Strategy for Benefiting from Muslim Competencies in the West

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Preface

On the basis of ISESCO's mission whose aims are to enhance the scientific and technological status of the Islamic World, to firmly establish the scientific foundations of the Islamic educational renaissance, to inject new blood in its veins, to put Islamic cultural action at the service of the human being, society and the Ummah, to realize a comprehensive educational, scientific and cultural development that can meet the challenges of this modern age, to respond to the exigencies of scientific and civilizational progress and to win the civilizational struggle in which the Islamic Ummah is heavily engaged, with all the scientific and cultural spirit which this engagement requires, and all the support and cooperation between the various positive and efficient elements, in addition to the needed purposeful projects aiming at achieving further excellence, innovation, strength and respect, the Islamic Educational, Scientific, and Cultural Organization has, within the limits of its mission and competence, taken it upon itself to deal seriously with the educational, scientific and cultural issues of the Islamic World that are of major concern to all the various groups and segments that make up the Ummah.

As it seeks to achieve this objective, the Islamic Educational, Scientific and Cultural Organization is fully committed to scientific methodology and to strategic planning that is based on accurate anticipation, a more thorough analysis, a solid theory, and the best and most perfect realization. This is what prompted the Islamic Organization to draft general and secondary strategies in the fields of education, sciences and culture. Its hope was that secondary strategies would satisfy the characteristics of the specific fields, and the specificities of the targeted groups, while holding constant and intensive consultation with the various concerned factions, parties, and institutions.

An example of these strategies is "A Cultural Strategy for the Islamic World" set up by the Islamic Organization in cooperation with the Secretariat General of the Organization of the Islamic Conference, and which was adopted by the Sixth Islamic Summit Conference held in Dakar in December 1991 at a time when the Islamic Ummah badly needed it due to the important role culture plays at the local, regional and international levels. This strategy has set up for the first time signposts for Islamic countries on the road to effecting a qualitative leap in the approach to cultural action, its tools and methods, its goals and objectives, and its distinctive and important role which culture, in its general sense, plays in the comprehensive, complementary and balanced human development. The purpose being to develop the Islamic World through cultural performance that includes all aspects of human activity in the field of creativity and expression, of disseminating awareness and rationalization, of education and training at the theoretical and practical levels.

Thanks to this strategy, and to the research and studies which have paved the way for it, and on the basis of the results of the strategies and plans in the various educational, scientific and cultural sectors upon which these strategies are based and to which they are complementary, and benefiting from the development projects that have been implemented in the scientific, cultural and intellectual fields with the help of many institutions, organizations, and competencies, and through the outstanding and pioneering role of the Islamic Educational, Scientific and Cultural Organization, the cultural action has shifted to the stage of scientific planning that is based on anticipating future horizons and backed-up by the analysis of the realities of the Islamic World, the exploitation of competencies and potentialities, the use of resources and energies, the analysis of the obstacles and difficulties, the study of the new developments and events, while dealing with the possibilities and surprises and meeting challenges irrespective of their origin.

This shift, which the Islamic World is experiencing thanks to the fruitful efforts deployed in the field of the Joint Islamic Action and on the basis of effective scientific planning, is what has prompted the Islamic Organization to formulate a cultural strategy specifically for immigrant Muslim communities; one that observes their historical characteristics, as

well as their realities and dialog specificities. This strategy is that of Islamic Cultural Action in the West which was adopted by the 9th Islamic Summit Conference convened in Doha in the State of Qatar in November 2000. This is what has prompted the Islamic Organization, in view of the growing phenomenon known as "brain drain" or "migration of competencies" or by other names, to shed more light on this phenomenon, and to carry out further studies on and analyses of the conditions and needs of this category of Muslims; the purpose being to draft a clearly defined strategy that would allow for benefiting from these competencies, and to set up programs that can achieve a favorable reaction between these communities and their original "incubator", namely the Islamic World, of which they are part and parcel.

In fulfilment of these needs and in response to these challenges, the Islamic Educational, Scientific and Cultural Organization has laid down the "Strategy for Benefiting from Migrant Muslims in the West", in light of the latest developments in the Islamic World and the requirements of comprehensive, sustainable development. The said Strategy was adopted by the 29th Islamic Conference of Foreign Ministers, which was held in Khartoum, Republic of the Sudan, in 2002, and was endorsed by the Tenth Islamic Summit Conference, held in Malaysia in 2004.

The Islamic Educational, Scientific and Cultural Organization is honored to publish today this Strategy in the form of a book so as to extend its benefits.

Allah we beseech to grant us success for the sake of the good of our Ummah and humanity altogether.

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INTRODUCTION

The brain drain phenomenon, with its overwhelming and unexpected scale, is nothing new; in fact, the "prevailing trends", to borrow the term used by futurists, did point out to its first symptoms. The signs of the changes of the present realities at the local, regional and international levels portends its explosion. In its anticipatory aspect, The Cultural Strategy for the Islamic World did draw attention to some of these prevailing trends and to the signs that were of good portent or those that augured ill. Bellow are two of these trends :

• First, the role of matter is losing ground in the face of human and artificial intelligence, and the shifting of the modern human society from a production society to an information society wherein intelligence plays a major part in every invention and takes precedence over matter and capital in every production. In fact, we find that competitiveness and contest for invention in the field of artificial intelligence is a fundamental trait of the technological race among the developed countries.

• Second, a large number of issues have worsened or become too complex to solve because they were not treated at the proper time, or because their examination was postponed until the means to solve them became available. The result was that their aggravation had surpassed the volume of the resources allocated to them. Consequently, the Islamic World has been weighed down by a horde of political, economic, educational, social, and juristic problems and issues for which it could find no solutions, which prompted it to seek the help of international and Western institutions. These have imposed on the Islamic World conditions and guarantees which it cannot meet, and which increase its independency, and harm its sovereignty whether at the military, financial or technological levels[1].

The first trend and its expansion have turned the brain drain phenomenon into a hemorrhage whose growing dangers cannot be halted or prevented through improvised methods and useless ways, which is unacceptable and undesirable because it is incompatible with religion, common sense and proper values. There is just no way of turning the negative aspects of this phenomenon into positive ones, except through taking advantage of the potentialities and experiences that underlie these trends, and through strengthening the bonds with these competencies, looking after them and after their families and communities, and through satiating their intellectual, religious and spiritual needs, considering that they constitute a valuable practical and intellectual capital for the Ummah and an investment whose benefits are reaped by the Other. It is not a lost treasure; it is a treasure trove of knowledge that belongs to the Ummah, which can, in addition to the latterís creative effort, elevate it to high scientific and civilizational levels, if the Ummah manages its business well and proceeds along the course of progress.

It should be remembered that most of those who have emigrated, did so involuntarily; they did not shy away from facing reality or turn their back on their struggling Ummah in quest of progress, advancement and prosperity. What has contributed to their emigration is their love for knowledge, their determination to enrich their expertise and experience, their hunting for opportunities, and their feeling of being cared for and respected in the countries where they have settled.

Had they found this in some parts of the Islamic World, they would not have opted for overseas. But the places of competition in technological inventions and in artificial intelligence, and the places where scientific and informational effort is appreciated and highly valued are, for many reasons, all monopolized by research centers and scientific institutions outside the Islamic World. Such centers of knowledge are not hard or impossible to set up in our world, if Muslims fully adhere to the mechanisms proclaimed in "The Cultural Strategy for the Islamic World" and the programs they have drawn up and the serious, constructive reforms they have vowed to undertake.

Concerning the second trend, it is our belief that among the issues that should have been tackled in due time are the educational, scientific and cultural issues in whose negative and complex atmosphere this phenomenon has developed and expanded, and in which

reform programs have been postponed repeatedly, so much so that the remedies have become a characteristic of the self and its specificities.

Had the Ummah fully adhered to the teachings of its religion, had it drawn upon its values and activated the deductive means from Quranic and Sunnah texts, and had it used the tools of Ijtihad (independent judgments) in maters related to its realities, and if it had held knowledge in high esteem and regard, turning it into a culture that spreads among individuals and families, its countries would have become the Kiblah of the people of knowledge and of the great thinking minds from outside the Islamic World, and their scientific centers and institutions of creation and invention, and their technological institutes would have become attractive factors in stead of being repulsive ones in some cases.

Human development is part of comprehensive development; the terms of the latter are binding on the former. Their negligence makes brain drain a natural and normal phenomenon, for it is one of God's ways about the Creation: [But no change wilt thou find in Allah's way (of dealing)] : (Surat Fatir, Verse 43). However, in the absence of efficacious solutions and their acceleration at the appropriate time, the phenomenon has overstepped its natural scope and become one of the phenomena that drain both effort and energies .

 While in its embryonic stage, this phenomenon was known only to researchers and to those who are interested in it; but now that it has reached alarming proportions, due to its magnitude and numbers, it has become common knowledge in spite of the fact that its analysis and the understanding of its mechanisms and causes have proved difficult for the layman. When its numbers became alarming, the phenomenon emerged as a frightening, eye-catching occurrence that is harmful to the interests of the country which experiences a hemorrhage in its active force for many reasons.

Having drawn attention to this increasing drainage of minds, potentialities and funds, "The Cultural Strategy for the Islamic World" has set up an effective and coherent program to improve and advance the cultural state of affairs. The programís essential aim is to acquire the conscious conception which Islam has outlined of the universe, life and human beings, and of the real commitment to the values of the True Religion at the levels of the individual, societies and institutions, and to underscore the Islamic civilizational identity through turning it into general phenomena in the Islamic society and by discarding all the elements of dependency, while strengthening all the elements of innovation and scientific progress with all the enriching factors of human culture that accompany this, such as the interaction and dialog between civilizations, and the kindling of the sense of morality that emanates from the innate character and which preserves it.

Working within the framework of the programs and plans of "The Cultural Strategy for the Islamic World", all the emanating strategies, especially "The Strategy for Islamic Cultural Action in the West", and so as to implement its contents, and activate the mechanisms of its implementation, the Islamic Organization held a series of meetings and study days, two of which were important :

- The first was the coordination meeting of the officials of the cultural centers and Islamic associations in the West on the implementation of "The Islamic Cultural Action in the West" and the mechanisms of its implementation, which was held in the Dutch city of Utrecht in Moharram 1420 H/May 1999. In attendance were several Muslim competencies from within and outside the Islamic World. One of the goals of this meeting was to set up databanks on Islamic cultural centers and their experts in Europe, and to examine the ways in which the world can benefit from Muslim competencies in the West and from the recommendations of this meeting[1], namely the following two recommendations :

1. The invitation of the Islamic Organization (ISESCO) to hold successive meetings to set up a project whose aim is to benefit from Muslim competencies in the West, within the framework of "The Strategy for Islamic Cultural Action in the West".

2. The invitation of the Islamic Organization (ISESCO) to work towards convening a conference or a symposium on the theme of Muslim Competencies in the West to be attended by all those who are interested in the subject.

- The second is : The meeting of experts in charge of drafting a strategy for benefiting from Muslim competencies in the West held in the German city of Potsdam, July 8-9,

2000. The goals of this meeting were to consolidate communication bridges between these competencies, to examine the ways of benefiting from them, to set up databanks on Muslim experts in the West, and to map out a project strategy whose aim was to benefit from Muslim competencies. The meeting sessions were fruitful; in them experts read a host of working papers and gave talks on the ways in which the Islamic World would benefit from the emigrant competencies and issues whose discussions reached the orientations that converged on the following main issues :

1. Defining the concepts used in this field.

2. The need for drafting the project of the strategy for benefiting from Muslim competencies in the West.

3. Setting up databanks on the experts of the Muslim World in the West.

4. The importance of setting up an institutional framework that would embrace all Muslim competencies in the West.

Regarding the recommendations reached in the meeting, the most important ones are :

1. Urging ISESCO Member States to benefit from the scientific competencies that live in the various parts of the world and to establish contact with them to support comprehensive development programs in the Islamic World.

2. Calling on the Islamic and Arab Organizations and member states to set up contact with Muslim competencies in the West and to organize activities for their members and their children.

3. Calling upon ISESCO to give substance to the project of the strategy for benefiting from Muslim competencies in the West.

4. Calling upon ISESCO to set up a project of the mechanisms of the implementation of this strategy in cooperation with the competent experts, and the concerned Islamic centers and associations.

5. Calling upon ISESCO to allocate space at the Information and Documentation Center in its general administration for collecting information on Muslim competencies in the West, classifying it and putting it at the disposal of Member States and the concerned parties in the Islamic World.

6. Calling upon ISESCO to award an annual prize to the innovators from amongst Muslim competencies in the West in various fields.

7. Calling upon Muslim competencies in the West to consolidate the message of dialog and coexistence among civilizations, cultures, and religions as our True Religion proclaims.

To activate these recommendations, a team of experts was set up to draft the project of the strategy for benefiting from Muslim competencies in the West. This project was adopted at the 8th meeting of the directors of cultural centers and the chairmen of Islamic associations in the West (Milan, Italy 15-16 June, 2002) and by the Islamic Conference of Foreign Affairs Ministers in its 29th Session (Khartoum 25-27 June, 2002), and was endorsed by the 10th Islamic Summit (Putrajaya, Malaysia 16-18 October 2003).

(1) Cultural Strategy for the Islamic World, p. 24.
(2) See the details of the recommendations in Appendix I.

METHODOLOGY

Studying the phenomenon of Muslim competencies in the West is no easy matter, the purpose of which is to explore the possibilities of how to benefit from these competencies in a comprehensive, broad manner by a coherent group of multi-specialization experts among whom are competent specialists. Shouldering this responsibility requires several institutions that specialize in continental and international emigration, on the one hand, and which are knowledgeable in the cultural, religious, and social characteristics of the Islamic World, on the other. The numerous facets and complexities of this subject, the many competencies it encompasses and the enormous currents that shake its

foundations make it difficult for anyone, however well versed in the subject and no matter how patient one is, to probe its depth with utmost accuracy and objectivity.

What makes matters even more difficult and serious is the dearth of general anticipatory or comprehensive sectorial studies on the future intellectual, cultural and social issues of the Islamic World, particularly, studies that carried out by a group of distinguished experts who are interested in the destiny of this world and who long to see it achieve progress, advancement, and scientific and civilizational leadership.

In spite of the many studies whose goal was to draft plans and strategies in the economic, social, cultural, scientific and Islamic fields in our Islamic World, only a few anticipated the future, thus preparing for these plans. Most often, we find out that the majority of these studies were in the final analysis the product of the circumstances that produced them and that they were limited to the needs and positions that had dictated them.

Because it assumes this responsibility in the anticipatory field in which it faces many difficulties, like many other research institutions and active Islamic organizations which had produced a meager printed output and a shallow analysis of most of the products, the Organization had to avoid methodological and intellectual flaws that plagued most of the anticipatory studies and against which "The Cultural Strategy for the Islamic World" had warned. These flaws include, among other things, the seasonal adoption of ideas, carrying out studies and examinations without prior conviction, or being influenced by the prevailing thought, written or read, and by the influential media within the framework of the group of "those whose hearts have been reconciled to the truth" in favor of the dominant thought and ideological systems.

This is why the meetings of experts and researchers, whom the Islamic Organization has entrusted with this mission, became numerous. For they were asked to conduct thorough and scrupulous studies to obtain results and arrive at conclusions through drafting a strategic plan and devising a method that would result in useful action based on a conscious vision of reality, and a coherent anticipation of a prosperous future for Islamic culture. The strategic plan and the method are also expected to reach, through their contents, the best possible ways of benefiting from our immigrant potentialities within a comprehensive framework that takes into consideration the organic link between all of the Ummahís experts and its human, material, and moral competencies, and the most important programs and activities that strengthen the bonds of this segment of the Ummah with its Muslim world, and the most effective institutions, and organizations which must be set up to realize positive and fruitful interaction between the emigrant Muslim competencies and their original incubator.

The experts, who were in charge of drafting the final version of the project, had to add to the materials of their studies - represented by reports and studies which the cream of experts interested in the field had carried out and drafted, and by analyses and proposals which Muslim competencies in the West, who guard their religion jealously, had prepared - a series of studies and reports which foreign experts, politicians and members of parliament had carried out on the phenomenon and its motives so that they could benefit from their contents, visions and treatments within the characteristics of their real life, the purpose of which was to carry out further analyses of the dimensions of the phenomenon, its causes and results, and to arrive at the best ways and the most effective programs that would yield great benefit.

To fill the gap in some aspects of direct field studies, the experts carried out interviews and dialogs with a number of Muslim competencies in the West and with some of those who are interested, researchers, and scholars who are well-acquainted with the subject in the Islamic World and outside it. These competencies include directors of centers for research and studies, effective members or officials in charge of the cultural sector, university professors who do research, seasoned politicians, and administrators who specialize in one particular branch of science, culture, education, and literature. The experts focused especially on those whose published works dealt with the phenomenon and its dimensions or with the scientific, cultural and intellectual aspects related to it, namely those aspects pertaining to Muslim communities abroad, and whose contents

suggest a profound knowledge of the cultural, social, economic, and political variants at the local, regional and international levels.

The sincere desire to overcome the obstacle of the multiplicity of views and of the necessary specializations when framing the strategies and filling up the gap in field studies using questionnaires that throw light on effective factors and identify trends was of great help in assuming the trouble of conducting dialogs with the persons who were interviewed and in unloading the contents of the tapes and writing summaries of their proposals and points of views.

Such studies are extremely vast and complex due to the huge geographical area of the Islamic World and to the sharp topographic relief of the space in which we are searching for the demarcation lines that contribute to the emerging of the brain drain phenomenon from this world abroad, and that lie between the cultural entities of the Islamic body, one side of which has been transpierced and the other enfeebled, and the various forms of culture that have been imported sometimes through dialog, at other times through competition, and many times through invasion and incursions. The only way to get hold of these studies is setting up comprehensive anticipatory research projects which the Islamic World needs very badly.

Regarding the drafting of this strategy, the materials have already been compiled and the fields to be studied have already been defined according to a methodology that extends across the following three research phases:

a) Defining the concepts

Because the strategy deals with a new phenomenon and new concepts and terms which researchers and scholars use to talk about it and its components, we deemed it necessary to start by defining the meanings of the important concepts of this strategy and which constitute a linguistic key for its discourse and the contents of its texts to elucidate its purports, on the one hand, and to avoid anything that might prejudice the anticipated goals of the contents of its texts or plunge its concepts in the maze of abstract thinking, on the other, and thirdly to eschew inventing concepts which may have negative consequences whether at the time of drawing up the plans or at the stages of the implementation of the programs.

It is worth pointing out that these concepts and their meanings vary from one expert to another, according to the difference in position vis-à-vis the phenomenon as a threat to the Ummah or as one of its gains, which has led to the analysis of the meanings of the concepts in a way that encompasses the various views which have been put forth, to study them thoroughly and to scrutinize their meanings while fully covering the semantic dimensions that would enrich and preserve the purpose of using these concepts by general and specialized experts alike.

In this context, it was necessary to begin with defining the meaning of the concept of "benefit strategy" and the concept of "brain drain" in their compound form, on the one hand, and through deconstructing them by examining the notions of "brains" and "drain" or "emigration", on the other, seeking help from some serious studies and the meanings of those terms in academic terminology references and dictionary definitions.

b) The second phase is that of identifying the goals of this strategy which is the backbone of any strategic action; and which seeks to control the field of study and to determine its limits. Translating these goals into the languages of the strategic field implies determining a sound course for the programs in terms of contents and implementation mechanisms while considering the future mainly from the angle of culture, bearing in mind that the cultural space is replete with the invading cultural symbols.

Defining the goals strategically springs from the desire to benefit from our Muslim competencies in the West through consolidating their bonds with their roots and through strengthening their role in enhancing the potentialities of their Ummah, and encouraging them to acquire more skills and further expertise in their domains and in excelling in them, and in implementing their projects, to meet the needs according to the means available and realistic objectives.

c) Diagnosis of the phenomenon

The diagnosis of the phenomenon of Muslim competencies in the West uses a methodology that rests on four bases summed up as follows :

- Assimilating the development of the phenomenon in its recent history

Assimilating the history of the phenomenon within its own environment and being aware of its historical movement, social dynamism and local, regional, and international factors is essential for understanding its present reality. Understanding the mechanisms and movers of the present reality, and the meticulous follow-up of their historical course enable us to grasp most of the forms and types of developments which the phenomenon has undergone, along with their repercussions on the course of scientific research and development programs as well as their positive and negative impact on them.

A sagacious follow-up of the developments of the recent past, which is very close to the present, can uncover the genes that have fundamentally contributed to the emergence of the phenomenon and the form of gravitation of Muslim competencies towards Western centers; they can also shed light on the kind of life these competencies lead in the West, how they have been integrated in the Western scientific dynamism, and on their cultural and social needs and the contributions they aspire to make in their countries of origin in the scientific, technological, cultural and educational fields.

- Field investigation of the phenomenon's changeable realities :

Setting right the present reality must of necessity pass through understanding its form and content, its constants and variables, its modern and traditional aspects, its strong and weak points, and its circumstantial and permanent facets. The defect in examining its occurrences and in identifying the topographic relief of its intellectual, cultural and methodological map in terms of giving and taking is dictated by the desire to effect change in this reality, so that it can be improved and enhanced. This requires colossal tools for collecting information, accurate and powerful means of analysis and criticism, as well as types of data and lists, and a great deal of encouragement to take up various specializations whether to study the phenomenon or its environment in all its dimensions of which we mention the following by way of example:

- Studying the intellectual, denominational, economic, social, political and educational trends that have contributed to the emergence and development of the phenomenon.
- Being familiar with the various field studies that have tackled important aspects of the phenomenon.
- Studying the experiences of the other countries that have experienced similar phenomena, and rectifying their plans in light of the obtained results.
- Following the activities of the local, regional, continental and international organizations in the field of managing and studying the phenomenon from an international and universal perspective.

A thorough examination of the phenomenon requires a great deal of information and a significant number of studies and surveys on every vital sector of Islamic and international societies at all levels. But many obstacles stood in the way of carrying out this thorough examination, due to various considerations whose gaps we tried to fill by holding a few field interviews, by benefiting from some policies that have been drawn up collectively as is the case with the European Community, and by exploring the most important observatories with a view to filling up all the methodological lacunae resulting from a shortage of information and to restraining any improvisation or fabrication on the pretext of a desperate need for more data, or of the impossibility of getting the detailed and rich sectorial and field studies.

- Anticipating the forms of development of the potential phenomenon

Basically, the point we are trying to make through the two previous elements is to underscore the similarities and differences between the past and the present, and to establish a link between the courses of the first and the second so as to familiarize ourselves with the genes and the various trends and orientations, and so that we can intelligently anticipate the forms that are likely to emerge in the future according to whether or not benefit is derived. Through giving a detailed description of these forms, we hope to stimulate motives, to be in full readiness, and to mobilize all energies.

- Benefiting from the statistics on the phenomenon without presenting them

In spite of the importance of this component in the strategic field, we have deliberately avoided to mention the statistics relating to the number of Muslim competencies in the West for several reasons, the most important of which are:

• These statistics are rare and generally unavailable, which makes it difficult to grasp the magnitude of the phenomenon at the level of the Islamic World. These statistics are not available even in developed countries which suffer from the same phenomenon, and which have a long tradition in compiling statistics, in using them, and in drawing up plans on their basis.

• These statistics are in the main evaluative and hypothetical, and tend to be approximate or favor the number of those statistical sources that are well known for their publications and research.

• These statistics are not the result of a methodical and scientific counting. They lack the methodological and field reference that is usually found in statistics.

• These statistics undergo great development with time, which makes it difficult to anticipate the size of their development as a result of the severe absence of the elements previously mentioned.

• The fact that we are in the process of drawing up a strategy for benefiting from Muslim competencies in the West, and not to delve in an elaborate study on the brain drain phenomenon.

Our strong desire to strategically draft programs of action whose aim is to benefit from Muslim competences in the West, and to identify the ways of implementing them, has always been top of the list during the drafting and outlining phases, ahead of any theoretical analysis or field study of the phenomenon that is not in line with this trend, knowing that by saying that this kind of approach, which is too entangled in statistics and specificities, is not indispensable for elaborating programs of action and for identifying the mechanisms of implementation, we do not claim that it is useless or unbeneficial. The reason why we have not adopted this approach is our belief that its data are ineffectual, and that it covers only a small area of a huge geographical region.

Also, the issue is not a matter of numbers limited to emigrant competencies. Considering the phenomenon in isolation from its dynamic and changeable context turns its reduction to statistical tables into a fertile ground for many conclusions that require a great deal of revision. Many are the scientific contributions which these competencies have made in the West and from which the countries of the Islamic World, which had educated them, have not benefited enough in a comprehensive manner; nor are these countries ready to benefit from these competencies. These competencies have also contributed to the elaboration of many inventions and the launching of a great deal of entrepreneurship in the West, all of which is not reflected in the statistics. One scientist who has contributed to the invention of an item or to the production of an article that have a positive impact on the economy, science, and the know-how, and on job openings which enable the state to develop its industries and technologies, to strengthen its international status, to shore up its competitive edge or international leadership, can have a tremendous effect that makes any spending, however high, on this item very meager in comparison to the highly positive aspects and the strategic and economic achievements accruing from it.

3

MOTIVES

Aware of the extraordinary resources and the resourceful minds and energies which abound in Islamic societies and which are worth preserving for the advancement and progress of their Islamic World, and of the contribution to the building of its civilizational project that would restore to the Islamic World its distinguished role in taking the civilizational lead at the start of the 21st Century, the Islamic Educational, Scientific and Cultural Organization (ISESCO) has set up, in its successive plans, programs that would strengthen the bonds between the emigrants and their countries of origin, protect their

cultural belonging against spoliation and exile, and deploy their competencies to the advantage of their Islamic Ummah, prompted by factors such as :

1. Setting up the strategy is part of ISESCO's Plan of Action

Cultural exchange among Muslims has begun since the dawn of Islam, even though it was not always carried out in a balanced manner between the various components. Convinced of the necessity of this balance, and seeing that in the field of culture there is no room for comparison, especially if the matter concerns exchanging relationships between the active self and its components, ISESCO has devoted, in its plan of action, a series of activities of cultural exchange among Muslims and the etiquette of dialog and disagreement in Islam, in addition to other activities which it had devised for Muslim communities in Europe. One outcome of these activities is the drawing up of A Strategy for Islamic Cultural Action in the West which was adopted at the meeting of the directors of cultural centers and the heads of Islamic societies, held in Kurtia in 1998, and which was ratified and approved by the 9th Islamic Summit Conference convened in Qatar in 2000, and the preparation of the Project Strategy for Benefiting from Muslim Competencies in the West.

As it is about to embark on this effort, the Islamic Organization is fully aware of the need to permanently consolidate unity and complementarity among Muslims and to strengthen the bonds of brotherliness and unity amongst them whether in Islamic countries or abroad; hence the Islamic Organization's intent on promoting cultural dialog between Muslims, on activating cultural exchange between Muslim countries, and on working towards benefiting from the emigrant competencies. These are part and parcel of the Islamic entity that is qualified for holding dialog, that longs for it, and that can contribute culturally to it and innovate in it.

From this perspective, ISESCO has sought to implement the programs on cultural dialog among Muslims, to consolidate Islamic culture amongst Muslim minorities and communities, to activate the exchange of Islamic cultural product between the countries of the Islamic World, and to draw up a strategy for dealing with the phenomenon of Muslim competencies in the West and for benefiting from them.

It is a fact that the emigration of competencies from the land of Islam is a phenomenon that has social, economic, political, and scientific roots which extend beyond the scope of the Islamic Organization (ISESCO). Nevertheless, the Organization is determined to take part in dealing with this phenomenon through setting up watertight programs in light of the strategy for benefiting from Muslim competencies in the West and within the framework of the Organization's cultural, scientific and educational competencies.

2. Muslim competencies in the West are a source of the Ummah's cultural radiance

Because the issues of this phenomenon have a bearing on the Ummah's cultural and intellectual radiance, the Islamic Organization is bent on examining the reasons behind it and on finding ways of benefiting from the emigrant competencies with all their categories and specializations, and on implementing the recommendations of the meeting of experts held in Potsdam, Germany, in Rabic ath-thani 1421H., corresponding to June 2000, and which constituted the basis for drafting this strategy.

3. Lack of communication disturbs the Ummah's cultural radiance

- Lack of communication between Muslim competencies in the West and their national institutions.

- Poor cooperation and coordination between the emigrant competencies and the emigrating Muslims.

- Absence of a foundational framework that strengthens ties between the emigrant competencies and the Muslim emigrants.

4. The Muslim World's need for its children

It is the right of the Ummah over its children that they remember it all the time and wherever they may be; it is also their responsibility towards it to appreciate the meaning of belonging to one Ummah in compliance with Allah's Words : (Verily, this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other). (Surat al-anbiya, Verse 92). Allah, be He exalted, also says : (The Believers, men and women, are protectors, one of another : they enjoin what is just, and forbid what is evil : they observe regular prayers, practice regular charity, and obey Allah

and His Messenger. On them will Allah pour His Mercy: for Allah is exalted in power, Wise. (Surat at-tawba, Verse 71). The realization of the meaning of belonging also comes as an execution of Allah's Command to avoid any thing that could drive a wedge or lead to conflict among the members of the Islamic Ummah, as He says : (And obey Allah and His Messenger; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering : for Allah is with those who patiently persevere.((Surat al-anfal, Verse 46) and as a realization of the meaning of being merciful toward each other and of mutual contact both of which the Messenger of Allah (PBUH) mentioned in many of his Hadiths, one of which is: ìThe similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever."[1] In another Hadith, the Prophet (PBUH) says : "A believer is like a brick for another believer, the one supporting the other." [2]

It is a well known fact that the Ummah needs the contributions of its competencies and potentialities, especially that it is going through a critical period and a tough turning point in its history in a world that is polarized by the powerful forces that dominate knowledge and its technological secrets and that hold the keys to it, which asserts their control on releasing or withholding it whenever they want.

5. Muslim communities in the West have rights over their excellent competencies

Wherever they may happen to be, Muslims must consolidate the bonds and ties amongst them through collective work and social synergy; this is why the reason for preparing and setting up the strategy project has been to consolidate the ties between the Ummah's children who settled abroad and those with whom they share religious, blood and civilizational relationships, as well as a set of shared goals.

The Muslim communities' settling in the West and their becoming a resident community living amidst the large Western society have opened new broad horizons for these Muslim communities to serve the Islamic Ummah. Likewise, the competencies' contributions to the service of the Islamic Ummah and their occupying advanced social and scientific positions will no doubt strengthen the position of the Muslim society and project it in a better manner.

In return, the presence of the competencies and their melting within the Muslim society in the West will help these competencies to preserve their religious identity, and to protect the second and third generations against melting away in the Western society, in which there is no harmony of specificities, which would occasion the loss of its identity, on the one hand, and expose the future generations, which can play a significant role in serving the Ummah, its issues and religion, on the other.

Like all other potentialities of the Islamic World, these communities have the right to benefit, through the Ummah's competencies that live close by, directly from the product of the centers of scientific and technological progress according to their possibilities and abilities. These communities have capitals and human and material resources, in addition to the aspiration to see their Ummah and its competencies excel, stand out, and develop to reach a high status, and to improve the Westís view of Islam and Muslims.

Through the project of this strategy, the Islamic Organization endeavors to activate everything that would bring together the emigrant competencies and the members of these Muslim communities. It also seeks to encourage these competencies to become magnetizing factors, given the cultural and scientific qualifications they have, through direct interaction and meetings, and the exchange of visits with the members of the community, especially young people whose pride in their religion will increase and who will aspire to emulate these competencies in their excellence and high scientific level.

6. The need of Muslim competencies in the West for supervision and rallying

If it has become so familiar to see concentrations of the working classes of the emigrant Muslim minorities in the form of communities that are jealous of their identity and that allow for living in an Islamic atmosphere which they nurture and look after, Muslim competencies in the West are dispersed across various regions which at times are so distant from one another. It is this aspect which has impelled the Islamic Organization (ISESCO) to facilitate the conditions for the consolidation of the Islamic presence in exile, with all its cultural and religious dimensions, to strengthen the bonds among the various groups of the Muslim society, and to reinforce the ties of brotherliness and friendship

amongst the Muslim competencies in the West and the members of the Muslim communities in exile, and even to set up programs that would undo the cultural isolation of those who live in remote regions which many research and scientific centers most often choose as their seat because of their calm, without there being a mosque, an Islamic restaurant, or a butcher who sells Halal meat, or proper educational and cultural programs, and such other things as the Muslim may need in his daily life.

Certainly, rallying is carried out through scientific observation and research centers in the West. These centers attract the resear cher who is thirsty for knowledge, targets the elite amongst the emigrant competencies, and calls upon and encourages them to be active and established. Obviously, Islamic existence in the West can realize a great many interests which cannot be attained otherwise. Also, a lot of good can come out of the existence of these competencies in the West, if their potentialities and positions are put to good account.

7. Putting an end to this phenomenon

One of the concerns of the Islamic Organization, as an Islamic organism specializing in the fields of education, sciences and culture, is certainly trying to put an end to this phenomenon through activating the Organizationís three strategies for education, sciences, and culture in the Islamic World to provide for the national competencies a suitable atmosphere wherein they can realize their aspirations and implement their programs, and in which they are offered opportunities of excellence and enhancement of capabilities so that these competencies would not feel the need to emigrate in search for work. Exceptions are those competencies that travel overseas within the framework of bilateral cooperation, or a scientific or educational program under national supervision. This requires the consolidation of scientific research centers, the development of higher education, and the strengthening of its links with development applications.

(1) Narrated by the two Sheikhs and Imam Ahmad.
(2) Narrated by the two Sheikhs and Tirmidhi.

4

GOALS

The goals of this strategy are part and parcel of the goals set by the three strategies : "The Strategy for Developing Education in Islamic Landî adopted by ISESCO 3rd General Conference held in Amman, in the Hashimite Kingdom of Jordan in 1988, "The Cultural Strategy for the Islamic World" which was adopted by the 6th Islamic Summit Conference held in Dakar, Senegal, in 1991, and "The Strategy for Developing Sciences and Technology in Islamic Countries" adopted by the 8th Islamic Summit Conference convened in Tehran in the Islamic Republic of Iran in 1997. In addition to these goals, there are those of the strategies that branch out of them, namely "The Strategy for Islamic Cultural Action in the West" adopted by the 9th Islamic Summit Conference in Qatar in 2000.

Given the specificities of the phenomenon of the emigrant competencies, and because of the special status enjoyed by these competencies that are subject to the trends of this phenomenon, this strategy seeks to achieve the following aims and goals :

1. Aims

In general, this strategy is part of the program of consolidating cultural exchange between Muslims, on the one hand, and the contribution to building the cultural future of the Islamic World, on the other. This program aims to achieve two aims :

1. Understanding the interaction of the Islamic World with the trends of the phenomenon and the ways it deals with them.

2. Identifying the possibilities of mutual benefit between the Islamic World and its various emigrant potentialities and competencies in the different fields of their competencies in ways that would strengthen it, preserve its minds, enhance its capabilities, implement its projects, and enable it to carry out its mission and responsibility, and that would also allow these potentialities and competencies to benefit

from the wealth and contributions of this world while positively impacting the orientations of the emigrant competencies on the basis of benefiting the Islamic Ummah and its humanitarian role, reinforcing its scientific standing and development effort, and carrying out its civilizational mission.

The main purpose of intensifying cultural exchange amongst Muslims and reinforcing their role in building the Ummah's cultural edifice which includes the two aims mentioned above is "Meeting the Universal Civilizational Challenge" and which has insistently imposed - in the face of the fast changes and the intensity of transformations - the need to find effective and practical answers to many questions from which result various alternatives the most important of which are the these three :

- Alternative I : developing the Islamic World's civilizational diversity and the characteristics of Islamic culture away from the course of universal civilization and in isolation from it; hence the need to prevent, through various ways and means, any emigration of the competencies from the Islamic World.

- Alternative II : submission to the dominant civilization, adaptation of Islamic civilization to the cultural reality surrounding the Islamic World on all sides, and paying no attention to the emigration trends which drain the human and material resources, as well as the Islamic World's intelligence reservoir.

- Alternative III : developing Islamic diversity and specificity through benefiting from the civilizational superiority of the Other, without the loss of the Islamic World's original identity through exploiting the Islamic scientific and cultural stock - Muslim competencies in the West are part of it ñ and through reinforcing cooperation and cultural inoculation which distinguish the Islamic World's dealing with human civilizations and cultures.

If the second alternative, with all its contents, is discarded, and the first is just impossible in the present circumstances due to a present that is its opposite, meeting the conditions of Alternative III requires being fully aware of the elements of difference and specificity, of how to benefit from others, as well as the forms of the world cultural changes and their forces while being aware of the exigencies of support to fortify the cultural self of the members of the Islamic Ummah and of those amongst them who have emigrated to the West especially, to protect them - through consolidating their position and strengthening their bonds - against the waves of identity loss and modern cultural distortion, and to enable them to exploit in the best way possible the opportunities of cooperation and cultural inoculation in ways that would benefit their countries of origin.

2. Goals

The goals define the general context under which falls the strategic action in its comprehensive dealing with the emigrant competencies. The most important of these goals are :

1. Rehabilitating this group of the Ummah's minds.

2. Enabling the emigrant competencies to hold fast to their Islamic identity.

3. Enabling the emigrant competencies to get hold of the ways to serve the Muslim world in all fields.

4. Serving the educational, cultural, scientific and social needs of the emigrant competencies.

5. Introducing the emigrant competencies to the Muslim world and promoting their products and contributions.

6. Reinforcing the bonds amongst the emigrant competencies and coordinating their efforts.

7. Setting up communication and exchange of expertise networks between the emigrant competencies and their counterparts in the Muslim world.

8. Basing the cultural effort of the emigrant competencies on the Islamic value frame of reference.

9. Encouraging these emigrant competencies to participate or to supervise scientific and field trainings that would benefit the Islamic World.

10. The contributions of the emigrant competencies to strengthening the mission of civilizational dialogue and of cultural exchange between the Islamic World and the countries to which the competencies have emigrated.

11. The contributions of the emigrant competencies to highlighting the civilizational image of Islam in terms of conduct and writing as a confirmation that Islam fosters the loftiest human values.

12. Ensuring a referential basis that would help to identify the ways of benefiting from Muslim competencies in the West to exploit them in the comprehensive development plans of the Islamic World.

13. Setting up databases on Muslim experts in the various specializations and scientific research centers in the Islamic World and outside it, and enriching it by means of keeping abreast with the new developments in this field.

5

FRAMES OF REFERENCE

We have already drawn a difference between what is general and what is specific. We believe that while it is the Islamic Organization which has devised the strategy, its implementation remains largely the general business of the whole Islamic World : governments, groups, individuals and organizations. By ëgeneral frames of referenceí we mean those upon which relies every Islamic action, whether it comes from institutions, groups, or individuals, namely those that fall under the Islamic Organization's competencies within the scope of its plans, and the recommendations emanating from the meetings it has held or those pertaining to the programs which the organization has pledged to implement within the framework of joint cooperation.

1. General frames of reference

a) The Holy Qur'an

The first base for every Islamic action and the most fundamental pillar upon which lies every act that serves Islam and Muslims is the Holy Qur'an which "no falsehood can approach it from before or behind it". It is the Muslims' loftiest frame of reference and the most exalted source of every cultural, civilizational, or scientific edifice.

The Holy Qur'an is indeed the loftiest and the most exalted frame of reference about which Allah, The Great and Almighty, says: (Verily this Qur-an doth guide to that which is most right (or stable) ((Surat al-isra , Verse 9), and (Those who reject the Message when it comes to them (are not hidden from Us). And indeed it is a Book of exalted power. No falsehood can approach it from before or behind it : it is sent down by One Full of Wisdom, Worthy of all Praise.) (Surat fussilat, Verses 41-42.) It is the main fountain of knowledge, culture and education in Islamic societies - or that is what it should be - and the law which no true Muslim should depart from; it is the main source of the Muslims' dealings amongst themselves and with others.

The Holy Qur'an's credibility and the sacredness of its frame of reference are found in its scientific, rhetorical, statutory and metaphysical inimitability, in its being free of contradictions, and its being timeless. Its wonders are innumerable; because of its miraculous nature and unparalleled rhetoric, the Holy Qur'an remains unchallengeable.

The Holy Qur'an commands the believer to use his mind in that which is constructive to him and to other people, and to adopt the approach of the dual reading : the reading of God's inscribed Book, the Book of Revelation ; the other reading is of His visible world, the book of the universe, hence the many fold discourse of the Holy Qur'an the purpose of which is to ponder over life in this world and in the Hereafter and on the universe. Allah, be He exalted, says : (Do they not look at the Camels, how they are made ? And at the Sky, how it is raised high? And at the Mountains, how they are fixed firm ? And at the Earth, how it is spread out ?) (Surat al-ghashiya, Verses 17-20). In Surat al-Imran, Verse 137, Allah says : (Many were the Ways of Life that have passed away before you : travel through the earth, and see what was the end of those who rejected Truth.) Allah, the Great and Almighty, also says in Surat an-nahl, Verse 36 (For We assuredly sent amongst every People a messenger, (with the Command), "Serve Allah, and eschew Evil": of the people were some whom Allah guided, and some on whom Error became

inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth). (In Surat an-naml, Verses 69-71, He says (Say : "Go ye through the earth and see what has been the end of those guilty (Of sin)". But grieve not over them, nor distress thyself because of their plots. They also say : "When will this promise (come to pass) ? (Say) if ye are truthful"), and in Surat al-'ankabut, Verse 20-22, Allah, be He exalted, says (Say : "Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation : for Allah has power over all things. "He punishes whom He pleases, and He grants mercy to whom He pleases, and towards Him are ye turned. "Not on earth nor in heaven will ye be able (fleeing) to frustrate (His Plan), nor have ye, besides Allah, any protector or helper"). There are many other verses which call upon people to ponder over the universe and over what happened to those who had gone before, and over the creation.

Wherever it is, the Muslim mind carries with it this call for pondering over the universe, society and the human being, and for working in light of that which meets the needs of fitra (innate character), reinforces the human values, and serves mankind and its natural and material environment.

Adopting the Holy Qur'an as a frame of reference in all actions and projects supplies society, and especially those endowed with understanding, with an intellectual approach that is capable of understanding the reality, analyzing its changes, grasping the variables of its environment, explaining its factors or the reasons behind its regression, enabling the person who drinks from its spring to probe the depths of the truths and laws, namely those pertaining to civilizational changes and social variables, deciphering its signs, unveiling its contradictions, understanding its developments, inferring the requisites for governing its course, and improving its conditions.

b) The Prophetic Sunnah

Sunnah is the sayings, deeds and determinations of the Messenger of Allah (PBUH). It is the second basis of tashri' (Islamic law) after the Holy Qur'an; Sunnah is also a frame of reference for building, guidance, reform and preparation. Obedience to the Messenger of Allah (PBUH) is affirmed in more than one Qur'anic verse, such as : (Say : "If ye do love Allah, follow me: Allah will love you and forgive you your sins ; for Allah is Oft-Forgiving, Most Merciful") (Surat al-Imran, Verse 31), (O ye who believe! obey Allah, and obey the Messenger) (Surat an-nissa', Verse 59), (He who obeys the Messenger, obeys Allah; but if any turn away, We have not sent thee to watch over their (evil deeds) (Surat an-nissa', Verse 80), and (So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah ; for Allah is strict in Punishment) (Surat al-hashr, Verse 7), (It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision : if anyone disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.) (Surat al-ahzab, Verse 36), (But no, by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction) (Surat an-nissa', Verse 65).

Sunnah is the explication of the Holy Qur'an; in it many rulings are explained in detail, be they those concerning acts of worship or transactions. As the book of Allah, the Holy Qur'an has left out nothing small or great while the Prophet's Sunnah is an explication of how to put it into practice and how to follow its path. Allah, to Whom be ascribed all perfection and majesty, says : (We have sent down unto thee (also) the Message ; that thou mayest explain clearly to men what is sent for them, and that they may give thought) (Surat an-nahl, Verse 44).

Adopting the Prophet's Sunnah as a fundamental frame of reference, after the Holy Qurían, for this noble Islamic action requires the adoption of its teachings and following the content of its texts from a comprehensive perspective that would re-assimilate it and grasp its objectives and purposes that manifest themselves in the Prophetic practices of Divine Revelation, and turning it into a reality which people practise and live. From this perspective, Sunnah is one of the main rich sources of knowledge.

c) The system of Islamic values and the shared human principles

The system of Islamic values and the shared human principles mean the system which includes the values and principles extracted from the two previous sources and which, in

addition to these two sources, constitute the objective organizer of the movement of the universe, manís work and the activity of life. This strategy's cultural and scientific aspects are not ascribed to the main Islamic sources only ; they seek to realize their objectives and goals along a course that is at the heart of the process of putting into effect those very sources; a course which adopts human values that preserve human innate character, the values of nobleness, virtue, good faith, character, beauty, fair conduct, sound treatment, and the ideal principles that prevail naturally amongst normal human beings, and the principles of right, justice, and dignity.

What is meant by these values and principles are the cultural ideals and the standard rules upon whose basis it is possible to define the type of behavior and to assess it, and to evaluate its usefulness for the individual and for the community. These standard rules also need to be in harmony with Godís handiwork according to the pattern on which He has made mankind when fitra steers clear of anything that can destroy crops and cattle, and spreads mischief in the land.

d) The course of equilibrium and middle-of-roadism

On the basis of the foregoing frames of reference, the strategy has adopted the course of equilibrium and middle-of-roadism - Islam's two hallmarks, which is an expression of the facility which Allah intends for his servants - of tolerance that is a characteristic of Sharia, of moderation which distinguishes His religion, of the total rejection of immoderation which is at the core of its nature, and of pursuing forgiveness, of enjoining what is just and urging turning away from the ignorant. There is therefore no room for extremism, constriction, adversity and blasphemy (Thus have We made of you an Ummat justly balanced).

When dealing with this strategy, whether at the level of theory and practice or at that of implementation and execution, adopting the course of middle-of-roadism requires searching for all the elements that would bring together the members of the Ummah in its march towards a better future, and keep it away from stoking conflicts and division. There is no room for offensive, condemnation or constriction. This course requires working along its fundamental principles represented in the call for wisdom and beautiful preaching, which would open up the horizons of optimism and peace in the face of the emigrant minds and provide the opportunity to listen to them and trust them as a force that would serve its religion and Ummah well.

2. The value frame of reference

a) The charter of the Organization

We will mention here the general valuable goals of the strategy :

• To consolidate understanding among Muslim peoples and to contribute to the achievement of world peace and security through various means, particularly through education, science, culture and communication.

• To develop applied sciences and the use of advanced technology within the framework of the lofty and perennial Islamic values and ideals.

• To consolidate complementarity and to seek to achieve coordination among the specialized institutions of the Organization of the Islamic Conference in the fields of education, science, culture and communication and among the Member States of the Islamic Organization (ISESCO) in order to consolidate Islamic solidarity.

• To safeguard the Islamic identity of Muslims in non-Islamic countries.

• To consolidate Islamic culture, protect the independence of Islamic thought against cultural invasion and distortion factors and safeguard the features and distinct characteristics of Islamic civilization.

Therefore, the goal of dealing with the phenomenon of brain drain and benefiting from them is to consolidate cooperation among the various creative and productive energies in the Islamic World, in consideration of the fact that the cooperation of the Member States is a cooperation between its active elements in the various fields of economy, politics, education, sciences, culture and informatics. Similarly, an important part of it is geared towards developing applied sciences in these countries, using advanced technology, and reinforcing cultural, scientific and educational fields.

b) The knowledge strategy of the Organization

This strategy adopts the fully-fledged "Knowledge Strategy"[1] which is made up of the three strategies set up by the Islamic Organization (ISESCO). The Knowledge Strategy is based on the following four strategies :

- "The Strategy for Developing Education in Islamic Countries" adopted by the Third General Conference of the Organization (ISESCO) held in Amman, Jordan in 1988.
- "The Cultural Strategy for the Islamic World" adopted and approved by the 6th Islamic Summit Conference held in Dakar in 1991.
- "The Strategy for Developing Sciences and Technology in Islamic Countries" adopted and approved by the 8th Islamic Summit Conference held in Tehran in 1997.
- "The Strategy for the Islamic Cultural Action in the West" adopted and approved by the 9th Islamic Summit Conference held in Doha in 2000.

The present strategy is an implementation of the programs of these strategies and the affiliated strategies, namely "The Cultural Strategy for the Islamic World" and the affiliated strategy of cultural action in the West : "The Strategy for Islamic Cultural Action in the West."

As it adopts this and uses it as a basis, the strategy prepares recommendations for conferences, symposia and meetings held by the Islamic Organization as part of this frame of reference, namely the recommendations of the two meetings mentioned in the introduction; the first was held in Utrecht, Holland, and the second in Potsdam, Germany, both of which were mentioned in details in the 1st and the 2nd Annexes to this strategy.

c) The Organization's Plan of Action

This strategy adopts a specific frame of reference for its field which guides its contents. It is its plans of actions, especially those matters which pertain to cultural exchange and

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(1) On the Civilizational Edifice of the Islamic World by Dr. Abdulaziz Othman Altwaijri, Vol. 3, p. 172. ISESCO Publications, 1420H/1999.
(2) "The Ternary Plan of the Organization" (2001-2003), p. 199.

Islamic countries, benefiting from the emigrant competencies, implementing the programs relating to cultural dialog, reinforcing culture amongst minorities and Muslim communities, activating the exchange of the cultural product, and formulating a strategy for dealing with the phenomenon of Muslim competencies in the West and for benfiting from them[2].

6

**DIAGNOSIS OF THE PHENOMENON OF
EMIGRANT COMPETENCIES**

1. The phenomenon of the modern scientific movement
Before embarking on analyzing the phenomenon and studying some of its aspects which we believe are important in drawing up the contents of the strategy for benefiting from Muslim competencies in the West, we would like to point out that "scientific mobility" is a vital element of the scientific research activity. Even though its homeland is where it is much appreciated and treasured and where its people are held in high esteem and admiration, science cannot be held prisoner between specific borders and in fortresses; nor can the sphere of its influence be confined to a limited geographical area or be received by a group of people to the exclusion of others for a long period of time. Even the scientific secrets which the concerned parties try hard to withhold from the public, except from their own experts, can remain secrets only for a short period of time, the length of which is known to those who are in charge of withholding them, just as they know the cost of keeping these secrets from the public.

After many experiences in the field of the transfer of science and of divulging the secret of new sciences and facilitating their dissemination while protecting scientific inventions,

scientists acknowledge that scientists' movement between the various institutions and universities, whether within the same country or regionally or internationally, is a fundamental component of the flourishing of sciences and of human advancement.

Even the United States, which leads the world in the field of science and technology, cannot prevent the movement of its scientists. If the international movement of science and scientists had not been accepted by science and research centers in this country today, one would have seen scientists, researchers and scholars leaving it in droves for a place where they can quench their scientific thirst and satiate their hunger for knowledge.

This is why everyone who hopes to stop this phenomenon is only chasing a mirage; he will not achieve much unless he reconsiders his approach, and becomes aware that the secret lies in changing direction not in calling off the trip, and that the useful thing to do is to change the pole of gravity, rather than to stop the movement.

To clear the concept of "scientific mobility" of all ambiguity, we would say that the scientistsí transfer outside the university or their scientific centers to carry out training or teaching activities is one thing, and their mobility within the domain of scientific research is another. Many experts believe that mobility is going beyond the borders be they geographic, institutional or scientific; that it is multifaceted ; and that it means freedom, easiness, and guaranty in a systematic and motivating way :

- From one research institution to another.
- From one country to another or from one region to another.
- From one culture and language to another culture and language.
- From one scientific specialization to one that is similar or different.
- From a public administration to a private institution or vice-versa.

This mobility faces a great many obstacle, the most important of which are the laws governing scientific research, legal measures relating to the work of the researcher, and the specifics of his office which, in the Islamic World today, needs a thorough revision in terms of contents and dimensions. This is in addition to the traditional obstacles, such as shrinking budgets, shortage of job openings, a brittle system of incentives, etc. One of this age's defects in the scientific field is the fact that it has become a common and commendable practice for a graduate to become a teacher at a university or a scientific institution and, after a while, to be administratively promoted while still in the same institution, without having ever left it for one day. Today, however, knowledge requires mobility which is one of the ways to drink from the brook of renewed knowledge, to go on trips that would open up horizons for the alert mind, and to provide young scientists and researchers opportunities that would allow them to assume their role and innovate in their field, as well as in the content of their subject and its methodology, in ways that would ensure more intellectual gains and achieve scientific mastery.

This is not an easy matter for someone who has no experience in scientific research and who is involved only in university teaching. For however bad the circumstances of the mobility of instructors and researchers may be, and no matter how long the absence of vital scientific capabilities is, and regardless of the number of active scientific centers that close down, the impact of this mobility on changing the course of the emigrant competencies, and its role in getting rid of the inertia and inactivity in the dormant scientific research centers, turn working at these centers, encouraging, and reactivating them into a positive and commendable development, especially if the intention is good and the approach is sound.

2. History of the phenomenon

The phenomenon of the emigrant competencies is very ancient; its beginning goes back to the beginnings of the development of science. There was not a period in history that did not witness the phenomenon of the emigration of scientists, either individually for several reasons or in groups. The reasons were usually mass starvation or a human or natural disaster, or a devastating war. Knowledge has always been associated with travels in search for it or as a result of a strong desire to find those who appreciate it, and to respect its people. It was therefore natural for the Ummah's men of knowledge to emigrate to other regions that were better and more favorable to their work as soon as there was no one to lend an ear, or as soon as they felt that they were being harassed,

or that they could no longer tolerate biased behavior, or when they noticed that their intellectual products were not appreciated by their students and disciples.

Since the dawn of history, knowledge has always been associated with traveling to acquire it and with emigrating to the places where those who possess it are found. The mind is the place where knowledge is stored; it is also the tool through which it is developed, disseminated and read. Now that scientific progress has made it possible to get information from the centers of knowledge and has facilitated traveling to them, this ancient association between knowledge and traveling has been consolidated through new forms of emigration and through new ties between men of knowledge and the centers where knowledge is produced and tested.

We even find that the young people who have been newly integrated into the working life or economic activity consider emigration as a phase of personality building and of acquiring experience. They believe that it is better to emigrate early in oneís life, and that postponing emigration until later in life can cancel it or prevent it altogether, because one tends to be set in oneís ways and to grow accustomed to oneís social condition and to feel comfortable with the advantages one has, which makes it difficult for a person to give them up for the sake of acquiring experience and expertise that would come from emigration, unless if that social condition has, for one reason or another, been shaken ; or if it has been noticed that the social condition is not comfortable enough, or if the desire to emigrate is stronger than being content with one's situation.

This is what prompted many European institutes and advanced schools (French especially) to include in their courses a compulsory training period abroad. Furthermore, the progress in the means of transport and communication has reduced the distances between European capitals ; traveling between these capitals which until recently took one or two days can today be carried out in one or two hours. Technological progress promises even more speed and distance reduction. A businessman, an official or a professional can spend his day in one country and can return to spend the night at home in his own country. This is what has encouraged a great many researcher, in Europe especially, to describe this phenomenon as "International Mobility of Cadres" instead of "brain drain". This concept was coined by contractors in the early nineties when they decided that there was no need to disburse family allowances to cadres whom they had sent abroad because, thanks to the development in the means of transport, these cadres can spend the weekend with their families without disturbance to their work.

What's more, globalization has impelled many of these contractors to opt for competencies against nationality in recruiting their cadres in their workshops and overseas offices. If the pace of emigration continues to rise unabated, the countries of the Islamic World will become institutes that spend colossal sums of money on training competencies that will emigrate to other countries to which they will offer their services.

3. Globalization the phenomenon

The phenomenon of the emigrant competencies did not spill much ink in the West when it was carried out one way; that is, from the third world to the developed world. But when the change in direction came about, the developed countries, such as France and Britain, began to complain about the phenomenon. We began to hear and read about the dangers and harms of the phenomenon, and about the need to contain it and to collect precise information about it. Important studies on its political, scientific and cultural aspects were launched.

Just as the concept of "Dar al-Islam" and "Dar al-Gharb" has changed, the concept of "overseas" and "foreign countries" has also changed for us and for the world. The countries to which competencies emigrate are present through their products, language and culture, and emigrating to these countries is no longer a psychological obstacle that blocks and prevents it; on the contrary, the emigrating competency finds in these countries factors that prompt him, convince and urge him to go ahead with his emigration project.

Anyone who has tried to deal with the phenomenon must have been assailed by a plethora of questions of the kind : Is the phenomenon of the emigrant competencies an aspect of social, cultural and educational defect, or is a factor of opening up to the Other,

of acquiring skills in science and art ? It will not be easy for the person who is interested in this phenomenon to provide an answer to this question if he oscillates between the need to further enhance respect for freedom, and the need to preserve the capabilities and potentialities. Moreover, as he sets out to examine the experiences of the developed countries that suffer from a serious emigration of their competencies, he will ask : why is it that the United States does not complain about this phenomenon ? Do the emigrant competencies converge on the country that is very strong in the field of science and technology, or do they emigrate from it ? Does this mean that the emigration of competencies is a one-way track: from the weak country to the strong one ? Arenít strength and weakness relative ? Why is it that the United States desperately needs these competencies ? Are the US scientific research programs too big to be assimilated by native competencies ? Or is the educational system incapable of producing highly intelligent cadres steeped in knowledge ?

Through raising these questions when examining data on this phenomenon from this or that country, the researcher will discover that the phenomenon has gone beyond the formative stage where it did not draw much attention. Soon, however and as it gained momentum and became dangerous, it turned out to be a serious concern for politicians and decision-makers in the major industrial countries. A case in point is France which was so disturbed by the problem of the increasing emigration of competencies that it was taken up by the French Senate and Parliament. France even launched exhaustive studies of the phenomenon. One of the proposals that were advanced to remedy to the situation was the review of the immigration laws whose aim was to replace the emigrant competencies by competencies from other countries (namely from Third World countries) on the one hand, and meeting the needs of the industrial countries in terms of competencies, on the other. The expected shortage of competencies in Western countries, be they centripetal or centrifugal - both of which attract Muslim competencies - is estimated to be in the thousands. The need to fill the gap is urgent, but the present educational systems are unable to meet these needs, in addition to the aging European populations amongst which young people are a rare commodity.

4. The conditions of the Islamic World encourage the phenomenon

But is there really a demand for scientific research in our Islamic World ? We draw up plans to benefit from the emigrant competencies and to try to reduce the flow of emigration; nevertheless, the competencies have emigrated for several reasons that still exist and that represent a challenge, namely a weak demand for scientific research in the Islamic World, if it is not totally absent in many vital fields and domains in our countries. This demand is weak at three levels: the educational system, entrepreneurship and society; that is, at the three planes: educational, economic, and social.

- At the political plane

The Islamic World is just not doing enough to encourage scientific research, except as one aspect of university education. This does not mean that the latter does not deserve attention; what it means is that the scientific research component, which has its own immediate impact on the progress of society in terms of science and industry, and therefore has its repercussions on society as a whole, is not given as much due attention and follow-up as one aspect that confirms the general trend in other domains.

This is confirmed by the implementation of many major projects at the local level, without consulting local scientists who are involved in scientific research, and by being content with involving national elements who have experience in the field during the implementation phase. However, the theoretical aspect and especially the philosophical aspects of its scientific components, is sometimes hypothesized and put forward by centers which may have no direct link with these projects, because these centers have turned them into industrial goods and technological products marketed by corporations and firms, among which, or under whose control, are those companies that have secured the deals of these projects' implementation, and which supervise their work, or which have pledged to deliver their materials and machines.

- At the economic plane

Also, most businessmen in Islamic countries have fallen short of paying attention to funding scientific research due to its long-term returns, because they rightly believe that

they cannot shoulder all of its burdens alone, and because they cannot invest in its products which they fear cannot make it in the market. It is worth pointing out here that scientific research in the West, namely in the United States, is funded in its greater part by expenditures on the purchase of sophisticated or cutting edge technology which makes it possible to preserve political leadership.

- On the social plane

The primary concerns of individuals and families are to improve personal income and to purchase foreign technological products while they are often reluctant to buy local ones, because they believe that they are not as good as foreign products, the reason is cultural more than economic.

Moreover, science does not have the status it deserves; for wealth and high rank in the Islamic World have for a long time been the two main sources of reaching high social positions, whether in active institutions or in peopleís hearts.

The truth is that investment is focused on the first two elements: wealth and high rank both of which bestow a gloss of respectability on the person who has them. Regarding the two other elements, they are not well exploited courageously enough to extract the best from both of them.

5. The phenomenon is evidence of the transfer of technology in the opposite direction

The modern age has witnessed the focus of the development of the worldís economy on the internationalization of work and the globalization of capital in all its forms, namely the scientific capital related to the competencies that boast skills, expertise and a firm establishment in exact specializations in the field of technology and modern sciences. The phenomenon of attracting these rare competencies and those highly skilled ones that come from many Islamic countries to work at scientific centers, in universities, companies and in big corporations in the developed industrial countries is natural and not resented. It is also gaining momentum so quickly that, from a developmental perspective, it has become a serious problem that inhibits the aspirations of the Islamic World and negatively impacts its development programs.

Even though the subject of the emigrant competencies is not new, and despite its importance and seriousness, and the fact that its impact and harms are quite old, there is no comprehensive study on how to benefit from these competencies at the level of the Islamic World, apart from a few studies that were carried out locally and which need further scientific in-depth and methodical analysis, in addition to the absence of accurate statistics and scientific reports based on documented field studies; the reason being that there are no authorities that specialize in building a comprehensive and detailed databank on the size of the emigrant competencies and on their geographic, professional and age distribution.

Moreover, the emigration of competencies from the Islamic World to the developed countries provides a clear example of what is known as "the transfer of technology in the opposite direction" considered as a hindrance to the development efforts, which warrants a thorough examination of its causes with a view to keeping it within the confines of what is considered normal, and making every effort to guide it towards what can best serve the Islamic World, namely the priority of benefiting from its competencies and experts.

In spite of the fact that the Islamic World had ignored these competencies before their emigration, the proof that it badly needs them is their contributions and results that they have made outside the Islamic World; as their contributions were not only confined to building development projects in the host countries, they have even proved themselves in terms of quality and excellence; and there appeared amongst them a good many individuals with excellent scientific levels, who have made important contributions to many sciences and fields, as well as to the advancement of human civilization.

On the basis of the internationalization which the phenomenon of the emigrant competencies has been witnessing day in day out, this observable fact has attracted the attention of both the developing and the developed countries. Western countries have paid special attention to it; some countries, having understood the importance of the scientific and technological capital at the international level, have realized that the loss of their competencies is a loss for them and a great cost borne by the country that exports it ñ in spite of the fact that some analysts consider it an investment while others see it as

a loss, when on the other hand the host countries that attract these competencies have made their laws even more accommodating, instructing their embassies to facilitate the process of granting visas to some types of competencies which these countries need badly. They have even improved the conditions of receiving them by removing obstacles so as to facilitate the quick integration of these minds in the social and economic fabric due to the clear gains and great progress these countries feel they can stand to profit from, knowing quite well that by hosting these competencies, the host countries can achieve quick scientific, technological and economic progress, realize social prosperity, and consolidate their international status through the presence of these competencies.

Whatever the attitude vis-à-vis the phenomenon, the countries that suffer most from it, or that expect to be harmed by it, know that brain drain is one aspect of social, cultural, professional and educational defect. This phenomenon has three general aspects which are: the forces that impel these highly qualified competencies to leave the country; the forces that attract these competencies to the host countries; and the individualís behavior towards these competencies.

Many international experts maitain that science has no homeland, but we tend to think otherwise. For us the homeland of science is that which accepts that its seeds be planted in it and that is quite pleased with its yield and harvest. It is the country that shows great respect for science and which loves scientists and invests in scientific research. The direction and course of the phenomenon of the emigrant competencies are very clear: from countries that attach relatively less importance to science and scientists, even if these countries have an active scientific activity going on, scientists and scientific institutions, to those countries that pay more attention to, and invest more in science with all its branches and which adopt a more encouraging attitude towards the novice inventor and researcher, as well as to those who are firmly established in sciences and research methods.

Our hope is that the Islamic World will become the Kiblah of science and scientists, and that scientists all over the world will become more active in carrying out their civilizational mission. If the competencies keep emigrating in increasing numbers, thus causing a hemorrhaging brain drain in the Islamic World, the least that can be said about this phenomenon expresses the need for developing the cultural, educational and economic systems to attend to the issues of these groups.

A scientist in the Islamic countries is certainly free to choose the environment that best realizes his ambitions, meets his scientific needs, satiates his scientific hopes and provides for him opportunities, and the proper respect with which he hopes to be treated. It would therefore be an injustice, which Islam totally denounces, to hold him responsible for the hemorrhaging resourceful competencies of the Ummah; for he may not find in its atmosphere anything that can consolidate his national bonds or allow him to perform a concrete scientific role that satisfies him and his ambitions.

Our statement that science has a homeland should in no way be taken to be a substitute for acknowledging the existence of the defect and for dealing with it, or that the Muslim researcher's achievements are associated with him wherever he happens to be, or that those competencies which emigrate voluntarily or forcefully represent an incentive for every Muslim and a great wealth for the Islamic World.

The causes of the phenomenon

As we pose this question : "Why do competencies emigrate ?", we know that there is no one answer to it because the causes, circumstances, and motives differ from one individual to another and from one country to another. Experts also do not agree on the analysis of the causes of the phenomenon, because they all have their own reasons and arguments. Nevertheless, the one thing that is certain today - that scientific capital has become an important factor in assessing progress and even in carrying it out ñ is that it is a loss. This loss gains in intensity and negative impact through the absence of a strategy for benefiting from their competencies and potentialities in the best and most proper manner. If we count the scientists, technicians and researchers of the Islamic

World, including the long established immigrants, we will find astonishing resources that can advance our world to very advanced levels in a very short time.

1. Informational reasons

However numerous the personal and social reasons behind the emigration of competencies are, and even if we attribute the present strength of the phenomenon to our situation, in spite of its growth to embrace many parties, including the major industrial countries, and many concerned groups, especially those that are highly advanced in computer sciences and technology, the existence of agencies that specialize in hunting for our competencies and potentialities (that is, searching for competencies and hunting for intelligence, so to speak, has become an art in its own right; it has its own businessmen, entrepreneurs and agents) through information and the posting of job vacancies or through approaching these competencies in their place of work - most of the time Muslim competencies are approached at universities and advanced schools - prompts us to be more cautious in maintaining that the various reasons to which we have alluded, or will allude, were decisive in the emigrant competenciesí decision to leave their countries or to refuse to return home. We must not lose sight of the tempting and attractive images the media present and which portray the other world as a real paradise for the emigrant competencies.

2. Educational reasons

In the aftermath of the civilizational slumber of the Islamic Ummah, the countries of the Islamic World witnessed their rebirth under the impact of colonization. After their independence, these countries became engaged in catching up on the shortage they had suffered in three dimensions :

1. Increasing the number of delegations dispatched abroad to acquire skills and expertise in the various fundamental sciences and arts.

2. Setting up educational institutions to prepare the new generations for the desired social, economic, and civilizational horizons.

3. Importing foreign experts to meet the needs of cadres in the various fields.

4. Passing a large number of project transactions and building the infrastructures for foreign companies, because the domestic network of companies and businesses is fragile, and also because the industrial and technological ceiling of these projects is too high for the local companies and businesses to respond to it, except through foreign expertise, institutions and businesses.

If this four-dimensional project has some immediate advantages, what has been included in it under the banner of the transfer of technology has failed to achieve the goals expected from it for many reasons, most important of which is the absence of adopting the strategy of self-development which makes investment in science and technology the main axis of its programs.

Many groups of scientists, researchers, professors, and experts were trained in the various fields to fill the immediate needs of their countries, gradually dispensing with foreign experts and cadres in many administrations and institutions. Likewise, many universities, major institutes, educational and technical institutions, and scientific centers were founded. These were well equipped in some countries. The problem, however, lies in linking these centers with the movement of creativity and with the technological industrialization that stimulate economy.

These universities, institutes, and institutions have been turning out hordes of graduates in the same manner and at a fast pace while the demand for learning and training is on the increase; many administrations and their affiliated institutions, and companies and businesses of the private sector have been unable to provide jobs for all the graduates while they desperately need specialists in some specializations in which they cannot find sufficient numbers of cadres to fill the need, or because of their commitment to foreign businesses and companies, they prefer foreign experts to the locally trained ones.

Consequently, many groups of graduates have suffered, especially as they have not been given the opportunity to prove themselves. What hurts them most is the fact that their role is not well appreciated by businessmen and members of society alike, in addition to the favoritism and nepotism which the qualified competencies believe are common currency in occupying positions, or the administrative stagnation and the financial deficit

or the flawed organization that are so frustrating and that kill the creative, inventive, and industrious spirit.

One of the negative results of this situation is that hearts are no longer attached to what is there; nor are they too optimistic about the possibility of changing what already exists, or making the effort to reform it; they are more attached to foreign parties which offer the desired guarantees, the required needs, the anticipated radiance, the long-awaited for opportunity, and the expected respect. This is in addition to the fact that the scientific researcher can feel stifled by the home environment, and may not be able to quench his thirst for knowledge which distinguishes the human being from other creatures, all of which may impel him to leave his homeland in search for advanced sources of knowledge that meet his cultural needs or for spreading his knowledge at forums that respects and looks after it.

Moreover, many research students firmly believe that a long educational time period ensures a better social position, which motivates the student or the researcher to move elsewhere in quest for other opportunities that would extend his fundamental educational period and which would enable him to search for opportunities to be recruited as a scientist and to secure a social position for himself, bearing in mind that there is a prevailing culture that has been inculcated in the youth, and which encourages what has been said as well as other things. Among them are: the absence of a future project in the mind of many of our young people and researchers, a weak collective awareness due to the absence of this future project, a shaky belief factor, and an uncertain belief in the possibility of change. All these factors encourage and motivate emigration.

Speaking of educational reasons, we would like to point out the fact that the scientific researcher may feel bored even when he is doing research under his supervisor if he knows that in countries like the United States of America he can get the necessary financial aid from the university or from industrial firms to do research without having to work under the supervision of a university professor. This is the case of Germany, for instance, which is one of the most advanced industrial countries, and which leads scientific research in Europe. It imports large numbers of competencies from Eastern Europe, Africa and Asia. Nevertheless, Germany also suffers from the emigration of increasing numbers of its competencies to the United State for many reasons; chief among them is the obligation to do research in Germany and under the supervision of a university professor[1].

3. Scientific reasons

There is also a lack of guidance of science and technology, of broadening its base, and of encouraging the people involved in them. There is no interaction between the scientist, the engineer, and the researcher as fundamental elements in the progress and advancement of science. Likewise, awareness has yet to reach the required level of extreme importance to turn to advantage manís thirst for modern technology, given the fact that this technology depends on manís brains in creating advanced and intelligent cognitive and information systems.

Scientific backwardness urges interest in technology alone or in the production methods or in the machines and devices. These matters are the characteristics of the industrial revolution whereas the distinctive trait of knowledge and information technology is that it focuses on the human being as an essential value. This is why developed countries attach great importance to investment in human capital equal to that of financial capital, and earmarks enormous budgets to the training and advancement of the human being, and to improving training methods so that they can be suitable to the development of technology and so that they can keep pace with the age.

4. Economic reasons

Among the economic reasons that motivate competencies, individuals and the intellectual, scientific and financial capitals to emigrate are domestic economic reasons related to the adopted development model, and to the fact that each country thinks for itself, away from any fruitful cooperation; for this cooperation comes in accordance with the outcome of the development model, rather than with building the model on the basis of a unified complementarity. The nature of the local development whose structure is generally fragile and ineffective achieves the minimum for its society; but it is unable to

realize its countryís economic takeoff and to elevate its members to higher civilizational, urban, scientific and cultural levels, for two defects :

• Dependence on foreign loans, and making vigorous efforts in search for an equilibrium in the financial balance in the face of a growing inflation due to the increasing interest rates and the wasting of possibilities for many reasons which cannot be discussed in detail here. Some of these reasons are economic, and some are social; but combined, they hamper advanced, constructive development.

• Forcing foreign expertise into the major projects which are internationally funded, and weakening national businesses whose fabric and development cannot accommodate more graduates, prepare or train their cadres and make way for them to participate actively in decision-making or the continuous association with centers for technological education or scientific training to reinforce skills and to acquire expertise, in addition to the weakness of their financial and moral estimation of the new acquirement form these training and formation processes and from their output on their various activities and competitive power. They are always in conflict with their counterparts in the West and always leaning towards the projects that can be realized fast, that are most lucrative and least costly, in addition to their trust in the machine and their glorification of the manufactured products which exceeds that of the intelligence of their cadres, and their viewing them as a scientific, intellectual and cultural capital amongst their work force[2].

As there are centrifugal and centripetal reasons, we have preferred to include other reasons in this categorization; to these we would like to add some of the things we have already said and which would be used as a reference when considering the form of treatment and identifying the work mechanisms.

The elements of motivation

As we set out to examine the causes and motives of the phenomenon in preparation for the formulation of the strategy for benefiting from the Muslim competencies in the West, the question, which others have asked and which we need to ask is: Why is it that in spite of the extraordinary Islamic achievements in the field of expanding the educational facilities, and in view of the very high level of the cash flow and development activities, does the internal and overseas emigration of competencies from the Islamic World continue to take place? Why is it that the Islamic World still suffers from the educational, scientific and technological dependency ?[3].

So as not to dwell on this subject which is not without its scientific importance and its reformatory benefit, we will content ourselves with saying that the main defect in the suffering of the Islamic World which was alluded to in the previous question, is due to three reasons:

1. The inability of the educational system to meet the requirements of the civilizational takeoff and its failure to generate a motivating cultural environment that could set off the various potentialities that exist in society. This can be seen in the following :

• A weak educational structure, especially in higher education.

• Meager budgets earmarked for scientific research.

• Lack of encouragement of young people to assume responsibilities in the field of science, creativity, and subjecting them to an inflexible administrative approach.

• Excluding some scientists and specialists from the field of their research because of the absence of budge headings, or because they do not fill the positions that are commensurate with their qualifications, and hurling them in fields that they do not quite master, because these fields are fully or partially incompatible with their training, which makes the researcher, while working in these unwanted fields, feel frustrated and as if he has committed scientific suicide.

2. The absence of a strong belief in a future project on which efforts and resources are concentrated and for which generations are prepared while adopting the techniques of mobilization, reexamination and struggle.

3. The continuity of scientific and intellectual dependency in education, and its strong existence in the economic environment and in the technological transactions of these countries.

One result of this dependency is the rare opportunities given to the highly qualified competencies to participate in development activities. For the most important development projects, in which the technological aspect becomes strong, are set up and implemented by foreign investment corporation and engineering firms.

4. The absence of a harmonizing fabric whether at the level of measures and laws or at that of administrations and institutions. This is borne out especially by the lack of appreciation of science and scientific products, and also by the absence of incentives that encourage young talents in the various sciences and arts; it is also obvious in the obstacles of the tax system, in the lack of respect for intellectual property, and for the protection of scientific inventions and innovations.

5. The absence of strong bonds between the industrial entrepreneur and the scientific researcher.

6. The fragility of the local technological polices, as technologies cannot be acquired through import. They are acquired, developed, and implemented through the local fundamental structure of science and technology in institutions, companies, centers and universities in which the highly qualified local competencies constitute the cornerstone.

7. The dwindling level of salaries, wages and material incentives. Some surveys have unveiled the immense salary disparities between the national and foreign workers both of whom have the same qualifications and expertise and work in the same field.

8. Lack of respect for the potentialities of the university graduate who is considered unfit for doing scientific research until he has proven himself in it through doing everything alone. If the individual is not allowed to compete in his own country, he feels as though he is marginalized, just like the fast runner who cannot take part in the championship, or be admitted in sports stadiums, or join sports club through whose activities he can hunt for the opportunity, seize it, and get the respect and appreciation he hopes to obtain.

The centripetal elements

1. High salaries

In Western universities, the students who are involved in scientific research see what others do not see. They notice the scientific, social and financial achievements which their professors and colleagues who have transferred to scientific centers in the United States, for example, have realized, the comfortable life they lead, the enormous amenities available to them, and the scientific respect they command. In such an environment, the student will certainly like to follow in the steps of his teachers or colleagues. Even if he is not moved by the material desires, he would still like to realize his scientific aspirations.

If the Canadian scientist, with all the material comfort he has and the necessary conditions for carrying out scientific research, the research facilities and equipment he has at his disposal, still wants to emigrate to the United States in the hope of achieving more material comfort and scientific excellence, we should not blame the scientist or researcher who emigrates from the Islamic World.

2. Respect S and scientists

One of the most important centripetal elements is the respect for scientific research and its products, the appreciation of invention, the protection of the scientific product, and all the necessary encouragement, promotion and the material and moral rewards that this requires. There is, for instance, what is called "savings options"; that is, the novice researcher who is qualified to create and invent buys shares in a company or business that employs him at a cheap price on the condition that he will not own them until five years have elapsed. The full payment of the shares is made at the time of purchase. Therefore, the researcher works day and night to raise his companyís share prices at the stock exchange; he spares no effort or energy to create, invent and produce to boost his companyís competitiveness in sealing business deals. As a result, many researchers become rich thanks to these incentives.

3. Low taxes

In the United States, the Kiblah of brain drain, income tax ranges between 8 and 23% while in Canada and France, for example, it can go as high as 52%, depending on the

income. In many Islamic countries, income tax is between 20 and 55%, depending on the salary, this is in addition to the Value Added Tax (VAT) or the consumption tax which entitles the state to deduct one fifth on all transactions, including consumption goods, which raise the cost of living, especially in countries that provide robust social services to their nationals, and which need the highest income tax possible. That is, of course, if there is no mismanagement of funds.

4. An excellent scientific environment

The countries that attract competencies have an advanced scientific, industrial and technological environment, such as institutions, flexible policies and measures, and laws by which everybody abides, which motivates production, puts the mind at peace, and encourages the researcher to devote all his time to research and to honing skills and talents.

5. An environment characterized by its aesthetic dimensions

Beautiful edifices and architectural constructions, and taking good care of the environment and nature, along with the possibility of movement without hubbub or noise or feeling of mental or physical exhaustion after a long dayís work are all important components of the centripetal elements. Work exhaustion is time consuming both at the work place and at home. Beauty manifests itself in everything one can see. This beauty is relatively special if compared with that of the Third World, for it satiates imagination. Technological companies and scientific research centers seized upon this aspect and did their best to convince the scientific researcher that he is in a beautiful environment, and that he is at the helm of science at the international level to achieve a humanitarian mission.

6. Science is security and an acknowledged capital

One advantage of the countries that attract competencies is the easiness of setting up companies and credit facilities whose guarantee is scientific construction and respect for the person who has proven himself in his field, in addition to an institutional and business environment that encourages the enhancement and development of talents, intelligence, and useful creativity and invention.

7. A balanced tax system

In the countries that attract emigrant competencies, the tax system encourages serious businessmen and protects them form abuse by anyone who intrudes upon the business sector.

8. Flexible measures and laws

In capitalistic countries, priority has always been given to the wealthy entrepreneur, but when science became a scientific capital, more important than the material capita, as a result of the recent developments, it has occupied a highly respectable position in the advanced capitalistic systems; hence the flexibility of the recruitment and lay-off measures and laws, in addition to the existence of the possibilities that increase or decrease in number depending on the supply and demand to select the most skilled and intelligent cadres from all parts of the world without any administrative obstacles. Science has its own sanctity and technological invention has its priority and its advantages.

9. Possibilities for achieving scientific and social glory

There is also the element of achieving social glory and the gaining of international recognition through very important prizes that open for the emigrant competencies the gates of glory in exile as well as in their countries of origin and their sister countries. An emigrating scientist would not have been able to achieve this glory and international recognition had it not been for the possibilities which the scientific environment offers him, and for his effort that is motivated by this encouraging environment.

As we mention all these centripetal elements, which are firmly established in the candidateís mind after pondering over emigration for a long time, we do not imply that these elements have no shortcomings, or that living in the host countries is problem free. Nevertheless, we must not lose sight of the fact that we are examining and studying the motives behind the emigration of competencies through shedding light on the centripetal elements in their real form, but also in their imaginary form before emigrating, whether what is imagined corresponds to or differs from reality. Whatever, the case, so long as

the realities in the country of origin are far worse than the realities in the host countries, the candidate or the emigrant cannot but feel proud of his country. The fact that these elements have their own shortcomings and that living in the host country has its own flaws, especially when the emigrant tries to keep his identity and to preserve his cultural specificities is an incontestable reality, but what stands in the way of our being aware of it and appreciating it are the conceptions and forms of suffering that defeat all the difficulties.

The consequences of the phenomenon

1. Positive results
The competencies that emigrate from the Islamic World have many qualities :
• Like their counterparts in the Islamic World, the emigrant competencies prove the evident divine law that excellence and creativity are not the monopoly of one race, color, country or genes that distinguish one people from other peoples, or that intelligence is not the exclusive monopoly of the people of the North over those of the South.
• The development of human capabilities is parallel to that of scientific research centers.
• The comprehensive development is impossible without human development and the constitution of scientific capital.
• The emigrant competencies are an extension of their countries' capabilities and potentialities which, along with their achievements, are viewed with pride.
• The emigrant competencies constitute a scientific force that can be taken advantage of in defending the interests of the Islamic World, in reinforcing the civilizational dialog and cultural exchange at world level, and in considering the emigrant competencies an element of force for this purpose and a prop of development and progress.
2. Negative results
On the other hand, the emigration of competencies is a loss because :
• It is a waste of national potentialities at the scientific, economic, educational and social level.
• It is an hemorrhage of the Ummah's capabilities and a hindrance to the achievement of its scientific awakening in the face of this hemorrhage.
• It is an expression of the transfer of technology in the opposite direction through the departure of energies, competencies and experts which reinforce the position of other competitive parties in this field.
• It is damage especially to the system of higher education and scientific research centers that constitute the backbone of all scientific progress.
The phenomenon of the emigrant competencies is proof that the educational system is flawed. As to the negative impact of the emigrant competencies on the comprehensive development in the Islamic World, it can be summed up in the following aspects :
- The economic and developmental aspect :
The emigration of competencies is a shortage in the work force of the Islamic World which it needs for its various development projects; it results in the weakening of the economic productive force and in the increase of tension in the market of the highly skilled work force, as well as in the weakening of the countries capabilities to overcome the obstacles of the purposeful economy through impacting on the national economy and development plans, and widening the scientific and technological gap between the Islamic World and the Western world, not to mention the fact that this course of action turns local economy into a dependent economy. This is in addition to the loss known as the "historical cost" borne by the country of origin in educating and training the emigrant competencies.
- The educational and cultural aspect
The aim of globalization is to concentrate knowledge and technology in specific regions of the world, because the emigrant national competenciesí thinking, ideas, way of life and behavior are exposed to the danger of being influenced by the Western culture, which will deracinate them culturally and place them in a cultural mould that is totally different from that of the homeland and of the Ummah to which the competencies belong. This will lead to biculturalism within one and the same country and society.

- The social aspect
The phenomenon of the emigration of competencies affects the structure of the country's population pyramid which taxes it. This pyramid is hemorrhaging, for a considerable number of its best-educated and well-trained competencies have gone abroad. It is a brain hemorrhage of the country that will, in the long run, paralyze its scientific and creative force, carrying off other social groups, such as men of letters, artists and skilled craftsmen who play an important role in the scientific, cultural, artistic, and civilizational

(1) The Wall Street Journal, February 2001, quoted in al-Bayan newspaper, Dubai, March 9, 2001.

(2) This phenomenon is somehow losing ground after businessmen and entrepreneurs began to feel that operating, activating and developing industrial machines and technological tools which depend on computers, need skilled, trained and creative minds. Great care is taken to keep these minds in the firm or the company for fear they might transfer to other firms or emigrate altogether from the country to other companies or centers which take good care of them materially speaking and which guarantee them better social status, and where the expert feels he has a good chance for integration and a possibility for him to return home as an entrepreneur who can set up a major business or company, and not as a hired worker.

(3) "The Problem of the Emigration of Arab Competencies." Dr. Antoine Zahlan in "The Emigration of Arab Competencies, Studies and Debates of the Symposium held by the Economic Commission for West Asia" (ECWA) the United Nations, Publications of the Center for the Studies of Arab Unity., January 1985.

7

WORK PROGRAMS

First, we would like to return to the concept of the "benefit strategy" mentioned above, and say that taking interest in the aspects of the phenomenon outside the Islamic world without attaching equal importance to its internal aspects in islamic countries makes the benefit initiative useless and ineffective, because they would of necessity engender further emigration, on the one hand, and would not be able to implement the programs which it planned to execute, on the other.

The very important correlation between these aspects warrants that there be a strategic sense that should run through all of the implementation phases. Therefore, implementation should take place only after making certain that the benefits are good and that the programs are effective in realizing the goals expected of them whether at the level of positive interaction with the phenomenon, or at the level of benefiting from the emigrant competencies.

So that benefiting would not turn into advantages which the local competencies believe can be achieved only through emigration, it should serve the two directions. The direction of establishing a link between the emigrant competencies and their origins through work projects that would profit them and their countries of origin; and the direction which links the competencies in these countries with projects whose scientific usefulness and research expertise would benefit their success and their competing against their national counterparts abroad in the various fields, on the one hand, and their country, its competitive capability, and its scientific position as well as social advancement, on the other.

Any strategy that is not in line with this two-fold plan, dimension, and program - an inward-oriented approach, with all its dimensions related to the phenomenon of the emigrant competencies that sets up the programs which can contain them and urge them to draw up useful development plans for developing scientific research and technological progress, and an approach that is geared towards the interior through the good management of how to take advantage of the emigrating muslim competencies - does not deserve its name because "strategy", if it can be called so in this case, will not be able to achieve its goals.

As we seek to benefit from the emigrant competencies, we should not exaggerate the importance of the emigration of competencies. For the exaggeration of its positive role in

development, or that of playing down its impact or role is not always a healthy thing to do. As we have already said, it is a normal phenomenon if it is kept within its natural bounds engendered by the civilizational competitiveness among nations and the cultural dialog among peoples.

In this case, the phenomenon is a two-direction phenomenon: there are competencies that emigrate from the country, and competencies that emigrate to the country. It becomes an unhealthy phenomenon when its numbers increase greatly and its movement becomes unidirectional : from the countries from which competencies emigrate to the countries to which they emigrate without a reverse trend. With these characteristics, the phenomenon surpasses its natural dimension and form, and becomes evidence of a defect in the economic, social and cultural structure of the countries from which competencies emigrate and a welcomed force in the countries to which they emigrate. The strategy tackles the phenomenon in this unnatural form to put an end to its shortcomings, and to benefit from its advantages; it seeks, through the proposals its makes, to reduce the phenomenon to its natural dimension by making the islamic world an attractive geographical and civilizational space in the near future at the scientific, technological, and cultural level.

The emigrant competencies have a great deal to offer to this world to which they belong through many programs and operations, such as :

• contribution to the civilizational, scientific and technological takeoff of the Islamic World.

• participation in the modernization and revision, and in the educational, intellectual, cultural and scientific mobilization necessary for civilizational takeoff.

• participation in the dialog among cultures and civilizations, and in the good representation of the Islamic World and speaking in its favor.

• defending the various issues of the Islamic World and reducing the intensity of immoderation and enmity which some political and cultural circles harbor against it.

Being conscious of the organic link between the circumstances of the competencies inside the islamic world and those outside it requires being aware of the economic, technological, scientific and international atmosphere and its developments by following up on the development of the subsequent indicators, and by working towards empowering the competencies inside the islamic world to carry out real and useful action that would benefit the ummah, and enable the competencies outside it to establish contact, to derive benefit and to participate, along side their brothers and sisters inside the islamic world, in the advancement of the ummah and in serving its future projects.

We would like to draw attention to two essential points: the first concerns the necessary awareness, which must be present in all the implementation phases of this strategy, about the local, regional and international changes and variations; the second is the programs which we believe are urgent and expedient, and which are geared towards the competencies inside the islamic world. Without the implementation of these programs, the processes of benefiting from the competencies outside this world would lose their effectiveness and their capability to handle the phenomenon well, on the one hand, and put an end to its influence and slow down its trend, on the other.

1. Being aware of the international climate and its variables

At the international level, there are positions and programs that urge us to intensify mobilization programs and continuous reexamination. This is clear for instance in the continuous monitoring of the following indicators :

• the increase in the outflow of the competencies from Third World countries to industrial countries, because of the growing demand for these competencies in all vital fields, such as information sciences, medicine and engineering.

• the Western governments' growing pull of the emigrant competencies through taking measures and enacting laws that would attract more competencies.

• the growing number of world scientific conferences to exchange information in many scientific and cultural fields.

• the increasing scientific and technical cooperation between the countries of the world.

• the growing number and the propagation of communication networks between the international and university circles through the Internet, which facilitates communication between research centers and researchers.

2. Domestically-oriented programs

A sound handling of the phenomenon of the emigrant competencies to turn brain drain into brain gain requires performing actions and setting up parallel programs in the country which aim to achieve the following:

• Dealing with cases of expatriation which some competencies experience because of economic problems that hamper their development and restrict their activities, or the educational and social problems that engender scientific debility and intellectual stagnation which no intelligent person would accept and which bring about sorrow and despair.

• Carrying out a comprehensive revision of all educational curricula, especially those of higher education in a way that takes into consideration the current international situation through prompting the members of society to believe in an ambitious civilizational future project for whose implementation would be mobilized all active energies and labor forces, with all their classes and levels, and through consolidating the sentiment of spiritual belonging to the Islamic World and the willingness to execute its development projects and enhance its international position.

• Putting an end to biculturalism which has paved the way for the dazzle of the invading cultures that hold sway materialistically in the balance of power, and which have engendered cultural disintegration and a shaky self confidence and social identity.

• Developing scientific research, rehabilitating science and scientists, and conferring upon them the social status they rightly deserve given the pioneering role they play in setting up development programs and the processes of civilizational edification, and working towards developing scientific research through creating research centers and consultative institutions whose aim is to attract the highly qualified competencies within the country and from abroad.

• Enhancing social conditions, upgrading job ranks, and improving material incentives.

• Reexamining the development theories which deepen civilizational, economic and industrial dependency, and reinforce underdevelopment.

• Convincing national competencies and experts of the futility of emigrating to foreign scientific centers through adopting encouraging policies, such as enabling them to establish contacts with these centers, to visit them, and to benefit from them within an international or bilateral cooperation program.

• Supplying these competencies, especially students, with studies, books and the equipment they need, and assisting those who wish to pursue their research through further studies and specializations.

• Granting university faculty members scientific sabbaticals and giving them the opportunity to take advantage of the leave of absence system.

• Reconsidering the funding of scientific research and increasing the budget earmarked for it.

• Working towards consolidating the belief in the vital role of science and of the necessity to build a scientific and technological base.

• Expanding Islamic cooperation and complementarity programs in the fields of science and technology, increasing cooperation in this domain with the developing industrial countries, and encouraging the setting up of regional and international research centers.

• Issuing prestigious scientific journals that publish the latest scientific and technological developments in addition to the news on the achievements of muslim competencies in exile.

• Studying the experience of islamic countries and of other countries that have achieved scientific and technological progress during the last two decades so as to benefit from their scientific experience in how to build the infrastructure needed for instigating development, and to examine the importance which these countries have given to the fields of education, teaching and training.

• Drawing attention to the dangers of cultural and scientific invasion, adopting constructive policies to deal with them and to defend the basis upon which rest the props

of the cultural and civilizational identity of the Islamic World, working towards defeating the media and economic spheres that monopolize industrial and intellectual influence and power, and guiding resources and competencies towards the main issues, aiming at good civilizational competitiveness, and excelling at cultural dialog while preparing and encouraging these competencies to acquire intellectual immunity which contributes to acquiring positions within the framework of that competitiveness and that dialog.

• Working towards implementing the program of "the Cultural Strategy of the Islamic World", especially that which consolidates the principles of Islamic culture, for many contemporary Muslim competencies, within or outside the Islamic World, are imbued with Western culture. Often, they are the product of an educational system that considers this culture its primary source. It was natural that these competencies did not receive the kind of training that would meet the needs and aspirations of the Islamic World, but which had prepared them to interact well with the dominant cultures. This in itself could be beneficial to the countries of the Islamic World; but at the same time, and due to economic and social conditions already mentioned, the competencies may be ready for emigration and for becoming part of an economic and social fabric that serves them and the host country, without benefiting their home countries.

Reinforcing the links between the countries of the Islamic World and the joint action in dealing with the phenomenon of brain drain and deriving benefit from it will certainly reinforce cooperation and solidarity among the countries of the Islamic World. These emigrant competencies constitute a first step towards consolidating relations between the countries of the Islamic World which suffer from the same phenomenon and which are hurt by it, depending on the flow rate of emigrants, their fields of specialization and how badly they are needed in their home countries.

It is a well-known fact that in the age of major economic blocks that boast huge capabilities, which expand over a considerably large geographic space, and which have sufficient financial and human resources, one single country cannot meet the challenges of this modern age, because of the tough nature of their confrontation, of the strength of their influence, and of the immense difficulty of overcoming and taming them.

These countries' general consent to adopt a common policy to deal with this phenomenon, and to activate a unified strategy for benefiting from the Ummah's emigrant competencies through the activation of specific mechanisms, in addition to implementing the content of "the Strategy for Developing Sciences and Technology in Islamic Countries" formulated by the Islamic Organization and which was approved and passed by the 8th Islamic summit conference convened in Tehran in 1997 will undoubtedly bring the points of view closer together in the field of transplanting technology in a fruitful way that would allow for overseeing its development in a favorable scientific climate that would meet the conditions of its natural development.

When the strategy aims to reinforce the bonds between the Islamic World and the emigrant competencies, it seeks to implement compact programs whose purpose is to bring together a culture that reinforces in the emigrant competencies their ethical laws, aesthetic taste, scientific basis, and functional performance.

Reinforcing the bonds between Muslim competencies
in the West and the Islamic World

1. Reinforcing the bonds of Muslim competencies with Islam

Islam underscores the need to reinforce the bonds that make the nations of Islam one Ummah whose members urge brotherliness, support for each other, and concord in response to the Holy Verse (Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher : therefore serve Me (and no other)) (al-anbiya', verse 92), and showing kindness towards one another in accordance with the teachings of the Prophetic Hadith : "the similitude of believers with regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever" [1].

The implementation of the requirements of "the Cultural Strategy for the Islamic World" and those of "the Strategy for Islamic Cultural Action in the West" can realize this organic

cohesion between the Ummah's competent groups and its scientific competencies and intellectual elites irrespective of their geographic location, scientific specialization or daily activity.

In this context, with regard to reinforcing the bonds of the emigrant competencies with their original countries and their Islamic Ummah, we believe that the following points should be implemented :

1. Spreading Islamic culture and propagating, amidst the emigrant competencies, their families and their islamic environment, the values of Islam, such as solidarity, mutual assistance, cooperation, the strengthening of spiritual bonds, and the consolidation of religious education.

2. Encouraging the building of mosques, because they constitutes the bastion of the spiritual bond between Muslims, and supplying them with Imams, qualified Muslim scholars and preachers, purposeful Islamic books, and high quality audio-visual tapes.

3. Setting up clubs and institutions which can serve as a platform for disseminating religious culture in ways that can persuade Muslim competencies to preserve their faith and imbibe from the Holy Book and the Prophetic Sunnah.

4. Planting the TRUE FAITH amidst these competencies and in their milieu, developing their Islamic personality which is based on deep religious faith, clear understanding, excellent work, fine aesthetic taste, and on the immunity of the self and the milieu through blameless thinking and sound and excellent religious education.

5. Presenting Islam in its unblemished image and projecting its lofty principles in a most perfect manner while shunning the denominational differences or the multiplicity of opinion in the writings of jurists, consolidating their bonds with the Holy Qur'an in terms of reading, recitation and memorization, with the prophet's Sunnah in terms of model and exemplar, and with Sharia[2] in terms of moral character and obedience.

6. Strengthening the competencies' intellectual aspects, and their scientific knowledge in the religious field, and preparing them for participation in the civilizational and cultural dialog with the predominant cultures and civilizations through holding meetings, organizing conferences and study days with a group of the Ummah's scholars and ducat in a way that reinforces the competencies' belief and adherence to their religion, and taking pride in their belonging to the Islamic World.

7. Introducing them to the importance of the scientific Islamic heritage and to the efforts of Muslim scholars, jurists, and philosophers who combine their religious knowledge with their extensive knowledge in the fields of earth sciences, nature, structural design and man, and enhancing their capabilities of praising this heritage, presenting its scholars to the world and taking pride in being part of it.

8. Developing and perfecting their knowledge of Arabic, the language of the Holy Qur'an, because it is the medium of communication among a large section of Muslims, and the key to their unity and to the consolidation of the bonds among them, and because it is the unassailable fort for preserving their identity, as well as a fundamental factor in deepening their Islamic knowledge through drawing inspiration from the Islamic heritage, history and the reality of life, all of which will afford the Muslim mind, wherever it is, moral high ground, respect and admiration when engaged in communication and dialog.

9. Meeting all the religious needs, such as building schools and mosques, and celebrating religious holidays in an Islamic atmosphere that preserves identity and satiates the spiritual aspects that provide peace of mind and reinforces faith.

10. Providing them with the opportunity to pursue their education through continuous training, either by means of distance learning or at Islamic universities through a system that responds to their specificities and allows them to excel in Islamic religious sciences and enhances their methods of studying the Holy Qur'an, the Prophetic Sunnah and Sharia, which in turn would deepen their religious knowledge, thereby qualifying them for spreading the Islamic Call and carrying out the noble Islamic mission with wisdom and beautiful preaching.

11. Mobilizing these competencies, which enjoy a high scientific position and social status, to rectify the image of Islam and to refute any suspicions and fallacies harbored and propagated by those who are biased against Islam and Muslims.

To achieve this, it would be preferable at first to include Islamic activities in three axes that are of paramount importance and which are closely related to the islamic frames of reference : the Holy Qur'an, the Prophetic Sunnah and the tolerant Sharia. These axes are :

A) Reminding the Muslim, wherever he may be, of the fact that he is a witness to itself and to others too.

Wherever it happens to be, the Muslim mind is a witness to itself and to others, because testimony is part of trust borne by the human being and one of his purposes in life. Allah, to whom be ascribed all perfection and majesty, says : (One day we shall raise from all peoples a witness against them, from amongst themselves : and we shall bring thee as a witness against these (thy people) : and we have sent down to thee a book explaining all things, a guide, a mercy, and glad tidings to Muslims. Allah commands justice, the doing of good, and liberality to kith and kin, and he forbids all shameful deeds, and injustice and rebellion : he instructs you, that ye may receive admonition. Fulfil the covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them : indeed ye have made Allah your surety; for Allah knoweth all that ye do. And be not like a woman who breaks into untwisted strands the yarn she has spun after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another : for Allah will test you by this; and on the day of judgment he will certainly make clear to you (the truth of) that wherein ye disagree. If Allah so willed, he could make you all one people : but he leaves straying whom he pleases, and he guides whom he pleases : but ye shall certainly be called to account for all your actions). (Surat an-Nahl, verses 89-93).

He, be he exalted, also says : (Thus have we made of you an ummat justly balanced, that ye might be witnesses over the nations, and the messenger a witness over yourselves; and we appointed the qibla to which thou wast used, only to test those who followed the messenger from those who would turn on their heels (from the faith). Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness, most merciful). (Surat al-Baqara, verse 143).

So long as this accomplishment seeks to achieve justice and kindness, the person who is committed to it cannot fail to keep his pledge so that he will not be like someone who works very hard but, for lack of purpose and the best way to reach that purpose, achieves nothing, just like the woman, who after all the wool spinning she has done, undoes it thereby wasting time and energy. Therefore, all Muslims, especially the intelligent amongst them who occupy high social positions, should assimilate and represent Islam well, and be the best witness for and against it.

Given their deep-rooted education and their wide experience, we would expect the competencies which have migrated from the Islamic World to assume their role of giving the testimony entrusted to them through their behavior, culture and performance. However, and like all Muslims, they would need to always feel that they are being strongly supported and that what they are doing is greatly appreciated. "The Cultural Strategy for the Islamic World" and "The Strategy for the Islamic Cultural Action in the West" have set up specific and detailed programs to implement this trend.

B) Enabling the emigrant competencies to realize the purposes of their religion

Islam has clear fundamental purposes that are in harmony with the human natural disposition (fitra), and which purify the soul. These purposes may be summed up as follows[3] :

1. Rectifying belief, the most important reason for redressing behavior because it frees the soul from yielding to anything that cannot be proven through reason and purifies the heart from illusions and aberrations.

2. Abiding by God's laws.

3. Polishing manners. Allah, be he exalted, says : (And thou (standest) on an exalted standard of character), (Surat al-Qalam, Verse 4). When she was asked about the Prophet (pbuh), Aicha (may God be pleased with her) said : "His exalted standard of character was the Qur'an". In the hadith narrated by Malik in al-Muwatta', he reported that the Messenger of Allah (pbuh) said : "I was sent to perfect good character".

4. Good handling of the Ummah's issues, a point of great importance in the Holy Qur'an ; it covers everything related to solidarity, mutual assistance and cooperation between all the classes of the ummah as a serious effort to advance it, insure its security, consolidate its position and protect its wealth. Its purpose is the welfare and security of the Ummah.

5. education, teaching and training.

C. Reminding the competencies of the fact that the future of the Ummah is a fundamental duty

Allah, to Whom belongs might and majesty, says : (O ye who believe! Fear allah, and let every soul look to what (provision) he has sent forth for the morrow. Yea, fear allah: for allah is well-acquainted with (all) that ye do. And be ye not like those who forgot allah, and he made them forget their own souls! Such are the rebellious transgressors! Not equal are the companions of the fire and the companions of the garden: it is the companions of the garden, that will achieve felicity) (Surat al-Hashr, verses 18-20).

Heedlessness of tomorrow makes the person forget that he is to stand before God, and keeps him too busy to think about the most important things he should do in his short life, because he is too occupied by trivialities or by what he thinks is good for him, but which, for lack of priorities he has not set for himself, can actually bring evil upon himself and his progeny. This is why the best people who have a good vision of the future are the wise and the men endued with understanding and who perfect the act. What a difference there is between perfecting masonry and concentrating all one's efforts on what one thinks are good building materials!

Allah, the Great and Almighty, says : (verily never will allah change the condition of a people until they change it themselves (with their own souls). (Surat ar-Ra'ad, verse 11).

It makes no sense to want change without changing one's behavior, for situations are the result of our actions. Improvement in conditions requires improvement in deeds.

The person who feels that he is being constantly watched is the one who will want to reform and to change his or her action. This person will not accept defeat or deviate from the right path. This is why change is associated with the feeling that god is watching us, remembering responsibility before god and with being called to account on the day of reckoning.

While it refers to these axes and calls them to mind, the strategy does not intend to give a sermon, even if this is what the context seems to suggest, for sermons have their own specialists, scholars and strategies that are no less beneficial than this strategy; but it considers sermon as being at the core of the strategic act, because the beginning of any action is the determination to effect change according to the objectives set for building the future. The person who cannot take part in the edification of the future is the one who waits for the dust to settle, for obstacles to be removed for him, or who waits for the islamic world to take the driver's seat, with all its crises solved, so that he can participate in change. Change is effected by those who make sacrifices, who "don't consider anything insignificant out of good things even if it is that you meet your brother with a cheerful countenance"[4], and who seek to realize a better future through being themselves the incarnation of their good deeds and through being of use to others.

2. Consolidating their bonds with the peoples of the Islamic World

Consolidating the bonds of the emigrant competencies with their countries of origin and with their Islamic World, peoples and states, is one way to firm up their bonds with Islam, to feel that they belong to one Ummah, and to be proud of it as a demographic, geographical and civilizational reality; this Ummah which has the required scientific, cultural and civilizational qualifications, as well as the material and moral wealth, which would enable it to play a remarkable role, and to make great and noble contributions to the advancement of humanity and the progress of the human species, and to the preservation of the equilibrium of the universe and the protection of its ecological system.

Among the tasks that need to be done in this context are :

1. The realization of the fundamental goals of cultural, intellectual, educational and social action which seeks to effect positive change in the Muslim person and the Islamic Ummah :

• In the Muslim person in terms of his individual potentialities and his interaction and solidarity with the communities of the Islamic World for the purpose of achieving the social goals which bring muslims together, like a solid edifice and as if they were one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.

• In the Islamic Ummah Through reinforcing its interior structure, consolidating the bonds of brotherhood, mutual assistance, mercy and cooperation amongst its children, through building the institutions that would take care of this, and elevating the holy book and sunnah to the position that befits them.

2. Reinforcing collective awareness among the members of the Ummah, especially the scientific pioneers, its intellectual elites, and talented minds, irrespective of their social classes, interests, and location in or outside the Islamic World, with regard to change and its requirements in all fields, whether in realizing equality, or in combating all forms of factional, tribal, class or ethnic discrimination, or in seeking to realize the bases for rivalry for superiority and human aptitudes, such as the bases of science, struggle, serving society, defending human rights, eradicating illiteracy, generalizing schooling, love and respect of knowledge and men of knowledge, empowering the members of the ummah through spreading and reinforcing knowledge, consolidating belief in work commitments through all of God's commands and interdictions, following the guidance of the messenger of Allah (pbuh), and adhering to such virtues as honesty, fairness, unselfishness, kindness, forgiveness, patience, courage, sacrifice, industriousness, and turning away from the ignorant.

3. Consolidating the Muslim's awareness of the benefits accruing from cooperation, mutual assistance, solidarity, patience and the endurance of harm so as to foster the advancement of the Islamic World, to realize social justice, and to combat injustice and tyranny; underscoring its impact on shunning conflict and discord and its contribution to bringing to life integral projects thereby defeating all attempts leading to economic suffocation, and scientific, industrial and technological boycott, and their repercussions on the Muslim's conscience through his feeling of belonging to an Ummah that boasts a glorious past, a magnificent heritage and a great history; one that has never faltered in the face of challenges and changes, and that has a bright future lying ahead of it due to its resources, potentialities and competencies, and reinforcing his feeling about the possibility of overcoming obstacles, redressing the flaw, and effectively participating in ensuring the progress of the Ummah, and immunizing it against draining its resources, potentialities, and brains.

4. Disseminating Islamic culture amongst the emigrant competencies and in its muslim environment in accordance with the requirements of "The Cultural Strategy for the Islamic World" and "The Strategy for Islamic Cultural Action in the West", in ways that preserve identity, consolidate faith, encourage production, redress behavior, consolidate the bonds of the emigrant competencies with the people of their faith and the peoples of their Ummah, and provide the necessary clubs, institutions and essential facilities.

5. Enabling the emigrant competencies to acquire a profound knowledge of the history of the Islamic World, and of its culture and civilization, especially that of their countries of origin, given the importance of these countries in providing the competencies with a civilizational background about which they can feel very proud.

6. Activating all fields of Islamic culture in and outside the Islamic World, and which can serve the spiritual and cultural aspects of the emigrating Muslim competencies and consolidate their bonds with the Islamic World, such as schools, institutes, research centers and institutions, media means, and channels, taking into account perfection, innovation and development in a way that meets the challenges and removes obstacles.

7. Ensuring a continuous Islamic coverage of the interests of these competencies and their family and social environment that would enable them to consolidate their bonds with their Islamic Ummah and reinforce love, mutual assistance and cooperation ties between them and all Muslims while setting up diverse, purposeful information programs in whose preparation and implementation these competencies would participate actively, and which would serve mainly religious and cultural aspects, enhance mutual

contributions between these competencies and their countries of origin, and consolidate their relations with people and societies of the Islamic Ummah.

8. Strengthening the joint Islamic Action and activating it through an active and effective presence in the West, supporting cultural centers, scientific institutions, research and study centers, libraries, universities, and organizations interested in serving Islam in the West, urging and assisting them in attracting the emigrant competencies and their families, giving them the opportunity to speak their mind and to translate proposals into acts, encouraging them to serve the Muslim society nearest to them, and strengthening their ties through this activity and through their contributions and the many various cooperation programs with their large Islamic World.

9. Strengthening the collective resolve of the emigrant competencies to realize the gains and interests of the Ummah, to draw the best advantages and benefits for Islam and Muslims in all the fields of political, economic, social, cultural, educational, scientific, and technological activity, to protect the higher interests of the Ummah, and to consolidate Islamic solidarity in all its meanings, purports and purposes in a way that obeys the command of Allah, the Great and the Almighty, (and hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves), (Surat al-cImran, Verse 103) and his description of the believers as he says : (the believers are but a single brotherhood). (Surat al-Hujurat, verse 10).

10. Drawing these competencies attention to the major issues of the Ummah, namely those that pertain to completing its freedom; supporting its struggle for establishing justice; removing aggression against the Islamic Ummah, namely the liberation of al-Quds al-Sharif, the first of the two kiblahs and the third holy place; stamping out aggression from Muslim Palestine ; establishing the peace and security which protect the rights and freedoms of Muslims in some countries and societies where Muslims live in Eastern Europe, Asia and Africa wherein they undergo systematic violence the aim of which is to blot out their Islamic identity, to kill Muslims, to usurp their lands and wealth, to hold their security in ransom, and to humiliate them; and seizing every lawful opportunity to come to the rescue of the oppressed Islamic peoples and to defend their just causes.

11. Setting up local cultural clubs which would bring together the various experiences in a cultural or scientific atmosphere and which would help to reinforce the ties amongst these competencies first, then between them and the elements that are influential in the fields of their specialization or hobbies, and third between them and their counterparts in the Islamic World, and fourth between them and activists in the same fields from the various Islamic regions.

12. Organizing artistic activities in all fields, entertainment programs, sports competitions for these competencies, and fostering their participation in festivals and in sports tournaments and in artistic and cultural events held in the Islamic World.

13. Setting up special tourism programs and facilitating visits by the emigrant Muslim competencies and their families to the countries of the Islamic World, or participation in their cultural, artistic, scientific and economic activities with a view to consolidating relations between the competencies and these countries.

14. Encouraging the emigrant competencies to set up friendship societies between them and their counterparts in the host countries with a view to breaking the isolation circle and to consolidating scientific and civilizational dialog.

The role of Muslim competencies
in developing Islamic societies

Wherever they may happen to be, Muslim competencies need the Islamic World's support, encouragement and cooperation to enable them to create, discover and carry out serious scientific research in the various fields, when it is felt that they are qualified to conduct research, and praise and commendation, when it is deemed that they can make contributions in a way that would make these competencies - due to their nationalistic sentiment and organic bonds with the Islamic World - feel proud of their

belonging and of serving their countries, and make their countries of origin and the whole Ummah value highly their efforts and services.

It is essential to encourage studies and research that would present the Islamic World as a scientific, social, intellectual and world power and as a major block that can exert influence on the international community, and advance human action and activity. The proficient Muslim competencies in and outside the Islamic World are the only force that can achieve this.

It is obvious that this requires support for sciences and scientists, allocating greater state budget resources for spending on scientific research, ensuring suitable conditions for researchers and scholars at universities, institutes and research centers, and scientific and technological research institutions, and spreading a cultural and intellectual climate that protects research and creativity and encourages profound thinking, analysis and creation.

To avoid making sweeping generalization in this field, we would first suggest starting with the implementation of the following important steps:

1. Compiling databanks on Muslim experts and competencies

It is important to start with a clear and comprehensive definition of the concept of emigrant Muslim competencies. "The Cultural Strategy for the Islamic World" has already stipulated that lists of Muslim scientists and researchers in the various fields of scientific research be compiled, as well as lists of higher education institutions, branches of specializations, and the scientific facilities each country has at its disposal.

These detailed databases and lists of Muslim scientists and researchers in and outside the Islamic World are essential for any action whose aim is to benefit from these resources and to reinforce the bonds and cooperation between them the purpose of which is to carry out joint scientific research or to exchange experience and mutual consultations in any field of scientific research.

In the preparation of databases for the Internet, it is essential to adopt scientific methods to store and classify information on emigrant Muslim competencies according to the geographical place, field of specialization, age group, sex, scientific production, curriculum vita, or work address, home address, and such other classifications that would allow multiple entry retrieval of a large amount of important information from the database.

This database, the basis of the whole of the strategic work, should have the following specifications :

a) Inclusion : the database must include as many Muslim competencies and experts as possible from the Islamic World and outside it while giving the emigrant competencies some sort of priority given their important role in implementing the paragraphs of this Strategy.

b) Accuracy : to lend credibility to this database, it should have accurate information collected directly from the emigrant competencies, drawing their attention to the importance of the information, of its utility, arrangement and categorization, away from any provocation or inquisitiveness that might raise doubts about the benefit and goals expected of this information. This is why we would advise that the compilation of this database be done by experts from among the emigrant competencies themselves.

c) Flexibility : one of the necessary specifications this database must have is flexibility and suppleness to avoid its being crammed with too much information that may not be needed or that would encumber the retrieval of this information, using it, or obtaining maximum benefit from it. This flexibility is also essential in the preparation of the multi-classification encyclopedias on Islamic competencies, their contributions, registered inventions, completed research works, publications, and the studies that are on their way to completion.

d) Development and renovation

One of the necessary specifications of this database is that it is possible to develop and update it instantly because it is supervised by an administrative group of experts similar to that of Who's Who ? Its instant revision, updating and information retrieval is part of its methodology.

By referring to these specifications, the Strategy seeks to draw attention to the importance of this operation which requires an administrative group that would be in charge of collecting and updating information and of running the websites that would facilitate contact with the group; it also requires conducting detailed field research designed by experts along the lines mentioned above.

2. Organizing periodical scientific, cultural, and artistic activities

One of the dangers facing the Islamic peoples, especially Muslim communities in the West is the threat to their cultural, Islamic and civilizational identity. These dangers are :

- The threat to the Ummah's cultural constants and the attempts, through various intellectual and cultural means and economic pressures, to secure its intellectual, cultural and technological dependency, to destabilize its cultural security, to compel the Ummah to squander its potentialities and resources, and to force it to acknowledge the benefits of the emigration of competencies and experts, and of the financial, intellectual and sociological capitals.

- Imposing the values of consumerism and the standardization of daily life through turning Muslims into consumers of the ready-made cultural and intellectual models presented in attractive cultural molds.

- Imposing the scientific and technical consumer's model and conquering any system that combines the obligations of power building with scientific research while sparing no effort in recruiting the creative, active competencies by Western centers of knowledge and creativity.

These dangers are further favored by the domestic situation in which illiteracy rates are high, and which suffers from industrial, cultural and scientific weak points and from flawed educational systems which do not meet the needs of scientific and civilizational takeoff. This domestic situation also suffers from the predominance of a superficial media and from the lack of patience to complete reform projects, as every operation starts from square one.

Therefore, what needs to be done to introduce the emigrant Muslim competencies is to organize scientific, cultural and artistic activities in the form of symposia, conferences, study days and artistic exhibitions which must be well prepared in advanced from a Islamic perspective that takes into account some fundamental bases upon which rests the whole philosophy of the activities and programs, the first at the theoretical phase and the second at the practical phase.

1) At the theoretical phase :

The activities are not isolated from the civilizational and Islamic cultural action. The competencies, whether in exile or in the Islamic World, are an effective part of the Ummah and one of its components. This is why it is important at this stage to take into account the following points :

• The Muslim is vice-gerent in every blessing Allah has bestowed on him with regard to his capabilities and skills. He is vice-gerent in his mind, emotions, senses, body and power. It is therefore important to develop this feeling in all Muslim competencies, especially those that live in the West or in the mostly secular societies where the impact of expatriation is strongly felt when performing religious rites or carrying out activities whose purpose is to preserve identity.

• Cultural, scientific and artistic activity is a civilizational component; for culture is the product of civilization, as are science and art. Science, culture and art, or any human activities, cannot be neutral. This is why these activities and all the purposeful sub-activities should focus on how to immunize the Muslim against the residues of the scientific and civilizational climate in which he works and which, due to the severity of the impact, will certainly and undoubtedly leave some of its imprints on the intellect, culture and course of action.

• The Islamic cognitive system is totally different from the Western cognitive system. The former draws its legitimacy from divine revelation and harmony with the laws of the universe and from being in agreement with the components of fitra (innate character), the latter from the technological changes related to its penchant towards controlling civilizations and nature and realizing maximum material prosperity[5].

2). At the level of preparation

We should bear in mind that when we establish communication with the emigrant competencies, calling upon them to take part in the cultural, intellectual, sports and artistic activities, we are actually inviting them to devote their spare time to this purpose. It makes no sense therefore to view an activity which one does in one's spare time as one which takes up most of one's time.

The most that can be done in countries which have their cultural immunity, on the one hand, their civilizational hegemony, on the other, and thirdly their necessary spiritual and organizational authority, is to take good advantage of what is known today as ìthe science of leisureî with those remarkable competencies of this Ummah that answer the call. The science of leisure is a new science; it concerns itself with furnishing oneís spare time and with the activities in which he is involved and with the theories that define the types of these activities, their form, and methods so as to achieve the balance required in manís life[6].

There is no doubt that the Muslim who feels the impact of expatriation living outside the land of Islam is inclined to quench his thirst from an Islamic source and to revitalize his spiritual aspects which are always on the look out for more spirituality, in addition to the urge which every individual, Muslim or non-Muslim, feels to do something different from that which he does in his working time and which he enjoys doing because he finds in it peace of mind and great intellectual enjoyment; hence the need to make the activities and programs we plan to present attractive and interesting, in addition to ascertaining that they do not exceed the bounds of spare time. This is the best way to draw maximum benefit from vacations, summertime, religious and cultural holidays and to meet the leisure and entertainment needs of the emigrant competencies and their families.

The leisure and entertainment programs in the West may prevent depression and alleviate the impact of stress ; however, because they are stripped of their Islamic imprint, these programs fail to free the soul from the influence of the materialistic civilization, the repercussions of its organizational constraints, and the control of its system.

It is obvious that the suggested cultural, intellectual and artistic programs should include activities leading to cultural awareness whose purpose is to develop skills, consolidate knowledge, and reinforce the components of the self through the following :

• Holding Islamic and scientific book exhibitions in whose preparation, organization and selection of topics and their contents the emigrant competencies would participate through their clubs, societies, and representatives.

• Organizing cultural and literary days, evenings, symposia, and lectures on topics that would reinforce, identity and consolidate the bonds between the emigrant competencies and the Islamic World.

• Organizing theater days, art exhibitions and purposeful entertainment activities in accordance with "The Cultural Strategy for the Islamic World' and "The Strategy for Islamic Cultural Action in the West" while taking into account the target audience specificities, environment and needs.

• Holding annual, cultural and scientific meetings which may be devoted to honoring an eminent emigrating competence through debating a topic related to the cultural and intellectual situation of the Islamic scientific community in the Islamic World or outside it, or through such other topics that meet the cultural and intellectual needs of the emigrant competencies, under the supervision of representatives of the societies and organizations of their own choosing.

• Turning the competencies' periodical meetings, through the mosque and the cultural clubs and their activities, into an established tradition, and consolidating their ties in terms of practice and organization to achieve this purpose.

• Facilitating residence red tape for the emigrant competencies and their families during the holidays, and making it easy for them to invest their money, time and expertise, and to visit the Islamic World through well-planned programs.

• Setting up camps for the emigrant scientific, intellectual and cultural competencies and their children in Islamic countries, and organizing scientific exhibitions, and cultural and artistic activities.

• Assisting the emigrant competencies in setting up social cooperatives and entertainment clubs that would enable them to benefit from the positive aspects of the social systems that exist in the Islamic World, namely in the countries of origin, such as buying homes, organizing scientific excursions and tourist travels, facilitating investment in economic and scientific fields, taking part in cultural activities, and joining sports and entertainment clubs.

Encouraging Muslim competencies in the West to become involved in intellectual production industrial and technological creativity and to develop their skills and enhance their expertise in scientific research

1. A comprehensive revision of the ways of how to deal with technology
The best way to encourage the competencies that have emigrated from the Islamic World and the local ones is to hold consultations with them in their fields of specialization, to heed their advice and to appreciate their competences. This is a matter that requires a comprehensive revision of how to deal with culture, art, science and technology. If we are now focusing on the technological dimensions due to their close link with scientific research, it is only because technological progress encompasses all the cultural and artistic fields, further seeking to extend its products to all human activities, on the one hand, and, on the other, because the contents of the development programs launched in the countries of the Islamic World have been designed with the idea that technological aspects must of necessity be developed and the country be placed in advanced positions in the fields of technology.
There are many ways to purchase technology, thanks to world economic growth and the increasing demand for technological products, and because technology is viewed as the basis for comprehensive development. Similarly, the globalization phenomenon, in its various forms and trends, has contributed to diversifying these purchasing methods in terms of quantity and quality, and to expanding their sphere of influence and power on the international market. Thus the purchase of technology is effected through economic, social and commercial practices, and policies that fall within a legal framework and international systems which ensure more than ever before that the center of creativity remain the Westís private kingdom to which competencies, funds and muscles are brought from all parts of the world to preserve Western leadership, and local and international laws are enacted to safeguard and sustain its power and control.
The import of technology in the Islamic World has always relied on the methods that reinforce scientific and economic dependency, lacking in sound practical methods of generating technology, and paying no heed to the necessary joint cooperation in the age of economic blocs, which has passed up the chance for the Islamic World to derive many benefits and interests. The programs of importing technology adopted by the Islamic World, the main importer of this technology, relied heavily on Western countries, while the technological rate of exchange between the Islamic countries is very low or non-existent in some fields. Certainly, quality plays its part in this domain, but lack of cooperation, solidarity and coordination at the various industrial, scientific, research and economic levels plays a greater role in passing up the chance for the Islamic World to reap the benefits of a scientific, industrial and technological takeoff.
Some studies [7], which tackled the issue of science and technology in the Gulf Cooperation Council, point to the problems facing this region of the Islamic World, and which we will mention below due to their similarity with other problems in all the countries of the Islamic World, and to their role in reinforcing the trends of the phenomenon of the emigrant competencies and in weakening the programs aiming at deriving benefit from them :
•"Technology contracts" represent the highest percentage in dealing with the purchase methods by virtue of which the import and transfer of technology take place in accordance with agreements and contracts which are generally binding contracts and in which the exporting parties dictate their terms and objectives while the role of the importing party is limited to accepting these terms due to a total lack of knowledge of the fields and markets where the purchase of technology is made.

• Western countries are the main source of technology, which weakens the strategic position of the importing countries and protects technological diversity, which leads to freedom, against the unfair import restrictions, and reinforces the negotiatory position on purchasing technology.
• These practices bear a commercial mark as technology is purchased from a purely commercial perspective without consideration for the need to acquire knowledge and scientific information.
• Lack of joint coordination between Islamic countries in terms of technology policies and strategies in the region.
• Lack of respect for the local resources (local component) when purchasing technology.
• Absence of regional scientific research and consultation centers which guide the purchase, examination and study of technology.
• Lack of interest in local technological inventions, developing scientific research, and guiding it towards creating technology in futuristic new fields.
These studies suggest some directions, policies and programs in whose adoption a lot of good can be achieved for the Islamic World, its competencies and experts, and which require perfection in their implementation in which the honest and specialized emigrant competencies would participate. Below are some of the most important directions, policies and programs :
• Building the technological capabilities which would in turn contribute to creating and settling local technology.
• Setting up mechanisms by means of which to control the contracts of purchasing and revising technology to ascertain that it really contributes to development in a healthy way.
• Setting up consultation centers that specialize in providing the required expertise and in guiding the practices of purchasing technology in the Council countries, whether in the private or public sectors.
• Drawing up a comprehensive plan for building and developing consultative and technological capabilities and for relying on them as a basis for building a technological society that is fully aware of the comprehensive development and the impact of technology on it.
• Creating and developing scientific research and consultation centers as one of the most important sources of creating technology.
• Unifying technological policies among the Council countries.
• Broadening the comprehensive vision and considering the Council countries as one country when holding negotiations on the purchase of technology.
• Creating regional and strategic coalitions between the Council countries while focusing on the fields in which they are pioneers when dealing with technology exporters on the technology market.
• Creating an original, national technology that emanates from our local sources and springs from our own milieu.
• Taking interest in exporting national technology, developing and protecting it, and creating demand for it on international markets.
2. Involving Muslim competencies in development programs
As we have observed, it is necessary to reexamine the methods of dealing with technology in all the Muslim countries, and to involve the emigrant competencies in preparing and implementing development programs. The first thing the ambitious Muslim mind seeks to achieve is to gain the respect of society and to believe in the fact that he can take part in the country's development and in changing the present reality to what is best and great in the various vital fields. This mind is always ready to take up the opportunity that may come his way to underscore his competences through his participation in the development and reform processes.
It is certain that the adoption of the expertise of the local competencies and the establishment of good relations with the emigrant competencies would enable us to realize noble ends in the scientific, technological and civilizational fields, such as :
• Realizing a comprehensive development and civilizational progress of the Islamic World.

• Enabling Islamic societies to realize a permanent advanced level of technological progress.
• Securing for the Islamic World an advanced international scientific and technological position.
• Developing local scientific and technological capabilities and building the infrastructure of scientific and technological progress.
• Consolidating the scientific, economic, and civilizational role of the countries of the Islamic World.
• Increasing the capability of utilizing the natural and economic resources available in the Muslim countries.

To realize this, we believe it is necessary to carry out some concentrated operations within a comprehensive plan that takes into account the revision steps mentioned earlier :

• Setting up local consultative structures to intensify communication and contact between Muslim emigrant competencies and the various Muslim competencies and scientific centers, university institutions, and economic contractors in the different regions of the Islamic World, stimulating scientific dialog between the members of the Islamic scientific communities, and investing the opportunities offered by this communication and dialog.
• Inviting the emigrant competencies to contribute to making the position of the weight of the Islamic World, from which springs every action of the Ummah, prominent in all fields, namely the scientific and technological aspects; consolidating their sentiment of belonging to one Ummah; understanding their interests which they share with their colleagues in the Islamic countries; and meeting the modern challenges through excellence at science.
• Holding scientific and cultural conferences and symposia that would establish contact among scientists and experts in and outside the country.
• Contributing to the dissemination of the culture of science and its applications that are needed in the Islamic World.
• Involving the emigrant competencies in the technical and scientific commissions in charge of the economy, education, and technology in the Islamic countries.
• Enlisting the help of the emigrant competencies and calling upon them to tackle scientific, technological and organizational issues of interest to the Islamic World.
• Setting up industrial cities, in some cities of the Islamic World, where the highly qualified local competencies can establish themselves.
• Changing from the predominant development trend that is based on imports to the self-development trend that is based on benefiting from local resources, natural and human.
• Removing all economic and cultural obstacles facing Muslim emigrant competencies and offering them investment facilities.
• Setting up institutions of higher education that would be in charge of applied research in the fields of science and technology, and offering substantial material incentives to settle the highly qualified local competencies and to attract Islamic and non-Islamic competencies.
• Benefiting from the emigrant competencies and their position in funding and equipping universities, educational institutes, research centers, and scientific research institutions, including mosques and Islamic schools, with state of the art technology, such as computers, electronic devices and scientific research tools, and other tools and equipment so as to help them carry out their scientific and educational mission, enhance the performance of these universities, institutes and centers, or develop Islamic intelligence, in addition to the impact this equipment, especially that of mosques and Islamic schools, has on getting the Islamic discourse across and endearing it to the youth and the new generations[8].
• Exploring the possibility of the emigrant competencies' spending their scientific sabbaticals, granted to university professors and researchers at the scientific centers in the West, to conduct scientific research in Islamic countries.

• Creating several prizes to honor the competent local and the creative emigrant competencies for the best pieces of research, both in theory and practice, and holding major annual or periodical scientific activities.

• Urging the media in the Islamic World to set up programs for the Muslim emigrant competencies, and to give their activities extensive and sustained media coverage.

• Enabling scholars and the emigrant competencies to excel in science, and in the field of specialization and to achieve the goal for which they have emigrated in the first place; facilitating learning, training and qualification; helping them to secure a suitable climate for carrying out their research ; and offering the kind of services that are likely to ensure a scientific and cultural atmosphere which encourages the freedom of research, reflection and study, thus setting off the creative and inventive energies.

This may not be tolerated by those who believe that the emigrant competencies should not be helped in carrying out research, nor should they excel in their fields of specialization while in exile, because this would only benefit their employers and their host countries; what ought to be considered is what these competencies can do for their countries of origin. But as it recommends this and pushes in its direction, the Strategy aims to give more weight to the strategic factor over the circumstantial factor. Supporting the cause for which the emigrant competencies have left their countries of origin - knowing that supporting them in the cultural and social fields is a matter that the Islamic institutions, agencies and organizations, regardless of these competenciesí stand vis-à-vis their countries of origin or Islamic civilization - is a shared contribution to the cognitive and scientific investment and a powerful motive for them to feel that they belong to the one and only Islamic entity.

This support may start with providing them with the necessary references, or with covering their participations in the specialized scientific domains, or providing them with research equipments and tools. This operation can be individual or collective, through scientific and cultural clubs within the framework of a comprehensive support program supervised by coherent organizational structures that constitute the implementation mechanisms of this strategy's programs.

(1) Cited by the Two Sheikhs on the authority of Nu'man Ibn Bashir; and also in Sahih : "A believer is like a brick for another believer, the one supporting the other. And the Messenger of Allah (PBUH) interjoined his fingers together."

(2) By Islamic Sharia we mean the excellent definition advanced by the scholar Ibn al-Qayyim in which he says : "The basis and foundation of Sharia is judgment and people's interests in this life and in the Hereafter. Sharia is all justice, all mercy, and all interests. From mercy to its opposite, from interest to bane, and from wisdom to frivolity are not Sharia even if they have been incorporated in it through interpretation. Sharia is God's Justice and Mercy amongst His servants; it is His Shadow on earth, and His Wisdom that leads straight to Him and to the truthfulness of His Messenger (PBUH). It is the truest and the most perfect guidance". (a'lam al-muwaqqi'in 'an rabbi al-'alamin, Vol. 3, p. 1, Dar al-Fikr, 1st Edn., Beirut, 1955).

(3) For more details, see the work entitled "Tafsir at-tahrir wa at-tanwir" by Sheikh Mohammad Tahir Ibn Achour. Dar at-tounosiya li-an-nashr, no date, Vol. 1, pp. 40-41.

(4) In the Hadith, it is mentioned that Jabir Ibn Salim Abu Jariy said : "I mounted my camel and headed for Mecca to ask the Messenger of Allah (PBUH) about some matter. Having made my camel kneel down in front of the door of the mosque, I was taken to where the Messenger of Allah (PBUH) was. He was sitting down wearing a wool burd (gown) with red stripes, and I said : 'assalamu alaik, O Messenger of Allah.' 'wa alaika assalam!' he replied I said : 'We, the people of the country, are ignorant; so teach me a few words for which Allah will reward me.' He said, 'Come three steps towards me!' which I did; then he said : 'Repeat to me what you have just said.' Which I did. Then he said : 'Fear God! And don't consider anything insignificant out of good things even if it is that you meet your brother with a cheerful countenance, and pour from your bucket into that of the person who wants water; and if a man abuses you with words that he does not know apply to you, do not insult him with words you know apply to him, for Allah shall reward you for it, and He shall write it down as a sin against him; and curse none of that which Allah, be He exalted, has given you.' Abu Jariy said : 'By He Who holds my

soul in His Hand, I have not cursed a ewe or a camel after that.'" (cited, with variations in the order on the authority of Abu Jariy mentioned above, by Imams amongst whom are Ahmad, Abu Dawoud, Nassa'i, al-Baghwi, al-Baroudi, Ibn Habban, Tabarani, Abu Naim, and al- Baihaqi).

(5) "Reflections on Technology and Development from a Civilizational Perspective" by Dr. Hamid Ibrahim al-Mousili. A study presented at the "The Bias Symposium." Cairo 1992, organized by the World Institute Of Islamic Thought: The Problematic of Bias. A Cognitive Vision and a Call for Ijtihad" Edited by Abdelwahab al-Masiri. 2nd edn. 1417.1996, pp. 774-775. Cairo.

(6) "A New Introduction to the Science of Leisure from an Islamic Perspective" by Yahya Baisouni Mustapha, in the Proceedings of the Symposium on "Social Services in Islam" Cairo August 11-13 1991, organized by the World Institute of Islamic Thought, and published by the Institute. 1st edn, 1417/1996, p. 267.

(7) "Scientific and Technological Capabilities in the Gulf States' Cooperation Council" Dr. Abdullatif Rumaihi. Majalat at-ta'awun (Saudi magazine), N0.24/12/1991, pp. 13-81. See also the article by the researcher Issa al-Arabi form the School of Higher Studies, University of the Arab Gulf, published on the Internet.

(8) For more information regarding the educational and scientific role of the mosque, see The Educational and Social Role of the Mosque. ISESCO Publications, 1421/2000.

**IMPLEMENTATION MECHANISMS OF
THE STRATEGY FOR BENEFITING
FROM MUSLIM COMPETENCIES IN THE WEST**

Every strategic action that comes hard on the hells of theory ends in practical programs. These translate the contents of the strategy and define the implementation mechanisms which realize their goals and consolidate the structures that will supervise implementation at the various defined phases and the specific domains, through which the most important part of the strategic action can be activated, namely revision.

Strategy is not the theorization of an action whose accessories await collecting for it to be executed; it is a conception of an action built on goals to be achieved, means to be attained, realistic programs that are relatively easy to begin with, aspirations to be reached, and implementation mechanisms on the basis of which it is possible to reexamine the paragraphs of the strategy and the timing of its programs, without prejudice to the goals for further mobilization.

The implementation mechanisms which we think can realize this strategy are organically interconnected mechanisms, each structure of which seeks to deal with the phenomenon and to take advantage of the emigrant competencies. The most important of these mechanisms is "The Scientific Board of the Muslim Competencies in the West, Their Affiliated Councils and Their Specific Activities".

The scientific board of the Muslim competencies in the West and their affiliated councils

There is an urgent need for setting up an international body, under the patronage of the Islamic Educational, Scientific and Cultural Organization (ISESCO) that specializes in the fields of education, science and culture in the Islamic World. This body would be fully devoted to serving the scientific competencies in the Islamic World, especially the Muslim competencies in the West. It may be a scientific body that has a special international organization and enjoys financial independence, and whose members represent the various groups of the competencies and representatives of the concerned organizations, institutions, and societies both at the international and governmental levels.

This board will include representatives of the scientific competencies from within and outside the countries of the Islamic World, distinguished by their excellent scientific level and expertise in serving Islamic society and their experience in this field. It will also consist of representatives of ISESCO and the Organization of the Islamic Conference, the Islamic Bank for Development, as well as representatives of Islamic universities, scientific centers, societies and organizations concerned with the emigrant competencies, and which have already contributed to serving these competencies scientifically or culturally or educationally or socially. The board will also include the President of the High Council for Education and Culture in the West and the chairmen of the local bodies in the countries which have an important number of Muslim emigrant competencies.

The scientific board and the affiliated bodies will include standing working committees that specialize in the fields of this Strategy, and local branches in the regions in which the Muslim emigrant competencies exist in significant numbers. These committees are :
• The scientific research committee.
• The cooperation and foreign affairs committee.
• The planning, follow-up, evaluation and documentation committee.
• The cultural and social committee.
• The information and communication committee.
• The administrative, legal and organizational committee.

The scientific board will be in charge of implementing the clauses of the strategy, of supervising the projects related to them, and of defining the complementary programs that allow for their implementation according to the specificities of the concerned country and the various data on the competencies inside the Islamic World and those that emigrated from it.

It also takes charge of coordinating the work of the various branches in whose establishment and support the scientific board will contribute, giving it ample freedom to organize itself according to the specificities and resources of the region; the committee will include representatives of the emigrant competencies and their societies.

The subcommittees will suggest plans and programs according to the resources it has at its disposal, the laws and systems adopted in their countries concerned with full coordination with the scientific board.

As to the scientific tasks of this board and its subcommittees, they may be summed up as follows :

• Encouraging scientific research, authorship, translation and publication.

• Suggesting cooperation agreements with the various research centers.

• Coordinating the work of scientific research centers with a view to serving the competencies and the human civilizational building.

• Honoring and celebrating the scientific inventions of these competencies that serve their societies and the whole of human civilization.

• Evaluating scientific research works, and publishing serious studies and scientific dissertations.

• Organizing festivals, meetings, visits, symposia and exhibitions to underscore the civilizational contributions of the emigrant competencies.

• Preparing major civilizational projects for the emigrant competencies and Islamic societies in the Islamic World.

• Setting up databases of the researches that are under way and those that are completed.

• Exchanging research information with universities and Islamic and international scientific research centers.

Below are some of the mechanisms representing aspects of the scientific board :

1. The Periodical Scientific Conference

It convenes once every one or two years under the auspices of the scientific board. During this conference, the emigrant competencies examine issues of interest to them and their Islamic World, coordinate efforts and exchange experience among them. This conference is also an opportunity to honor and celebrate Muslim competencies, to confer prizes on inventors and innovators, organize exhibitions for their research works and products in the various branches of knowledge, and reinforce their effort with a view to realizing comprehensive development of the Islamic World and of the issues related to dialog and peace, and to building a humanitarian world in which mutual cooperation and complementarity prevail.

2. The Islamic Fund for Supporting Competencies and Benefiting from their Expertise

The fund is run by an ISESCO representative, a representative of the scientific board of the emigrant competencies, and representatives of the supporting Islamic organizations, i.e., the Organization of the Islamic Conference, the Islamic Bank for Development, and the financial, industrial and commercial institutions which serve the mission of the competencies according to the noble goals of the strategy.

3. The Islamic Center for Information, Research and Scientific Training

Due to the urgent need for establishing a distinguished Islamic center that responds to the needs of the Muslim competencies in the field of stimulating scientific research, training human resources, and preparing and compiling databases related to this domain, a center will be set up, under the supervision of the scientific board of the emigrant competencies in the Islamic Educational, Scientific and Cultural Organization (ISESCO) or outside it, to take charge of implementing the following :

• Conducting scientific research that will pave the way for scientific or technological or industrial investment that would benefit the emigrant competencies and the Islamic World.

• Publishing a newsletter exclusively for the Muslim emigrant competencies and the concerned competencies in their countries of origin for exchanging expertise.

• Compiling databases on the competencies, their expertise and skills in and outside the Islamic World with a view to building an Islamic computerized network the main focus of which is the competencies.

- Conducting in-depth research, and insightful comparative studies from the various fields related to the activities of Muslim competencies.
- Training Muslim competencies in various fields so as to enhance their skills ad their Islamic and humanitarian services.
- Preparing training programs, organizing scientific trips and in service training along the same lines as the programs set up by countries and organizations, especially United Nations programs related to deriving benefit from the emigrant competencies called "The Transfer of Knowledge Through National Emigrants"[1].

(1) For more information about this program, see the Internet site : www.unv.org. This program (TOKTEN) aims at mobilizing a number of emigrant competencies to voluntarily work for the sake of their country of origin's development.

9

CONCLUSION

Setting up a future strategic project needs an intelligent approach and judicious planning; the only way to realize this is through proper education and the sound establishment of educational institutions. Our need for higher education of this level is today greater than ever.

Higher education institutions and their research centers are the ones that develop sciences and technology in the West; but in the Islamic World it is the development of science and technology that changes the educational institutions, especially those of higher education.

Preparing for the future entails vigilance on the part of individuals, groups and institutions, and attaching great importance to higher education, supplying it with the necessary cadres and expertise, and developing education. Societies compete in preserving their progress and scientific leadership or in securing better positions for themselves, the kind of which cannot be realized in the future, in honing competencies and skills, and in benefiting from all that is possible in the desired future.

In some Islamic countries, education at all levels is still suffering from old handicaps namely the following[1] :

1. Lack of belief in the value of what these universities are giving in terms of culture, information and competence, and the youthís feeling that they no longer need them.
2. The youth's doubting the integrity, impartiality and loftiness of the teachers and the workers of these cultural centers.
3. The weak links between teachers and students.
4. The absence of a mission in which young people believe are enthusiastic about, motivated and honored to shoulder it and be part of it.

Education in the Islamic World desperately needs to stimulate belief and satisfaction in young people to urge them to pay special attention to the virtues of knowledge and men of knowledge, to pursue it truthfully and to warn them against the goals of worldly knowledge or to seek it for reasons other than those which Allah has set forth and which religion states clearly, and all the serious threats mentioned about the knowledge acquired solely for worldly reasons, to form and train teachers who are steeped in knowledge, and whom Allah has honored by bestowing on them strength of character, deep faith, knowledge, a sound mind, a fine heart and strong affection, and to provide the right climate for launching a strong positive call that would keep the youth's minds busy, overwhelm them, stimulate their desire for knowledge, urge them to work hard and to make a great effort, kindle intelligence, and encourage invention and innovation[2] .

We certainly need to do perfectly well in the race for acquiring information technology; the multimedia industry (or the communication industry which include computer industry, audio-visual communication) constitutes today one of the main engines of the economy and an important goldmine for the job market. Communication science is

characterized by a strategic vitality and is an important means of competition; moreover, the intelligence quotient in the modern industry is very high; therefore, any society that does not produce intelligent people in sufficient numbers and that adopts an educational system that fails to produce intelligent individuals and to consolidate in it respect for intelligence will sooner or later vanish and fade away.

While we examine the ways of benefiting from the emigrant competencies, on the one hand, and of how to limit their flow from the Islamic World, on the other, we must not forget that the flaw does not reside in the fact that the competencies have emigrated, but in the fact that the party that attracts these competencies has really taken good advantage of them, rendering them good services, and in the fact that their natural environment and their countries of origin about whose attitude the are convinced that they have not thought about or planned for deriving benefit from them, feeling that their infrastructures do not allow them to flourish and expand their knowledge and expertise or deepen their specializations, have in fact encouraged them to leave their home countries either to enhance their knowledge, specializations and material situation, or to escape the gap that exists between education and the new developments in scientific research.

(1) For more information, see the lecture by Abu-al-Hassan Nadwi which he delivered in Riyadh and which is included in his work Private Islamic Education in the Islamic Governments and Countries; mu'assast ar-risala, 5th Edn, pp. 61-62, Beirut.
(2) Ibid. pp. 66-69.

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