sacred space in the early Islamic centuries

Harry Munt

Sacred spaces and holy cities have long afforded different sectarian communities in the Islamic world the opportunity to assert clearly and openly important aspects of their understanding of doctrine, ritual, community and authority. In a way, the use of sacred places to define a community and its ideals can be seen right from the beginning of Islamic history, with the Qur'anic community's lament at being expelled and then held back from *al-masjid al-ḥarām* (for example, Q2:217, 5:2, 48:24–25). This lecture will provide some discussion of this aspect of the assertion of communal identity and authority over the early Islamic centuries (down to the fourth century AH/tenth century CE), with a particular focus on the political ramifications of and significance to different Muslim communities' ('sects') approaches to particular spaces. The talk will begin with a brief overview of ideas about sacred space, and how those ideas overlap with understandings of authority and community, in the Qur'an before turning to case studies from the subsequent centuries. There will be a brief discussion of how Christian communities in the early Islamic world came to terms with the end of a terrestrial Christian empire centred around Jerusalem before attention turns to two instances of varying understandings and practices between early Shi'i and (proto-)Sunni communities. First of all we will consider Shi'i (mostly Imami) ideas about Medina and then move to Sunni ideas about al-Ḥusayn's tomb at Karbala. Through these case studies, this talk will draw attention to the importance attached by rulers (and those who would challenge them) and scholars to the political, imperial and community-defining significance of certain sacred spaces in the early Islamic world.

Harry Munt's CV:

Harry Munt is a Senior Lecturer in Medieval History at the University of York, specializing in early Islamic history, urban and social history of the Ḥijāz, and historiography. He earned his D.Phil. and M.Phil. in Oriental Studies and Classical and Medieval Islamic History from the University of Oxford, and a BA in History from the University of Cambridge.

He previously held research fellowships at Wolfson College, Oxford, and a British Academy Postdoctoral Fellowship in the Faculty of Oriental Studies. His research examines the political, social, and religious landscapes of early Islamic Arabia, with particular focus on Medina and Mecca, the Umayyad and Abbasid periods, and the transmission of local historical knowledge. Notable publications include *The Holy City of Medina: Sacred Space in Early Islamic Arabia* (Cambridge University Press, 2014) and forthcoming *Universalism and Regionalism in the Early Islamic World*. He has also contributed numerous articles on early Islamic urbanism, pilgrimage, historiography, and epigraphy in leading journals and edited volumes.

Imam Ahmad Zarruq al-Fasi's (d. 899 AH) Critique of Deviant Sufi Practices: A Study Based on '*Uddat al-Murīd al-Ṣādiq*'

Izham Hakimi Bin Redzan

Sufism is a branch of knowledge in Islam that discusses the purification of the heart from the impurities of the soul in every circumstance. Nevertheless, criticism towards the Sufi community has existed for a long time. In reality, those who affiliate themselves with Sufism are like other groups of people, among them are those who are righteous, and some are those who are corrupt. The purpose of this study is to examine the factors behind criticism of the Sufi community, particularly from the Sufi scholars themselves. This research is qualitative in nature and applies the method of document analysis. Data were collected from history books, biographical dictionaries and focused specifically on the great work of Imam Ahmad Zarruq al-Fasi (d. 899 AH) '*Uddat al-Murīd al-Ṣādiq*' which is considered a foundational text in the science of Sufism, in addition to writings related to sociology. The findings indicate that among the factors contributing to criticism of the Sufi community are a weakness of al-īmān (faith) due to ignorance of what is prohibited by the Shariah, ignorance of the fundamentals of Sufism, the belief that Shariah differs from Tasawuf (al-Ḥaqīqah) and the desire to become leaders and gain recognition despite being unqualified. Among the recommendations proposed to address this criticism are correcting faith in a way that upholds the honour of the Shariah, identifying Allah's rulings in matters of Sufism from authentic sources and understanding the fundamental principles of the Sufi path.

Izham Hakimi Bin Redzan's CV:

Izham Hakimi Bin Redzan is a Research Fellow at the Institute of Islam Hadhari, National University of Malaysia (UKM), specializing in Islamic jurisprudence, Hadith studies, and the intellectual heritage of North Africa. He earned his Ph.D. with First Class Honours from Qarawiyyin University, Morocco, where he also completed his Master's studies (Mustahsan) in Islamic Jurisprudence. His academic formation includes a Bachelor's degree in Islamic Studies from Muhammad V University, Rabat, and pre-university studies in Malaysia.

Izham Hakimi Bin Redzan has extensive experience in research and teaching, having held appointments as a part-time lecturer at the International Islamic University Malaysia (IIUM) and UiTM Shah Alam, and as a research assistant at University Utara Malaysia (UUM). His scholarship focuses on critical editions of classical manuscripts, Ash'ari theology, waqf administration, and Islamic social ethics. Notable publications include *Perkembangan Penulisan Kalam Ash'ari di Barat Dunia Islam Selepas Era Imam Sanūsī*, *Shaykh Abu al-Qasim bin Khajju wa Difa'uhu 'an al-Fuqara' al-Sufiyyah*, and critical editions of works by Sheikh Ahmad ibn Ajībah al-Ḥasanī. His work combines textual scholarship with historical and ethical inquiry to advance the study of Islamic jurisprudence and intellectual history.

Abū Ishāq al-Sabīʿī and Early Kūfan Shīʿism

I-Wen Su

This article examines Abū Ishāq al-Sabīʿī's (d. 127/744–5?) transmission of *faḍā'il* reports concerning the first four caliphs, with the aim of reassessing his historical role in hadith transmission. Through an *isnād-cum-matn* analysis of three specific reports—the *walāya* hadith, the report featuring the phrase *ʿAlī minnī*, and a tradition in which ʿAlī refers to Abū Bakr and ʿUmar as the best men after the Prophet—the study identifies Abū Ishāq as the common link for the first two reports and a partial common link for the third. It argues that his transmissions significantly contributed to the promotion of ʿAlī's standing, particularly among his Kūfan and Baṣran students. Given that Abū Ishāq and several of his students, most notably Shuʿba b. al-Ḥajjāj, are described in early sources as having Shīʿī leanings and are listed among Shīʿī traditionists, their role in disseminating different variants of *faḍā'il* hadith related to the first two caliphs and ʿAlī offers an important context for understanding sectarian dynamics in the first half of the eighth century. More broadly, the *faḍā'il* reports transmitted by Abū Ishāq, as this paper argues, not only illuminate the mechanisms behind the proliferation of *faḍā'il* traditions but also shed light on early Kūfan Shīʿism in the first two Islamic centuries and on the sectarian categories recognized within the formative hadith scholarly community.

I-Wen Su's CV:

Dr. I-Wen Su is Professor of Islamic Studies in the Department of Arabic Language and Culture at National Chengchi University (NCCU), Taiwan. She earned her PhD in Islamic and Middle Eastern Studies from the University of Edinburgh, where her dissertation on the *Kitāb al-Aghānī* and Shi'ī historical memory was passed without corrections. Dr. Su's research explores early Islamic history and historiography, hadith studies, and the formation of Islamic sects, on which she has published widely in leading journals. Her first monograph, *The Shī'ī Past in the Great Book of the Songs*, was published in 2021. Her forthcoming book, *The Formation of Early Sunni Identity: Hadith and the Four Rightly Guided Caliphs* (Edinburgh University Press), examines the interplay between hadith transmission and the shaping of Sunni communal identity.

Do Sectarian Differences Affect Support for Armed Non-State Actors? Evidence from Survey Experiments in Lebanon, Iraq, and Yemen

Kota Suechika & Yamao Dai

Sectarian cleavages have long been central to understanding political conflict in the Middle East. Since the Iraq War, many violent confrontations have been framed as sectarian conflicts, particularly between actors aligned with Shi'a-majority Iran and those backed by Sunni-majority Saudi Arabia. Among them, Iran-supported armed non-state actors (ANSAs) such as Hezbollah, the Popular Mobilization Units (PMU), and the Houthis have emerged as powerful players, contributing to the intensification and prolongation of regional rivalry and conflicts. Despite the acknowledged importance of both sectarian identity and ANSAs in shaping Middle Eastern politics, little empirical evidence exists on whether support for such actors varies systematically across sectarian groups. Moreover, it remains unclear whether members of different sectarian communities evaluate the goals and actions of ANSAs differently. To address these questions, we conducted original survey experiments in early 2025 in three key countries—Lebanon, Iraq, and Yemen—each home to a prominent Iran-backed ANSA: Hezbollah, the PMU, and the Houthis, respectively. Our survey experiments measured levels of support for these actors and examined how such support varies by sectarian affiliation. Through this design, we aim to contribute new empirical evidence to ongoing debates over sectarianism, public opinion, and the legitimacy of armed non-state actors in the Middle East.

Kota Suechika's CV:

Kota Suechika is Professor at Ritsumeikan University, College of International Relations, specializing in Middle Eastern politics, post-conflict state dynamics, and quantitative analysis of political media. He earned his Ph.D. in Area Studies from Kyoto University (2004) and an M.A. in Middle East Politics with distinction from Durham University (1998).

His research focuses on state-building, authoritarian resilience, and regional security in the Middle East. He has published extensively on these topics, including journal articles such as Measuring 'state-diffusion' in post-conflict authoritarian Syria: Evidence from the 2021 public opinion survey (*Mediterranean Politics*, 2025), Measuring the evolution of Arab States' perceptions of the Iranian threat: A quantitative text analysis of Arabic-language state media, 2010–20 (*British Journal of Middle Eastern Studies*, 2024), and Strategies, Dynamics, and Outcomes of Hezbollah's Military Intervention in the Syrian Conflict (*Asian Journal of Middle Eastern and Islamic Studies*, 2018). His work employs public opinion surveys, digital text analysis, and field research to explore the interplay of domestic politics and regional security in the Arab world.

Yamao Dai's CV:

Yamao Dai is Professor at Kyushu University, Graduate School of Social and Cultural Studies, specializing in Middle Eastern politics and post-conflict state-building. He earned his Ph.D. in Area Studies (Middle East Politics) from Kyoto University in 2010. His research focuses on political reconstruction, public opinion, and quantitative text analysis in Iraq and the broader Middle East.

Prof. Yamao has authored numerous monographs and book chapters, including *Conflict and State-Building: Politics of Reconstruction in Post-War Iraq* (2013) and *Measuring the Impact of Conflict: Reorganization of the State and Nation in Iraq* (2021). He has translated key works such as Roger Owen's *State, Power, and Politics in the Making of the Modern Middle East* (2015) and contributed to edited volumes on Islamic politics and governance. His articles have appeared in *Middle Eastern Studies*, *Electoral Studies*, *International Security*, and *Kyoto Bulletin of Islamic Area Studies*. Prof. Yamao's work combines field surveys, public opinion data, and digital humanities approaches to analyze political mobilization, sectarianism, and the effects of external intervention on state formation.

Eco-Ethics in Islamic Philosophy: Integrating Maqasid al-Shariah for Sustainable Environmental Stewardship

Mashitoh Binti Yaacob

This paper examines the convergence of Islamic legal philosophy, especially the framework of *Maqasid al-Shariah*, with contemporary debates in environmental ethics. By tracing the theological and jurisprudential roots of stewardship (*Khilafah*) in the Qur'an and Sunnah, the study demonstrates how the five higher objectives of Islamic law (protection of faith, life, intellect, progeny, and property) can be interpreted as integral to ecological responsibility. The analysis challenges secular paradigms by spotlighting unique contributions from Islamic civilisation, including principles of balance (*mizan*), prohibition of harm (*la darar wa la dirar*), and justice in resource management. Through case studies and practical insights, the paper argues that integrating *Maqasid* within environmental policy provides a robust framework for advancing sustainability and ethical stewardship, applicable to both Muslim-majority contexts and global discourse.

Mashitoh Binti Yaacob's CV:

Mashitoh Binti Yaacob is Professor at Universiti Kebangsaan Malaysia (UKM), with research spanning environmental philosophy, sustainability, and community-based approaches to education and public health. She has led and co-led numerous national and institutional projects, including the Graduates' Competencies Attributes Framework for an Organic and Sustainable Future (MoHE, 2024–2026), Energy Literacy Guidelines for Consumers in Malaysia (UKM, 2024–2026), and Maqasid Shariah Model for Environmental Conservation (MoHE, 2023–2026).

Prof. Yaacob's scholarly work examines intersections of environmental ethics, public health, and societal values, with publications in *Journal of Posthumanism*, *International Journal of Religion*, *BMC Public Health*, and *Sustainability*. Notable studies include community attitudes toward dengue prevention in Malaysia (2025), educational challenges in the Fourth Industrial Revolution (2023–2024), and climate change perceptions in Peninsular Malaysia (2022). Her research integrates interdisciplinary methodologies to inform policy and sustainable development practices at local and national levels.

Brotherhoods within the Brotherhood: Internal Division or New Development of the Egyptian Muslim Brotherhood?

Takayuki Yokota

This presentation aims to explore the ongoing organizational and ideological transformations of the Egyptian Muslim Brotherhood, with a focus on internal conflicts among the leadership abroad. Since the collapse of the Mohamed Morsi presidency in 2013, the Brotherhood has been under severe repression by the Abdel Fattah al-Sisi regime. Some of the leaders who escaped arrest and imprisonment relocated their bases of operations from Cairo to Istanbul and London, continuing their activities in cooperation with the members who remained in Egypt. However, their activities have stagnated, and the organization is in a state of disintegration. In 2021, a rift emerged between the leadership abroad, and the Brotherhood fell into severe division, resulting in a situation of “Brotherhoods within the Brotherhood.” With few prospects of resuming activities in Egypt, leaders abroad announced different political guidelines. This presentation will analyze their guidelines and clarify that the Brotherhoods are focusing their efforts on rebuilding the organization by revisiting its long-advocated da‘wa-based strategy.

Takayuki Yokota's CV:

Takayuki Yokota is Professor at the School of Information and Communication, Meiji University (2023–present), having previously served as Associate Professor at Meiji University (2016–2023) and Nihon University (2010–2016), as well as Research Fellow at the Japan Institute of International Affairs (2005–2010). He has held visiting positions at Hitotsubashi University and other institutions.

Dr. Yokota's research focuses on Middle Eastern studies, Japan's foreign policy toward the region, and Islamic political dynamics. He has published over 100 papers and books, with notable works including *The Political Economy of Japan's Net-Zero Vision in the Context of Energy Security* (*Ege Academic Review*, 2025), *Egyptian Politics and the Crisis of the Muslim Brotherhood since 2013* (*Kyoto Bulletin of Islamic Area Studies*, 2025), and collaborative volumes such as *Japan and the Middle East: Foreign Policies and Interdependence* and *Covid-19 and Risk Society across the MENA Region*. His work combines geopolitical analysis with comparative studies of governance and Islamic political movements.

Note

[illegible]

Note

[illegible]

Note

[illegible]

