

PROGRAMME BOOK

ICRITC'24



الجامعة الإسلامية الدولية
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
Centre of Knowledge and Culture

LEADING THE WAY
KHAUFAH - AMANAH - ICRITC - BAHAGIAN ISLAMATI
LEADING THE WORLD



INTERNATIONAL MULTI-AWARD WINNING INSTITUTION FOR SUSTAINABILITY

INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT AND CIVILISATION (ISTAC-IIUM)

ICRITC'24

ICRITC'24

INTERNATIONAL CONFERENCE ON

RENEWAL & REFORM OF ISLAMIC THOUGHT & CIVILISATION

Enriching Islamic Discourse for Global Civilisational Relevance

23-24 || 9:00 AM - 6:00 PM
APRIL 2024 || ISTAC-IIUM

OFFICIATED BY

YB Senator Dr. Zulkifli Hasan

Deputy Minister of the
Prime Minister Office
(Religious Affairs)



WELCOMING SPEECH

Emeritus Prof. Tan Sri Dato'
Dzulkifli Abdul Razak
Rector of IIUM



KEYNOTE SPEAKERS

Emeritus Prof. Datuk Dr. Osman
Bakar
Holder of Al-Ghazali Chair of
Epistemology, Civilisational
Studies & Renewal, ISTAC-IIUM



INAUGURAL SPEECH

Prof. Datuk Dr.
Abdelaziz Berghout
Dean of ISTAC-IIUM



Prof. Dr. Hamidullah Marazi
Visiting Research Fellow ISTAC-IIUM,
Professor, University of Kashmir



Emeritus Prof. Datuk Dr. Azizan
Baharuddin
Director of Centre for Civilisational
Dialogue, Universiti Malaya



Prof. Dr. Jasser Auda
Distinguished Visiting Scholar at
ISTAC-IIUM,
President of Maqasid Institute Global



Organised by

International Institute of Islamic Thought and Civilisation (ISTAC)
International Islamic University Malaysia



<http://conference.iium.edu.my/icritc2024/> ✉ officialicritc@gmail.com

To those dedicated to advancing
Islamic civilisation through profound thought



PROGRAMME BOOK

**INTERNATIONAL CONFERENCE ON
RENEWAL AND REFORM OF
ISLAMIC THOUGHT & CIVILISATION
(ICRITC'24)**

ENRICHING ISLAMIC DISCOURSE FOR GLOBAL
CIVILISATIONAL RELEVANCE



23-24 APRIL 2024

ISTAC MAIN HALL & IBN KHALDUN CONFERENCE ROOM

ORGANISED BY:

**INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT AND
CIVILISATION (ISTAC-IHUM)**

24, PERSIARAN TUANKU SYED SIRAJUDDIN, BUKIT TUNKU,
50480 KUALA LUMPUR, WILAYAH PERSEKUTUAN KUALA LUMPUR,
MALAYSIA



YB Senator Dr. Zulkifli Hasan
Deputy Minister of Religious Affairs Malaysia

As we convene for ICRITC'24, I extend my heartfelt congratulations to ISTAC-IIUM for spearheading the inaugural and pivotal conference on the renewal and reform of Islamic thought and civilisation. This monumental endeavour not only mirrors the strides of progress within the global Islamic community but also holds particular significance for our cherished Malaysia. To every participant, your steadfast dedication and fervent engagement towards our collective aspirations ignite a profound sense of hope and determination.

It is with great pleasure and anticipation that I welcome you to the International Conference on Renewal and Reform of Islamic Thought and Civilisation (ICRITC'24). As we embark on this significant gathering, we are driven by a shared commitment to advancing the discourse on Islamic thought and civilisation in the contemporary world.

ICRITC'24 comes at a pivotal moment in history, where the Muslim *Ummah* is confronted with multifaceted challenges spanning global politics, environmental sustainability, economic governance, and societal development. Our collective objective in this conference is to delve into these pressing issues and to seek solutions rooted in the rich tradition of Islamic civilisational perspectives.

Throughout the conference, we will explore various dimensions of our objectives:

1. **Discussing Global Challenges:** We aim to dissect the intricate dynamics of global political, environmental, and economic governance, with a view towards offering Islamic insights and solutions that resonate with the complexities of our modern era.

2. **Revivalism and Renaissance:** By examining the emergence of thought advocating for the revitalisation and renaissance of Muslim societies, we seek to invigorate discussions on the intellectual and cultural renewal within our communities.
3. **Relevance of Past Scholars:** Recognising the enduring relevance of the thoughts and teachings of past scholars, our objective is to draw parallels between their wisdom and the contemporary challenges facing the *Ummah*.
4. **Methodology and Measures for Progress:** We will critically assess the methodologies and measures employed for the progress of the *Ummah* within the Organisation of Islamic Cooperation (OIC) and beyond, aiming for constructive dialogue and pragmatic solutions.
5. **Interdisciplinary Research for SDGs:** Through interdisciplinary and international collaborative research, we aspire to contribute meaningfully to the achievement of the Sustainable Development Goals (SDGs), bridging natural sciences, humanities, and social sciences for holistic solutions.
6. **Message to the Next Generation:** Drawing on the experiences and insights of the next generation of researchers, we will impart a message from a civilisational perspective, guiding future endeavours towards the betterment of humanity.
7. **Building Masyarakat Madani:** Central to our discussions is the vision of fostering an Islamic civil society grounded in ethics, morality, and good governance, offering a principled alternative to prevailing socio-economic paradigms.
8. **Futurist Challenges:** We will engage in foresight exercises to anticipate and address the challenges facing Malaysia, the ASEAN community, and the global arena, ensuring proactive and strategic responses.
9. **Recommendations and Resolutions:** Ultimately, our aim is to formulate actionable recommendations and resolutions that will pave the way for the renewal and reform of Islamic thought and civilisation, shaping a brighter future for generations to come.

May this conference serve as a beacon of transformative dialogue and collaborative action, guiding us towards a renewed and reformed Islamic thought and civilisation, rooted in the principles of compassion, justice, and progress.

YB Senator Dr. Zulkifli Hasan

Deputy Minister of Religious Affairs Malaysia



Professor Emeritus Tan Sri Dato' Dzulkifli Abdul Razak

Rector of International Islamic University Malaysia

It is my utter pleasure to say a few words on this significant and timely Conference organised by ISTAC-IIUM, a prominent centre of learning, reform, and renewal in Malaysia and the world. Reform and renewal are a universal process and is always ongoing. It is an action-able agenda, a resurgence that has occurred several times throughout the history of civilisations. In modern times, one of the most effective strategies for reform and renewal that occurred in Europe, beginning from the early period of the Industrial Revolution, some 400 years ago. It must however, be differentiate from the term “renaissance” that is often associated with European Dark Ages!

In contrast, on the part of the Muslim civilisation – together with the Chinese for example, it was marked by a dynamic development with the latter spreading into the Iberian Peninsula to set up a Caliphate at Córdoba beginning from 711 BCE. The Andalusian civilisation as it was referred to, covering largely the southern part of the peninsula, comprised of a rich Moorish rule that lasted almost a thousand years, with the end of the Umayyad dynasty. The area also known as Al-Andalus, is a name designated to what is now southern Spain, Portugal and part of France. The cultural legacy of Andalusia was a major influence to the future of civilisations to come especially in Western Europe and its Dark Ages. From Córdoba Muslim rule during the Caliphate, the region turned to be a centre for “new” knowledge, inventions, and innovations across many disciplines.

Unlike Muslim societies of today, the Muslims then were exposed to diverse forms of cultural influences and tribes from Córdoba, other parts of the world. A vibrant civilisation arose out of the intermingling of Spanish Christians, Berber and Arab Muslims, and Jews under the relatively tolerant rule of the Muslim emirs. The cities of Córdoba,

Sevilla, and Granada became celebrated centres of Muslim architecture, science, and learning while the rest of Europe was still emerging from the Dark Ages. Their level of tolerance and openness to different ways of thinking akin to the principles of *Rahmatan Lil 'Alamin* expanded Muslim influence even further. Unfortunately, as the Muslim influence further weakened, it was and is subjected to ever-dominating ideologies that being imposed on them by the Western colonial power, despite the past and glory of Islam and Muslim way of life. They wanted to dominate the Muslims not only politically, but more so culturally and intellectually.

Consequently, the situation has placed Muslim scholars and intellectuals in a precarious situation which is different from both their classical predecessors and their Western contemporaries. Modern Muslim scholars live in two cultural conditions - their own and that of the West. We have to work harder to arrive at a compatible position with such ideas as democracy, human rights, and technological determinism.

We are proud that IIUM in this case has come to terms with the overriding concept of sustainability, its spiritual context and contents. I suppose this is a leading example on how a Muslim university illustrates to the world a reform agenda in the global system. In the name of renewal and reform, we have shown that it is possible to modernise without having to Westernise.

But normalcy remains an ideological landscape in the global cultural dynamics. And we have to use this as a tool to shift the paradigm for the future through identifying Black Swans and Black Elephants in the room. Breaking paradigms is the challenge of the Conference. I hope participants will use this as an important forum for reform and renewal for the future.

Thank you.

“Leading the Way”

Professor Emeritus Tan Sri Dato' Dzulkifli bin Abdul Razak
Rector of International Islamic University Malaysia



Datuk Prof. Dr. Abdelaziz Berghout

*Dean of International Institute of Islamic Thought and Civilisation
(ISTAC-IIUM)*

I am delighted to know that the International Institute of Islamic Thought and Civilisation (ISTAC-IIUM) has undertaken the endeavour of organising the International Conference on 'Renewal and Reform of Islamic Thought and Civilisation: Enriching Islamic Discourse for Global Civilisational Relevance'. This exemplifies the Institute's strategic efforts to fulfil IIUM's vision of rejuvenating the influential roles of the Islamic worldview in all fields of knowledge, ensuring the longevity of Islamic thought in addressing present challenges and dilemmas faced by the Islamic *Ummah* and the global community. The revitalisation of Islamic thought necessitates the incorporation of fresh ideas and solutions that are not only inventive and creative but also genuine and consistent with the principles and values of Islam and the authentic tradition of the Prophet PBUH.

Renewal and reform of Islamic thought and civilisation encompass various approaches, such as: ensuring the applicability of Islamic thought and heritage to our present era and circumstances, safeguarding the genuineness of Islamic thought, revitalising the vitality of *ijtihad* in all areas of knowledge, integrating compatible modern ideas and methodologies, engaging in dialogue and cultural exchange with contemporary people and cultures, and presenting inventive solutions to matters pertaining to individuals, families, societies, environments, economies, technologies, SDGs, and beyond. The conference seeks to advance the principles of sustainability, care, compassion, respect, innovation, prosperity, and trust, as outlined in the Madani Civilisational framework. It emphasises the importance of engaging with other civilisations, cultures, and individuals, from an inclusive civilisational Islamic perspective.

This conference extended invitations to renowned scholars and researchers to engage in discussions regarding the pressing challenges confronting the Islamic world and the global community, with a specific emphasis on exploring Islam and its solutions from a civilisational standpoint. The conference will emphasise the global perspective of Islam, the ethical principles of Islamic culture, and the all-encompassing character of Islamic thought. ISTAC suggested the conference as a first step towards participating in more extensive intellectual pursuits and conventions with the goal of rejuvenating and changing Islamic thought and civilisation to have active roles in the present and future.

I would like to extend my appreciation to all the persons who were involved in the steering and organising committees, especially Prof Khaliq Ahmad, the chairman and Dr. Nurul Ain Norman, the programme manager, for their collective effort in ensuring the successful outcome of the conference. I would like to extend my gratitude to all the individuals who have collaborated, as well as the scholars, researchers, and participants from Malaysia and other regions of the globe, for their substantial contributions.

Lastly, I would like to extend my appreciation to Yang Berhormat Senator Dr. Zulkifli Hasan, Deputy Minister of Religious Affairs in the Prime Minister's Department, Malaysia for his support and willingness to officiate the conference. I express my gratitude to Emeritus Professor Tan Sri Dato' Dzulkipli Abdul Razak, the Rector of IIUM, for his consistent and steadfast support of ISTAC-IIUM. I anticipate that ISTAC-IIUM will flourish and evolve into a hub for renewal that will bring benefits to Malaysia, the *Ummah*, and humanity.

Datuk Prof. Dr. Abdelaziz Berghout

*Dean of International Institute of Islamic Thought and Civilisation
(ISTAC-IIUM)*



Prof. Dr. Khaliq Ahmad

*Chairman of the ICRITC'24 Organising Committee
International Institute of Islamic Thought and Civilisation
(ISTAC-IIUM)*

Humanity is facing complex challenges of this century, values and morality has taken a backseat. There are high expectations from institutions of higher learning such as ISTAC and similar institutions elsewhere to evolve to serve the need of time and take initiative of revivalism. There is a need of intellectual discourse to find out a resolve and provide an alternative solution ever available in the religion of peace (Islam) for the mankind. The humanity is on the crossroad since might became right instead of the rule of law. Malaysia has scripted the vision of Madani as the foundational vision and policy framework for building socially cohesive, inclusive and economically developed nation in post-normal times. All these are meant to fortifying cross and inter-institutional cooperation to eliminate poverty, securing food security and reducing inflation. Beside this a humane approach into educational philosophy to raise awareness and learning about environmental issues, alternative sources of energy, advanced agricultural techniques and modern scientific learning that promotes holistic, balanced, humane and compassionate approach to a sustainable societal development for a peaceful co-existence. All these are subjected to human civility with a spirituality as a pre-condition for the socio-economic-politico and scientific rigors in our efforts.

I pray to Allah SWT that this conference is being organised timely to address the above and rise to the challenge for the sake of revivalism and renewal of modern-day civilisation. As an organising committee chairman, ICRITC'24 I welcome all the distinguished delegates and speakers to ISTAC-IIUM for the event. I am writing to formally congratulate all of you for the 'acceptance' of your papers and abstracts and invited you to partake in all the conference sessions. This pioneering conference entitled "*International Conference on Renewal*

and Reform of Islamic Thought and Civilisation (ICRITC'24)” being held on the 23rd to 24th April 2024 at ISTAC-IIUM to celebrate 40th year of IIUM’s journey to academic excellence.

All prospective authors were cordially invited to submit original and unpublished works for presentation and publication in the conference proceedings respectively. All submissions so far are subjected to peer review before an acceptance decision is made. The submitted papers have addressed varieties of issues of the main theme of civilisational or socio-cultural perspectives. Some of these submissions rather looked at the issues from any of the sub-themes as were mentioned in the conference website. Unlisted but related sub-topics were found interesting were also acceptable to the organising committee.

The tentative programme for the conference is given on the next pages together with this programme book. On behalf of the organising committee, kindly accept my apologies for the shortcomings and request delegates to bear with us by giving your feedback for improvements. Thank you, very much and happy conferencing.

Prof. Dr. Khaliq Ahmad

*Chairman of the ICRITC'24 Organising Committee
International Institute of Islamic Thought and Civilisation
(ISTAC-IIUM)*

INAUGURAL AND KEYNOTE SPEAKERS' PROFILES

Inaugural Speaker



DATUK PROF. DR. ABDELAZIZ BERGHOUT

As the Dean of the International Institute of Islamic Thought and Civilisation (ISTAC-IIUM), Datuk Prof. Dr. Abdelaziz Berghout brings a wealth of knowledge and experience to his role. With a diverse academic background, he obtained his Baccalaureate of Sciences and Higher Studies Degree in Finance from Algeria before pursuing his academic journey in Malaysia. He holds a Diploma in Human Sciences from the Faculty of Islamic Revealed Knowledge and Human Sciences at the International Islamic University, Malaysia, followed by a Master's degree in Islamic Revealed Knowledge and Heritage from the same institution. He further enriched his academic credentials by earning a Ph.D. in Islamic History and Civilisation from Universiti Malaya, and a second Ph.D. in Education (Curriculum Development and Instruction) from IIUM. His dedication to scholarship and expertise in Islamic studies and education make him an invaluable leader at ISTAC-IIUM. Recently, he was honoured with the Darjah Panglima Jasa Negara (P.J.N.) - Kehormat, recognising his exceptional contributions to the educational and Muslim world.

POSITIONS

- 2020-2025** **The OIC's External Advisor** on Cultural, Social, and Family Affairs
- 2023** **Chief Coordinator of the OIC** committee for the Preparation of a Guiding Policy Document on the Integration of Ethics and Values in Children, Women, and Family for the Benefit of OIC Member Countries

- 2023** **Chairman of the KPT-MOHE** taskforce for the Review of Islamic Studies/Islamic Civilisation Curriculum & Delivery in IPTAs/IPTs Malaysia
- 2022-2023** **Member of the Board of Governors** of the International Academics University (UK-Virtual University)
- 2011-2018** **Deputy President** of the African-Asian Union of Universities
- 2018** **Chairman of the OIC's Committee** on Developing the Strategy for Empowerment of Family and Marriage Institution in OIC Member Countries
- 2019** **Deputy Rector** of IIUM
- 2009-2011** **Dean** of Corporate Strategy and Quality Assurance

AWARDS AND CONTRIBUTIONS

- 2023** Published 12 books, over 90 scholarly works in indexed and refereed journals both locally and internationally, and over 140 papers in conferences and seminars both locally and globally. His recent jointly edited book is "SDG 18: Spirituality, Values and Culture for Humanising Sustainable Development: A Future Worldview".
- 2022** Received several awards, including: *Global Relevance and Citizenship Award* from IIUM Malaysia on July 28th, 2022.
- 2019** The *Jewels of the Muslim World* from OIC Today in Malaysia (International Award).
- 2015** *Vicennium Appreciation Award*, Ma'din Academy, Kerala, India. *Award for Dedicated Leadership and Services, IIUM*, and *Maulidur Rasul Award* on the 17th of December 2015.
- 2011** *Ajman Award* for Quality and Excellence from the Ruler of Ajman.
- 2005** Biography included in 2000 Outstanding Intellectuals of the Twenty-First Century (International - Biographical Centre, Cambridge, England) and Biography included in Marquis Who's Who in the World, 22nd Edition.

Keynote Speaker I



PROFESSOR EMERITUS DATUK DR. OSMAN BIN BAKAR

Professor Emeritus Datuk Dr. Osman Bakar, renowned as the Al-Ghazali Chair of Epistemology and Civilisational Studies and Renewal at the International Institute of Islamic Thought and Civilisation (ISTAC), International Islamic University Malaysia (IIUM), possesses a rich academic background shaped by his fervent exploration of Islamic philosophy and Western thought. Holding a Ph.D. in Islamic Philosophy from Temple University, Philadelphia (USA), and a Bachelor's Degree in Mathematics from Woolwich Polytechnic, University of London, he embarked on a journey of intellectual inquiry that led him to specialise in the intersection of religion, philosophy, and mathematics. Dr. Osman's academic pursuits evolved as he delved deeper into Islamic thought and Western philosophy, eventually steering him towards a Master's Degree in Mathematics (Algebra) from Bedford College, University of London. His scholarly trajectory was marked by a profound interest in the works of contemporary Iranian philosopher Seyyed Hossein Nasr and medieval Islamic scholar Al-Ghazali, igniting a passion for exploring the nuances of spirituality, epistemology, and civilisational renewal.

POSITIONS

Emeritus Professor in Philosophy of Science at University of Malaya
Member of Professional Body / Association: Senior Fellow at Academy of Science of Malaysia (ASM)

Formerly, Distinguished Professor and Director of Sultan Omar 'Ali Saifuddien Centre for Islamic Studies (SOASCIS), University of Brunei Darussalam.

Formerly, Malaysia Chair of Islam in Southeast Asia at the Prince Talal al-Waleed Center for Muslim-Christian Understanding, Georgetown University, Washington DC.

Formerly, Deputy Vice Chancellor (Academic and Research) at University of Malaya

CONTRIBUTIONS

Professor Emeritus Datuk Dr. Osman bin Bakar, the esteemed Al-Ghazali Chair of Epistemology and Civilisational Studies and Renewal at the International Institute of Islamic Thought and Civilisation (ISTAC), International Islamic University Malaysia (IIUM), stands as a prolific scholar and influential figure in Islamic thought and civilisation. With a remarkable portfolio comprising 40 authored and edited books and over 300 articles, his expertise shines particularly in Islamic Science and Philosophy, where he holds a distinguished authority. His scholarly contributions have transcended borders, with his works published in numerous countries and translated into languages including Turkish, Indonesian, Chinese, and Arabic. Notably, his impactful scholarship has earned him a place among the 500 most influential Muslims globally since 2009, solidifying his enduring impact on the field.

Keynote Speaker II



PROFESSOR EMERITUS DATUK DR. AZIZAN BAHARUDDIN

Azizan binti Baharuddin, an esteemed figure in the realm of environmental ethics, sustainable development, and the intersection of Islam and science, serves as Emeritus Professor at the Centre of Civilisational Dialogue. With a robust academic background, she earned her Bachelor's Degree in Science

(Biology) with Honours from the University of Tasmania, Australia, in 1978, followed by a Master's Degree in Science from University College London in 1979. Her scholarly journey culminated in a PhD in Philosophy of Science (Science & Islam) from the University of Lancaster, United Kingdom, in 1989. Her expertise spans multiple domains, including bioethics and interfaith/inter-civilisational dialogue. She has authored over 300 publications, including notable works such as "Harmony between Religion and Science: An Islamic Perspective" (2019) and "Environmental Ethics in Islam" (2018), demonstrating her profound impact on the discourse surrounding religion, science, and sustainability. In recognition of her distinguished contributions, Prof. Datuk Azizan was awarded the title of Emeritus Professor by Universiti Malaya in 2023.

POSITIONS

UKM-YSD Chair for Sustainability at Universiti Kebangsaan Malaysia, Malaysia.

Director of Centre for Civilisational Dialogue at Universiti Malaya.

Member of Majlis Kebangsaan Bagi Hal Ehwal Ugama Islam Malaysia (MKI) of Academy of Sciences Malaysia (ASM).

Member of Pertubuhan Akademi Profesor Malaysia (APM).

Fellow at Academy of Sciences Malaysia (FASc).

Honorary Fellow at Institut Masa Depan Malaysia (MASA).

Formerly, Chairman of the National Bioethics Council (MBEN).

Formerly, Chairman of the National Committee for the Promotion of Understanding and Harmony Among Religious Adherents (JKMPKA).

Formerly, Director-General of UNESCO as Member of the International Bioethics Committee (IBC) in Paris.

CONTRIBUTIONS

Prof. Datuk Dr. Azizan's scholarly impact extends far and wide, evident in her extensive publication record comprising over 200 books, book chapters, monographs, journal articles, and newspaper articles in her respective field. Among her latest published works are notable titles such as "Harmony between Religion and Science: An Islamic Perspective" (2019) and "Environmental Ethics in Islam" (2018), which underscore her expertise in bridging the realms of religion and science. Additionally, she has served as

a co-editor for seminal volumes like "Islam and Ecology: A Bestowed Trust" (2003) and "Environment, Values and the Future of Civilisations" (2013), solidifying her role as a thought leader in the discourse on environmental ethics and civilisational sustainability.

Keynote Speaker III



PROFESSOR DR. JASSER AUDA

Professor Dr. Jasser Auda, born in Cairo in November 1966, is a distinguished scholar renowned for his expertise in Islamic law and systems analysis. Holding a PhD in the philosophy of Islamic law from the University of Wales, UK, and a PhD in systems analysis from the University of Waterloo, Canada, Prof. Auda's academic journey is marked by a deep-rooted commitment to scholarship and traditional Islamic education. Early in his life, he memorised the Quran and immersed himself in traditional studies at the Study Circles of Al-Azhar Mosque in Cairo, Egypt. Currently serving as the President of *Maqasid* Institute Global, he has held esteemed positions at institutions such as the University of Waterloo, Carleton University, Ryerson University, and the Qatar Faculty of Islamic Studies. He also served as the Founding Director of the Research Centre in the Philosophy of Islamic Law at the Al-Furqan Islamic Heritage Foundation, U.K. (2005 – 2009). Additionally, he contributes his expertise as a Visiting Professor at the International Institute of Islamic Thought and Civilisation (ISTAC), International Islamic University Malaysia.

POSITIONS

Founder and Board Member of the International Union for Muslim Scholars

Chairman of the *Fiqh* Council of Canada

Executive Member of the *Fiqh* Council of North America

Member of the Council as *Fatwa* and Research of Europe

Al-Shatibi Chair for *Maqasid* Studies at the International Peace University in South Africa

CONTRIBUTIONS

Professor Dr. Jasser Auda's scholarly contributions are extensive and impactful, reflected in his authorship of 25 books in both Arabic and English, with several translations spanning 25 languages. Renowned as a global authority on Islam and its legal principles, he has delivered lectures on Islamic jurisprudence in numerous countries worldwide. His influence extends beyond academia, as he actively contributes to the development of the New *Maqasid* Methodology for Islamic Scholarship, enriching the discourse on Islamic jurisprudence and its contemporary relevance.

Keynote Speaker IV



PROFESSOR DR. HAMIDULLAH MARAZI

Prof. Hamidullah Marazi (Hamid Naseem Rafiabadi) was born in Doabgah Sopore Baramullah Kashmir in 1958. He has been the Professor of Islam and Comparative Religions, and is the Former Director Shah-i-Hamadan Institute of Islamic Studies University of Kashmir and, was Dean School of Social Sciences and Head Department of Religious Studies at the Central University of Kashmir. He is the founder Editor of

Insight Islamicus, a refereed and indexed journal of studies and research on Islamic studies, University of Kashmir. He is also the Convener Forum for Inter –Religious Understanding IOS New Delhi. He was Core Group, Member of International Center for Religion and Diplomacy (ICRD) Washington USA. He has written 60 books on Islamic philosophy, Epistemology, World Religious and Inter Religious Dialogue, Peace and Islamic contribution to civilization, science, and technology and, some of his important writings are encapsulated in his work World Religions and Islam. He has written five books on Al-Ghazzali and has been given a research assignment by Brill Netherlands on Mystic poets of Kashmir. Currently he is Visiting Researcher, International Institute of Islamic Thought and Civilisation (ISTAC) IIUM Malaysia.

POSITIONS

Convener Forum for Inter Religious Understanding, Institute of Objective Studies New Delhi India

Former Director International Centre for Spiritual Studies, Islamic University of Science & Technology, Kashmir

Former Dean School of Media Studies, Central University Kashmir

Former Dean School of Social Sciences, Central University Kashmir

Former Director Shah i Hamadan Institute, University of Kashmir

Former Head Department of Religious Studies, Central University of Kashmir, Srinagar

CONTRIBUTIONS

Professor Dr. Hamidullah Marazi is a distinguished scholar with a focus on Al-Ghazzali's works, having authored 5 books on the subject. His expertise has garnered international recognition, as evidenced by his research assignment from Brill Netherlands on Mystic poets of Kashmir. Prof. Marazi's contributions extend beyond academia, as he has served as a resource person in numerous workshops conducted by IIIT Malaysia at Malaysian and Indonesian Universities from 2014 to 2019. He is renowned for his expertise in Nursian thought and has delivered keynote lectures on Nursi in Turkey, India, Maldives, Malaysia, and Indonesia. Currently, He is deeply engaged in the creation of an encyclopedic Tafsir of the Qur'an, further solidifying his commitment to advancing scholarship in Islamic studies.

PROGRAMME SCHEDULE

23RD APRIL / TUESDAY

OPENING CEREMONY

ISTAC Main Hall

MC: Dr. Nurul Ain Norman

TIME	ITINERARY
9:00	<i>Qur'ān</i> Recitation by Ustaz Ossman Nordin
9:10	Welcoming Remarks by Prof. Dr. Khaliq Ahmad, Chairman of ICRITC'24
9:20	Welcoming Remarks by Datuk Prof. Dr. Abdelaziz Berghout, Dean of ISTAC-IIUM
9:30	Welcoming Remarks by Emeritus Professor Tan Sri Dato' Dzulkifli Abdul Razak, Rector of IIUM
9:40	Opening Remarks by YB Senator Dr. Zulkifli Hasan, Deputy Minister of Religious Affairs Malaysia
9.50	Officiating ICRITC'24 Session & Launching of 'The Alhambra: Paradise on Earth Exhibition' by H.E Jose Luis Pardo, Ambassador of the Kingdom of Spain to Kuala Lumpur
10:00	Souvenir, Photo Session & BREAK
10:05	ALHAMBRA EXHIBITION TOUR

SPECIAL SESSION

MC: Dr. Nurul Ain Norman

Moderator: Asst. Prof. Dr. Ahmad El-Muhammady

10.30	INAUGURAL SPEECH Datuk Professor Dr. Abdelaziz Berghout Dean of ISTAC-IIUM Topic: The Relevance and Future of Islamic Thought and Civilisation in Postnormal Time: Insights
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SESSION 1:

PHILOSOPHICAL TRADITIONS AND MODERN ETHICS IN ISLAMIC THOUGHT AND CIVILISATION

ISTAC Main Hall

MC: Mohammad Faizal Abu Zarim

Moderator: Assoc. Prof. Dr. Mohamad Nasrin Mohamad Nasir

10:55	<p>KEYNOTE 1</p> <p>Prof. Emeritus Datuk Dr. Osman Bakar <i>Chair Holder of Al-Ghazali Chair of Epistemology, Civilisational and Renewal Studies, ISTAC-IIUM</i> Topic: Civilisational Renewal: The Essential Things to be Achieved</p>
11:25	<p>The Concept of Creation (and Re-Creation) in Ibn al-Arabi's Cosmology: Implications for Renewal and Reform in Islamic Thought and Civilisation Dr. Mohamed Haj Yousef (United Arab Emirates University)</p>
11:40	<p>Transhumanism: Old Challenges in New Garb? Prof. Dr. Anke Iman Bouzenita (Sultan Qaboos University, Oman)</p>
11:55	<p>The Discourse of Renewal: Assessing Fazlur Rahman's Hermeneutics and its Contemporary Relevance Arief Arman (SOAS, University of London)</p>
12:10	<p>Ibn Sina's Contributions to Modernity: Integrating Medieval Philosophy, Neurophilosophy, and Educational Reform in Islamic Thought and Civilisation Dr. Nurul Ain Norman & Mohammad Eisa Ruhullah (ISTAC-IIUM)</p>
12:25	<p>Revitalising Intercivilisational Dialogues: Unearthing the Power of Place, Sports and Time at Qatar's FIFA World Cup 2022 Assoc. Prof. Dr. Emin Poljarevic (Universiti Brunei Darussalam)</p>
12:40	<p>Nalar 'Irfānī dan Islam Indonesia: Dari Fragmentasi Jabiri ke Integrasi Neo-Şadra Dr. Kholid Al Walid</p>

	(UIN Syarif Hidayatullah, Jakarta, Indonesia)
12:55	Question & Answer Session
1:25	Group Photo & Break - <i>Ṣalātul-Dhuhr</i>

PARALLEL SESSION 1A

ISLAM, SCIENCE, AND SUSTAINABILITY

Ibn Khaldun Conference Room

MC: Jalaldeen Jameela

Moderator: Dr. Norazlina Mohd. Noor

11:30	<p>The Impact of AI in Advancing Science and Technology Dr. Mohammad Sufian Badar (Jamia Hamdard. New Delhi, India; University of California, Riverside, CA, USA) & Dr. Jawed Ahmed (Jamia Hamdard. New Delhi, India)</p>
11:45	<p>Stellarium Integration: Empowering Informed Decision-Making for Hijri Month Contestation in Indonesia Saiful Aziz (Universitas Islam Indonesia)</p>
12:00	<p>Balancing Tradition and Technology: Islam's Approach to Modern Health Care Syeda S.Meraj, Prof. Datuk Dr. Mohamad Fauzan Bin Noordin & Prof. Asadullah Shah (KITC, IIUM)</p>
12:15	<p>The Social Role of Muslim Family Awareness on The Advocacy of Health Promotion in Northern Nigeria Dr. Hassan Malami Alkanchi (Umaru Ali Shimkafi Polytechnic Sokoto State, Sokoto, Nigeria) & Dr. Shuaibu Umar Gokaru (APIUM, Universiti Malaya)</p>
12:30	<p>Hadith and Environmental Protection: Religiosity as a Motivation toward Tree Planting in Nigeria Dr. Rasheed Abdulganii (ISTAC-IIUM)</p>

12:45	The Theory of Capacity Among Fundamentalists and Its Relation to Mental Illness in Psychology: An Analytical Study (Presentation in Arabic) Akma Mariani binti Ton Mohamed (ISTAC-IIUM)
1:00	Question & Answer Session
1:30	Group Photo & Break - <i>Ṣalāṭul-Dhuhr</i>

SESSION 2

ETHICS, DIALOGUE, AND SUSTAINABILITY IN ISLAMIC RENEWAL

ISTAC Main Hall

MC: Saima Ali

Moderator: Prof. Dr. Mohd. Feham bin Md. Ghalib

2.30	KEYNOTE 2 Prof. Emeritus Datuk Dr. Azizan Baharuddin <i>Director of Centre for Civilisational Dialogue, Universiti Malaya.</i> Topic: Current Narratives for Islamic Studies Curriculum - The Case for Sustainability Leadership
3:00	Reimagining Islamic Discourse: Towards a Global Ethical Framework for Contemporary Leadership Dr. Maqbool Hassan Gilani (TIMES Institute, Multan, Pakistan)
3.15	Mastery-Humility Model: From Convergence to Integration Prof. Ir. Dr. Ruslan bin Hassan (KOE, IIUM)
3.30	The Treatment of Religious Minorities in Islamic Society Between Islamic Legislation and Historical Reality (Presentation in Arabic) Prof. Dr. Abdelhakim Abdulhaq Mohammed Asaifaddin (Qatar University)
3.45	Social Integration and Intra-Faith Dialogue among

	Muslims: Significance, Challenges and Prospects Habib Bilal (Baba Ghulam Shah Badshah University, Rajouri, Jammu & Kashmir, India)
4.00	Revival of Islamic Civilisation' and 'Dialogue of Civilisations' : Dissonant or Compliant Voices of Contemporary Muslim World? Dr. Muhammad Shahid Habib (Khawaja Fareed University of Engineering and IT, Pakistan)
4.15	Civilisation Exchange: Bridging Gaps and Building Understanding in Contemporary Islamic Thought Dr. Jamil Akhtar (University of the Punjab, Lahore Pakistan)
4.30	The Role of Islamic Thought for Harmonious Relations in Pluralistic Sri Lanka: A Few Reflections Arafath Careem Mohammed Jiffry (AHAS-IRKHS, IIUM) & Mohamed Arkam Mohamed Rasak (ISTAC-IIUM)
4.45	Question & Answer Session
5.15	Group Photo & Break - <i>Ṣalāṭul- 'Asr</i>

PARALLEL SESSION 2A

INTEGRATING TRADITION AND INNOVATION: PATHWAYS TO REVITALISING ISLAMIC EDUCATION AND THOUGHT

Ibn Khaldun Conference Room

MC: Nor Farhain Zaharani

Moderator: Assoc. Prof. Dr. Nik Saiful Azizi Nik Abdullah

3:00	Islamic Civilisation and Reform of Education and Human Thought Prof. Dr. Hamidullah Marazi (Central Kashmir University)
3:15	Reconciliation and Islamisation: A Roadmap for an Islamic Intellectual Revival Safiyah Sabreen Syeed (Islamic University of Science and Technology, India)

3:30	<p>Modern Reforms in the Islamic Thought with Particular Reference to Science: A Study in the Context of the Indian Subcontinent Zain Razzaq & Rab Nawaz (HITEC University, Taxila, Pakistan)</p>
3:45	<p>The Role of <i>Waqf</i> in Achieving Quality Education for Sustainable Development Goals in Yobe State Nigeria Ibrahim Dahiru Idriss & Prof. Dr. Adibah Abdul Rahim (AHAS-IRKHS, IIUM)</p>
4:00	<p>Revolutionising Islamic Studies Education in Nigerian Universities: Harnessing Digital Innovation for Optimal Teaching and Learning Aliyu Alhaji Rabi'u (ISTAC-IIUM) & Usman Abubakar Lamidom (College of Education Billiri Gombe State, Nigeria)</p>
4:15	<p><i>At-Tafsir al-Maudhu'i</i> in the Malaysian Context: Analysing Siddiq Fadzil's Contributions Muhammad Nur Farhan bin Zamziba (MSU & ISTAC-IIUM) & Imtiyaz Ahmed Shaukat Ali Yusuf</p>
4:30	<p>Representation of Islamic Thought and Civilisation at International Islamic University of Malaysia: A Semiotic Analysis Mehwish Riaz (ISTAC-IIUM) & Prof. Dr. Thameem Ushama (AHAS-IRKHS, IIUM)</p>
4:45	Question & Answer Session
5:15	Group Photo & <i>Ṣalāṭul-'Asr</i>

24th APRIL / WEDNESDAY**SESSION 3****DIVERSE TRAJECTORIES IN ISLAMIC RENEWAL: LAW, MEDIA, ART, AND REGIONAL REFLECTIONS**

ISTAC Main Hall

MC: Mohamed Arkam Mohamed Rasak

Moderator: Assoc. Prof. Dr. Mehmet Özay

9:30	KEYNOTE 3 Prof. Dr. Jasser Auda <i>Distinguished Visiting Scholar ISTAC-IIUM & President of Maqasid Institute Global</i> Topic: The Relationship between Shari'ah and Modern Law: An Islamic and Pluralistic Approach
10.00	<i>Fiqh Al-Awlawiyyat: Perubahan dan Corak Agihan Zakat di Lembaga Zakat Negeri Kedah</i> Dr. Rohani Desa & Nor Hayati Md. Dahlal (UniSHAMS)
10:15	Early Ideas on Reform and Renewal through Journalism in the Malay Archipelago: Views from Hamka Accounts in <i>Ayahku</i> (1950) Prof. Dato' Dr. Ahmad Murad Merican (ISTAC- IIUM)
10.30	<i>The Wetu Telu Muslims in Indonesia: Surviving the Stigma of a Multilayered Past</i> Rumaizah Abu Bakar (ISTAC-IIUM)
10:45	BREAK
11:00	Chinese Muslim Relations in the Malay World-Wealth of Islamic Civilisation (Sejarah dan Hubungan Muslim Tionghua dalam Dunia Melayu) Yusuf Liu Baojun (Adjunt Prof. University Geometric Malaysia & Calligrapher)
11:15	The Entwined Tapestry: Iranian Cinema and Islamic Revivalism (1970-1990) Saima Ali, Prof. Datuk Dr. Abdelaziz Berghout & Dr.

	Nurul Ain Norman (ISTAC-IIUM)
11:30	The Artistic Composition of Arabic Calligraphy in the <i>Kiswah</i> of the Holy Kaaba: A Descriptive and Analytical Study Duaa Alashari & Prof. Datuk Dr. Abdelaziz Berghout (ISTAC-IIUM)
11.45	The Fundamental Values of Islamic Civilisation – Inspiration Through Calligraphy Works Yusuf Liu Baojun (Adjunt Prof. University Geometric Malaysia & Calligrapher)
12:00	Prophet Muhammad SAW- A Catalyst for the Advancement of Civilisation Syed Iftikhar Gilani, ISP Multan, Pakistan & Prof. Dr. Khaliq Ahmad (ISTAC-IIUM)
12.15	Examining the Contributions of Sheikh Thaseen Nadvi to the Reform of the Muslim Community in Sri Lanka Mohammed Insaf & Jalaldeen Jemeela (ISTAC-IIUM)
12.30	A Preliminary Study of Sidde Lebbe to the Revivalism of Sri Lanka in 19th Century: Special Reference to Printed Press “Muslim Nessian” Muhammadu Nisar Roshan Safeeha (ISTAC-IIUM) & Muhammadu Lafir Mohamed Thowfeek (AHAS-IRKHS, IIUM)
12:45	Question & Answer Session
1:15	Group Photo & Break - <i>Ṣalātul-Dhuhr</i>

PARALLEL SESSION 3A

FOUNDATIONS, COMMUNITY REFORM, AND WOMEN'S ROLES IN THE DYNAMICS OF ISLAMIC THOUGHT AND SOCIETAL RENEWAL

Ibn Khaldun Conference Room

MC: Muhammad Asrie Sobri

Moderator: Dr. Wan Ali Wan Yusoff@Wan Mamat

10:05	<p>Ibn Taymiyyah's Philosophy of Renewal and Reformation of Islamic Thoughts and Civilisation and its Contemporary Relevance Asst. Prof. Dr. Mahmood Ahmad Abdullah (Government College University Faisalabad, Pakistan)</p>
10:20	<p>The Significant of Ibn Taymiyyah's Approach in Combining Revelation and Reason to Coordinate the Relationship between Revelation and Science Muhammad Asrie bin Sobri (ISTAC-IIUM)</p>
10:10	<p>The Contribution of the Salafi Call in Malaysia (Presentation in Arabic) Mohd Sharuddin bin Titeh, Muhammad Asrie bin Sobri & Assoc. Prof. Dr. Nik Md Saiful Azizi bin Nik Abdullah (ISTAC-IIUM)</p>
10:25	<p>The Concept of <i>Umran Al-Alam</i> according to Ibnu Khaldun's Perspective on Urban Development (Presentation in Arabic) Siti Zulaikha Balqis binti Azmi (ISTAC-IIUM)</p>
10:40	BREAK
10:55	<p>Basic Principles of Community Reform (Presentation in Arabic) Mohamad Athar Rafiq (International Islamic University, Islamabad, Pakistan)</p>
11:10	<p>MADANI, <i>Tamadun</i> and Civilisational, Approaches to the Future Renewal and Reform of Islamic Thought and Civilisation Asst. Prof. Dr. Munazza Sultana (National University of Modern Languages, Islamabad, Pakistan)</p>
11.25	<p>Psychological Obstacles to the Advancement of The Islamic Nation According to Malek Bennabi (Presentation in Arabic) Hachour Idir (ISTAC-IIUM)</p>

11:40	Techno-Jahiliyyah: Examining Transhumanism Through an Islamic Lens Asif Adnan (ISTAC-IIUM)
11:55	Islamic And Christian Work Ethics: A Review Sumera Irfan (KOED, IIUM)
12:10	Globalisation of Social Change in the Purview of Women: A Comparative Perspective in Barbara PYM's Excellent Women (1952) Samiya Alam (AHAS-IRKHS, IIUM)
12:25	Perception of Muslim Women regarding their Opting for the Sectorial Contribution and Some Clarification from an Islamic Perspective: A Qualitative-Based Study in the Ampara District, Sri Lanka Mohamed Sulthan Ismiya Begum (UKM)
12:40	Question & Answer Session
1:10	Group Photo & Break - <i>Ṣalāṭul-Dhuhr</i>

SESSION 4

PATHWAYS TO RENEWAL IN EDUCATION, SOCIAL RESPONSIBILITY, AND SPIRITUAL WELLBEING

ISTAC Main Hall

MC: Mohammed Ghous Mohammed Insaf

Moderator: Prof. Dr. Khaliq Ahmad

2:00	KEYNOTE 4 Prof. Dr. Hamidullah Marazi <i>Professor at Central Kashmir University & Visiting Research Fellow at ISTAC-IIUM</i> Topic: The Renewal of Education and Islamic Traditions of Knowledge
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2:30	<p>Dato' Prof. Dr. Siddiq Fadzil's Thoughts on <i>Islah</i> and <i>Tajdid</i> in the Context of Malaysia MADANI Prof. Dato' Dr. Muhammad Nur Manuty (Institute of Islamic Understanding Malaysia (IKIM))</p>
3:00	<p>The Issues and Challenges of Integration of Knowledge in Arts and Humanities at Yusuf Maitama Sule University Kano Dr. Nura Abubakar Gwadabe (Yusuf Maitama Sule University, Kano, Nigeria)</p>
3:15	<p>Philanthropy in the Tradition of Sufism and its Effects on Society Fazeel Eayaz (ISTAC-IIUM) & Hafiz Muhammad Sharif (Government College University Faisalabad, Pakistan)</p>
3:30	<p>The Concept of <i>Sa'adah</i> in the Context of Man as Vicegerent on Earth Hidayah Wan Ismail & Prof. Datuk Dr. Abdelaziz Berghout (ISTAC-IIUM)</p>
3:45	<p>Sheikh Al-Qaradawi's Approach to the Illusion of Renewal and Revival: Foundations, Pillars, Criticisms (Presentation in Arabic) Mohamed Arkam Mohamed Rasak (ISTAC-IIUM) & Abdullah Latreche (Ali Kafi University Center, Tindouf, Algeria)</p>
4:00	<p>Faith as an Activism: A Study of the Changing Faces of Islamism in Sri Lanka Dr. Mohamed Fouz Mohamed Zacky (AHAS-IRKHS, IIUM)</p>
4:15	Question & Answer Session
4.45	CONCLUSION AND RESOLUTION
5.00	Group Photo & Break - <i>Ṣalātul- 'Asr</i>

PARALLEL SESSION 4A

GENDER, RADICALISM, AND SOCIAL CHANGE: ISLAMIC PERSPECTIVES ON CONTEMPORARY CHALLENGES

Ibn Khaldun Conference Room

MC: Nurul Syazwani Elias

Moderator: Mohd Shazani Masri

2:35	The SDG 5 for Gender Discrimination: Is there a Clash between the Western and Islamic Perspective? Prof. Iffat Ara Nasreen Majid (ISTAC-IIUM & University of Bangladesh)
2:50	Considering the Phenomenon of the Lack of Real Equality in Doris Lessing's Short Story in Room Nineteen Iram Ashraf (AHAS-IRKHS, IIUM)
3:05	The Importance of Empowering the Nation-Building in Curbing Radical Ideologies Among Youth in Malaysia Nur Adillah Omar Razak (ISTAC-IIUM)
3:20	Historical Evolution of Islamic Thought: The Case of Extremisms Hafiz Abdul Basit (ISTAC-IIUM)
3:35	Anders Breivik's Manifesto: Measuring Violence Indicator in Anti-Islamist Extremist Discourse Mariet Rosnaida Cabrera Cusi (ISTAC-IIUM)
3:50	Confronting Extremism and Radicalisation in Afghanistan: Educative Approach Saim Khalid Kamal (ISTAC-IIUM)
4:05	Kecenderungan Pemikiran Reaktif dan Keras Kumpulan ISIS dari Sudut Pandangan Dr. Yusuf Al-Qaradhawi Berdasarkan Buku <i>Fi-Fiqh Al-Awlawiyat-Dirasat Jadidah Fi-Daw'i Al-Quran Wa Al-Sunnah</i> dan Impaknya Terhadap Budaya Islam di Malaysia

	<i>Nur Adillah Omar (ISTAC-IIUM)</i>
4:20	Question & Answer Session
4:40	CONCLUSION AND RESOLUTION
4:55	Group Photo & Break - <i>Ṣalātul-‘Asr</i>
5:00	END OF CONFERENCE

ABSTRACTS**INAUGURAL SPEECH****The Relevance and Future of Islamic Thought and Civilisation in Postnormal Time: Insights**

Datuk Prof. Dr. Abdelaziz Berghout

Dean, International Institute of Islamic Thought and Civilisation
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The Islamic *Ummah's* focus on renewing Islamic thought and civilisation is a crucial objective that warrants greater attention and priority. In the face of uncontrollable post-normal realities and dynamics marked by complexity, unprecedented intensity of events, global-level impacts, global environmental threats, and disruption of normality and familiarity, Islamic thought must demonstrate dynamism and resilience by offering solutions and contributing ideas towards sustainable development for the *Ummah* and mankind. To renew and reform Islamic thought, it is necessary to have a thorough understanding of its worldview, principles, historical manifestations, contemporary context, and challenges. Additionally, a strong and original vision, integrated and multi-disciplinary approaches, and contextualisation and articulation of future perspectives are required. A significant challenge in the renewal of Islamic thought is the absence of clear, well-structured, and replicable blueprints and models for implementing the processes and activities necessary to achieve measurable outcomes in transforming epistemology, mindset, personality, methodology, education, culture, and other essential aspects. These transformations are prerequisites for enabling systematic *ijtihad*, generating new ideas, and offering practical solutions in crucial domains such as politics, economics, society, culture, science, technology, environment, sustainable development and civilisation. The need to prioritise the objective of renewing and reforming Islamic thought and civilisation at both the level of the Islamic *Ummah* and within the specific circumstances and realities of each Islamic society is crucial for any blueprint or model for renewal. Blueprints and models are built and executed based on visions, strategic objectives, priorities, and critical

challenges to be handled. From the *tajdid* database and information (if any) available, we can assess the endeavours and contributions of many contemporary *tajdid* scholars and institutions towards the advancement and improvement of Islamic thought and civilisation. There should be a thorough discussion on the accomplishments and effects, as well as the failures and deficiencies, update our database of renewal and reform at both the *Ummah* level and the individual nation level. Lastly, there are several priorities that require reimagining in the agenda and models of *tajdid* and reform. These include achieving a balance between material and spiritual elements, integrating multidisciplinary approaches, adopting a global *Maqasid* mindset and approaches, developing futures competencies, incorporating spiritual elements into sustainable development agendas, and fostering cultural, emotional, and social intelligences.

KEYNOTE SPEECH 1

Civilisational Renewal: The Essential Things to be Achieved

Professor Emeritus Datuk Dr. Osman Bakar

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My presentation is devoted to an exposition of the idea of civilisational renewal (*tajdid hadari*). This idea, which is to be distinguished from the idea of civilisational reform (*islah hadari*), is still little explored. While *tajdid* is an old idea given the fact that it is part of the prophetic teachings, the idea of civilisational renewal, which is *tajdid* on a civilisational scale, is rather new. There is a need to explain why the consciousness of civilisational renewal is modern. I will explain the meaning of civilisational renewal, why it is necessary for the contemporary world, what are the essential parts of the contemporary Islamic civilisation that need a renewal, and what are the key instruments needed to bring about an authentic civilisational renewal. I will conclude by arguing that the concept of civilisational renewal needs to be progressively studied in a scientific manner within the framework of the science of civilisation founded and developed by al-Farabi (870-950) and Ibn Khaldun (1332-1406) if we are

genuinely interested in restoring the right foundation for civilisation building.

KEYNOTE SPEECH 2

Current Narratives for Islamic Studies Curriculum - The Case for Sustainability Leadership

Prof. Emeritus Datuk Dr. Azizan Baharuddin
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Uncontrollable wildfires, melting arctic ice leading to sea level rise and floods, and deathly heatwaves are some of the latest evidences that climate change has become the defining phenomenon of current times. The multiple socio-economic - cultural crises accompanying the physical disasters has led to the global acceptance of the fact that ethics and religious values are the last bastion of hope in terms of the behavioural change required to bring back the balance (in all senses of the word) that the planet is in dire need of. However, many people still view the climate crisis as mainly a scientific problem - an issue related to physical, technical & biological systems and competencies, as pointed out by the Intergovernmental Panel on Climate Change (IPCC). Yet serious research is showing that climate science alone is not sufficient. Climate crisis is bottom line a human/spiritual crisis of mankind. It is caused primarily by behaviours of humans dominated by the destructive man - centred worldview, marked by a broken relationship with nature. The IPCC too has emphasised on climate ethics, social justice and human values as an imperative. Natural scientists are today calling upon the social sciences and the humanities for their inputs. A prominent Malaysian scholar who rose to the occasion in this regard was Prof. Mohd Kamal Hassan (1942 - 2023). The presentation will share some of his Islamic sustainability ideas in general and ethics in particular, drawing especially for example from his 3 volume "Natural Science from the Worldview of the Qur'an" and other writings. His holistic thinking on the sustainability crisis and critique of modern S&T should inform current revisions of the post normal science

curriculum characterised by the 3 C's (chaos, confusion, contradiction) of our post normal times, today.

KEYNOTE SPEECH 3

The Relationship between Shariah and Modern Law: An Islamic and Pluralistic Approach

Prof. Dr. Jasser Auda

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Institute Global

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The relationship between “*Shari’ah Law*” and “Modern law” cannot be defined properly without differentiating between 5 terms: *Shari’ah*, *Fiqh*, *Qanun*, *Dustur*, *Urf*. *Shari’ah* is the Islamic way of life demonstrated by the Qur’an and the Prophetic tradition, and it is divine, infallible, global, and permanent. *Fiqh* is the human understanding of *Shari’ah*, which is subject to error, change and its schools were historically subject to the influence of the dominant political, economic and cultural systems. Contemporary *Fiqh* is not necessarily a copy of the inherited *Fiqh*, except for the fixed/ritual matters of Islam. *Qanun* is the legislation that is enforced by the state and it is not necessarily equal to the rules of *Shari’ah* or a particular understanding of *Fiqh*. There is a difference between the mandate of a state in Islam and what is left for private decisions. *Dustur* is the higher level of principles that define a state and the governs the relationship between *Fiqh* and *Qanun*. The Scroll of Medina is a good example of the relationship between *Dustur* and *Shari’ah/Fiqh*. *Urf*, finally, is the system of customs dominant in a society, and although it does have an impact on *Fiqh* and *Qanun*, it is not equal to either. The questions of pluralism and democracy in the context of a modern state cannot be addressed without a nuanced understanding and a pluralistic and democratic discussion of the 5 terms mentioned above.

KEYNOTE SPEECH 4

The Renewal of Education and Islamic Traditions of Knowledge

Prof. Dr. Hamidullah Marazi

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Knowledge or *ilm* is a subject which is the most prominent one in the whole Islamic edifice and constitutes especially a permanent place in hadith literature. The connotations and denotations of the term *ilm* are encompassing all kinds of knowledge i.e. divine, human, cosmological and animalistic. The phenomenon of nature has been designated as the verse in the Qur'an and has been equated to the copious verses found in the Scripture. It is for the same reason that in Islamic civilisation the epistemology has and had been a vital topic which has been elaborated by the scholars, scientists, philosophers, jurists, and sufis. There has been equal emphasis on the operational part of epistemology which has got its outgrowth in form of a formidable and vibrant educational system throughout Islamic civilisation over the period. This educational enterprise flourished in Baghdad, Spain, Iran, and Central Asia and produced great stalwarts in all fields of knowledge, scholarship and science. This system of education was enshrined in Tawhidic weltanschauung and was imbued with highest moral and spiritual values and norms. However, with the passage of time there was decline in this robust educational system. But on the onset of this decline the reformation also took place and many reformists like Ghazzali, Ibn Taimiyah, Ibn Khaldun, Shah Waliullah, Bediuzzaman Nursi and Ismail Raji Faruqi came to fore and suggested means and ways to arrest this decline. In this paper we will discuss all these matters in detailed manner and will chronicle the epistemological journey of Muslim civilisation and its holistic and integrated approach to knowledge, science, and technology.

Dato' Prof. Dr. Siddiq Fadzil's Thoughts on *Islah* and *Tajdid* in the Context of Malaysia Madani

Prof. Dr Mohd Nor Manuty

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Chairman IKIM

President College Dar Hikmah, Kajang

Siddiq Fadzil was the President of ABIM from 1983-1991 as well as WADAH Pencerdasan Ummah (The Movement for An Informed Society Malaysia) from 2005 until 2014. Siddiq Fadzil contributed to the process of *tajdid* (renewal) and *islah* (reform) in Malaysia. The presenter will highlight some selected themes of his Islamic thought in the context of knowledge and education, *siyasah syariah* (Islamic Legal Politics), *fiqh of al-ta'ayush al-silmi* (*fiqh* of peaceful co-existence) in multiracial and religion such as in Malaysia. Finally, the role of Islam in the Malay World. In the beginning of his leadership in ABIM, Siddiq Fadzil was influenced by Imam Hassan Al-Banna (Ikhwan al-Muslimun), Sayyid Abul A'la Maududi of Jamaat-i Islam, Pakistan and Sayyid Qutb (Egypt). However, after several years, Siddiq Fadzil developed the idea of *Manhaj Malazi* (Malaysia's methodology to implement Islam). Apart from that, Siddiq Fadzil engaged in introducing the concept of Islamic education versus the secular concept of education. In this aspect, Siddiq Fadzil referred to the works of Professor SMN al Attas, ex Founder and Director of ISTAC, IIUM. In addition, Siddiq Fadzil discussed issues in the implementation of *Shari'a* (*Hudud*) in Malaysia. However, he favoured the ideas of Sheikh Yusuf al-Qaradawi and Professor Ahmad Ibrahim, an authority in Islam laws and civil laws. He called for the principle of graduation (*al-tadarruj*) in the implementation of *Hudud*. It should be studied carefully in a multiracial and religious society like Malaysia. As an alternative, he committed to the idea of uplifting *Shari'a* by understanding the notion of *Maqasid Shari'a* and its imperative in Malaysia. In the sphere of *Siyasah Shari'a*, Siddiq Fadzil engaged in the discourses of Islam and Democracy. Finally, one of the rare contributions of Siddiq Fadzil, he was known in the country as a prominent Islamic Scholar who can discuss and analyse the importance of Islam in the process of Islamisation from the aspects of history, language, literature and culture. Many more his additional *tajdid* and *islah* can be studied and expanded in serious research.

The Principle of Re-Creation in Ibn Al-Arabi's Cosmology

Dr. Mohamed Haj Yousef,

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Ibn al-Arabi (1165–1240) is one of the most prominent figures in Islamic history. In his spiritual discourses, he has developed a rich cosmological model in which the universe is being continuously re-created, at every individual instance of time, known as the Single Day/Time of Event (*yawm al-sha'an*, or: *zaman/yawm fard*). He developed this view based on some verses of the Quran that talked about the creation of the world in six days. Accordingly, he presented one of the most novel and revolutionary ideas related to the unification of space and time, centuries before the Theory of Relativity that was proposed by Einstein at the beginning of the previous century. The creation of the world in six days, according to Ibn al-Arabi, is the creation of its space-time geometry, where the three spatial dimensions are created in six inner time directions (days), while the manifestation of this created frame of space appears in the outer time dimension that we encounter. This is called the Duality of Time Theory, where time becomes genuinely complex with six real inner dimensions and one outer imaginary direction. However, this process, according to Ibn al-Arabi, is not a past event. Instead, the creation is perpetually and continuously taking place at every smallest individual instant of time, that is the Day of Event (*yawm al-sha'an*). Despite its success, contemporary Physics has brought about new paradoxes and conundrums, such as the cosmological constant problem, the wave-particle duality, the EPR paradox, and the arrow of time problem. The two major successful theories of physics and cosmology, i.e General Relativity and Quantum Mechanics, are in fundamental conflict and cannot be reconciled with each other, because of their opposing views of space and time whether to be considered continuous or discrete quantities. It is claimed in this paper that Ibn al-Arabi's Cosmological Model offers suitable solutions to these major fundamental problems, through the Re-creation Principle and Duality of Time Theory. In this paper, it will be also discussed how this quantisation of time can be employed in the context of the latest developments in Quantum Gravity.

Keywords: Ibn al-Arabi, Quantum Mechanics, Cosmology

3

Transhumanism – Old Challenges in a New Garb?

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Transhumanism, in itself a philosophical, cultural and political movement, holds that human development is still in an early phase to be radically changed by technology. Singularity describes the point in time where man and machine (or artificial intelligence, AI) will merge, giving way to unforeseen possibilities. Transhumanist visions entail the annihilation of any distinction between the biological and the mechanical or between physical and virtual reality. This paper critically analyses transhumanism and comes to identify it as a conglomerate of old ideas in technologically backed dystopian garb, a substitute religion without Creator. It discusses intellectual biases of the underlying ideas, while pinpointing possible repercussions on contemporary societies. The discussion will mainly pivot around the ideas of enhancement, AI and the body-mind-soul complex from an Islamic perspective, giving relevant answers to the main tenets of transhumanism and the challenges it may pose.

4

The Discourse of Renewal: Assessing Fazlur Rahman's Hermeneutics and its Contemporary Relevance

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Central to any thriving society are questions of ethics and law, and how (and if) these questions are met with appropriate responses. Such thoughts will necessarily lead to a deliberation of whether ethics and law are divinely ordained, or if we, as human beings with the capacity to think and to conceptualise, are its sole creators. Fazlur Rahman, and Islamic reformist thinker, has called for the gates of *ijtihad* (independent reasoning) to be opened again. The context for this opening is a

response to the rigidity of interpretation made by contemporary jurists (primarily of the Sunni orthodoxy, which might be deemed represent the 'original' Islam), on matters of *Shari'a*; generally believed to be Divine Law. The purposes of this paper are varied. We do not intend to agree nor disagree with Rahman's propositions, but to (i) provide a brief context of his argument for reform as well as the theological underpinnings which guide it. Next, and in order to develop a thorough understanding of Rahman's ideas and his 'double-movement theory', (ii) we shall engage with the notion of the 'hermeneutical circle' introduced by Friedrich Schleiermacher, and later expounded by Hans-Georg Gadamer. It is my belief that Rahman did not mind if one agrees with him or not; for what is of utmost importance is a 'rediscovery' of Islam and its inherent beauty and order, which is definitely not a perpetuation of intellectual sterility.

Keywords: Islamic reformist, *ijtihad*, ethics, 'rediscovery' of Islam.

5

Ibn Sina's Contributions to Modernity: Integrating Medieval Philosophy, Neurophilosophy, and Educational Reform in Islamic Thought and Civilisation

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This study explores the enduring legacy of Ibn Sina, a seminal figure in Islamic medieval philosophy, focusing on his theory of the soul and its implications for modern neurophilosophy, educational reform, and the renewal of Islamic thought and civilisation. By bridging the intellectual heritage of Ibn Sina with contemporary discussions in neurophilosophy, this paper highlights his contributions to understanding the nature of consciousness, perception, and the human mind. Furthermore, it examines how Ibn Sina's insights can inform modern educational practices, advocating for an integration of classical wisdom and

scientific advancements within the curriculum of Islamic studies. This integration not only pays homage to the rich intellectual tradition of Islamic civilisation but also fosters a dialogue between the medieval and the modern, contributing to the ongoing process of renewal and reform in Islamic thought. By applying Ibn Sina's philosophical principles to contemporary challenges in education and society, this research underscores the potential for medieval Islamic philosophy to contribute to modernity, offering innovative pathways for navigating the complexities of the 21st century.

Keywords: Ibn Sina, Neurophilosophy, Educational Reform, Islamic Thought, Modernity

6

Revitalising Intercivilisational Dialogues: Unearthing the Power of Place, Sports, and Time at Qatar's FIFA World Cup 2022

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Few would argue against efforts to promote and develop understanding across cultures and civilisations. This assumed majority is also likely to agree that the role of physical space in developing understanding across civilisations is very important. Such spaces foster mutual understanding and respect, essential elements of politeness and coexistence. It is therefore important to explain the importance of physical spaces as forums where different groups can meet, interact, and get to know each other. "Space" is not just a geographic location or location. Places (for intercivilisational meetings) represent an environment that has the potential to shape our collective experience and memory, individual thought and culture more broadly. For example, it is not difficult to imagine that when diverse groups of people come together in a physical space, it creates a dynamic social and discursive environment, full of dialogue, intellectual and cultural exchange, and likely to generate experience and thus learning. The physical spaces that allow for human diversity hold the potential for connections where civilisations and cultures meet. Historically, they have been known to create some of the

most advanced and productive societies, some of which are discussed in this paper. A contemporary example of one such meeting is Qatar's hosting of the 2022 World Cup that provided such a venue. Here it is important to divert attention away from naive analyses of geopolitical interests, neo-Orientalist critiques, and practical labour issues. Just for a moment, leave aside the diplomatic and policy aspects of the event, and turn to its cultural and civilisational potential. The World Cup offered this Muslim-majority country a unique opportunity to host intercultural and intercivilisational exchanges on a global scale. This preliminary analysis focuses on three factors that will emerge during the World Cup in Qatar in late autumn 2022. These factors include location, sport and time, all of which offer the possibility of restoring intercultural understanding and mutual respect through events. So, the poignant questions that this paper tackles are: How do the factors of place, sport, and time interact and influence the formation of shared experiences, collective memory, and potential dialogue between different civilisations and cultures during a global event like the World Cup 2022 in Qatar? How might this process influence or reshape notions of civility, coexistence, and mutual respect in the post-event era?

Keywords: cultures and civilisations, World Cup, Qatar, neo-Orientalist critiques.

7

Nalar *'Irfānī* dan Islam Indonesia: Fragmentasi Jabiri ke Integrasi Neo-Şadra (Irfanic Thought and Islam in Indonesia: From Jabiri's Fragmentation to Neo-Şadra's Integration)

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This research departs from the conflict between Jabiri's fragmented geo-epistemology and his antipathy towards *'irfānī* reason, vis a vis the character and style of Indonesian Islamic reasoning. The strong influence of Jabiri's thoughts in this country makes it important to answer the question of how the development of the discourse on the criticism of Arab Islamic reasoning, how Indonesian figures absorb his thoughts, and how to develop them in the future. This research comes tp

to the conclusions, including: first, Jabiri's fragmentative geo-epistemology is not consistent with its initial holistic vision, is stuck in a selective attitude, fails to appreciate Eastern Islamic culture, and rests on assumptions of rationality that lack depth. Second, Jabiri's influence in Indonesian Islamic discourse has not made local figures adhere to a fragmentative epistemology, nor have they become antipathy towards '*irfānī*' reasoning. Third, the development of integrative epistemology and '*irfānī*' in Indonesian Islamic reasoning can be enriched with a foothold on Neo-Sadra philosophical models.

Keywords: Irfani; Jabiri; Neo-Sadra; Indonesian Islam

8

The Impact of AI in Advancing Science and Technology

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Artificial Intelligence (AI) has become a fundamental component in driving innovation across various domains of science and technology. This abstract delves into AI's many roles in revolutionising research, development, and implementation processes. In scientific endeavours, AI algorithms can analyse large datasets with unmatched speed and precision, solving complex puzzles and finding correlations where humans cannot. We are now seeing machine learning algorithms that can optimise processes, enhance efficiency, and automate tasks across industries ranging from healthcare to manufacturing. In the future, intelligent systems will help bring about predictive maintenance, personalised medicine, and autonomous vehicles, leading to a new era of innovation. Furthermore, AI fosters interdisciplinary collaboration, bridging the gap between various scientific disciplines and utilising diverse expertise to tackle challenging problems. By integrating

robotics, IoT, and big data analytics, AI supports interdisciplinary research initiatives, facilitating breakthroughs that were previously thought impossible. However, with these benefits come downsides. Issues of bias, privacy, and transparency of AI algorithms make human supervision ensuring equitable and ethical AI integration necessary. Current trends show that the potential of AI will lead to increased usage in the coming years. It will bring about an enormous change in the fields and disciplines it touches. To ensure the responsible utilisation of this powerful tool, oversight is needed.

Keywords: Artificial Intelligence, science and technology, integration necessary.

9

Stellarium Integration: Empowering Informed Decision-Making for Hijri Month Contestation in Indonesia

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In the Islamic calendar, the determination of the beginning of the *Hijri* month plays a significant role, including the start of Ramadan and Eid al-Fitr. In Indonesia, there is often a contestation in determining the start of the *Hijri* month due to differences in the methods of observing the crescent moon (*hilal*) and interpreting astronomical information. The aim of this research is to enhance informed decision-making in the *Hijri* month contestation in Indonesia through the integration of the Stellarium application, based on credible scientific theories. This study employs an integrated approach involving the analysis of astronomical data, the utilisation of simulation technology, and data validation. Firstly, data on the movement of the crescent moon and eclipses are obtained from Stellarium. This data includes information about the position, visibility, and phases of the moon on specific dates. Subsequently, computational simulations visualise moon patterns across Indonesia, validated via Ephemeris calculation and historical data analysis. This approach harmonises scientific methodology with reverence for local wisdom, yielding precise results while honouring

cultural heritage and societal knowledge. Research findings underscore Stellarium's integration, offering precise visual data on moon positions and potential visibility across Indonesia. Interpretations are anchored in astronomical theories, Islamic astronomy, and universally acknowledged scientific principles. Conclusively, the integration of Stellarium emerges as a valuable instrument in resolving contestation over *Hijri* month commencement in Indonesia. This research's scientific methodology, interwoven with credible theories, forms a robust foundation for informed decisions concerning significant dates in Indonesia's *Hijri* calendar.

Keywords: Integration, Stellarium, *Hijri*, Contention.

10

Balancing Tradition and Technology: Islam's Approach

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The advancements in the medical and healthcare fields have raised numerous questions, in the health care from the cradle to the grave. A lot of Islamic community. The discussion involves decisions from an Islamic perspective has to be taken. Developments in health care such as use of Artificial Intelligence (AI), Internet of medical things, robotic assisted surgery, organ transplantation, 3D bio printing of the organs, delivering genetically modified babies, use surrogate mothers etc. The use of electronic devices among adolescent children leading to mental health issues. The care for the elderly. The uncertain and complex situation leading to the end-of-life treatments. We try to explore from the Islamic point of view whether these technological advancements can be utilised by the Muslim ummah, what is the Islamic ruling and jurisprudence. There is a need to create a bio-ethical committee to uphold the Islamic teachings and follow the rulings given by the Islamic scholars. The topic encapsulated the health care ethics in all stages of life from giving birth to a child by surrogate mother, genetically modified babies to mental health problems in teenagers and young

adults to taking care of the elderly. How and when this scientific medical progress aligns and aids the Muslim ummah and under which critical conditions one can use these health care technologies.

Keywords: medicine, health care, Islam, Artificial Intelligence (AI), Deep Learning (DL).

11

The Social Role of Muslim Family Awareness on The Advocacy of Health Promotion in Northern Nigeria

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The increasing prevalence of chronic diseases and the rising lack of awareness about health promotion have sparked a renewed interest in health promotion. The Muslim family is an integral unit within the community, and their roles and responsibilities as family members in health promotion are seen as essential for promoting an effective healthy lifestyle. The main objective of this study is to explore the social role of the Muslim family in health promotion for effective human development. This study employed a qualitative methodological approach utilising semi-structured interviews and focus group discussions. The participants were purposefully selected. A total of 15 participants were selected to participate in the study, which includes parents, Muslim healthcare workers, family counsellors, medical workers, and medical practitioners. All participants were chosen based on their willingness to participate, relevance, knowledge, professionalism, and expertise in the phenomenon under investigation. The data was analysed using thematic analysis. The themes emerged according to the participants' wording. The data was coded as R1, R2, R3, to R15 according to the needs of the study. Evidence from the findings of the research thematically revealed that Muslim families

routinely employ social support and strategies to foster health-promoting behaviours, which include health education awareness, family health counselling, health practices, religious teachings, and values that provide guidance and inspiration for health promotion. Findings of the study confirmed that healthy awareness can create an enabling environment in which healthy behaviours can be practiced, modelled, and encouraged. Findings of the study revealed that the social role of families can extend beyond maintaining health-promoting behaviours but also influence creating a healthy atmosphere that facilitates the prevention of disease, health risks, and health problems for effective human development. The study recommended that health promotion initiatives should be designed, improved, and implemented by taking into consideration the ethical values of health promotion in order to increase their effectiveness for human development.

Keywords: Muslim family, health promotion, awareness, Islam, human development.

12

Hadith and Environmental Protection: Religiosity as a Motivation Toward Tree Planting in Nigeria

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Religion serves as a powerful motivator for action and the effective implementation of ideas. This study addresses the pressing global concern of environmental protection, specifically focusing on tree planting as a crucial facet of conservation efforts. Despite considerable resources invested in this endeavour, a prevalent issue persists, a lack a deistical approach, particularly in Nigeria, towards tree planting. This paper explores some prophetic traditions (*al-Hadith*) that endorse tree plantation as a virtuous and meritorious act in Islam. Pertinent religious texts were sourced from classical Hadith literature, and analyses of interpretations by Muslim scholars were conducted. The findings underscore the remarkable potential of Hadith in motivating Muslims towards tree planting. Consequently, this paper advocates for the

incorporation of inspirational Hadith texts into afforestation campaigns, positing that such an approach will significantly enhance the voluntary engagement of Muslim individuals and organisations, resulting in more effective outcomes.

Keywords: Hadith, environmental protection, religiosity, tree planting, Nigeria.

13

نظرية الأهلية عند الأصوليين وعلاقتها بالأمراض النفسية في علم النفس: دراسة تحليلية

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إن علماء النفس حين يتكلمون عن المشكلات التي تتعلق بالصحة العقلية يقصدون منها تشخيص المريض من أجل معالجته ووضع خطة الانتعاش له، في حين أن ما يخص الأصوليين من الأمراض التي تصيب القدرة العقلية هي للوصول إلى تقدير أهلية المريض حتى تتبين مسؤوليته في تصرفاته وإلزامه لحقوقه وواجباته الدينية. بما أن المرضى النفسيين ليس جميعهم عديم العقل فالقاعدة في تكليف المرضى النفسيين أنه لا يمكن الحكم على الجميع بحكم مطلق، بل لكل مريض حالة خاصة به، وحكم خاص به أيضاً. لذلك، هناك حاجة إلى التدقيق ودراسة في هذه المسألة، مما أدى إلى اجتهاد الفقهاء في بيان الحكم الشرعي للقضايا المستجدة حول الأمراض النفسية، ومدى علاقتها بعوارض الأهلية التي لها صلة بعلم النفس المرضي. تظهر العلاقة بين الأمراض النفسية عند الأخصائيين النفسيين وعوارض الأهلية عند الأصوليين من ناحيتين؛ من حيث التأثير على العقل والتمييز، ومن حيث المحتوى، أي أن هناك بعض الأمراض التي تشبه ويصلح إدراجها تحت حالات الجنون والعتة والإغماء. ومن هذا المنطلق، تهدف هذه الدراسة إلى الكشف عن حقيقة الأمراض النفسية في علم النفس، وبيان نظرية الأهلية عند الأصوليين، ثم التركيز على العلاقة بينهما من خلال تحليل بعض الآثار المترتبة من الأمراض النفسية على الأهلية والتكليف الشرعي. قسمت الباحثة هذه الدراسة إلى ثلاثة مباحث؛ بحيث سيقدم المبحث الأول عرضاً تمهيدياً لمفهوم الأهلية ومراحلها وعوارضها عند الأصوليين مع بيان العقل التكليفي عند الأصوليين، ويليه المبحث الثاني موضحة عن حقيقة الأمراض النفسية في علم النفس. ومن ثم سيكون المبحث الثالث تحليلاً

للعلاقة بين الأمراض النفسية وعوارض الأهلية من حيث التأثير على العقل والتمييز، ومدى اختلال الوظيفة العقلية لدى المرضى النفسيين. سيختتم البحث بمحاولة إدراج بعض الأمراض النفسية إلى عوارض الأهلية المشابهة لها لوضع صياغةٍ جديدةٍ لمبحث عوارض الأهلية على أسس علميةٍ نفسيةٍ معاصرةٍ، ومن عوارض الأهلية التي تبين للباحثة أن لها علاقة وثيقة بالأمراض النفسية: الجنون والعتة والإغماء.

الكلمات الافتتاحية: الأهلية – عوارض الأهلية – التكليف الشرعي – الأمراض النفسية – أهلية المريض النفسي

14

Reimagining Islamic Discourse: Towards a Global Ethical Framework for Contemporary Leadership

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In the contemporary global landscape, the relevance of Islamic discourse to the broader spectrum of civilisations remains a pertinent subject of inquiry and debate. This paper delves into the imperative of enriching Islamic discourse to foster greater resonance and engagement with global civilisations. Through a focused examination of ethical leadership within Islamic thought, this research elucidates how principles embedded within Islamic teachings can contribute to the development of a more inclusive, compassionate, and ethically grounded global society. Drawing on a synthesis of classical Islamic sources, contemporary scholarship, and real-world case studies, this paper explores the foundational concepts of ethical leadership within Islam. It examines the multifaceted dimensions of ethical leadership, encompassing traits such as integrity, justice, compassion, and accountability, as espoused by Islamic teachings and exemplified by historical figures. Furthermore, it analyses the potential for these

principles to address contemporary challenges facing global civilisations, including issues of governance, social justice, environmental stewardship, and interfaith harmony. Through an interdisciplinary approach that bridges theology, philosophy, and social sciences, this research identifies avenues for enriching Islamic discourse to resonate with diverse cultural and ideological frameworks. It emphasises the importance of contextualising Islamic principles within contemporary realities while preserving their ethical essence and universality. Moreover, it advocates for dialogue, collaboration, and mutual understanding among civilisations, acknowledging the richness and diversity of human experiences and perspectives. Ultimately, this paper proposes that by embracing ethical leadership as a cornerstone of Islamic discourse, there exists significant potential for Islam to contribute meaningfully to the collective aspirations of global civilisations. It calls for a concerted effort among scholars, leaders, and communities to engage in a transformative discourse that transcends boundaries, fosters empathy, and promotes the common good, thereby advancing the shared vision of a more equitable, harmonious, and flourishing world.

Keywords: Islamic discourse, contemporary world, Islamic leadership, Islamic management

15

Mastery-Humility Model: From Convergence to Integration

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Perpetuation of dualism has permeated engineering education resulting in professional outputs not synched with personal life. An absence of a spiritual value system persists in the curriculum relying on pragmatism, positivism, constructivism and relativism. Believing that all the happenings in the universe exist by themselves or are all created by causes and natural laws: a self-contained universe, detaching from the original intention of the study of nature to be closer to Allah. This two-step process develops a convergent mastery-humility using a sequential

exploratory design approach. The construct validity achieved CFI $.963 \geq .95$, TLI $.956 \geq .90$ and RMSEA $.068 \leq .08$. Upon verifying the measurement model, SEM then confirmed the theoretical proposition that mastery and humility form the converging variable. The converging platform is at the state of *Al- 'Adl*, the correct position of knowledge is mastery where all things should be, and for man, the correct position is in the '*sujud*' position as '*Abd*'. The Islamisation of Knowledge (IOK) takes place when any theoretical development, derivation of formulation and application is based on the governing concept of *Bil- Mizan* (balance, equilibrium, justice) towards the state of *Al-Adl* and then *Al-Khalik*. The next step involves this cognisance of meaning. The latter concerns the meaning of our existence with the humility of an '*Abd*' who must respect the truth. Hence, cognisance is required in seeking the truth differentiating the Creator and the Created. Thus, integration occurs at this same phase though in cognitive and affective domains. In conclusion, for this two-part process, the IOK is given a more defined form preceding the integration in the thought process, thereby invigorating the spiritual dimension in an engineering curriculum in particular and in all other disciplines in general.

Keywords: Convergence, Affective, Cognitive, Justice, Meaning

16

معاملة الأقليات الدينية في المجتمع الإسلامي بين التشريعات الإسلامية والواقع التاريخي
(مرحلة صدر الإسلام نموذجاً 1-132هـ)

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درجت بعض أجهزة الإعلام على وسم المسلمين بالعرف والإرهاب وعدم القبول بالآخر المخالف دينياً، حتى أصبحت الصورة النمطية للإسلام والمسلمين في عيون الغرب مرتبطة بالعرف والإرهاب، وبالتالي فإن هذا البحث يقوم باستدعاء تاريخي لتعامل المسلمين مع الأقليات الدينية، وقد ثارت في ذهني مجموعة من

التساؤلات إزاء هذا الموقف من الإسلام؛ ما هي خلفياته؟ وإلى أي حد يطابق الواقع أو يخالفه؟ وما الواقع الحقيقي لموقف الإسلام والمسلمين من الأقليات؟ عن طريق تتبع تاريخي لمعاملة الأقليات في العالم الإسلامي. وبالطبع فإن هذا البحث يهدف إلى استجلاء تاريخي لعلاقة الإسلام بالعنف والإرهاب، وبالتالي واقع معاملة المسلمين للأقليات الدينية. وسنعمد على المنهج الاستقصائي في تتبع هذه الظاهرة عبر التاريخ الإسلامي وعلى المنهج النقدي التحليلي في تحليل المواقف والنصوص التاريخية. بالعودة إلى المصادر الموثوقة، وبالتالي الوصول إلى مقاربات تاريخية لواقع الأقليات الدينية في المجتمع الإسلامي، وهو ما سيشتمل عليه البحث بصورته النهائية.

الكلمات المفتاحية: الأقليات، الدينية، التسامح، الإرهاب، المسلمين - التعايش - الإسلام - أهل الذمة - أهل الكتاب

17

Social Integration and Intra-Faith Dialogue among Muslims: Significance, Challenges and Prospects

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Modern societies are very different from the societies that existed in the past. The world has become a global village so the societies have turn out to be more diverse than ever before. The Muslims living in these diverse societies seems to be engaged in practicing inter-faith dialogue and promoting peaceful co-existence. Concurrently, Muslims throughout the world are facing internal challenges pertaining to social integration and intra-faith dialogue within the community. There are several denominations, groups and sects among Muslims that have formed a very diverse and complex system of their respective ideologies. This complexity has created a sort of rigidity which is

budding day by day and hence evolving into a thought of segregation and disassociation within the Muslims. Hence, the need is to address such issue and is having a profound importance in the modern Muslim world. Islam not only supports the idea of inter-faith dialogue with other communities but also promotes the concept of intra-faith dialogue within the community. The main objective of this research paper is to present the concept and significance of social integration in Islam and to analyse various challenges which are acting like hindrances in the pathway to practice intra-faith dialogue. This paper will use descriptive and analytical method based on both primary and secondary sources. The primary sources shall include Qur'an, Hadith and Islamic history and the secondary sources shall include the works of contemporary authors, articles, magazines and newspapers. The paper will begin with an introduction followed by a description about the concept and significance of social integration and intra-faith dialogue in Islam. The next part will have a detail discussion on the current condition of Muslims with special reference to the sectarian divisions. Thenceforth various challenges and prospects would be discussed and considered before putting it to the conclusion along with some recommendations. Therefore, this paper will be helpful in understanding the importance and implications of social integration in the contemporary scenario as well as the need of intra-faith dialogue within the Muslim community.

Keywords: Islam, Muslims, community, social integration, intra-faith dialogue.

18

**An Analysis of 'Islamophobia' and 'Clash of Civilisations'
Discourses: Common Themes against Islamic Civilisation**

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The demonisation of Islam and Muslims becomes the effective Western strategy to achieve long-term interests. This work aims to connect two somewhat different concepts in a broader context. The first topic, Islamophobia, is generally considered post 9/11 phenomenon but it goes back. It is defined as "the fear, hatred of, or prejudice against, the Islamic religion or Muslims generally." The second thesis is the Huntington's Clash of Civilisations which attempts to focus on Islam being incompatible with the West and democracy is framed to be the focal point of the post-Cold War era. Two key research questions will find similarities between these themes and their contemporary shapes in west respectively. For this work, analytical and historical inquiry methods will be utilized. Findings show that the Clash of Civilisations" is Islamophobia writ large and acts as the blueprint that informs and shapes discourses around Islam and Muslims. Similarly, Islamophobia is a byproduct of power and electoral contestation between political elites in Europe and the US in the post-Cold War era. By positing Islam as the problem, the Islamophobes can mobilise the needed arguments for constant military intervention and strengthening partnership with Israel. Trump is a foreman of the Clash of Civilisations administration intent on pushing for a confrontation with Islam. All that is needed is Islamophobia. The post-Cold War looks more like the Cold War but far more invasive, divisive, and costly.

Key Words: clash of civilisations, Huntington, Islamic civilisation, Islamophobia, 9/11.

19

Civilisation Exchange: Bridging Gaps and Building Understanding in Contemporary Islamic Thought

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This paper is a foray into the vibrant world of civilisational exchange within contemporary Islamic thought where it explores the various processes that allow bridges to be built and understanding developed. In this age of globalisation and interconnectedness, the research seeks

to analyse how various civilisations interact with each other, focusing on Islamic thought as one player in promoting mutual understanding. The investigation utilises a thorough examination of the historical origins and philosophical underpinnings of Islamic thought, charting its development as it adapts to evolving global conditions. Through the analysis of important minds and their achievements, this study explains how Islamic thought has developed beyond regional limitations as well as cultural borders; it is actively in communication with different civilisations. The exploration further encompasses the role of technological innovation and digital communication in disseminating Islamic thoughts, clarifying instances where these devices have facilitated cross-cultural exchanges. The research also delves into the problems that are inherent in civilisational exchange within the Islamic environment, including cultural misunderstanding and religious stereotyping. By focusing on modern cases, the study aims to find successful models of dialogue and interchange highlighting initiatives that managed to inherently produce understanding between various civilisations. Moreover, the study envisions the effects of civilisational interaction on a larger scale global setting as it aims to discover how Islamic ideology may help resolve present issues. This research seeks, through an interdisciplinary approach involving philosophy, theology and socio-political analysis to offer useful contributions for scholars as well as policymakers and practitioners working towards fostering peaceful coexistence and mutual understanding in today's more globally integrated world. In this scholarly effort, one eventually adds a nuanced insight into the on-going debate regarding civilisational exchange by emphasizing how modern Islamic thought is playing an instrumental role in building bridges of understanding and amity between different civilisation.

Keywords: bridging gaps, building understanding, civilisational exchange, contemporary Islamic thought.

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The Role of Islamic Thought for Harmonious Relations in Pluralistic Sri Lanka: A Few Reflections

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The relevance of Islamic thought to world peace and harmonious relations in a pluralistic context where multiple religions and ethnicities interact in the modern milieu has been the subject of intense discourse. Due to planned racist propaganda and the growing Islamophobic tendency, the discourse of Islamic thought for civilisational development has largely been misunderstood especially in recent years. In Sri Lanka, Muslims constitute a minority community, accounting for 9% of the total population. Sri Lankan Muslims have existed as an indigenous group for over a thousand years, maintaining harmonious relations with neighbouring communities such as Buddhists, Hindus, and Christians while contributing to society and the nation. In recent years, there has been a disruption in the relationship and bonds between Muslims and other communities. These circumstances posed many challenges that need a thorough investigation to resolve the issues. Against this backdrop, this study deployed a descriptive-analytical method to appraise the collected data pertaining to the subject. Through this synthesis, it is evident that one of the prime factors for the misperceptions permeating prevailing Islamic thought and related discourse needs to be adapted and advanced according to the socio-political circumstances of the country. This study concluded that Islamic thought due to its emphasis on justice, tolerance, and comprehensiveness is viable and potentially can restore harmonious relations among world-diverse communities. This study further emphasised that the balanced and comprehensive approach to Islamic thought is more relevant to the Sri Lankan context. It is incredibly important to remove the misperceptions endured among the local nationals and maintain peaceful relations and national unity that could lead to contribute to nation-building.

Keywords: Islamic Thought, Civilisation, Harmonious Relations, Pluralistic Sri Lanka

Islamic Civilisation and Reform of Education and Human Thought

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To start with no book before the Qur'an had any command in favour of learning. Prophet SAW first time gave value to learning and encouraged people for acquisition of knowledge and considered it an obligation and a compulsory education system was first time introduced by the Prophet SAW. During the days of ignorance, the only rendezvous the Arabs was the annual fair at Makkah where people used to trade and some people who knew learning and writing would also come to attend it and by this interaction some of the Arabs had learnt something about writing and reading. At the advent of the Prophet SAW there were hardly 17 or 18 people who could write or read. The Prophet SAW while alluding to this very fact said once: "*We are an unlettered nation; we do not know neither writing nor how to calculate (hisab).*" Though Arabs were proud of their being great poets and considered other communities as dumb nations but this whole activity was oral. Therefore, all their literary and academic activities started with the birth of Islam in Arabia. Arabs were thus not indebted to any other community for this activity and they were not students of any other nation also. The Quran is thus the first book in Arabic language and is the fountain head of all the sciences and the reason behind all the academic and intellectual endeavours of the Arabs. *Iqra* (Alq: 1) and *wal qalam* (Qalam: 1) and *wa rabuka fa kabbir* (Mudathir: 3) are such verses which set the tone for all such activities which can be called pioneering the educational movement of Islam. The purpose of this civilisational renewal movement was to learn by the name of Allah to get its status elevated. The people who embraced Islam in some few earlier people Aram Ibn Abi Arqam had a house on the mount of Safa (which now stands near Bab Ali where there is the stream of *Zam-zam* constructed) was made the first centre of Islamic education. The companions would assemble secretly at this place and would learn the revealed portions of the Qur'an from the Prophet SAW and were

learning how to offer prayers (*salah*) which was prescribed for two times initially morning and evening. This was unique type of *madrasah*

there was no book and open every instruction was just oral and secret. To Medina Musaib ibn Umayr and Ibn al-ʿAs were sent to teach Islam there, who taught people the Qurʾan and *salah*. In some narrations the name of Ibn Maktum is also mentioned among these teachers. Ibn al-ʿAs was knowing writing and reading and was scribing beautifully. He started teaching people writing and scribing. This was first school of Madinah.

Keywords: The Prophet, Qurʾan, *Zam-zam*, *Iqra*, Madinah

22

Reconciliation and Islamisation - A Roadmap for an Islamic Intellectual Revival

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The Muslim world produced one of the greatest intellectual revolutions in history. Since the Colonial Period, the effort to bring about a global Islamic Revival has been a much sought after project for Muslim intellectuals worldwide. This paper studies the core principles that were instrumental in building the Islamic intellectual age (8th-18th Century CE). These core principles are identified as the centrality of the Qurʾan in all intellectual discourse, the ummah wide effort to develop new sciences and incorporation of suitable elements from different traditions into the Islamic intellectual tradition. This paper explores how the same methodology can be used to produce an Islamic intellectual revival. The Qurʾan identifies itself, human intellect, cosmos and history as valid epistemic sources. Thus finding a convergence and reconciliation between these different sources of knowledge is a sacred duty for believers and has been encouraged in the Qurʾan. Moreover, the field of tafsir and taʾwil of the Qurʾan should be viewed as an ever-growing and dynamic field. This was the methodology of the earlier generations of Muslims. The primary reason for the intellectual decline in the *ummah* is the failure of the *ulema* to view the Qurʾan in this dynamic light. Contemporary scientific

discourse has uncovered important perspectives on the universe and man's place in it. The success of Quantum Physics, Cosmology and Artificial Intelligence (AI) on the one hand have transformed the world, while on the other hand, have revived the classical discussions on consciousness, universe and time. Much of these discussions coincide with the rich Islamic tradition. Quantum Physics presents the universe as a collection of possibilities and information, signalling the end of intellectual materialism. Modern Cosmology posits the unitary origin of all existence. AI presents great applications in the field of Consciousness studies, stirring up the debate that consciousness could be a fundamental characteristic of the universe and therefore irreducible to mechanistic explanations. These developments are markers of the demise of intellectual materialism and philosophical naturalism and present an apt opportunity for Muslim intellectuals to revive the Islamic perspectives on these critical fields. This effort will inevitably lead to an Islamisation of the fields of AI, cosmology, physics and consciousness studies. This paper presents the methodology for such efforts which can be applied across different domains. Efforts like these will contribute towards the revival of Islamic thought and intellectual legacy.

Keywords: Quran, Intellectual Revival, Science, Quantum Physics, Consciousness, Tafsir, AI

23

Modern Reforms in the Islamic Thought with Particular Reference to Science: A Study in the Context of the Indian Subcontinent

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The Orientalist scholarship in Western scholarly literature has portrayed Islam as ignorant, backwards and anti-science. However, there has been a paradigm shift in this monolithic approach to the academic study of Islam. The modern interpretation of Islam supports science and shows the face of Islam as in harmony with Western practices and procedures. The new representation of Islam has further

been categorised into friends and foes. This paper consists of three parts, one of which is based on a study of some of the key reforms advocated by Muslim modernists regarding the relationship between science and Islam. The second section intends to articulate the response of Islamic revolutionaries towards science, a group that has been characterised as opponent and foe of Muslim modernists. It also includes a comparison of the modern Islamic response with the Islamic revolutionary approach.

Keywords: Orientalist, Islam, science, modern interpretation, reforms in Islamic thought, Indian Subcontinent.

24

The Role of *Waqf* in Achieving Quality Education for Sustainable Development Goals in Yobe State Nigeria

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The study explores the various causes hindering the attainment of quality education in Yobe state and evaluates the potential of the *waqf*-based institutions to achieve the qualitative education in the state. Hence, the act of *waqf* endowment is a good deed commanded by Islam. The *waqf* has been established to provide social economy and community-based services in Muslim society. The *waqf* has diversified roles and benefits in the community. The *waqf* has been practiced since the lifetime of Prophet Muhammad PBUH until today. The study uses the qualitative approach to examine the role of *waqf* in addressing the desired objective. Therefore, to actualise the United Nations Sustainable Developments agenda on education, the acquisition of qualitative education is paramount, that is to ensure all the youth are empowered with the qualitative education and this will promote the lifelong opportunities to the youth. The findings of the study show that *waqf* has the potential to address the menace of quality education in

Yobe state. The paper concludes that *awqaf* institutions have played a vital role to the development of education in various Muslim communities to ensure that the youth acquired a qualitative education for all and at affordable rate in Yobe state. The paper contributed to finding the potential of waqf institutions as perpetual charity in providing the basic societal needs that empowers the youth to attain qualitative education in the state.

Keywords: *Waqf*, Quality Education, Sustainable Development, Nigeria.

25

Revolutionising Islamic Studies Education in Nigerian Universities: Harnessing Digital Innovations for Optimal Teaching and Learning

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Islamic Studies education in Nigerian universities holds a pivotal role in cultural and religious understanding. This study aims to investigate the transformative potential of digital innovations in this domain, seeking to revolutionise teaching and learning processes. With the emergence of advanced digital tools, comprehending their impact on Islamic Studies education in Nigeria becomes imperative. Employing a qualitative approach, this research will conduct interviews, online surveys, and observations to collect data from Islamic Studies educators, students, and administrators within Nigerian universities. Thematic analysis and the simple percentage method would be deployed to scrutinise the qualitative and quantitative data, ensuring methodological rigor. It is expected that the research would discover a diverse array of digital tools and technologies to be integrated into Islamic Studies education, spanning from immersive e-learning platforms to virtual simulations. This research envisaged benefits for educators and students alike such as heightened engagement, flexibility

in learning, and increased accessibility to resources. Nonetheless, challenges persist, including infrastructural constraints and cultural sensitivities, which require strategic mitigation. Adapting digital tools to the specific context of Nigerian Islamic Studies education proves pivotal for their successful integration. This research would contribute towards promoting digital innovations in Islamic Studies education in Nigerian universities. By elucidating the benefits, challenges, and strategies for effective utilisation, this study seeks to furnish valuable insights for educators, policymakers, and stakeholders in the field. Recommendations will be tailored towards investing in digital infrastructure, providing comprehensive training for educators, and nurturing a culture of innovation in teaching and learning.

Keywords: Islamic Studies, Education, Digital Innovations, Nigerian Universities, Teaching, Learning.

26

Al-Tafsir al-Maudhu'i in the Malaysian Context: Analysing Siddiq Fadzil's Contributions

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This research will examine one of the most contemporary schools of Islamic thought in Malaysia. This study relates to the concept of *at-Tafsir al-Maudhu'i* (theme tafsir) that was propagated by Prof. Dato' Dr. Siddiq Fadhil. There are many series lectures, as discussed by Siddiq Fadhil in his book about 80 lectures. The main idea of his lectures explained how interpret al-Quran in the context and reality of Malaysian culture. So, there are 3 conditions to interpret *at-Tafsir al-Maudhu'i*: first, the authentic text must be the Arabic classical tafsir. Second: a selective theme with the current issues that have affected the world, especially Malaysia. Third: connecting and relating the tafsir with Malaysian culture and literature.

Keywords: *Tasfir al-Maudhu'i*, Islamic thought, Malaysian culture.

27

**Representation of Islamic Thought and Civilisation at
International Islamic University Malaysia (A Semiotic Analysis)**

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Signs, logos, and images have their own languages, through which some hidden and cryptic message is delivered to society. Signs represent vision, philosophy, and value of thought in any context to guide society in order to convey a message. This paper intends to analyze Islamic thought and civilisation at the International Islamic University Malaysia through semiotic representation and its implementation. The data in the form of images, signs, and logos were taken from IIUM. The data is analysed semiotically in all aspects and is discussed to see up to which extent these are related to Islamic thoughts and civilisation. The findings of the study suggest that IIUM has deliberately utilised semiotics to deliver Islamic thoughts and ideas to the university. This research would be a significant contribution towards knowledge reservoir regarding the use of semiotics particularly for government institutions, NGOs, and other organisations who intend to adopt semiotics for any message deliverance. So, we can say that like other languages semiotics are a medium to deliver a meaningful message. History is evident that ancient civilisations adopted a similar method to deliver their thoughts and messages. we can see the symbols, signs, and logos in the remains of ancient civilisations.

Keywords: semiotics, Islamic thought, signs, message, civilisation, Malaysia.

**FIQH AL-AWLAWIYYAT: PERUBAHAN DAN CORAK AGIHAN
ZAKAT DI LEMBAGA ZAKAT NEGERI KEDAH**

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Artikel ini membincangkan perubahan dan corak agihan zakat di Lembaga Zakat Negeri Kedah berdasarkan prinsip *fiqh al-Awlawiyyat*. Ianya bertujuan meneliti perubahan corak agihan zakat kepada golongan asnaf di Negeri Kedah serta mengkaji penekanan yang diberikan oleh LZNK dalam proses agihan zakat sepanjang tempoh lima tahun berdasarkan *fiqh al-Awlawiyyat*. Perubahan zaman telah menyaksikan agihan zakat turut berubah. Ianya bukan sahaja mengubah cara kutipan malahan turut pengubah corak agihan zakat. Kajian ini meneliti apakah mekanisma yang diambil oleh LZNK dalam agihan zakat. Agihan zakat bukan sahaja bersifat sekadar memberi untuk keperluan jangka masa pendek tetapi motifnya untuk membebaskan asnaf zakat pada jangka masa panjang. Kajian ini juga melihat pendekatan yang diambil oleh LZNK jika berlaku perubahan dalam agihan zakat selaras dengan konsep *fiqh al-awlawiyyat* yang merupakan satu prinsip penting dan perlu diberi perhatian serius dalam melaksanakan segala tugas *ijtihad* semasa sebagaimana dianjurkan oleh para ulama *tajdid*. Kajian ini melihat statistik agihan serta bentuk-bentuk program yang disediakan oleh LZNK dianalisis secara deskriptif bagi melihat sejauhmana perubahan dan corak agihan dalam mengutamakan perkara yang diutamakan oleh syarak sama ada mengambikira tahap keupayaan individu serta mengutamakan keperluan atau manfaat bersama. Hasil kajian ini mendapati bahawa perubahan corak agihan zakat kepada lapan golongan asnaf di Negeri Kedah adalah berdasarkan konsep *fiqh alawiyyat*. Antara cadangan

utama kajian ini ialah LZNK haruslah mematuhi segala keutamaan yang telah ditetapkan oleh syarak.

Kata kunci: *Fiqh al-Awlawiyyat*, Zakat, Agihan, Keutamaan, Asnaf.

29

Early Ideas on Reform and Renewal Through Journalism in the Malay Archipelago: Hamka's Accounts in *Ayahku* (1950)

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Haji Abdul Malik Karim Amrullah (Hamka), referred to as the 'Hamzah Fansuri of the modern era,' writes about his ulama and scholar father, Haji Rasul's contribution to modernist thinking in Sumatra. This is encapsulated in Hamka's book *Ayahku* (My Father), first published in 1950. Hamka (1908-81) Hamka, an essayist, journalist, public historian, scholar, novelist, writer and ulama, was prolific in his writings. Hamka's writing activity had closely followed his participation in the pilgrimage to Mecca in 1927. This is when we see Hamka being closely involved in a principal medium for the spread of modernist ideas, namely periodicals, which were expanding rapidly the spread of the printing presses. His writings and narratives represent a "key factor" in modernist reformism. Hamka's works are certainly pertinent to the study of Malay society. He left us with an abundance of sources on the dynamics of culture and change in the Malay peninsula and in Sumatra, especially within the Ranah Minangkabau (Minangkabau heartland). In *Ayahku*, first published on 1 st January 1950, Hamka wrote that writing about his father is similar to writing on the development of Islam in Minangkabau - difficult, complex and contradictory, reflecting a society fundamentally rooted in the encounter between "pembangunan agamanya dan kekerasan adatnya" (advancement of religion and the orthodoxy of its customs). This paper delves on Chapter six titled "Semangat Pembaharuan Islam dan Mengalirnya ke Indonesia" (The Spirit of Islamic Renewal and its Penetration into Indonesia) of *Ayahku*. Many have narrated on al-Imam,

and its origins. This paper focuses on Hamka's views, his observations and experience on the role of the press and journalism in the contexts of reform and renewal. It peculiarly illustrates the spirit and dynamics of al-Imam in the Minangkabau heartland. The significance is Hamka's engaging perspective on journalism as an instrument of reform and renewal in the Malay world is seen through the role of his father. Hamka attributes the Paris-based magazine titled *al-Urwatul Wutsqa* (1884) as producing the climate of "kesedaran" (awareness) among Muslims. According to Hamka, the magazine was the outcome of the engagement between Syekh Muhammad Abduh, with Sayid Jamaludin (Al-Afghani). Both travelled to Paris due to unfavourable intellectual and political conditions in the Middle East. *al-Urwatul Wutsqa* contained anti-colonial narratives, instigating "kebangkitan Islam" (resurgence). To Hamka, the magazine's significance, which later inspired the al-Azhar-based al-Manar, which later influenced al-Imam and al-Munir in the Malay Archipelago, as based on the combination between the power of Muhammad Abduh's words and the depth of Jamaluddin al-Afghani's philosophy. In *Ayahku*, we find the critical role of the press in the circulation of modernity to the Malays.

Keywords: *Ayahku*, Hamka, Modernist thinking, *al-Urwatul Wutsqa*, Hamzah Fansuri.

30

The WETU TELU Muslims in Indonesia: Surviving the Stigma of a Multilayered Past

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Interactions between the world religion and the local custom against a complex historical landscape shaped *Wetu Telu*. This distinctive Islamic model for the Sasak natives concentrates in North Lombok, West Nusa Tenggara of Indonesia. The origin of *Wetu Telu* remains ambiguous and controversial as anthropologists have not identified its creator. Furthermore, previous studies often pitted its adherents against the mainstream Muslim group based on the restrictive *Wetu Telu* Versus

Waktu Lima dichotomy, and thus, labelled them as disbelievers. Therefore, this qualitative investigation attempted to delve into the emergence and development of the phenomena using the Nusantara Historiography Framework. Data was collected through literature review and semi-structured interviews with purposively-identified community leaders from two generations in the Bayan district. The findings tracked the golden years of the indigenous heritage back to the end of the Kedatuan Bayan's reign in the 16th century. The terminology's birth itself was unknown, but it was believed to surface after the Nine Saints of Java's cultural-based proselytisation effort, and to survive the Makassar preachers' severe Islamisation initiative. Subsequently, contemporary researchers in the 20th and 21st centuries render their own classifications of the phenomena, which vacillate from an independent religion to a variant of Islam to a Muslim tradition. The *Wetu Telu* community had decreased in size and influence, but its legacy evolved and outlasted ten centuries of conversion drives and foreign occupations. This research aims to contribute to the growth of Islamic thought and civilisation by addressing on-going discourses on Muslim identity and heterogeneity.

Keywords: Tradition, Muslim, *Wetu Telu*, *Sasak*, Islam Nusantara.

31

Chinese Muslim Relations in the Malay World-Wealth of Islamic Civilisation

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The relationship with the Malay Archipelago can be traced back thousands of years. With this, the paper will focus on Chinese-Muslim relations in the Malay world, especially after the visit of admiral Cheng Ho to the archipelago 613 years ago and the great influence that has been inherited until now. Henceforth; 1) This paper will try to identify some significant elements specifically expressed by the discovery of Abu Pu Congming's tomb description in Brunei, the first historical evidence of the existence of Chinese Muslim settlements in the Malay World; 2) Melaka has several old mosques of Chinese architecture

influenced or built by Muslim Chinese after the visit of admiral Cheng Ho; 3) The presence of descendants of Yunnan Muslims in Terengganu; 4) Old Muslim Chinese Mosque in Patani, Thailand; 5) The Old Bell given by Admiral Cheng Ho to Aceh Indonesia; 6) Kwantung people of Chinese Muslim descent among Malays; 7) Hj Ibrahim Ma Tian Ying visited Peninsular Malaysia. Therefore, the elements mentioned above will express the relationship between Zhonghua (China) and the Malay world with these real historical elements.

Keywords: Zhonghua, Cheng Ho, Abu Pu Congming's tomb, Chinese architecture.

32

The Entwined Tapestry: Iranian Cinema and Islamic Revivalism (1970-1990)

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This paper explores the role of Iranian cinema as a powerful platform for expressing the ideals and concerns of Islamic revivalism in the crucial period of 1970-1980. Cinema played a significant role in influencing public opinion and shaping a collective identity that supported the Iranian Revolution. The study relies on a meticulous examination of key films, historical context, and insights from Islamic and film studies to uncover the complex interplay of cultural and intellectual forces that shaped cinematic narratives during this transformative era. The focus is on the adept portrayal of Islamic values and the cinematic techniques employed by eminent directors such as Abbas Kiarostami, Mohsen Makhmalbaf, Dariush Mehrjui, and Bahram Beizai. Specifically, the article analyses cinematic narratives through the lens of Islamic values, cultural shifts, and filmmaking techniques into Islamic revivalism by examining the depiction of

concepts such as *Tawhid* (Oneness of God), 'adl (justice), *Ihsan* (moral and spiritual perfection), and *Ummah* (unity of the Muslim community). It also scrutinises the poignant portrayal of martyrdom, as seen in films such as "Mother" directed by Ali Hatami. Additionally, the article analyses the cinematic techniques employed to convey Islamic messages and sensibilities. The use of symbolism, including recurring imagery of mosques and calligraphy, coupled with thoughtful mise-en-scène and contemplative editing choices, is examined as tools for conveying deeper meanings and encouraging spiritual reflection.

Keywords: Iranian cinema, Iranian Revolution, Islamic Values.

33

The Artistic Composition of Arabic Calligraphy in the *Kiswah* of the Holy Kaaba: A Descriptive and Analytical Study

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The Kaaba's *Kiswah* carries inherited aesthetics with an ancient historical and cultural character. The *Kiswah* of the Kaaba is one of the holiest and most precious fabrics on the face of the earth, as it covers the Sacred House of Allah and carries sublime sanctity meanings. It embodies Qur'anic verses, expressions of monotheism, and some of the most beautiful names of God, which have added to the honourable covering more solemnity, beauty, and majesty. Therefore, this study aims to provide an accurate and detailed descriptive study of the totality of Arabic calligraphy and calligraphic formations in terms of form and textual content. The study also aims to provide a complete analytical description of the written contents of the lines and calligraphic formations, the type of compositions, and the general structure of the compositions on all four sides of the Holy Kaaba. The approach followed in the study is the content analysis approach. The current study will be based on observation. The study found that the covering of the Holy Kaaba is based in its design on a group of

Qur'anic verses selected by scholars. These lines were written intertwined within various calligraphic formations, woven in the clear Thuluth script, and combined with prominent letters to show the splendour of Arabic calligraphy and its aesthetics and the manifestation of the elements of Islamic securitisation.

Keywords: Kaaba's *Kiswah*, Allah, calligraphic formations, Thuluth script.

34

The Fundamental Values of Islamic Civilisation -- Inspiration Through Calligraphy Works

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Yusuf Liu is a Chinese Muslim writer and calligrapher, herewith, through his 3 decades learning on Holy Qur'an, same time, he is also learning and attempting write his personal styles of khat calligraphic works in Arabic (some Arabic calligraphic works are with Chinese traditional calligraphic as well to expresses same meaning to other readers). With this regard, the author is attempting to express fundamental Islamic Civilisation or Holy Inspiration through the beautiful calligraphic artwork for such meanings. The fundamental principle in Islamic Civilisation will cover 25 chapters in dealing with the human life, human nature, peace and war, *doa*, role of *khulfa* (vicegerency), *Hijira* (migration), natural resources, friendship, knowledge and wisdom encompassing Satan's negative role and disturbing, political justice. It will touch upon multi-cultural societies etc, thus, using or reflecting, referring specific *ayats* from Holy Qur'an to these elements. This is the exclusive attempt for showcasing universal life complicated with specific Quranic *ayats* throughout his calligraphic artwork expression in understanding of the Holy Qur'an.

Keywords: calligraphy, Islamic civilisation, Chinese traditional arts, calligraphic artwork.

Prophet Muhammad PBUH- A Catalyst for the Advancement of Civilisation

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The last prophet and messenger of the Almighty Allah was the Prophet Mohamad PBUH. He carried forward the same message of peace (Islam) to the rest of mankind and lasting human civilisation. The importance of knowledge, justice, morality, and ethical values is highly appreciated in Prophet Muhammad's teachings. He emphasised the importance of seeking knowledge and wisdom for personal and societal growth. Critical thinking and intellectual pursuits were encouraged. Prophet Muhammad PBUH also preached for fair treatment of all individuals, disregarding their backgrounds, caste, or social status. Discrimination, oppression, and injustice were strongly condemned. Principles of equality and compassion were emphasised. Prophet Muhammad PBUH provided practical guidelines for governance and administration. He established a structure based on consultation (*shura*) and consensus, ensuring decisions were made collectively and in the community's best interest. This system promoted accountability, transparency, and unity, participation in decision-making. Godly sustenance for the success of humanity eternally for not falling into the traps of Satan and evil forces to go astray. This system of truth used to create and construct the two relationships with God vertically and relation to fellow human beings horizontally (*بعهد من الله وعهد من الناس قال*) (ابن عباس): *إلا بحبل من الله وحبل من الناس* (أي) These relations established the basis of the some-step process of human civilisation development. The civilisation is based upon spirituality, rationalisation, and decline or deterioration followed by pre- and post- civilisations stages. This paper will discuss these steps in detail highlighting the period of *Jahiliya* (pre-civilisation), spirituality through revelation, rationalisation with reason, and decline due to the emergence of varieties of corrupt values.

Keywords: civilisation, advance, values, *Jahiliya* period, spirituality.

36

Examining the Contributions of Sheikh Taseen Nadawi to the Reform of the Muslim Community in Sri Lanka

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Taseen Nadwi had a significant role in Sri Lanka's history of Islam. He was a Muslim scholar who was significant to the country's Islamic reform movement in the late 20th century. Taseen Nadwi was born in Negombo, a city located in the western part of Sri Lanka's Gampaha District. After studying at the prestigious Gafooriyya Arabic College and Bahajathul Ibrahimiyya, he went to Cairo, Egypt's Al-Azhar University for his Master, and later he applied for his Ph.D. at Same University. He was fluent in several languages, including Arabic and English, and had a solid background in Islamic studies and other subjects. He was a principal of an Islamic institution, a leader of an Islamic movement, and a university lecturer. He defends the Muslim *Ummah* from communist and Qadianic ideologies. The objective of this Article is to identify and analyses Sheikh Taseen Nadwi's contribution to the reform of Islam in Sri Lanka. To accomplish this, the researcher uses a qualitative approach and heavily rely on primary sources including interviews and Taseen Nadwi's publications. And some secondary information about Taseen Nadwi from books, dissertations, and newspaper articles.

Keywords: Taseen Nadawi, Reform, Sri Lanka, Qadianic ideologies.

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A Preliminary Study of Sidde lebbe's to the Revivalism of Sri Lanka in 19th Century; Special Reference to Printed press "Muslim Nesan"

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Many times, throughout human history, people have attempted to communicate among themselves. As a result, various types of communication media emerged over time. The newspaper, for example, was launched as the first method of communication, beginning as a mass medium that revolutionised the area of communication in the Middle Ages by reaching a large number of people at the same time. As in many parts of Asia, the origin of modern nationalism in Sri Lanka may be traced back to programs of revivalism which were a reaction to Christian missionary enterprise. British colonial rulers founded newspapers in Sri Lanka during the nineteenth century. The earliest print media language in Sri Lanka was English. However, newspapers began to be published in local languages in the 1840s, and in the 1860s, various local Buddhist and Hindu printed publications were established. Muslims form the third-largest indigenous community in Sri Lanka. The Muslim community published two publications between 1869 and 1873. The Muslim Nesan newspaper, founded in 1882 and published until 1944, was the first prominent newspaper formed by the Muslim community. It was put out by several editors periodically until 1944. It was the first and pioneering newspaper founded by the Sri Lankan Muslim community and was published for a long time. Siddi Lebbe, a respected national leader who led the revival of the Muslim community in Sri Lanka, was the founding editor of the Muslim Nesan Newspaper. The study engages with the M .C Siddi lebbe's [d.1898] Muslim Nesan in the late 19th century. The study contextualises the reforming thought affinities and differences of Muslim Nesan's owner and publisher, The study deals with topics of Revival relevance to the Sri Lankan Muslim community by engaging with previously under-examined archived editions of Muslim Nesan from the reform, through the medium of Sri Lankan the printed press. This paper, on the other hand, engages with earlier Reforms from 1882 to 1889 through the production of a Tamil language journal called Muslim Nesan, it was disseminated across Sri Lanka as well as areas of South and Southeast Asia. The purpose of this research is to determine the nature of the Muslim Nesan newspaper, the justifications for its publication, and the features of its articles during Siddi Lebbe's tenure as editor. The

information was acquired using the literature review and content analysis methodology. It uses primary and secondary historical material of the period with an emphasis on Muslim Nesan (Muslim Friend), which functioned as a weekly printed publication. Consequently, the Muslim Nesan newspaper has been distinguished as one that combines the basic features of a modern popular newspaper, and its content aimed to reform the Muslim community in the same way that other groups did at the time. Also mainly, this research focus on Sidde lebbe's to the Revivalism of Sri Lanka in 19th century; Special Referents to printed press "Muslim Nesan".

Keywords: Revivalism, Muslim Nesan, Siddi Lebbe, Sri Lanka

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Ibn Taymiyyah's Philosophy of Renewal and Reformation of Islamic Thought and Civilisation and its Contemporary Relevance

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Glossary of Islamic Terminology *Ihya* (revival) and *tajdeed* (renewal) are frequently used together, however renewal is more similar to *islah* (reforms) than revival, as revival primarily focuses on the rekindling of specific Islamic practices or beliefs. According to a renowned tradition (Hadith), it is stated that: 'Allah will dispatch individuals to His community at the beginning of every century who will revitalise and restore its faith.' The phrase used to describe the periodic summons to reaffirm Muslims' dedication to the core values of Islam and the subsequent efforts to rebuild society in accordance with the teachings of the Qur'an and the traditions of the Prophet (ﷺ) is known as "renewal" (تجديد). Additionally, an individual who spearheads this renewal process is referred to as a "*mujaddid*." Consequently, numerous reformers were recognized as the appointed *mujaddid* of the period. Taqî ud-Dîn, Ahmad, Ibn Taymiyya born in Mârdîn (situated in the division of [Harran](#), Turkey), [January 22, 1263](#) – died in [Damascus](#), [September 20, 1328](#), at the age of 65), was an [Islamic scholar](#), [Islamic philosopher](#), [theologian](#) and influential person. He lived during the

troubled times of the [Mongol invasions](#). Nearly seven hundred years after his death in prison in Damascus, Ibn Taymiyya remains one of the most influential Islamic scholars and eminent jurists, whose provocative theological and political teachings set off intense debate among contemporary Muslim and non-Muslim scholars. Ibn Taimiyya is a highly influential figure in the history of Islam. He was born during a time of widespread distortions and riots in Muslim society. He made great efforts to revive Muslim society by internally renewing and reinterpreting its values, using a new approach of *ijtihad* (interpretation of law) that relied directly on the Qur'an and the Sunnah. He was considered as the *mujaddid* of his era. His ideas exerted a significant impact not only on his peers in the Muslim heartlands but also extended to distant regions.

Keywords: Islamic Terminology, *Ihya*, Ibn Taimiyya, *Mujaddid*, Ulama.

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The Significant of Ibn Taymiyyah's Approach in Combining Revelation and Reason to Coordinate the Relationship between Revelation and Science

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Ibn Taymiyyah is one of the great figures in the field of revelation and reason sciences, where he renewed the Salafi approach in facing the theological and philosophical currents, and one of his greatest productions, his classifier in combining reason and revelation, where he overruled the universal law on which the Speculative Theologians relied in the issue of combining revelation and reason and brought solid assets and solid rules, through which the status of revelation and does

not undermined the reason and its argument, and stressed the complete agreement between the valid revelation and the sound reason. In our time, the issue of the relationship between revelation and modern empirical science has become a major subject of discussions and controversies, and several Muslim scholars have used the universal law of the Speculative Theologians in setting the principles for this relationship, but this work has negatively affected some fundamental issues in Islam through the hermeneutical approach of the Divine texts. It is this effect that motivated Ibn Taymiyyah to overturn this universal law, so it is necessary to consider his method in establishing these principles for the relationship between revelation and science. This research aims to reveal Ibn Taymiyyah's criticisms of the total law and what he built as an alternative to that law and then apply it to find the principles that regulate the relationship between revelation and modern science. The researcher used the Qualitative method by analysing what Ibn Taymiyyah wrote in his book "*dar'u ta'arūḍi al'aqli wālnāqli*" (Warding off the Conflict of Reason and Revelation). The researcher found that what Ibn Taymiyyah did is the best alternative to this issue and through which the conflict between revelation and science can be avoided. This research is undoubtedly useful to researchers and Muslims in general in solving this modern dilemma and contributed to guiding the construction of contemporary Islamic intellectual civilisation.

Keywords: Ibn Taymiyyah, revelation, empirical science, Islamic knowledge, Philosophy of Science, theology.

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مساهمة الدعوة السلفية في ماليزيا

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الدعوة السلفية في ماليزيا هي الدعوة لها مساهمة مهمة وكبيرة عند الدولة في مجال التعليم والفكر والحضارة حيث جدد فهم الدين بفهم الصحيح في مجتمعاتها سواء في مستوى التعليم الابتدائي والثانوي وكذلك في مستوى العالي. بيرليس هي الدولة الصغيرة ضمن ماليزيا التي قررت بأنها تابعة بفهم السنة التي هي السلفية، وكذلك في بعض الدول ضمن ماليزيا فيها مدارس والمدارس الدينية والمؤسسة والجامعة تابعة لهذه الدعوة، ينشرون دعوة السنة والسلفية بالتعليم ويرسلون الطلاب إلى منطقة العربية مثل جامعة الإسلام بالمدينة ليتعلموا العلم الدين على فهم السلف، وأيضا من أحد مساهمة الدعوة السلفية قررت أحد من أعلام مهمة إسماعيل الفاروقي تعليم أسلمة المعرفة في الجامعة الإسلامية بماليزيا وهو صرح في بعض رسالاته أنه متأثر بفهم السلفية وتأسيس هذه مقرة أسلمة المعرفة باعث من فهمه السلفية. يهدف الباحث في هذا البحث بيان مساهمة الدعوة السلفية في ماليزيا. والمنهج المستخدم في هذا البحث قراءة وتحليل الكتب والرسائل ومنهج المقابلة.

الكلمات المفتاحية: الدعوة السلفية، السنة، منهج السلف، السلفية، محمد بن عبد الوهاب، إسماعيل الفاروقي، أسلمة المعرفة.

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The Concept of *Umran Al-Alam* According to Ibnu Khaldun's Perspective on Urban Development

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Ibn Khaldun (1332-1406 AD) who is well-known as a prominent Islamic historian and thinker related to the fields of sociology, politics, economics and education till now. His book entitled *Muqaddimah* discussed the concept of *Umrān al-'Alam*, which is universal well-being in a civilisation. In Islam, the purpose of urban development is to protect the public interest, while Islam is used as a basic ingredient in the formation of a civilised society. This concept is capable of bringing a positive impact to the global community, especially the Muslim community. This study is a qualitative study that uses a historical research approach while the data collection method uses a content analysis approach. Therefore, the previous researchers elaborated a lot on the concept of Ibn Khaldun's *Umrān*, but from the aspect of urban development specifically, it was rarely highlighted. Therefore, this study aims to examine the concept of *Umrān al-'Alam* and analyse Ibn Khaldun's perspective on the urban development today.

Keywords: Ibn Khaldun, concept '*Umrān*, urban development.

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المبادئ الأساسية لإصلاح المجتمع - دراسة موضوعية

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يشكل الناس من دين معين وأمة و قبيلة نظامًا للحياة من خلال وصف طرق مختلفة للعيش والسلوك وأداء طقوس السعادة والحزن ويطلق عليه "المجتمع". بما أننا ننتمي إلى الأمة الإسلامية ، فمن المهم للغاية بالنسبة لنا أن نعرف ما هي مبادئ الشريعة والقضايا المهمة التي يبني عليها البناء الاسلامي. تعال! تلقي نظرة على ملامح المجتمع الإسلامي في ضوء الكتاب والسنة. أولاً: كيف يمكن اصلاح المجتمع بإصلاح الفرد؟ لأن المجتمع يأتي إلى الوجود من مجموعة الأفراد. السبب الحقيقي لإنحطاط المجتمع هو أن الشخص لا يريد أن يغير نفسه. ثانيًا: كيف نصلح المجتمع من خلال دفع حقوق بعضنا البعض؟ فمنذ بداية الخلق، كانت حرب حقوق الإنسان تدور في بعض الأشكال الباردة والساخنة، ولكن المصيبة هي أن كل الجهود هي لتحقيق حقوقهم وليس هناك من هو مستعد للوفاء بحقوق الآخرين على مسؤوليته. ثالثًا:

كيف يمكن منع انتشار الأشياء التي تخلق إحساسًا بالدونية في المجتمع ونقل الاتجاهات المشجعة لعامة الناس؟ معظم مجتمعاتنا يفضح سلبيات المجتمع عبر وسائل التواصل الاجتماعي ويتجاهل المواقف الإيجابية، ويعطي الانطباع بأن مجتمعاتنا مليء بالعيوب. من أجل استعادة قيمنا الاجتماعية وتقاليدنا المفقودة في غبار الزمن، من الضروري اتباع هذه المبادئ الذهبية. أريد أن أكتب في هذا المقال عن هذه النقاط الثلاث. فأستل الله تعالى أن يجعل هذا المقال نافعاً وأن يجعلنا من عباده المخلصين المتبعين بسيرة سيدنا ونبينا محمد صلى الله عليه وسلم وأصحابه أجمعين.

الكلمات المفتاحية: المبادئ – الأساسية – لإصلاح – المجتمع.

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MADANI, *Tamadun* and Civilisational, Approaches to the Future Renewal and Reform of Islamic Thought & Civilisation

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Civilisation is rightly the cultural and social advancement of a nation. The Holy Prophet (PBUH) life time is alienated in to two phases *Makki* and *Madani*. *Madani* time period of ten years is the crucial time of his life when a civilised *Madani* state had established by governing all dimensions of a society education, defense, leadership, negotiation and economic strength. Pact of Medina in this regard established by Holy Prophet PBUH is a model for ideological and humanitarian based state for the rest of nations. In contemporary world human civilisation is suffering perilous heavy transformation, human rights are badly obliterating, and religion is divided in to political and materialistic initiatives that results into terrorism, brutality and violence. This is the time of reawakening of Islamic civilisation for the twenty-first century new innovative horizons and globalisation with conformity to its own origins. In this research paper structure of *Madani Tamadun* is determined in a way to give future renewals and reform of Islamic

thought and civilisation to transform the present-day situation in an Islamic civilised nation. An analytical and qualitative methodology is applied for this study. It is concluded from this research paper that *Madani* society is an ideal civilised nation representing application of human rights both individually and communally. The manifestation of Islamic civilisation is necessary for the application of human rights in a present-day social environment. This revivalism of Islamic civilisation is a distinctive characteristic of Islamic history to meet the contemporary challenges and manifests the Islamic ideological state based on *Madani Tamadun* and civilisation. It is recommended to practically applicable the strategies for the reformation of Islamic civilisation based on *Madani* perspective. So that the Muslim *Ummah* regain its honor that has lost and resilient the Muslim society.

Keywords: civilisation, *Madani*, Islamic, reform, society.

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المعوقات النفسية لهوض الامة الاسلامية عند مالك بن نبي

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يتناول هذا البحث عرضاً منهجياً للمعوقات النفسية التي تحول بينها وبين نهوض الأمة الإسلامية كما يراها مالك بن نبي. تعد أفكار مالك بن نبي في تحليل الالتزامات التي تمر بها الأمة الإسلامية إمتداداً واضحاً لفكر ابن خلدون مؤسس علم الاجتماع، فقد استوعبها وتعمق فيها وأضاف إليها وساعده في ذلك الفترة الزمنية التي عاش فيها وإحتكاكه بالأمة الغربية ومعايشته لها في مجتمعتها لعدة سنوات ما أوصله إلى أن يضع يده على أهم قضايا العالم المتخلف ودراستها تحت عنوان مشكلات الحضارة في العالم الإسلامي، متجاوزاً الظواهر الطافية على السطوح إلى الجذور المتغلغلة في الأعماق وباحثاً عن السنن والقوانين الكفيلة بتحويل الشعوب من الكلال والعجز إلى القدرة والفعالية فهكذا تجاوز مشكلة الاستعمار إلى قابلية الاستعمار ومشكلة التكديس إلى البناء، ومشكلة الحق إلى الواجب، وعالم الأشياء إلى عالم الأفكار مؤكداً قول الله تعالى (لَئِذَا أُعْقِبْتَ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَكَ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّى يُعَذِّبُوا مَا بِنَفْسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ آلٍ) -

الرعد: ١١ - وأن مفاتيح الحل عند الذات أي النفس لا عند الآخر... ومن هنا وقع إختيار الباحث على دراسة هادفة حول المعوقات النفسية التي تحول بينها وبين تقدم الامة الاسلامية موضحا في ذلك كيف قسم مالك بن نبي هذه المعوقات النفسية بدورها إلى ثلاثة محاور وهي: (1) مشكلة غياب الفعالية. (2) مشكلة الميل إلى التكديس. (3) مشكلة القابلية للاستعمار. ويعرج الباحث على شرح وتفسير كل محور من هذه المحاور في ضوء فلسفة مالك بن نبي. بعد التفصيل في هذه المحاور الأخيرة نعرج على ذكر بعض الحلول المقترحة من أجل معالجة المعوقات النفسية التي تحول بينها وبين نخوض الامة الإسلامية وفق مايراه مالك بن نبي رحمه الله.

الكلمات المفتاحية: مالك بن نبي, مشكلة غياب الفعالية, الامة الاسلامية, العالم الاسلامي

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Techno-Jahiliyyah: Examining Transhumanism Through an Islamic Lens

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Transhumanism is a social, cultural, and philosophical movement that advocates for the acceleration of human evolution through technological self-transformation. This study evaluates Transhumanism through an Islamic lens. Transhumanism, a worldview emblematic of modernity, is characterised by metanarratives of autonomy, progress, and technological advancement. Using the approach of worldview analysis, the paper illustrates that integral to Transhumanism is *dunya-centrism*; a categorical denial of the afterlife mixed with sacralisation of the world, as well as eschatological visions of a technological rapture, and an unwavering faith in human rationality and technology as saviors. Transhumanism thus signifies a secular re-enchantment of the world, as per Charles Taylor's framework, and can be perceived as a surrogate religion in a post-secular context. Drawing upon Syed Qutb and Mohammad Qutb's criticism of modernity as *Jahiliyyah*, this paper posits Transhumanism as *Techno-Jahiliyyah*. Just as *Jahiliyyah* signifies a state of ignorance and moral decay, Transhumanism's obsession with

technology blinds it to deeper existential questions. This exploration aims to elucidate these intricate relationships and contribute a novel perspective to Transhumanism discourse using the Islamic worldview.

Keywords: Transhumanism, *Jahiliyyah*, Islamic worldview.

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Islamic and Christian Work Ethics: A Review

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In capturing the attention of scholars, value systems and ethics have been second to leadership for many decades. However, the discussion and debate on these topics have been in the context of Judo-Christian contributions, mainly conducted from Western societies' perspective. Unfortunately, the assistance of other religions and various other ethnic groups has been ignored nearly completely. Islamic view of ethical consideration and work needs to be explored more for being less understood, particularly concerning work ethics. Thus, bearing the above in mind, this paper aims to analyse the concept of Islamic work ethics, its central values, and its dimensions compared to Christian work ethics. For this purpose, an extensive review of the literature was conducted. It was found that the concept of work ethics is specifically related with work and work environment only. It can be implied in all environments, in all ages regardless of religion.

Keywords: Islamic Work Ethics, protestant work ethics, ethics, work values, catholic work ethics.

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Globalisation of Social Change in the Purview of Women: A Comparative Perspective in Barbara Pym's *Excellent Women* (1952)

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Globalisation of social change and its impacts has been the topic of many debates but, little has been documented in the context of single women in general and excellent women in particular. These impacts are intertwined and interdependent. This paper focuses the issues through the broader lens yet singles out certain subtle occurrences by highlighting the excellence of single women and the factors which influence this excellence. The paper centres around Barbara Pym's (1913-1980) novel *Excellent Women* (1952) and for this purpose it recognises liberal feminism, a main stream feminism which by covering broader aspects of women's liberty eventually focuses on individual liberty which marks the real change. All of Pym's female protagonists are single and therefore needed to support themselves financially even as they try to survive on their meagre wages, so it is possible to read her works as reflective of this period in history when middle-class women began to enter the workforce. The paper sets down different comparative approaches including psychological and Islamic viewpoint to trace out the excellent qualities of single women to provide the better and clear understanding of single women's stance in the modern world.

Key Words: individual liberty, women and social reform, emotional resilience.

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Perception of Muslim Women Regarding their Opting for the Sectorial Contribution and Some Clarification from an Islamic Perspective: A Qualitative-Based Study in the Ampara District, Sri Lanka

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Women's educational status and employment participation have been increasing like never before. Contrary to this, even Islam does not neglect women's participation in professional fields within its boundaries. However, in the Sri Lankan context, Muslims are living in a minority society; even though the participation of Muslim women is essential in some fields, eligible, skilled women abstain from making their contribution in some fields that are considered important sectors needed by the society, such as medical, nursing, and women's *Qazi*, etc., in the name of Islam. Hence, this study aims to focus on clarifying Muslim women's contribution to the professional field in Islamic history and the prevailing reasons among Muslim women from an Islamic perspective. This is qualitative research, and women will be selected based on the purposive sampling method. Hence, housemaids and working women in other fields who are qualified in a specific field will be selected from varying parts of Ampara District. Both primary and secondary sources will be utilised for data collection. A semi-structured interview method will be conducted, and the data will be analysed based on the content analysis method. The study will be useful for women who are not clear about the Islamic doctrine in this regard, academic researchers, people who want to implement Islamic principles properly, and future generations.

Keywords: Islam, Muslim women, Islamic history, Islamic perspective, sectorial contribution, qualitative study.

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A Proposed Model of Human Needs for Social Responsibility Interventions in Society

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The role of Muslims towards their society is twofold: towards their Creator and other humans. The Prophet said, "The best people are the most beneficial to other people." This principle of serving others, as a form of Allah's worship, has been emphasized and practised since the beginning of the revelation of the Quran. Muslim society has practised

social responsibility services towards their fellow members of society in different areas such as infrastructure, water, food, health, creation of jobs, agricultural projects, education and research, and other human needs at all levels, namely individuals, groups, institutions, and societies. This paper aims to investigate the Western efforts in the identification of areas of human needs and the Muslim efforts particularly in the area of *maqased* so that we can arrive at a proposed model of human needs which will be used to identify the priority areas of social responsibility intervention projects in society. Muslim scholars across history developed and refined a coherent theory of *maqased* by induction from the Quranic verses and hadiths. A qualitative analytical methodology of research will be adopted. The result of this research showed that a Muslim perspective is more valid and authentic in the identification of priority areas of social responsibility services since it integrates intellect activation and revelation. Integrating revealed texts and contexts is the best method of developing the proposed model. Finally, a proposed model was formulated for the benefit of policymakers and governments.

Keywords: Human Needs Model, Social Responsibility, *Maqased Al-Shari'ah*.

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The Issues and Challenges of Integration of Knowledge in Arts and Humanities at Yusuf Maitama Sule University Kano

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Islam provides the code of conduct to each and every Muslim believer, it has covered all the aspects of Human endeavour. Therefore, acquiring basic knowledge of Islamic religion become necessary and very vital to the societal development taking into consideration that Yusuf Maitama Sule University was located in Kano and the majority of Kano People were Muslims. This study aims to address the issues and challenges of integration of Islamic knowledge in arts and Humanities at Yusuf Maitama Sule University, Kano. The study researched the current state of

knowledge integration in the university and identified the major challenges hindering integration. By conducting a survey of students and faculty and the university, the study identified the need for improved access to resources, lack of training and awareness among faculty and students, inadequate infrastructure, and a lack of well-defined integration policies. The results of this study provide valuable insights into the problems faced in knowledge integration in the university and the strategies needed to address them. The study also offers recommendations for the university in terms of developing better ways to support knowledge integration and increasing its impact on the academic and learning outcomes of its students.

Keywords: Islam, integration, knowledge, university.

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Philanthropy in the Tradition of Sufism and its Effects on Society

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Sufis embrace divine love and humanitarianism, promoting philanthropy as an expression of their love for God. They find fulfilment in serving humanity, guided by the teachings of the Qur'an and Prophets. The message of goodness for all humanity is present in all holy books, and the Prophets serve as examples of love in action. The practices and beliefs of holy leaders, known as *Olia* Allah, underscore the importance of philanthropy, transcending religious boundaries. The poetic tradition, with its profound insights, also emphasises philanthropy. According to Sufis, the attainment of closeness to Allah should not be pursued through harbouring contempt towards fellow human beings, but rather by engaging in genuine service to humanity. *Sofis* and *Arifin* delivered a message of peace to society through their

words and actions, spreading love instead of hatred. Their philanthropic endeavours contributed to the popularity and growth of Islam.

Keywords: humanitarianism, Sufis, philanthropic, Qur'an.

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The Concept of *Sa'adah* in the Context of Man as Vicegerent on Earth

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This paper explains the concept of *Istikhlaf* (vicegerency) and its significance in establishing a holistic interpretation of *al-Sa'adah* (happiness) from an Islamic viewpoint. Man was entrusted with the role of vicegerent on earth to develop civilisation towards the betterment of humanity. This role is consistent with man's innate nature (*fitrah*). This paper will explore the relevance of this role to the attainment of happiness. This paper seeks to explore the concept of *al Sa'adah* from the lens of the *Istikhlaf* framework and demonstrate how this framework is a 'balanced framework that gives importance to the multi-dimensional nature of the human being and is therefore able to give a thorough comprehension of the concept of *al-sa'adah* and its attainment. The method used to address the subject is mostly focused on textual analysis and analytical descriptive method. The paper found that the *Istikhlaf* framework is a complete framework which considers internal aspects (mind, body, soul, *fitrah*) as well as external aspects (*shaheed, qudwah, qiyadah,, imarah, dakwah,*) and is therefore not only useful but in fact crucial in the examination of the attainment of *al-Sa'adah*. By explaining the *istikhlaf* framework and its diverse components the paper aims to introduce a Qur'anic framework that aids towards a better understanding of man and his quest for *al-Sa'adah*.

Keywords: *Istikhlaf* framework, *al-Sa'adah*, *Fitrah*, *Qudwah*, *Qiyadah*, *Imarah*, *Dakwah*.

منهج الشيخ القرضاوي في التجديد والإحياء؛ المنطلقات، الركائز، المميزات

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إمام العصر وعلامة الأمة ورائد الوسطية في العصر الحاضر، موسوعي، عالم في الحديث والتفسير والفقه، فهو يكاد يكون جامعة شاملة بكل تخصصاتها، وفقه الله ليجمع في فكره بين التنظير والتطوير والتطبيق. الشيخ القرضاوي كان يحول الأفكار إلى مؤسسات وإلى نظم ويفكر دائماً في كيفية التأثير أكثر سواء من خلال المؤسسات الإعلامية أو الفكرية، واتسم الخط الفكري لمشروع الشيخ بالفرادة والوسطية، مما جعله يلقى قبولا واهتماما بين الناس وحظي بالتأييد والدعم، كما لم يتوقف عند الجوانب الفقهية والسلوكية، بل تعداه إلى الفقه السياسي ودوره في تحضة الأمة. لقد عالج الشيخ الكثير من القضايا الحضارية فكتب عن العولمة والاشتباك مع الفكر الغربي، وكتب عن العلمانية في مواجهة الإسلام وأثبت صلاح الإسلام لسياسة الحياة، وكتب أيضاً عن تجديد الخطاب الديني في كتابه "ثقافتنا بين الانفتاح والانغلاق". إن أبداع ما قدمه الشيخ القرضاوي هو تحريره لمفهوم التجديد حينما نقله من مفهوم الفرد المجدد، إلى مفهوم الطائفة والجماعة المجددة، وهو جهد غير مسبوق. وعلى هذه الخلفية فإنّ هذه الورقة البحثية تروم النظر في منهج الشيخ القرضاوي باعتباره إماماً مجدداً في الزمن المعاصر، أسّس لمدرسة تجديدية معاصرة؛ حيث تناقش الإشكالية ما يلي: أولاً: ماهي ملامح التجديد والإحياء في اجتهاد الشيخ؟ وثانياً: هل حققت هذه المدرسة نتائج مرجوة في مسار الإحياء؟ وثالثاً: ماهي صور هذا المنتج التجديدي الناجح الذي أثرى فكر النهضة المعاصرة؟ ولتحقيق الهدف المنشود تعتمد الورقة منهج الاستقصاء والتحليل والاستنباط في فكر الشيخ الاجتهادي التجديدي، والوقوف على الأثر. توصلت هذه الدراسة إلى نتائج مهمة، منها: تحديد معالم منهج القرضاوي في التجديد والإحياء في فكر الأمة المعاصر المتطلع للنهضة المنشودة. وشمولية الفكر التجديدي الذي خاضه الشيخ وتنوعه الموسوعي مما جعله محطّ اهتمام الأمة. كما تخلص هذه

الورقة لأهمّ القضايا التي حصل فيها التجديد وكيف تمّ ذلك؟ وأخيرا لم يتبنَّ القرضاوي في منهجه التجديدي طرح النظريات فقط، بل جمع إليها التطبيق والعمل، وهو ما جعل منهجه يحظى بالقبول والتأييد والانتشار الواسع بين عموم المسلمين.

الكلمات المفتاحية: يوسف القرضاوي، التجديد والإحياء، المنهج، المنطلقات، المميزات.

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The SDG 5 for Gender Discrimination: Is there a Clash between the Western and Islamic perspectives?

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The SDG 5 for gender discrimination has been set by the United Nations to ensure equality of rights of both the genders. However, when we look at the goals, we find that they address the female gender exclusively. The United Nations is an institution led by Western ideologies, and the call for ensuring gender rights for all the member nations encompasses Islamic nations as well. Data on the status of reports on what the Islamic Nations are doing for SDG 5 show variable responses from them. The question therefore arises whether the Islamic Nations are at variance with the goals set. This paper therefore looks at each of the goals and evaluates them from the perspective of the Qur'an and Sunnah by critically analysing perspectives of contemporary Islamic scholars on relevant verses of the Qur'an and hadith. It also reports findings of an empirical study on the responses of various cross sections of people of an Islamic country regarding their attitudes towards gender equality as given in the SDG 5 as an empirical perspective on the issue. Data has been gathered through surveys on about 200 people and interviews and FGDs.

Keywords: gender discrimination, SDG 5, Qur'an and Sunnah, United Nations.

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Considering the Phenomenon of the Lack of Real Equality in Doris Lessing's Short Story in Room Nineteen

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This research is aimed at analysing Doris Lessing short story "To Room Nineteen" as a work of putting in front the issues of injustice and inequality. How the imposed injustice towards the female, makes the whole society to suffer through. Female is the basic unit of every social setup. Her peace of mind is reflected in the personalities of her children, who form a social setup. Analysing through the theory of Islamic Feminism by Dr.Ziba Mr.Hosseini, it focuses on how the unequal place of mother, Susan disturbs the whole system of their family. This work aims to develop a thought that the restlessness and trauma of a female ends at nothing when she commits suicide. The story setting is in 1960s London. This is a famous work written about the domestic life of a lovely couple. On the surface things seem fine and show equality and liberty in their lifestyle, but inside the mind of Susan, something worse was peeking through. Mathew was unable to read her mind profoundly. Lessing highlights the fact that how a healthy, energetic female fails to find the satisfaction for her own self. This paper does not try to put the blame on patriarchy, on the other hand it aims to explain that how the set roles of a society fail to provide the rights to a female in the private sphere.

Keywords: Doris Lessing, Islamic feminism, Mathew, injustice.

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Faith as an Activism: A Study of the Changing Faces of Islamism in Sri Lanka

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This paper attempts to explore discourses and recent ideological transformations of the Islamist movements in Sri Lanka. For that purpose, it attempts to analyse ideas of one of the leading ideologues of Islamism in the country, *Hajjul Akbar*. Being a former leader of Sri Lanka *Jamath e Islami*, an activist Islamist social movement, *Hajjul Akbar* played a central role in developing a coherent set of concepts and ideas that directed the agenda of Islamism in Sri Lanka in the last three decades. By analysing his discourses, this paper finds that the key contribution of *Hajjul Akbar* was that he contextualised the boarder principles of Islamism considering social dynamics of the Muslim minority context without losing its ideological spirit. Moreover, the paper further observed that the *Hajjul Akbar's* discourses mainly focused on presenting faith as an activism and engagement in making a 'Utopian Muslim society'. Interestingly, this paper argues that global transformations of Islamist movements during the last few decades have created its imprint on the Sri Lankan context as well. Hence, recent writings and conversations of *Hajjul Akbar* shows a trend of an ideological revisionism where he has been more interested in reorienting his concerns more towards national policies, empowering shared values and nation building. Finally, this qualitative study drew its data from the recorded talks, writings of *Hajjul Akbar* and an online interview with him.

Keywords: *Hajjul Akbar*, Islamism, Islamic Movements, Islamic Reform, *Jamath e Islami*.

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The Importance of Empowering the Nation-State in Curbing Radical Ideologies Among Youth in Malaysia

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The radical and extremist ideologies propagated by the ISIS group have left a profound impact not only on the international phenomenon but also regionally. This is exemplified by the bombing at Movida Club in Puchong in 2016, resulting in casualties among Malaysians. In

addressing this critical issue, the study aims to delve into the imperative of empowering the nation's youth, grounded in the principles of national identity elucidated by Wan Ahmad Fauzi in his work "Asas Falsafah Negara Bangsa Malaysia Sejahtera" (The Foundation of the Philosophy of the Prosperous Malaysian Nation). The concept of national identity encompasses nine key aspects: 1. respecting the position of Islam in the country: acknowledging the role of Islam in the nation, 2. loyalty to the sovereignty of the Malay Rulers' Institution: upholding the authority of the Malay rulers, 3. practicing the Malay language and celebrating Jawi script: embracing linguistic and cultural heritage, 4. embracing the values and pure culture of Malay customs: serving as a guide for the practice of politeness and ethical living in Peninsular Malaysia and the indigenous customs of Sabah and Sarawak, 5. fostering tolerance among ethnic groups: bridging economic and social gaps for the well-being of Malaysian citizens, promoting balance in each societal layer, 6. upholding the dignity of the Federal Constitution: ensuring adherence to constitutional principles, 7. upholding the sovereignty of the law based on *Shari'a* principles: integrating legal principles with *Shari'a*, 8. living religiously and belief in God: harmonising with the guarantee of the freedom of religion and 9. fostering love for Malaysia: instilling a deep sense of patriotism. This study will utilise qualitative methods, specifically library research, to gather data from diverse sources such as books, articles, journals, magazines, and newspapers. The primary objective is to fortify Malaysian youth by instilling a robust sense of national identity, thereby mitigating the proliferation of radicalism and extremism ideologies in Malaysia.

Keywords: Federal Constitution, extremist ideologies, ISIS, freedom of religion, Malaysian citizens.

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Historical Evolution of Islamic Thought: The Case of Extremisms

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This paper explores the historical progression of Islamic thought and the rise of extremist ideologies in relation to *jihad*. It traces the origins and growth of diverse interpretations of *jihad*, from early Islamic times to the present day, and examines their impact on the establishment and operations of extremist groups, including the Taliban, al-Qaeda, and ISIS. Employing a qualitative content analysis methodology, the paper draws upon primary and secondary sources, such as the Qur'an, the Hadith, the writings of classical and contemporary scholars, and scholarly journal articles. It posits that extremist factions have manipulated and distorted the concept of *jihad* for political and ideological ends, asserting that a comprehensive understanding of jihad necessitates a contextual and holistic approach that takes into account the ethical and legal principles of Islam. The paper examines the repercussions of religious extremism on Muslim societies and the global community, while proposing potential remedies to combat the radicalisation of Muslims and foster a harmonious and forward-thinking interpretation of Islam.

Keywords: Islamic Thought, Extremism, Muslim Societies.

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Anders Breivik's Manifesto: Measuring Violence Indicator in Anti-Islamist Extremist Discourse

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On July 22, 2011, Andres Breivik had massacred 75 people in a bomb attack and mass shooting out of his hatred towards Islam and Muslims, his actions shocked Norway and the world. He left behind a manifesto '2083, A European Declaration of Independence' which clearly indicates his imagination about Islam and Muslims and the reasons that let him to commit this mass murder. Breivik is studied extensively in the academia through the lenses of Islamophobia and terrorism; there are few studies done on the levels of violence in anti-Islamic key-terms. This study uses Richard A. Nielsen's "Jihad Score" algorithmic formula

used to measure Muslim religious scholar support for violent *jihād* and ideology in their writings. Such algorithmic approaches that evaluate extremist Muslim discourse have been mainly applied in western academia to show level of violence in it. This study is unique as the Nielsen's approach will be applied to anti-Islamic extremist discourse. It takes Breivik's manifesto as a field of analysis. First, it analyses main key-terms that describes Islamist extremism and measures the level of violence according to Nielsen's formula. Second, main key-terms of Breivik's anti-Islamic position are measured to see the level of violence according to Nielsen's formula. After this, both key-terms are compared. Result will show that Breivik's anti-Islamic position contains more violence indicator than the Islamist extremist position. This research will be the first to apply algorithmic approach and it will demonstrate that using extremism measure tools developed by the Western academic can be applied to anti-Islamic discourse. In conclusion, if extremism measure tools are applied fairly on both Islamist thought and anti-Islamic discourse, it will not only show that both streams of discourse contain levels of violence, but anti-Muslim discourse accommodates higher levels of violence as well. This research will open the way for Muslim academics to apply algorithmic methods to counter anti-Islamic discourse.

Keywords: Andres Breivik, anti-Muslim discourse, *Jihad* Score, violence indicator.

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Confronting Extremism and Radicalisation in Afghanistan: Educative Approach

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Extremism and radicalisation are a not a new phenomenon in Afghanistan. Since the end of Soviet occupation in 1989, Afghanistan underwent several phases of challenges either in the form of political instability, economic crisis, civil war, and foreign intervention due to geopolitical interest. One of the most challenging problems that

Afghanistan has been facing is the threat of extremism and radicalisation resulting from multivariate factors. Extremist ideology such as *salafi*-jihadism, the presence of radical ideologues, and foreign intervention inside Afghanistan has intensified the challenge of extremism and radicalisation. In the light of this reality, this article seeks to analyse how did the government of Afghanistan deals with the problem of extremism and radicalisation in their midst through educative approach or educational programs that they implemented in the higher learning institutions. Specifically, this article seeks to examine to what extent the implementation of a nation-building module known as 'Islamic Moral System Module (IMSM) has been effective in mitigating the problem of extremism, radicalisation and at the same time nation-building in the post-war Afghanistan. Using case study method, the article looks into the implementation of IMSM on the undergraduate students in the Balkh University in Afghanistan between 2017-2020.

Keywords: Extremism, Political instability, Islamic Moral System Module (IMSM), Radicals

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Kecenderungan Pemikiran Reaktif Dan Keras Kumpulan Isis Dari Sudut Pandang Dr. Yusuf Al-Qaradhawi Berdasarkan Buku *Fi-Fiqh Al-Awlawiyat-Dirasat Jadidah Fi-Daw'i Al-Quran Wa Al-Sunnah Dan Impaknya Terhadap Budaya Islam Di Malaysia*

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Umum mengetahui bahawa keterlibatan rakyat Malaysia di dalam kumpulan ISIS semakin meningkat saban tahun. Selari dengan statistik Polis Di-Raja Malaysia, seramai 328 tangkapan pada tahun 2018 berbanding tahun sebelumnya (E8, 2018). Hal ini adalah kerana ideologi yang telah dibawa oleh kumpulan ISIS iaitu *fiqh Jihad, Takfiri* dan menghalalkan darah manusia yang lain untuk dibunuh jika

bertentangan dengan kumpulan dan ajaran mereka. Maka, kajian ini akan mengkaji arah kecenderungan pemikiran yang reaktif dan keras yang diamalkan oleh kumpulan ISIS berdasarkan buku Dr. Yusuf al-Qaradhawi yang bertajuk *Fi-Fiqh al-Awlawiyat-Dirasat Jadidah Fi-Daw'I al-Quran wa al-Sunnah*. Kajian ini akan menggunakan kaedah kualitatif iaitu konten analisis untuk menganalisa buku, jurnal, artikel dan majalah. Disamping itu, 5 aspek akan dibincangkan bagi mengkaji arah kecenderungan pemikiran yang reaktif dan keras yang diamalkan oleh kumpulan ISIS berdasarkan buku *Fi-Fiqh al-Awlawiyat-Dirasat Jadidah Fi-Daw'I al-Quran wa al-Sunnah* iaitu: 1) keras dan kaku dalam menjalankan ajaran agama, 2) merasa besar diri sehingga menimbulkan persaingan untuk saling mengungguli kumpulan yang lain dalam masyarakat, 3) memiliki wawasan yang sempit dalam memahami agama, memahami kenyataan hidup, memahami hukum alam dan masyarakat, 4) tergesa-gesa mengambil tindakan sebelum sampai masanya, 5) cepat berfikir dan tidak berhati-hati, dan 6) mempergunakan kekuatan untuk mewujudkan cita-citanya. Hasil daripada dapatan kajian ini adalah untuk mengenalpasti kecenderungan ISIS ke arah pemikiran yang reaktif dan keras dari kaca mata Dr. Yusuf al-Qaradhawi sekaligus impaknya terhadap budaya Islam di Malaysia.

Kata kunci: ISIS, pemikiran, radikal, ganas, Yusuf al-Qardawi dan budaya Malaysia

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"The real essence of civilisation is the advancement of thought, and it cannot be advanced except through the development of culture."

-Ibn Khaldun



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