

**REJUVENATING ISLAMIC
THOUGHT
and CIVILIZATION**

REJUVENATING ISLAMIC THOUGHT and CIVILIZATION

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IIUM Press
Gombak • 2018

First Print, 2018
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(Malaysian Scholarly Publishing Council)

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Perpustakaan Negara Malaysia

Cataloguing-in-Publication Data

ISBN 978-967-491-010-5

Published & Printed in Malaysia by
IIUM Press
International Islamic University Malaysia
P.O. Box 10, 50728 Kuala Lumpur, Malaysia

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PREFACE

In the wake of realizing the impacts left by colonialization, modernity and globalization, Islamic scholars have been continuously putting on their efforts to address the issues of contextualizing Islam in the waves of emerging novel ways of thinking and perspectives. Muslim scholars since ‘Abduh had been looking for the ample approach to accommodate the modern thoughts within the boundaries of Islamic teachings resulting in notions such as Islamisation and its alternatives. Although the real measurement for success of such approaches in addressing the gap between the Islamic world and the West has not been duly agreed upon, the echoes of the calls from scholars to continue marching have been resonating well within the Islamic scholarly circles.

The current book is an evidence of this continuous enthusiasm among the Muslim academia. The first aspect is Islamicization; an alternative term proposed by Prof. Mohd. Kamal Hasan to reconceptualize Islamisation to include the production of Muslim scholars and not limiting the process only to human knowledge. A prominent feature of the articles carrying this theme is the effort of integrating the various field of knowledge with the Islamic perspective. The use of information technology in teaching Islamic discipline, exploring Islamic pedagogical aspect in teaching science subjects, applying new discipline such as hospitality to develop some Islamic friendly tourism activities

and the perspectives of students on a newly developed Islamic content of textbook on physics are among the activities of the continuous Islamicization project. The application of Islamic perspectives on other disciplines includes political science and art. The development of an 'Aqīdah compliance index is one of those efforts to continue applying quantitative approach on the basic aspects of the religion. The reinterpretation of traditional concept under the new light is yet another aspect of this project. Traditional views are put into new context and use such as in the effort to benefit from the Sīrah to look for techniques to empower youth. The concept of happiness in Islam is also discussed as an alternative for the modern paradigm.

Undoubtedly, all these efforts serve as an indicator to the lively undertakings which are overwhelmingly happening in the Islamic academia with the noble objectives to integrate, accommodate and include Islamic perspectives in the branches of knowledge. Nonetheless, the Islamicization process is notably varied across the various branches of human knowledge ranging from the basic contextualization of certain discipline within the quotes from Islamic resources to the serious application on concept and its integration within other disciplines. Interestingly, there are several articles that deal with the problematic conceptual framework of Islamicization which further confirms the on-going debate about the concept. Albeit this, generally it is noticeable that the efforts of academics to integrate and contextualize depends on the nature of the disciplines; in pure sciences, the locus is mostly pedagogical, while in human sciences discipline the effort has wide arrays of application and integration modes.

Rejuvenating Islamic Thought and Civilization is best exemplified in the aspect of education. Without the integration of the revealed knowledge and human sciences, Islamic perspective will remain an alien approach. With the on-going efforts, it has shifted to become an alternative paradigm for the academic to explore new explanation and renewed perspective. Consequently, it is hoped that it will become the leading paradigm, at least in the Muslim world.

In education, new application of the traditional Islamic disciplines on modern issues need to be explored. The discipline of exegesis (*tafsīr*) for example, is rich with perspectives for the study of language or linguistics. The layers of meaning and the richness of context of the Quranic verses are of great resource to linguists to understand textuality and pragmatics. The discipline of *Uṣūl al-Fiqh* would make great contribution in the field of management as it offers analytical tool for decision making. In the field of education, the reinterpretation of the teaching and educating methods of the prophets is essential to produce agent of change in society. In politics, the Prophet had set an outstanding example of succession plan that should be an interesting focus for human resource management expert.

With the contribution of this book, it is hoped that it will continue to set new frontiers in the efforts to rejuvenate and keep alive the Islamic perspective in order to make it continuously relevant to contemporary issues.

Akmal Khuzairy Abd. Rahman
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INTRODUCTION

With close collaboration between our academic staff and International Islamic University (IIUM); this book is a good sign for both parties which can benefit the communities, universities and students in the long run. This book derives from nearly 100 contributors of the conference in International Social Sciences – Islamic Thinking and Understanding (ISSCITU 2018). The participants consist of both domestic and foreigners including from the Middle East. The publication of this book has become a significant progress in the academic world, especially since the wishes of the Ministry of Higher Education to create stronger, higher learning institutions which are capable in research.

Supporting the UiTM's Vice-Chancellor's wishes and trusts, Universiti Technology MARA (UiTM) Perlis through the Research, Industry, Community & Alumni Network Division (RICAN) has always encouraged our staff to be engaged in on-going and research. A unit was established especially for that purpose with the objective to support and coordinate the activities. Our staff is strongly supported to enhance their capabilities spiritually and mentally. We are dedicated to produce balanced and innovative staff that can assist many establishments; especially the students and communities. This will enable greater dynamic and personalization among us. Achieving this will only be possible with strong focus and collaborative efforts from all; university, administrators and staff

In the context of Islamic civilization, the development of a balanced spiritual and physical well-being is greatly emphasized. The glorious period of Umayyah and Abbasiyyah Caliphate should be observed and replicated. The periods not only master the religious knowledge but also the scientific sciences. Library exists everywhere either at home, mosque or palace. In addition, research and innovation have become a culture. In today's context, reading culture and researches serve as a catalyst for an advanced and developed nation. Hence, the publication of this book should not stop only on matters of contemporary Islamic issues focusing on social sciences; it should extend with scientific knowledge which is aligned with the reveal knowledge. The knowledge should be integrated. Therefore, hopefully the publication of this book is a starting point for better efforts in the future.

Finally, I would like to extend my gratitude to the IIUM Press publishers for their trust in us. Also, congratulations to the contributors of articles, editors, staff of UiTM Perlis, especially the staff of the IIUM mosque office. Hopefully, with this collaboration it will bring blessings and goodness to the universities, communities and countries.

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PART I : ISSUES ON ISLAMICIZATION

CHAPTER 1

Rejuvenating Islamic Thought

Mahmood Zuhdi Haji Abd Majid

Introduction

Thought is a part of civilization. However, the connection between them is similar to the question of chicken and egg. Whether it is the thought that forms civilization or it is civilization that forms the thought? Whatever the answer is, the relationship between the two is closely related. In an environment where good thought flourished, civilization will rise. Likewise, in a good civilization condition, thought would have developed.

Rejuvenate is a term. It gives different meaning for different subjects. Take a person for example, the term means that the person looks or feel young and energetic again. For an organization or a system, it means making the organization or system more effective by introducing new methods, ideas or people.

Based on the concept above, rejuvenating Islamic thought means that it makes the thought more original, energetic, effective and powerful. It could be done by removing external elements that made it astray from the original character. I always say that this step is to disinfecting thoughts from past deposits. The objective of rejuvenation is to restore the purity that had been made murky by its surroundings. This is because, thought is part of “*Fitrah*” or human nature. As quoted by Aristotle, a human being is by nature a political animal.

Fitrah means nature. This fact can be understood from the saying of the Prophet PBUH “*Every child is born with fitrah*”. The scholars analogized it as a white sheet that has not been tainted by the life surrounding. The true nature of the behavior should be protected forever and never let it be affected by outside elements. This is because, the original is Islam and the contaminated is disbelief

Therefore, when the two are formed, it means that *fitrah* has been contaminated and need for cleansing. In other words, if it remains in its original state, the thought is still fresh and will function to its fullness. But, when it is contaminated by a certain life surroundings, it is no longer fresh and needs to be rejuvenated by returning to the its original state or *fitrah*

Background

The development of Islamic thought begins with the emergence of Islam itself when the first verse of revelation came down اقرأ باسم ربك الذي خلق الانسان من علق اقرأ وربك الاكرم الذي علم بالقلم. Before that, there was the Arabic thought, which was described by the Quran and Sunnah as *Jahiliyah* or ignorance. The difference is that Islamic thought was based on human nature and was not contaminated, while the *Jahiliyah* thought was polluted by the living surroundings that have been deviated from the straight path (الصراط المستقيم)

During that stage, Islamic thought was guided by a framework determined by the revelation, and was based on several pillars as follows:

1. It is based on deep understanding which is usually known as thesis, and not only based on assumption or hearsay only. The word “اقرأ” “can be the basis for this pillar, as read itself means to understand.
2. It is an understanding that harmonizes between the revelation overview and the worldly overview. By reading, it means not only reciting the Quran, but reciting the Quran and, at the same time, reading the environment. Al-Sheikh Muhammad al-Ghazali was quoted “اقرأ القرآن واقرأ العالم” which means “Read the Quran and read the environment”.
3. It needs to be based on motives and objectives in obeying the instructions from Allah and seeking for His blessing. This pillar can be understood from the verse “باسم ربك” which means “In the name of your Lord”
4. To practice all of the instructions obediently and knowing the power of Allah the creator that has created him, as stated in the verse “الذي خلق” which means “Who created”.
5. Accept the fact that human is the slave that has no value. Created from a clump of blood, as stated in the verse “خلق الانسان من علق” which means “Created a man out of a (mere) clot of congealed blood”.

6. Accept the fact that every idea gained was actually a gift from Allah and not discovered by the human themselves. Allah mentioned by saying “اقرأ وربك الأكرم” which means “Proclaim, and the Lord Is most Bountiful “
7. Accept the fact that the learning process and the role of teachers is very important in developing a person to become successful. This pillar can be understood from the verse “الذي علم بالقلم” which means “He Who taught (The use of) the Pen”

Based on these pillars, Muslims start to create new thought that is academic in nature replacing the old tradition that was based only on assumption and hypotheses (ظنّ الجاهلية), hearsay from their ancestors (ما عليه آبائونا) and not willing to accept new ideas.

Practical Thought

In the beginning, Islamic thought was very practical and moderate. It is used based on the need to understand the revelation. When the Quran mentioned that “دي” (Hands of Allah on their hand), Muslims in the early stage accepted the verse as it is. The case was similar when the Prophet mentioned that “من لم ينم إلا على الصلوة” (No prayers for those who did not recite *al-Fatihah*). Muslims accepted it without questioning back. It was the same for other matters, either in creed, worship, transactions, criminal, ethic, sufism and other areas. They accepted without much question or having any differences in thought.

During Rasullah time, he himself taught the companions directly how to understand the quranic verses that was revealed to him. Some of them were always be together with the Prophet and appreciating the development of the Islamic thought directly from him. For others that has not got the chance, because of the distance from the Prophet or busy with their daily life, will attained the thought from these companions. They were also the same with the first line of companion, accepting fully what had been revealed.

At that stage, everything was based on the Prophet's narration, either in the form of Qur'an or Hadith. No one was expressing their own views in any matter. When they have questions, they would ask directly to the Prophet. Whatever the answer is from the Prophet, it will be the solution for their question without any further investigation. Even the Prophet himself has never used his own interpretation on any phenomenon or questions except as a temporary answer while waiting from the revelation, although it only happened on several cases and can be understood clearly based on the history.

Nonetheless, there are cases where the companions had to make their own interpretation of the needs of the text in the Qur'an and the Hadith, even using their own ijihad when there are no relevant nas, when a judgement is needed, and they are away from the Prophet. However, when they got back to Madinah, they referred their decision back to the Prophet to ensure the correct answer on the case. The Prophet will give his verdict on the question based on the revelation.

At that particular time, Islamic thought has not been classified into specific area that are available today. For example,

the word “*fiqh*”, is a word that means understanding. At that time, it was interpreted as to understand anything that pertain to the religion either related to the worldly matters or hereafter. This is because, Islam at that time is a simple teaching that consists and integrates all aspect of life without separating religion from life affair, worldly from hereafter and so on. However, it is still flexible and able to answer every question, either related to world or hereafter, creed or transaction, personal or community, religion or governance and so on. As a religion of *fitrah*, which acts naturally to human beings, it does not divide human life into different aspects but rather as a unity of elements in which every element resides are related to one another.

Islam as the Basis for Civilization

The situation changed when the Prophet PBUH passed away. Firstly, due to the deceased of the Prophet, no more revelation was sent to answer any question that arises at that time. As alternative, the companions that were taught by the Prophet directly based on the revelation had to use their understanding to interpret existing revelations. In other words, the role of the revelation in building the basis of the Islamic thought has completed. It is time for the intellectual of the people to understand the revelation to solve all the life problems in detail.

Secondly, after the deceased of the Prophet PBUH, the relationship between Muslims and the outside world has spreaded out, especially when many ethnics outside of the Arab peninsular had accepted Islam as their religion. In that situation, Muslims had to encounter with the reality of diversive life styles and cultures that require interepetation of the previous revelation which was

the basis of what was already comprehensive for Islamic thought. In the new reality, revelation does not only serve as a basis for the religion but also for building a civilization. No longer can it function as the correct and realistic answer for religious purposes; instead it has to be the basis for intellectual development for building a civilization.

Based on the new phenomenon, Islamic thought has seen rapid development. The basis that was contained within the revelation was suited to the current reality and needs for the purpose of building a universal human civilization. Under this circumstance, the Islamic thought is no longer based only on the revelations but also on intellectual values and the context of human life. When it was confronted by other civilizations such as the Persian, Greek, Chinese, Indians and others, the integration between these civilizations occurred. During this time, Islamic thought is divided into two, the revealed knowledge and the acquired knowledge.

However, this is not all black and white. What had been stated as a revealed knowledge is not only limited to knowledge of revelations, but also the human thoughts. For example, among the most prominent revealed knowledge in Islam is the knowledge of faith. It has developed into theology. In the time of the Prophet and the companions, it is based only on al-Quran and al-Sunnah. Everything that has connection with godly matters, Prophethood, hereafter and others are all based directly with al-Quran and al-Sunnah. As the Islamic community has had burst of knowledge that built highest of civilization, knowledges such as philosophy, logic and others have been used to interpret the phenomena of Allah's might, the Prophethood of the Prophet, the day of judgement, the resurrection, paradise and hell, and others.

It is also the same for jurisprudence which is also a revealed knowledge of which is very dominant. It started as a knowledge in understanding the narration of the Prophet and have expanded rapidly based on multiple new knowledge including linguistic and arts, contextual and culture, logic and philosophy, and others. During the time of the Prophet and the companion, it was only about understanding of the verses. Directly, it developed in line with the thought of the scholars, culture and local customs with the importance in the community life.

However, those knowledge are still known as revealed knowledge as it were dominantly influenced by the revelations. For example, the fundamental knowledge of jurisprudence are the Quran and the Sunnah, followed by consensus (*Ijma'*) and analogy (*Qiyas*). These are the integration of revelation and intellectual. Next, there were custom (*'uruf*), interest (*maslahah*), appreciation (*Istihsan*), and many other resources as the result of the human intellectual based on the natural phenomenon

The status of acquired knowledge is also the same. Although in general it is a knowledge thought by human, Muslim thinkers are always attached to the framework that was structured by the revelation. As an example, an area of knowledge that has become the main basis of acquired knowledge is philosophy. This knowledge comes from the Greek but has been reconstructed into Islamic framework and became as Islamic philosophy. This is also the same for logic and also Islamic science. It came from other civilizations, but had been reformed into Islamic framework based on the revelation

Whatever the name or term used, Islamic thought that comes from revealed or acquired knowledge is an integration of

many elements. Firstly, the revelation as a fixed value where the truth is absolute and never change eventhough there is change in time and place. Secondly, human intellectual values that always develop from time to time according to knowledge development. Thirdly, the living environment that is always changing according to place and time.

Changes and non-changes

In Islamic thought, the revelations are the static element which do not change and do not have any problem due to the change in location or time. It is a universal value. Instead, dynamic elements which always change are the human elements and the contextual livings. It requires change to ensure that it stays relevant with time and space. This is because the truthness of it is not absolute and universal. Without continuous changes of this aspect the thought will eventually becomes out of date and wilt and be left behind.

In the history of Islamic thought, either in the area of reveled knowledge like in theology, jurisprudence and others as well as acquired knowledge such as social science and applied science, any changes towards modernization happen in the human aspect and environment will produce development for the thinkers. Instead, if the human element and the surrounding life do not change or changing backwards, then the thought will be backward, withered and not progressive. The consequence is, the community and civilization will be moving backwards.

There are many examples on how Islamic thought becomes fresh and developed with the development of the human aspect in it. But this lecture does not talk about the freshness of

the thought and how it brings the excellence to the community and the civilization. Instead, it talks on the thoughts that are going backwards and how to rejuvenate it. Therefore, the best example to be given here is the example on how Islamic thinkers were going backwards that caused the fall of the Islamic civilization.

Among the examples is the taqlid symptom that happened after the Islamic thought has reached its pinnacle of glory. This taqlid symptom has caused the Islamic thinkers to stop thinking creatively. Instead, they only resort to the previous thinking on the premis that the thoughts produced before were perfect and do not require renewal. As a result, Islamic thinking was no longer fresh and became unrealistic. This is because, even though the framework was based on the reveleation that is absolute certain, the human elements and surroundings which contained therein have become obsolete and did not represent the actual time and place.

Resulting from that, thinkers have also become too fanatic towards their own school of thought and assumed that other schools are wrong. The consequences were fierce and caused unresolved clashes between these schools of thought because each school presented their own arguments based on the reality of previous era. This resulted in the Islamic thinkers becoming involved in a relentless cocoon and circle which produced low quality of thought.

In the history of Islamic thought, this phenomenon can clearly be seen in literature of the era of taqlid, either in the area of theology, jurisprudence and even philosophy. Before that, various schools of thought in those areas of studies has made the Islamic thought fresh due to the different representations of the

thinking patterns of the scholars, the reality of life, and also the needs of the community that were different at that time. But when the taqlid phenomenon happened, scholars did not represent either the current intellectual development or even the reality and current life needs. Instead, they represent the glory of intellectual development of the previous era based on the reality and the needs of previous era. In other words, they no longer give their opinion as current thinkers that use their own intellectual values and life reality for the current needs. Instead, they had changed themselves to be the historian of Islamic thought who are skilled to talk about previous Islamic thoughts. They are no longer thinkers who can solve current life problems but became a parrot that can only provide stories of how the previous thinkers solve the problems in their time.

The Importance of renewal

In this day, undeveloped and static thought can be seen in many of those called scholars and current Islamic intellectuals. They provide insights on beliefs that is based on the previous description of theology. They give views based on the judgement of the previous fatwa of past scholars. They talked on philosophy and Islamic science as it was in the past

The consequence is, we are brought into solving today's problems with past solutions. For better understanding, an example can be found in the applied science. A narration from the Prophet mentioned that we should teach the young on the swimming skills, horse riding and archery. This narration is clearly understood at that particular time. These skills are important in battle to protect a country. Because of that al-Imam al-Syafi'I was a skilled horse

rider which he did not require holding the bridle rope. On his archery skill, he described his skill as being able to hit the target nine out of ten, while his knowledge was ten out of ten.

However, today's swimming, horse riding and archery are no longer battle skills, but instead are premier sport events. The backwards thinkers will always understand the text of the Prophet narration based on its literal meaning. What should be is, the thought should be rejuvenated in looking meticulously on the narration as the skills in marine military, horse as the land power, and archery as the sophisticated warhead. Same goes with other narrations referring to the way of life regarding belief and law such as dressing, eating, medication and others.

On that reason, figures in Islamic war science in the past did not focus on horse riding, archery and swimming alone. Instead, they focused their attention on building warheads and sophisticated equipments in their time. According to history, among the reason why the Muslim armies were able to win against the Romans and the Persians was the steel armour wore by the Muslim armies was lighter and much more comfortable compared to those worn by their enemies.

This is also the case in medical. The original ideas during the time of Prophet have been developed by Muslim scientists in the glory age by taking into account the modern findings to the level of producing figures in knowledge and health with the most advance discovery in the world at the time. Even the ideas became the basis to the Islamic framework and have become the basic for the current health development by prominent figures all over the world. The same goes with other field of sciences and technologies.

In term of food, the Prophet usually consumes *agwa*, one of the low-grade dates. Many scholars and Islamic intellectual said that by consuming *agwa* is following the path of the Prophet. Up to the extend calling *agwa* as the Prophet dates. Whereas, *agwa* represent an intermediate grade food. For Malaysian, *agwa* represents an intermediate grade rice. Therefore, it is not right when Malaysian went to Madinah and purchase *agwa*, that has been upgraded to Prophet dates, and later when return to Malaysia only uses high grade rice such as *basmathi*.

When the Prophet prohibits long apparel that touches the floor, it does not mean that we cannot wear apparel or a trouser that is long. Apparel that touches the floor is a symbol of the elite people of Arab, Persian and Rome at the time. Pious person in Malaysia do not have to fold their trousers because of the narration. What they should do is not to wear expensive trousers eventhough it is shorter than usual such as the brand Bermuda.

It is also the same in the area of theology and jurisprudence. In theology for example, many verses from al-Quran and narration of the Prophet has been made as the framework by the scholars in the field in the past era of Islamic thought. The content of the thought framework however, is taken from the reality of the current people that lived around the time, including the Greek philosophy and logic. All these resources were then described based on their intellectual values which were based on the framework of Islamic faith. Based on the framewok of the said thought and the current content, they were able to build Islamic thought that was in the best of quality in theology. It has produced a new field with the highest level of knowledge which later known as *al-Kalam* knowledge.

In that situation, every difference in opinion is good competition that paved the way for healthy discussions and debates. It produces new knowledge that is better than the current one. This is because the differences among the thought are not on the thinking framework of the said thought that is fixed and static but rather the content that always changing and dynamic. Based on the reality, there have been many mazhab or school of thought such as *Qadariyah*, *Jabariyah*, *Mu'tazilah*, *Asya'irah*, *Maturudiyah* and many others. These different schools of thought complement each other in the real framework of Islamic thought. This framework had produced great Islamic civilizations that were able to maintain for tens of decades.

However, when the methodology of the thought was no longer in use, scholars only accept everything as it is by mere following or known as *taqlid*. They follow blindly in believing that the pinnacle of knowledge had been reached and do not requires any refreshment, which then started the era of withered thinking and in the end stalled without any more development. Stalled thinking is what had been practiced for some of the big scholars and intellectuals in the world, even in our country now.

In this situation, school of thought no longer become the basis for the development of the thought, instead it becomes the reason for the never-ending debate among the scholars and intellectuals. Every school of thought will defend their stand that was already in static in whole. No more renewal based on new content attained from reality and the importance of current society. This is because, renewal is considered as something that is low in knowledge compared to what had been achieved at that time that had become the symbol of excellence of Islamic thought.

In Shariah study, interpretation of a verse considering the values and current reality is not happening any more. What occurs is the full acceptance of the previous thought based on life reality during the golden Islamic era as the template for solution for any life question, including the most current ones. As a result, current problems were being solved with the past solutions. With that, thought had become lame, slow, stalled and sometimes backward.

Rejuvenating process

To ensure that the Islamic thought becomes fresh and enlightens again, many steps have to be taken by the current scholars and Muslim intellectuals. Among them are:

Return to the original framework of Islam as available in the Quran and the Sunnah. Interpret it the same as the time of the al-salaf al-Soleh. In re-analysing of the original framework of Islam, the “*Maqasidi*” or objectivisme approach shall be used to avoid “*Shakli*” method or literal interpretation so that the interpretation can be more objective and flexible.

1. Cleansing of the thinking framework from the influence of intellectual values, environments and importance of the pasts. Replacing it with intellectual values and the importance of today’s context. In doing so, in depth research on the current knowledge values relating to the questions are required. It is also the same with the conditions and the importance of the current and local society.

The two steps above, at a glance seem easy but in actual are complex and sophisticated. To achieve, the taqlid mentality that has been practiced must be changed completely to ijihad mentality, where something must not be accepted blindly eventhough it comes from the tradition of the highest knowledge. Instead, it should be evaluated and looked into based on the scientific approach as shown by Islamic thought methodology inherited since the early days of Islam that can be seen from *'ulum-al-Quran*, *'ulum al-Hadith*, *usul al-Fiqh* and others.

It is important to apply and proceed with the work to ensure the continuation of the knowledge and Islamic thought can be preserved. The transformation should be achieved without cutting off any continuation between the contemporary Islamic thought which is currently in progress and the classical thought which was inherited from throughout the history of Islamic thought. It can be achieved by not excluding any previous inheritance but instead should closely and comprehensively review it as each level having individual significance in a form of a pyramid without any loophole and flaws

Therefore, literature reviews must be comprehensively undertaken to understand the development in every level of its history chronologically, since the days of the Prophets until now. It is also to understand how the Islamic thought was developed by the people especially on how the integration between the thought framework that was attained from the revelation, as in the Quran and the Sunnah and the life reality and the intellectual values that created the environment for the past scholars. In other words, the purpose of the integration between the idealism of al-Quran and al-Sunnah and the current life reality is to avoid any kind of

irrational and impractical idealism and also to avoid overly liberal or pragmatic until it reaches a level of becoming chaotic thoughts that are not consistent.

Therefore, every different opinion among the past scholars should be looked into positively, as each opinion represents the suitability of the time, location, community and behavior that confined within their own values. Based on these positive evaluations, we should stand on our opinions that represent the current time, location, group and even our ourselves. With that, each of us should respect each others opinion with the assumption that they represent their time, location, groups and even themselves.

With that, we will succeed in rejuvenating the dynamic thought that can provide the oppurtunities for the revival of different colours and patterns of thought that is suited to any kind of location, time, context, community and particular personality. What important is that all the colours and spectrum should be within the framework of Islamic thought as stated in al-Quran and al-Sunnah.

Nevertheless, not many people are able to do it. As mentioned by al-Quran, it is the duty of some of the people who really understand the religion in depth which can be termed as “*al-Tafaquh fi al-Din*”. Allah mentioned “فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين” which mean “There must be some of you that should learn the religion in depth”. In other words, among the intellectual that are able to read and understand Allah’s requirement that is written in the revelation as available in the law of nature. There are the scholars and skilled intellectuals that are making the revealed knowledge to be always relevant with the contemporary

development of the society, as well the acquired knowledge to be relevant to the revaluation. These scholars and intellectuals are trained in the knowledge integration between revealed and acquired knowledge.

Conclusion

Rejuvenating Islamic thought is not an easy process. It requires a deep understanding on the Islamic concept of thought itself and how it develops, starting from a simple ideal principal until it becomes a complex discipline. It should be followed with skills in differentiating the basis of the framework and the approach when realising it. What it meant by the basis of the framework is the idealism such that it can be understood from al-Quran and al-Sunnah. Meanwhile, the approach is the method in realizing the idealism in a certain reality of life.

Islamic thought is neither a fully static nor a fully dynamic value. Instead, it is static values that are integrated within dynamic values. The integration was made by using highly intellectual contemporary values. What it meant with static values are the framework of the thought that is based on the revelation as what can be understood from al-Quran and al-Sunnah. While dynamic values are the content of the framework that was created by human being based on the reality and the need of the current life.

The differentiation between the static element which is absolute and universal, and dynamic element which is relative and depending on the current situation and context should be done in rationally and patiently. It should be conducted using high intellectual values. This is because; the integration between the

two is a continuous process that happens since the early emergence of Islam until this day. The aim is to cleanse the contents of the framework of thought which consist of values that are based on the situational influence, the needs and the current knowledge along with the history of its development, to be replaced with values of current reality and knowledge. In other words, to cleanse the framework of Islamic thought from the reality of ancient life influences and knowledge.

The process is known as “*Tajdid*” which means reformation or transformation. It means restructuring the thought by eradicating backwards and obsolete and replacing them with current new elements. This is because, as mentioned above the framework is absolute and universal as it is based on revelation. It is not affected by the renewal process. Instead, the elements involved are not revelation, but conclusion or values based on reality, needs and knowledge that was used as the essence to the framework of which had now becoming obsolete and not suitable with the current needs.

In achieving the said objectives, *Ijtihad* is needed. But, the term “*Ijtihad*” for majority of the people now is a taboo which cannot be touched. Therefore, the term has to be changed to “serious research”. This kind of research cannot be conducted by common people, instead only academics and skilled professionals in the field.

Nonetheless, transformation does not require total eradication of the previous substances with a new one. This is because the old one can be divided into two. The first is that which became obsolete and backwards, while the second is that of which is still applicable in this modern time. The first one

needs to be cleared while the second can be retained. Because It has formed into aesthetical value and classic for the said thought. Based on the second, the continuation between the old and new can be achieved

In achieving these objectives, literature review for research is highly desirable. The aim is to see how far the current thought has achieved the required development and at which point should the reformation start. Apart from that, to determine which value has been obsolete so that it should be discarded and which one that has form the classical and aesthetical value so that it should be retained.

In determining the replacement for the discarded one due to obsolescence, contemporarism is not the only criteria that have to be accounted. Instead, local behaviors are also needed. The universalism of Islam needs consideration of local values that are different from one place to another. Therefore, Islamic thought can be expand not only based on time dimension but also location dimension. With that, it will be rejuvenated and able to conform to each question that arises in every time and place as what had happen during the golden era of Islam. With that, the possibility of Islamic thought able to create a new civilization for Muslim is high.

CHAPTER 2

An Analytical Study on the Content of Selected Websites for the Science of *Qirā'āt*

Zati Syahmeena Zulkifli, Mohd Shah Jani &
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Introduction

Living in an era of communication technology, the Internet has been the most preferred medium for instant information. Many informative websites have been developed in tandem with the advancement of information and communication technology. This phenomenon influenced the Generation Y to use websites as additional resources. There is an ample amount of websites that offer information on the Science of *Qirā'āt* in different languages including English, Arabic and Malay. However, this information might make it difficult to identify relevant and reliable sources on this knowledge. In response to the fact above, this study will attempt to evaluate selected websites on the content based on the materials available, since the information was provided up to June 2014. This study has selected eight websites for analysis based on aspects of objectivity, legitimacy, authority, credibility, relevance and reliability. It is a combination of evaluation used in the website and Sciences of Hadīth evaluation. As a result, a majority of the

informative websites were developed by established and well-known individuals with acclaimed qualifications and the content provided by authorised and credibility people. They are also considered reliable and relevant to be considered as references for beginners in Malaysia.

There is an abundance of information related to the Science of *Qirā'āt*'s available in the Internet. However the reliability and credibility of the content and website itself is questionable in terms of its ability to provide an authentic and reliable content to the beginners in Malaysia. Thus, the study aims to analyse the content on the Science of *Qirā'āt* provided in the selected websites.

The evaluation of the selected websites will be involved on six aspects which are the objectivity, legitimacy, authority, credibility, relevance and reliability. The rules and criteria are designed from the combination of the general website's evaluation and evaluation used in the Sciences of Hadīth in examining the credibility and reliability of hadīth narrators.

In Malaysia, the Science of *Qirā'āt* is gaining the public interest rapidly. The dissemination of this knowledge has been progressing from informal education in which classes are held in mosques, and private classes, to formal education such as diplomas in *Qirā'āt* for the public.

This indicates in general that the public eagerness in discovering something that Muslims had never come across in their lives. Even during the lifetime of the Prophet ﷺ, the Sahabah used to express their disagreement against the variant readings of Qur'ānic recitation recited by another *Sahabah*. To them,

that variant reading is “strange” as they never heard it from the Prophet ﷺ. They had to meet the Prophet ﷺ to seek clarification on that matter, and the Prophet ﷺ said to them that such a variant reading is valid as it was taught to him by the angel of revelation, Jibril (as). The Prophet’s explanation on that matter has resolved the dispute among the *Sahabah*. In the Malaysian context, this strange occurrence also triggered Malaysian curiosity through the successful of five seasons of a television programme named *Akademi Al-Quran* broadcasted on local Malaysia television between 2006 until 2010.

This proposed study examine authenticity of the content on the Science of *Qirā’āt* in the selected website as it has becomes a tool in the learning process. The findings and recommendations from the researcher’s study pursued to improve the content of the selected websites offering information on the Science of *Qirā’āt*. The selected websites are providing information on the Science of *Qirā’āt* fulfil the aspect of objectivity, legitimacy, authority, credibility, relevance and reliability in order to preserve the originality and authenticity of the knowledge’s essence.

The Science of *Qirā’āt* in the Internet

Generally, people often use the Internet to search for information and this service is believed to be the most influential service amongst the current generation, even amongst beginners. It is a helpful tool in communicating and researching different subjects.

In the context of learning the Science of *Qirā’āt*, the Internet and the web provide a different medium of learning where this technology offers huge advantages for teachers and students.

From this perspective, there is a lot of websites and webpages that provide information on the Science of *Qirā'āt*. In response to this fact, this study will evaluate selected websites that provide information on the Science of *Qirā'āt* in terms of the content of the websites. This evaluation will involve eight websites in three different languages. They are as follows:

1. <http://www.kl.utm.my>
2. <http://pmf.com.sg>
3. <http://www.islamic-awareness.org>
4. <http://www.alkeltawia.com>
5. <http://www.tajweedinenglish.com>
6. <http://islamweb.net>
7. <http://www.youtube.com>
8. <http://berandamadina.wordpress.com>

The first two websites ([kl.utm.my](http://www.kl.utm.my) and pmf.com.sg) have been selected for this research because these sites are developed by established organizations both in Malaysia and Singapore, namely the Islamic Centre of Universiti Teknologi Malaysia (UTM) and the Prison Muslim Fellowship (PMF), which is one of the branches of the Outreach (Dakwah) Department in the Singapore Islamic Scholars and Religious Teachers' Association (PERGAS). The third website ([islamic-awareness.org](http://www.islamic-awareness.org)), it contains almost all the basic knowledge related to this science and the materials on this website are published in English. The

materials are frequently updated with new articles, references and discussions. The information on the fourth website (alkeltawia.com) is written in Arabic and it is interesting to note that the views of this website have exceeded one million. This quantity indicates that it is a reliable website to serve as a reference to the subject.

The fifth to seventh websites, namely tajweedinenglish.com, islamweb.net and youtube.com, are selected because the content is provided in an audio version rather than descriptive form. This will provide a more comprehensive study of the subject. In addition to websites, the blog berandamadina.wordpress.com was selected as part of the sample. The reason for its selection is due to the majority of content is delivered in Malay.

Thus, it is important to investigate the authenticity of the content. The analysis and evaluation of the content provided in these selected websites will be based on the materials available since the information was provided until June 2014. All of the websites above were selected because they are the top ten results obtained from search engines such as Google.com and Yahoo.com using the keyword “qiraat” and “science of qiraat”. The evaluation made on the contents of the selected websites will be discussed.

Analysis on the Content of the Selected Websites on the Science of *Qirā'āt*

In evaluating these selected websites' contents, the analysis should be based on specific rules and criteria. They will be used to identify and verifies the contents of the websites on the authenticity of the knowledge, objective of the websites, the creator and the

webmaster for the websites and others. Basically this evaluation will involve six elements which are as follows:

1. Objectivity

In this analysis, objectivity means to determine whether the contents uploaded or posted in the websites are free from fanaticism, preferences or bias to any particular Schools of Thought: Shiite, Sunni, or any particular *madhhab* in *Qirā'āt* or ideological inclination, like *Wahabi*, *Salaḥī* or the like. This criterion is important because these websites serve as service provider to the science of *Qirā'āt*. They are not designed to “project” particular theology or ideology for any particular school of thought. It is also important to determine whether the websites are truthful to its objectives and whether their online *Qirā'āt* teaching and learning system achieved the stated objectives.

2. Legitimacy

The word legitimacy is an adverb from the word legitimate that refers to matters or things that are allowed by the laws or rules. In general, this analysis ensures that evaluation of these selected websites should not contravene with international laws or protocol of websites and the contents provided are not against *Sharī'ah* law. For example, the websites should not promote radicalism or initiate any ideology like ISIS or others.

In this perspective, this analysis is important to confirm that the contents of these selected websites do not violate the International Internet Law, for instance in terms of Privacy, Cybercrime, Human Rights and Free Speech and Intellectual Property. Other than that, the contents also should not contradict

Islamic law as well as the Islamic teachings and *Maqāsid Sharī'ah*. For instance, the contents should avoid condemning people or spreading *fitnah* (false accusation), fraud or scam. The purpose of this evaluation is to make sure that these websites are solely for informative and educational purpose.

3. Authority

The word authority can be defined as power, command, control, charge, approved and it also can be referred to as permission, agreement and approval. An analysis on this aspect is to measure the authority of each website that is responsible in delivering the information specifically on the science of *Qirā'āt* as their main service to people, namely students and teachers (stakeholders).

It is important to identify the administrators in order to check their scholarship authority in delivering the knowledge to the public. In order to do that, the persons' identity and their education background should be defined or stated clearly or if it is an institution, it is compulsory to have a valid reference or capable persons in charge such as Islamic centre, Islamic school or faculty that is expert on Islamic studies or related. This aspect of authority should be able to fulfil the criteria below:

1. The identity of the administrator of the websites (either individual or institution) is identifiable.
2. A clear background information of the individual or institution is obtained to verify their scholarship authority based on below requirements:

- a. For individuals, the education background (related to Islamic Studies, Qur'ānic Studies and Science of *Qirā'āt*) of the individual should be available. If not, then their authority is questionable.
- b. For institutions, they should have relevant resources or expertise in Islamic studies, Qur'ānic Studies as well as the Science of *Qirā'āt*, such as Islamic centres, Islamic schools or faculties.

This aspect of analysis is to examine the authority of each website and ensure that it is managed by capable people or reputable institutions that have scholarship authority to deliver the knowledge of Science of *Qirā'āt*. This aspect will determine which website has the authority to deliver such knowledge and these criteria might affect in credibility of the websites.

4. Credibility

The word credibility means plausibility, believability, trustworthiness, reliability, integrity and dependability. The analysis from this aspect will use Islamic terminologies such as *thiqah*, *'ilm*, *'adil* or the like which are used by Muslim scholars in specialised disciplines of knowledge and science related to Islamic Study, namely in the Science of *Qirā'āt*. These terms are used to measure whether these websites or blogs have the scholarship authority and credibility to become a service provider in the science of *Qirā'āt*. The individual or institution should fulfil the criteria as follows:

1. *'Adl* (Righteous Conduct):

- a. The website is conducted by Muslim.
 - b. The contents have no lies and natural stand in terms of Ideology or School of Thought.
 - c. Islamic and morally acceptable.
2. *Thiqah* (Trustworthy):
- a. Fulfil all the ‘*Adl*’ criteria.
 - b. The authority is present and stated in the website and it is identifiable and verifiable.
 - c. The reputation of the person or institution is well-known and they possess the scholarship authority to deliver the content relate to the Science of *Qirā’āt* (Refers to authority aspect, Criteria No.2).
3. *Sāduq* (Truthful):
- a. Fulfil all the ‘*Adl*’ criteria.
 - b. The authority is not stated in the website but it is identifiable and verifiable.
 - c. The person or institution has the scholarship authority to deliver contents relate to Science of *Qirā’āt* due to their knowledge in Qur’ānic and *Qirā’āt* studies.
4. *Maqbūl* (Acceptable):

- a. Fulfil all the ‘*Adl*’ criteria.
 - b. The authority is not stated in the website but it is identifiable and verifiable.
 - c. The person or institution does not have scholarship authority to deliver the content to the Science of *Qirā’āt*, however they are from Islamic studies background.
5. *Da’īf* (Weak):
- a. Do not fulfil the ‘*Adl*’ criteria.
 - b. The authority is not identifiable and verifiable (unknown).
 - c. The person or institution has no reputation or scholarship authority to deliver contents related to the Science of *Qirā’āt*.

Websites that have been identified as *Thiqah* (Trustworthy) and *Sāduq* (Truthful) are due to their high scholar authority and trustworthy reputation in delivering contents related to the Science of *Qirā’āt* to the beginner in Malaysia. However, contents of websites that are categorised as *Maqbūl* (Acceptable) and *Da’īf* (Weak) can still be reliable with several conditions: the contents should fulfil the reliability aspect that will be discussed later.

5. Reliability

Literal meaning of the word reliability means able to be depended

on or trusted. In this analysis, this perspective will focus on the reliability of the contents related to the Science of *Qirā'āt*. To fulfil this criterion, the websites should have the following aspects:

1. The sources of the contents related to Science of *Qirā'āt* should be stated in the website and it must be verified by books or reputed scholars of Science of *Qirā'āt* or Quranic studies.
2. If the sources of the contents are not stated in the website, the contents must be verified by books or reputed scholars of Science of *Qirā'āt* or Quranic studies.
3. The contents must be in line with the teaching materials found in the textbooks or references written by reputed scholars of Science of *Qirā'āt* or Quranic studies.
4. The demonstration or recitation of variant readings (*Qirā'āt*) are made by reputed and well-known *Qārī* or *Qu'rān* instructor.

This is made to indicate whether the contents are *Ṣaḥīḥ* (authentic) or *Mardūd* (rejected) as reliable sources in digital form, as used in the grading of Ḥadīth. To be a reliable Science of *Qirā'āt* service provider, all criteria above should be fulfilled. Unfortunately, if the websites do not meet all these conditions, the contents are considered *Mardūd* (rejected) and are not reliable sources in delivering this knowledge to the target audience.

6. Relevance

The word relevance means closely related or appropriate to the current subject. The concern of this study is to analyze whether the contents on these selected websites are relevant to beginners in Malaysia. In order to measure that, the rules and requirements that the websites should fulfil are as follows:

1. The contents of the website should be able to explain the introduction to the Science of *Qirā'āt* and this include the meaning, categories and terms used in this knowledge.
2. The description of the contents should be short but precise to explain the topic (without long description that might confuse beginners) and examples of the various readings are given via audio or video.
3. The contents related to the Science of *Qirā'āt* are presented in an attractive way by demonstration of the recitation; via audio, video or animation to help beginners understand the practical aspects of the different readings.
4. The contents must be presented in Malay (highly recommended) or English (optional for those who are capable).

Websites that fail to fulfil this aspect is not qualified to become information service provider of the Science of *Qirā'āt* for

beginners in Malaysia because there is a possibility that the target audience is unable to comprehend or understand the information conveyed due to the language barrier or that the information provided is too advanced for them.

Findings

In general, the result of the analysis shows the contents on all of the selected websites are truthful to their objective that is to provide relevant information except for “Youtube.com” is only to act as a video sharing platform. On the other hand, two websites that might be influenced or inclined to certain ideology have been identified namely “Youtube.com” and “berandamadina.wordpress.com”. The reasons are because Youtube.com” is accessible to anyone, it might be used to promote certain ideologies or hidden agendas by irresponsible individuals or groups and several posts by the writer of “berandamadina.wordpress.com” can be identified are inclined to the *Wahabi* ideology. Others websites follow a neutral approach and are not inclined into any ideology or school of thought.

Table 1: The Summary of Evaluation on the Objectivity

No	Name	Objectivity	
		Ideology Inclination	Truthful
1.	kl.utm.my	-	√
2.	pmf.com.sg	-	√
3.	islamic-awareness.org	-	√
4.	alkeltawia.com	-	√
5.	tajweedinenglish.com	-	√
6	islamweb.net	-	√
7.	youtube.com	√	√

8.	berandamadina.wordpress.com	√	√
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From the legitimacy perspective, it can be concluded that all websites do not violate International Internet Law and Islamic teaching except for “youtube.com”. This is because “youtube.com” can be possibly designed to “project” particular theological or ideological schools of thought because it is accessible to anybody in any part of the world without restriction. However, if there is report regarding this matter, “YouTube” developer will block or ban the contents.

Table 2: The Summary of Evaluation on the Legitimacy

No	Name	Legitimacy	
		Int. Internet Law	Islamic Law
1.	kl.utm.my	√	√
2.	pmf.com.sg	√	√
3.	islamic-awareness.org	√	√
4.	alkeltawia.com	√	√
5.	tajweedinenglish.com	√	√
6.	islamweb.net	√	√
7.	youtube.com	-	-
8.	berandamadina.wordpress.com	√	√

Discussing the aspect of authority aspect, the authority for all websites has been identified (organisation, individual or nickname), except YouTube videos that are difficult to determine. Among the websites, there are three websites that do not possess the scholarship authority in delivering the Science of *Qirā'āt* because they do not specialise in the discipline of this knowledge and science related to Islamic Study, namely in the science of *Qirā'āt* which are (i) “kl.utm.my”, (ii) “islamic-awareness.org” and (iii) “youtube.com”.

Table 3: The Summary of Evaluation on the Authority

No	Name	Authority	
		Admin	Scholarship Authority
1.	kl.utm.my	√	-
2.	pmf.com.sg	√	√
3.	islamic-awareness.org	√	-
4.	alkeltawia.com	√	√
5.	tajweedinenglish.com	√	√
6.	islamweb.net	√	√
7.	youtube.com	-	-
8.	berandamadina.wordpress.com	√	√

From the aspect of credibility, the websites will be measured by the criterion of *'Adl* and four other criteria. As a summary, “islamweb.net” is categorised as *Thiqah*; four websites namely (i) “pmf.com.sg”, (ii) “alkeltawia.com”, (iii) “tajweedinenglish.com” and (iv) “berandamadina.wordpress.com” are *Sāduq*; “kl.utm.my” is categorised as *Maqbūl*, while the remaining websites are in the category of *Da'if*. From the reliability aspect, all the websites including ones categorised as *Maqbūl* and *Da'if* are considered reliable as they fulfil the requirement of providing materials that are verified by reputed scholars of Science of *Qirā'āt* or Qur'ānic studies, or are in line with the teaching materials found in the textbooks or references written by reputed scholars of Science of *Qirā'āt*. In contrast, the content materials on two websites namely (i) “tajweedinenglish.com” and (ii) “youtube.com” are not considered reliable due to incomplete materials and the author was unable to verify its content with reliable resources in the Science of *Qirā'āt*.

Based on previous discussion, it is found that several websites namely “kl.utm.my”, “pmf.com.sg”, “al-keltawia.

com” and “berandamadina.wordpress.com” share common characteristics for having uploaded similar contents or materials which are usually found in textbooks of Science of *Qirā’āt*. All of them present their visitors with reliable information about the *Imām* of *Qirā’āt*, narrator (*rāwī*) of its variant readings, and the category of each version of *Qirā’āt* by taking into consideration the status of its chain of narrators (*sanad*) or in view of the popularity and authority of its imam; and many other suitable information related to the Science of *Qirā’āt* and it is also found in reliable textbooks on the science of such *Qirā’āt* as:

1. Mabāḥith fī ‘Ulūm al- Qur’ān by Al-Qaṭṭān, Mannā’
2. Tāriḫ al-Qurā’ al-‘Asharah wa Rawātuhum wa tawātur Qirā’ātuhum wa Manhaj kullu fī Qirā’ah by Al-Qāḍi, ‘Abd al-Fatāh.
3. Manāhil al-‘Irfān fī ‘Ulūm al- Qur’ān by Al- Zurqānī, Muhammad ‘Abd al-‘Azīm

Table 4: The Summary of Evaluation on the Credibility, Reliability and Relevance

No	Name	Credibility	Reliability	Relevance
1.	kl.utm.my	<i>Maqbūl</i>	√	√
2.	pmf.com.sg	<i>Sāduq</i>	√	√
3.	islamic-awareness.org	<i>Ḍa’īf</i>	√	-
4.	alkeltawia.com	<i>Sāduq</i>	√	-
5.	tajweedinenglish.com	<i>Sāduq</i>	-	-
6.	islamweb.net	<i>Thiqah</i>	√	-
7.	youtube.com	<i>Ḍa’īf</i>	-	-
8.	berandamadina.wordpress.com	<i>Sāduq</i>	√	-

However, from the relevance aspect, only the content of two websites namely (i) “kl.utm.my” and (ii) “pmf.com.sg” are considered relevant for beginners in Malaysia due to their content arrangement and language presentation in either Malay or English. Both websites give a proper introduction on the Science of *Qirā’āt* knowledge by introducing the meaning of *Qirā’āt*, its categories and a brief explanation on the biographies of several *Imām*.

Conclusion and Suggestion

In essence, a good and informative website will provide reliable and relevant content to maintain its credibility in delivering information because people are able to retrieve it in anytime and anywhere. First, readers can identify the theme of the content by reviewing the objective of the website by reviewing the content either it inclining into any ideology and School of Thought or not. These websites are ‘objective’ in its role or function as a service provider to the science of *Qirā’āt* and not designed to “project” particular theological or ideological schools of thought. It is important to make sure that the content on the website does not violate any law or Islamic teaching so that the content provided by these websites are legally approved. The identity of the websites’ administrators should be able to be verified in order to acknowledge their authority and credibility. The lack of a proper background might risk their credibility in delivering information to the readers. Last but not least, to ensure that the facts provided are trustworthy and genuine information on Science of *Qirā’āt*, it is important to fulfil the reliability criterion. If the sources and references are provided, it will help readers to find the primary source or refer them to *Qirā’āt* experts.

In spite of that, it cannot be denied that the language barrier is also major problem for beginners to access the information on the Science of *Qirā'āt*. Some of the contents might not be assessable to beginners because they are provided in English or Arabic, of which beginners may not be equipped with those languages. Apart from that, some of the contents also are not suitable to beginners because they are very complicated due to the fact that some of the terminologies used are not intelligent or comprehensible to beginners who do not have working knowledge in the prerequisite sciences. They are meant for advanced learners instead of beginners. In the perspective of beginners in Malaysia, it might be irrelevant due to their limited working knowledge and might confuse and mislead their understanding. However, as stated above, all these might be beneficial for the advanced student

At the present time, the Internet access is at our fingertips. People are able to retrieve information anytime and anywhere. Due to this reason, we should utilise current technology to educate the public by introducing the knowledge on the Science of *Qirā'āt* to them. Corresponding to this rapid growth of technology, Islamic organisations or individuals with expertise of Islamic knowledge should take this advantage by introducing Islam and Science of *Qirā'āt*.

The researcher recommends and suggests in following these points based on findings of this study:

1. It is necessary to develop a website in order to disseminate the knowledge on the Science of *Qirā'āt* in Malaysia because websites have been one of the important tools or sources to obtain information.

2. Instead of conducting actual classes, workshops and courses on the Science of *Qirā'āt*, by using the latest communication technologies, teachers and instructors are able to conduct virtual classes in real-time using live streaming or a recorded video and provide it on the website.
 3. However, in a digital medium, the authenticity of this knowledge should be preserved in order to avoid any corruption or fabrication of the knowledge. It is important to fulfil these six elements in the content evaluation which are objectivity, legitimacy, authority, credibility, reliability and relevance.
 4. Produce more websites that provide information on the Science of *Qirā'āt* in Malay and English to suit the needs of beginner (non-Arabic speaker) in Malaysia.
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CHAPTER 3

An Integration of Islam and Science (Comparative Study at Ummul Qura University, Macca and State Islamic University of Sultan Syarif Riau, Indonesia)

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Introduction

Education is an intentionally done to achieve a certain goal, and to build a better education needs vision, mission, and strategies in accordance with current conditions (Sahertian, 2000, p.165). Education is also designed to master knowledge, technology and behavior for learners. In recent years, in Moslem world, new policy on education has been made by educational policy makers especially for teachers' competences, curriculum review in learning strategies, teaching and learning approach, etc. these are to ensure that goal of education could be achieved. However, the policies are confronted to conceptual framework of knowledge dichotomy. It means to separate Islam and science. Then, new policy tends to direct to Islamic knowledge only in the learning objectives or otherwise.

The policy made triggers to re-conceptualize knowledge or sciences by integrating knowledge and Islam. Islam is religion which covers universal concepts both living in the world and hereafter. An effort had been made to integrated Islam and knowledge by past Moslem scholars in the twentieth century although it was controversial (Mulyadhi, 2000,p. 25). In Indonesia, integration of knowledge conducted through the transformation from the State Institute for Islamic Studies into State Islamic University including State Islamic University of Sultan Syarif Kasim Riau or "UIN Suska Riau". Its transformation drives the university to establish new faculties with some non-Islamic majors.

Then, Muslim sholars have been concerned about some phenomena on certain natural sciences in their academic discussions by integrating their views toward Islamic perspectives. UIN Suska Riau has made an academic policy in responding to such a case. But, the establishment of new programs/majors are still problematic in terms of new recruited lecturers graduated from public universities. Their teaching methods and disciplines are – in some aspects – different from lecturers' Islamic university background as well as way of viewing phenomena and could trigger a gap among them. The gap can be seen in teaching and learning process, e.g in interpreting the source of knowledge. Non-Islamic scholars will view that knowledge is obtained observation as its method. Meanwhile, Moslem scholars argue that source of knowledge is derived from the intuition process and applying heart cleanliness (*kasyf*). A scholar argues that pure knowledge is based on the empirical evidences, and no relation to doctrine of any religion. However, other scholars beleive that all knowledge including natural and social sciences are stated in the holy book.

This is also occurring at almost State Islamic Universities (UIN) event UIN Syarif Hidayatullah, Jakarta (Mulyadhi, 2000, p.25)

Indonesia is the largest Muslim population in the world which has made regulation to integrate multidiscipline into education. This is because the concept of integration of knowledge in Indonesia is not yet fully managed and well formulated especially for the construction of views, structures and systematical concepts. Even, its transformation to universities does not depict the whole concepts of the integration of knowledge in Islam. This view leads to some Moslem scholars to reconceptualize of knowledge integration consisting its typology in Islamic views (Mulyadhi, 2000, p. 25).

In reality, the way of viewing to knowledge dichotomy implicates to the policy makers in taking this issue into implemented regulations made by governments. Indonesian government has formally set up higher education policies to two institution; public based institution and religious institution based in which both institutions are having the discrimination of implemented polices. The facts are clearly seen on budget allocation and facilities provided as well as on programs. Higher religious institution is coordinated and under controlled by Ministry of Religious Affairs (MORA). However, the public institution which has more budget and complete facilities and programs are managed by the Ministry of Education and Culture (Depkeu RI, 2006, p.8).

Facilities and programs are managed by the Ministry of Education and Culture (Depkeu RI, 2006, p.8). The integration of knowledge and Islam has a great possibilities. Hence, all diciplines of knowledge should be basically referred to ontology,

epistemology and axiology. The knowledge on Islam and science is different. This needs a certain scale to ensure its goal. To achieve the goal, there should be any justification in reference to new scientific findings toward Qur'anic verses and the shift of knowledge paradigms. Those are related to the metaphysics, religious and Qur'anic verses.

Most importantly, any discipline of knowledge will be naturally dealt with secularism if it is out of the ontology and world view to believe in One God or *tauhid*. An epistemology will tend to be more exploitative and destructive if it is not referred to Islamic ontology. However, the integration of knowledge construction still needs an axiology. Knowledge integration should consider other realities and empirical bases in ontological views. Then, epistemology pays attention to the position of revelation and intuition. Meanwhile, axiology directs to certain objectives to whole world.

To cope with the issue on knowledge dichotomy, a scientific research needs to be conducted at higher education or university level. In Indonesia, there have been some State Islamic Universities (UIN) transformed from State Institute for Islamic Studies (IAIN), and this would be pathway to the shift of knowledge dichotomy into integration of knowledge. Then, UIN is expected to be the solution toward knowledge dichotomy in Indonesia. Besides, a study on this issue should be conducted to have more scientific information on knowledge integration and its comparison with some universities in Muslim countries as well. And some universities in Middle East countries including Saudi Arabia could become a reference to this study since there would be some similarities to do an academic research to such

issue. Then, doing an academic work with universities in Saudi Arabia is because Indonesian and Saudi Arabia are becoming one of the largest Muslim populations and both countries have been conducting mutual cooperation in various sectors including economy, culture and education. Both countries have productively enhanced ties in areas of education and culture. For example, in 2009, Indonesian students were about 308 studying at six universities and significantly increased to 507 students in 2012.

Moreover, there are some considerations why this study would be conducted in Saudi Arabia. The first is that Saudi Arabia becomes the center of Muslim in the world, and direction to pray for Moslems is to this country. Another assumption is that Muslim in Saudi Arabia apply their Islamic teachings in ruling government or nation . The second, an increase on international students' intake to study at some universities in Saudi Arabia for science and technology programs. In the past, Saudi Arabia was well-known for Islamic studies, for instances, *al-Qur'an*, *Hadith*, *fiqh*, and *aqidah*. But, in last decades, this country has shifted to develop tremendous universities for the science and technology programs. The third, many opportunities given to Indonesian lecturers and researchers to work at various universities in Saudi Arabia. The forth, the increase of amount of scholarship provided to Indonesian and almost 300 students. Then, Islamic University of Madinah has annually accepted 150 students from Indonesia. Government and universities in Saudi Arabia require to all candidates to undertake a series of strict tests and complete documents (Republika, 2012).

Referring to the above explanation and evidences, there would still be needed to conduct a scientific research on the

integration of knowledge in both universities. This research will be not discussing on the issue of scholars who agree with or reject to knowledge integration rather than how the concept of integration are applied at hihger education context.

Research Questions

The main questions addressed in this study are as follows:

1. What are the characteristics of the Ummul Qura University and UIN Sultan Syarif Kasim Riau?
2. How the knowledge integrations are constructed at Ummul Qura University and UIN Sultan Syarif Kasim Riau?
3. what are role models of knowledge integrations being transformed by Ummul Qura University (UQU), Mecca and State Islamic University of Sultan Syarif Kasim Riau?

Research Method

This research was designed into the field research study and content analyses was employed to analysis an applied curriculum at both universities. Books and other resources discussing on the issue of knowledge integration will be employed. Zuchdi (1998, p. 28) argues that content analyses are applying some phases starting from data collection, data reduction, data analyses to data inference. Then, data was obtained from applied curriculum books in Indonesia and Saudi Arabia in terms of goal, teaching materials, strategies, methods, and evaluations.

Discussion

1. The Characteristics of the Universities

Umm Al-Qura University (UQU) (Arabic: جامعة أم القرى *Jāmi‘at ‘Umm Al-Qurā*) is a large public university in Mecca, Saudi Arabia. The university was established as the College of Sharia (Islamic Law) in 1949 before being joined by new colleges and renamed as Umm Al-Qura by royal decree in 1981. UQU started primarily as an Islamic university offering degrees in Islamic Law and Arabic language studies. It now offers more courses in such diverse subjects such as Technology Management, Business Management, Islamic Economics, Marketing, Engineering, Technology, Medicine, Education, Architecture, as well various Applied, Social and Engineering Sciences. Then, In 1949 King Abdulaziz al-Saud established the College of Sharia (Islamic Law) in Mecca, making it the first higher education institution in the country. It constituted the kernel of Umm Al-Qura University. It was followed by the establishment of the Teachers’ College in 1952. This continued until 1959 when the College of Shari’a took the responsibility of teachers’ preparation and became the College of Shari’a and Education. In 1962 the College of Education was established as an independent college.

In 1971 the Colleges of Shari’a and Education became part of King Abdul Aziz University in Jeddah and constituted its branch in Mecca. However, The University of Umm Al-Qura was established in 1981 by the royal decree number 39 in 1981 and the colleges of Shari’a and Education were detached from King Abdul Aziz University and joined by new departments to form a new university. This university grew faster on every areas including the number of faculties, campus facilities, etc. At the

time of establishment, this university developed on two faculties, and now has twenty-one faculties.

The vision of the Ummul Qura University is to become a recognized university in areas of teaching and education, conducting scientific research and community development at national and international level. Then, the mission of this university is to develop professional human resource, sophisticated infrastructures and facilities, study programs, research priorities on the knowledge development, good governance on finance and public administration. Moreover, this university has set up the motto to become (1) the first choice for society and trust, (2) international recognition of the academic reference for Islamic law (*Shari'ah*) and Arabic language, (3) the most visited destination and Muslim historical heritage, (4) global creative environment for knowledge development. Then, Ummul Qura University has some objectives, (1) to provide complete facilities for undergraduate and post graduate program to prepare professional generations and skillful in developing Muslim community especially for *Fiqh*, Islamic beliefs, applied and social science and linguistics, (2) to play its role in research programs and support to establish research centers to deal with current problematic issues and develop new science and technology, (3) to prepare the Muslim scholars and specialist in certain areas, (4) to take part in meeting with Muslim world's needs and give chance to their son/daughter to get and share knowledge

Meanwhile, the State Islamic University of Sultan Syarif Kasim Riau (UIN Suska Riau) was inaugurated by President of the Republic of Indonesia on February 9, 2005 based on the rule of the President number 2, 2005 issued on January 4, 2005. UIN Suska Riau is the upgrading of State Islamic Institute of

Islamic Studies of Sulthan Syarif Qasim Pekanbaru which was established on September 19, 1970 by the decree of the Minister of Religious Affairs, number 194, 1970. UIN Suska Riau is one of the State Islamic universities in Indonesia that have changed from IAIN (State Islamic Institute) after State Islamic University of Syarif Hidayatullah Jakarta, State Islamic University of Sunan Kalijaga, and State Islamic University of Malang. Since the change, State Islamic University of Sultan Syarif Kasim Riau has prepared itself to achieve its vision. Nowadays, State Islamic University of Sultan Syarif Kasim Riau is striving to hold various innovations in developing the University both institutionally and academically. so far, State Islamic University of Sultan Syarif Kasim Riau has produced many alumni that are able to mobilize social transformation through their participation in different institutions both traditional religious institutions like Pesantren and modern institution in the sector of education, legislative, government, NGOs, and political parties dominated by alumni of other universities previously.

This university has vision to establish a world class Islamic university and an internationally recognized institution of higher education that integrates Islamic teachings, science, technology and arts by the year 2023. Meanwhile, the missions of the university are as follows:

1. To conduct the teaching and learning integrated with Islam and science to create qualified and professional graduates;
2. To conduct knowledge based research to develop the disciplines, technologies, and arts integrated with Islam and sciences;

3. To make the best use of knowledge, technologies and arts integratedly to contribute for the community development and civilization;
4. To apply good governance management for institution development in facilitating the autonomy of knowledge integration effectively, transparent and accountable;
5. To develop the human resources which are having good capabilities, integrities, hard working in implementing the higher education principles within Islamic knowledge integration.

Besides setting up the vision and mission, UIN Suska Riau has its characteristics as mentioned as follows:

1. Developing various branches and paradigm of knowledge through Islamic approaches and are emphasized by a sense of a faith and believe in one God or tauhid
2. Integrating of science and Islam
3. Creating a madani academic environment
4. Manifesting academic excellence and professionalism based on Islamic morals

Below is the description, differences and characteristics for both universities:

Table 1: The Comparison of Ummul Qura University and UIN Suska Riau

Characteristics	Ummul Qura University	UIN Suska Riau
History	Starting from Syariah Faculty, and then establishing non-Islamic faculties like sciences and medicine	Establishing the Faculty of Syariah (Law), Tarbiyah (Education) and Ushuluddin (Theology), and then, Faculty of Science and Technology and Faculty of Agriculture and Animal Science
Vision	The integration of knowledge is not explicitly mention in the university vision	UIN Suska Riau explicitly state the developments of science and its integration with Islamic teaching
Mission	<ol style="list-style-type: none"> 1. International academic reference Syari'at knowledge and Arabic 2. Scientific works for diverse knowledge internationally 	<ol style="list-style-type: none"> 1. Academic quality and professional and Muslim Scholars 2. Science and technology with Islamic perspective
Objective	<ol style="list-style-type: none"> 1. To prepare the professionals based on the Islamic principles. 2. To provide Muslim scholars and specialist 	<ol style="list-style-type: none"> 1. To develop the Islamic values on every discipline 2. To empahise on Iman and believe in One God or <i>tauhid</i> 3. To appear Islam on every disciplines

2. Academic Content

Description on academic content developments done by both UUQ and UIN Suska Riau is given in the following table:

Table 2 : The Comparison of Academic Content at UUQ and UIN Suska Riau

	Ummul Qura University	UIN Suska Riau
Campus Facility	Central mosque and Islamic center are to develop the Islamic studies and lab for knowledge and research development	Central mosque and Islamic center are to develop the Islamic studies and lab for knowledge and research development
Number of Lecturer	Number of lecturers are 7575	Number of lecturers are 1086
Lecturer's responsibilities	To become Islamic attitudes as lecturers' obedience	To state integration of knowledge with Islam

3. The Contruction of Content Knowledge

UQU has ran twelve faculties. They are College of Da'wa and Usuluddin, College of Arabic Language, College of Business (CoB), College of Education (in Makkah), College of Applied Sciences, College of Social Science, College of Engineering and Islamic Architecture, and Faculty of Dentistry. In addition, College of Medicine, College of Computer and Information Systems, College of Pharmacy, and College of Applied medical Science are other colleges or faculties running at this university.

Furthermore, UQU has 100 (a hundred) majors, for examples, Syari`ah, Islamic History and Civilization, Accounting, Islamic Studies, Dakwah and *Tsaqafah* Islamiyah, Al-Kitab Wassunnah, Aqidah Islam, Al-*Qiraat*, Islamic Economics, Islamic Banking and Marketing, Islamic Insurance, Islamic Capital and Investment, Biology, Physics, Chemistry, Zoology, Functional

Organs, Surgery and Microbiology. Medicine and Antibiotic, Genetics, Mental Doctor, Pediatrician, Public Health, Islamic Education, and Education Management are the programs conducted by this university. There are also many other programs having by UQU either for Islamic programs or non-Islamic programs such as Environment Studies, Public Service Management, Linguistics, *Nahwu dan Sharaf*, and so forth. Academically, UQU has obligated to all students studying the required courses from first to fourth semester. They are *Ats-Tsaqafah Al-Islamiyah*, *Al-Qur'an*, *Sirah Nabawiyah*. *Ats-Tsaqafah Al-Islamiyah* consists of *tauhid*, *fiqh*, *Hadith*.

Meanwhile, UIN Suska Riau has 8 (eight) faculties. They are *Shari'ah* and Law Faculty, Tarbiyah and Education Faculty, *Ushuluddin* or Theology Faculty, *Da'wah* and Communication Faculty. Then, this university has the Faculty of Science and Technology, Faculty of Psychology, Faculty of Economy and Social Science, and the Faculty of Agriculture and Animal Science. The total of programs is 39 (thirty-nine). They are Islamic Education, Arabic, English Education, Mathematics, Economy Education, Chemistry Education, *Ahwal Al-Syakhsyiyah*, *Muamalah*, Mazhab and Law Comparison, Islamic Economy, Syari'ah Banking, Law, Islamic Community Development, Islamic counseling, Informatics Engineering, Industrial Engineering, etc. The applied curriculum at UIN Suska Riau obligates to all students to learn 16 (sixteen) required courses namely Indonesian Philosophy, Civic Education, Introduction to Islamic Studies, Methodology in Islamic Studies, *Hadith*, *Aqidah (Tauhid)*, *Akhlak Tasawuf*, *Fiqh*, Indonesian, Arabic, English, Islamic Civilization, Islamic Studies in Southeast Region, Islam and Malay Civilization.

Below is the description and comparison of UQU and UIN Suska Riau, as follows:

Table 3 : Comparison on Content Knowledge at UQU and UIN Suska Riau

ITEM	UMMUL QURA UNIVERSITY	UIN SUSKA RIAU
Faculty	3 public faculties (Islamic Studies) and 19 faculties for non-Islamic Studies	4 faculties for Islamic Studies and 4 faculties for non-Islamic Studies
Program	15 Islamic programs from the total of 100 programs	17 Islamic programs from 40 programs
Curriculum	Students are required to study during 4 semester for Islamic courses At-Tsaqafah Al-Islamiyah, Al-Quran, and Sirah Nabawiyah	Students are required to study Islamic courses like Introduction to Islamic Studies, Methodology in Islamic Studies, Pengantar Qur'anic Studies, Hadist, Tauhid, Islamic behavior, Fiqh, Islamic Civilization, Islamic Studies in Southeast Region, Islam and Malay Civilization

Conclusion

From data analyses and explanations above, there will be drawn the conclusion on this study. Then, the research resulted three findings and recommendation to related parties in terms of knowledge integration at higher education. First conclusion is that the Ummul Qura University has specialization to prepare the Islamic scholars and specialist. In contrast, UIN Suska Riau was more on developing the integration of knowledge and Islam. Second, Ummul Qurra University built mosque and Islamic centers for developing students' Islamic programs. Meanwhile, at UIN Suska Riau, the development for the students' Islamic knowledge was accompanied with research programs and learnings. Third, knowledge developments were constructed by Ummul Qurra

University through three faculties for Islamic studies with fifteen programs and eighteen faculties for general studies with seventy eight programs. This university obligated to students who were at public programs to learn Islamic studies during four semesters, for examples, *Ats-Tsaqafah Al-Islamiyah*, *Al-Qur'an*, and *Sirah Nabawiyah*. On the other side, UIN Suska Riau had four faculties for Islamic studies with seventeen programs and forty programs under the four public faculties. Then, students who studied at public faculties were required to study the Islamic studies for instance Introduction to Islamic Studies, Research Methodology for Islamic studies, al-Qur'an, Hadith, *Aqidah*, *Akhlak Tasawuf*, *Fiqh*, Islamic Civilization, Islamic History for South East Regions, Islam and Malay Civilization.

This research is also recommended to Muslim scholars that integration of knowledge to Islamic teachings should be in line with the current developments of sciences and done by conducting scientific works or academic research. This will allow another researcher to do the similar study to the above issue in different setting and perspectives.

CHAPTER 4

Amplifying And Thinning The Holy Qur'an; Application & Functions In Translation

Bilal Khalid Khalaf

Introduction

Translation can be described as the father of all sciences since all scientific experiences and theoretical knowledge cannot be shared around the world without the use of translation. So, translation is an important field for both languages and cultures. Translators bear the responsibility of reconstructing the source text in a target language. For the descriptive point of view, Tory (1995, p. 56) states that translation is an activity which “*inevitably involves at least two languages and two cultural traditions, i.e. at least two sets of norm-systems on each level*”. Additionally, structuralisms highlight the effects of translators’ ideologies and their role in maintaining or change the meaning according to the cultural values of certain dominating culture.

Snell-Hornby (1999) described a translator as an expert in intercultural communicative working in internationalized world. Thus, cultural, semantic, pragmatic and other differences between languages may happen because of the differences in time, religions, moralities, etc. of society. This will create problem during the

process of converting the source text to the target one. The translator's role involves the reception and production of message to ensure mutual understanding for two different 'worlds'. Each language has special rules in formulating words and sentences. Also, there are different ways to pronounce the letters and words for each language. Sometimes these differences in rules between languages lead to the problem of non-equivalent in translating from one language to another. Thus, the translator has to find the proper solutions to have the maximum rate of equivalence between the source and target text. In this area of the research, English language depends on letters to formulate the words and it depends on the word's position in the sentence to formulate their meaning or have an effect on it (Biber et al., 1999). However, Arabic language is one of the old Semitic languages which does not depend only on the letters, but it adopts the points over or under letters in formulating the meaning of the single word. These points affect the pronunciation of the letters in those words in addition to their original pronunciation. Consequently, this will affect the intended meaning of the word.

This paper deals with two of the reading rules of Holy Quran, *al-tadkhīm* (amplifying) and *al-tarqīq* (thinning). The sounds depend mainly on the position and the type of the points over or under letters. These two criteria of the Arabic language cannot be found in English. These criteria can be applied on many letters in Arabic language, but this paper will focus on the *Alif* (LL) letter in The Almighty name (Allah). The limitations of time, space and even the effects on the meaning were behind choosing the *Alif* letter and The Almighty name only. This paper will describe how to apply amplifying and thinning in the English translation of Holy Quran, particularly in The Almighty name

(Allah). There are many translations and explanations for this Holy book. But, none of these can have the equal literal meaning or the spiritual effects of the Arabic source version. This represents the high eloquence for The Almighty words which the humans cannot have. As a result Holy Quran came as the most unique linguistic phenomenon in the Arabic language which known with its linguistic complex system. Amplifying and thinning had been widely used in the Arabic version of Holy Quran in all the verses and none of the Holy Quran translations paid attention to these two vital features which represent a challenge to the translators. Translators depend mainly on using the word (Allah) as The Almighty name. Thus, the paper will focus mainly on why these criteria have to be applied? How it will be applied? And how it effects on transforming the accurate sense and meaning of the word (Allah)?

The application of these features on the English translation will move the translation of the Holy Quran forward. It will contribute in bridging the cultural gap between Arabic and English language. The results will be more stylistic representation of the Holy words which takes the target reader from reading explanations or literal, ordinary words into the spirit of the Holy text. This is one of the rights of target readers who do not know the Arabic language to know about the eloquence of the Holy Quran.

Aims of the Study

There are a small number of scientific studies for Holy Quran or even limited in their subjects. The human development in the technical and scientific fields has to be accompanied with a

development in understanding this Holy book. Therefore, no one can state that the explanatory or literal translations are enough and we have to stop at this level. But, we have to look into the complex details and challenges in order to find proper solutions for them.

The present problem can be stated as; there are not full, accurate translations for The Almighty name (Allah) in Holy Quran translations as in the Arabic version. The range of accuracy has to be measured not only in the literal representation of the word itself, but, also the word intended meaning and its effects on the target reader. This cannot be done without the application of the reading rules, amplifying and thinning, as in the case of The Almighty name (Allah).

The aims of this study can be classified into two which are 1) to establish the foundations to explain the concepts of amplifying and thinning in Arabic language to the English reader and 2) to examine these two criteria and show their application a number of verses to show their functions. Also, this study aims to find accurate representation for amplifying and thinning with the pronunciation of The Almighty name in a way which represents the exact intended meaning when it is used. This shows the eloquence of the Arabic language in classifying Holy words from an ordinary speech. Furthermore, these two criteria do not come out of nothing, because they are used with The Almighty word which we have to take care for all of its details when we translate or read it. Finally, the paper aims to emphasize the importance of taking amplifying and thinning in consideration while translating Holy Quran in English, hoping the conclusions will be an application of the Holy Quran with reading rules to have more eloquence translations.

Methodology

Given the aims of this paper, it will examine the application and the function of amplifying and thinning into English to explain their rhetorical importance in Holy Quran reading. Examples will be given from the Holy Quran since this paper concerned with the effect of amplifying and thinning on the meaning of the relevant Quranic *verses*. *Verses* which contain The Almighty name (Allah) once amplifying and another with thinning will be discussed in details with the phonetic transcription and classification of the letters with some figures.

The type of the points of the last letter in the word before The Almighty name will facilitate of being glorified or thinned. Examples of the translation will be taken from 6 different published translations. Commentary on the process of application will be presented. The function of amplifying and thinning will be stated in each case. The purpose for using different translations for the reasons of time, culture, criteria of translation, etc.. The last part will contain a conclusion which shows the importance of applying reading rules in the English translations.

Amplifying and Thinning in Arabic

The Arabic language has its own system of word order and formulations of sentences. This system known with its complexity, whereas, the single word can represent an independent entity and refers to a certain meaning. Furthermore, this meaning cannot be identified by the letters of this word only, but also the points over or under the letters can have an effect on that meaning.

The present case of the study deals with a specific types of the reading rules of Holy Quran in the Arabic language. These two rules have a certain conditions to be applied. Consequently, The Almighty name has different intended meaning during the application of each one of these rules. This purpose will be discussed in detail in the following sections with examples of verses from the Holy Quran. So, what are these rules? And how it is used in the Arabic language?

The first rule is called amplifying. Arabic linguists mentioned many definitions describing this feature. The most used definition was mention by Abdul Fattāh Al Qādi (1992, p. 833) who defined it as the state when the reader of Holy Quran opens his mouth in pronouncing the glorified letter. Also, Mohammed Al Fāqeh (2002) in his book *Al Kashef Al Mubdi* states that amplifying is increasing the phonetic dimension of the sound as plump it up.

Al-Sumairi (1106, in his book *Al Tabsera Wa Al Tathkera* (The Divination and The Reminder) cited in phonetics dictionary, 2007) mentioned that amplifying is one of the criteria for the accent of people in Kingdom of Saudi Arabia. So, what are the conditions of amplifying the Almighty name (Allah)? There are a huge number of Arabic books which discussed the amplifying and thinning. The most popular books were; *Al-Wāfi fī Kaiḥiyat Tartīl al-Qurān* (The complete book in the manner of reading the Holy Quran), *Al-basīt Fi 'ilm al-tajwīd* (The concise knowledge of Quranic recitation), *Al-Mīzan fī Ahkām al-tajwīd* (The scale for the rules in Holy Quran recitation) and many others which agreed on the following conditions.

The Almighty name can be glorified in four situations; firstly, if the last letter of the word before The Almighty name has *Fatha* ⁽¹⁾ point over it. This point similar to the forward slash in English (/). Second, if the last letter had *Damma* ⁽²⁾ point over it which is similar comma in English (,). Third, The Almighty name has to be glorified if it came at the beginning of the verse. Last condition, if the last letter has *Sukun* ⁽³⁾ point over it like small o letter (°) and it preceded with *Damma* as in the case of (O) letter which used for plural in Arabic. These conditions come separately, i.e. each condition come with single word.

In these cases The Almighty name has to be glorified as in the following examples;

* First condition with *fatha*:

*الذي جعل معَ الله إلهَا أخر

* Second condition with *Dhamma*:

*تلك حدودُ الله فلا تقربوها

* Third condition if The Almighty name at the beginning:

*اللهُ لا إله إلا هو

* Fourth condition with *Sukun* preceded with *Dhamma* in the case of plural O:

*واتقوا الله

The second rule is thinning. Ibn Manzūr (1994) and Bader Al Mahmūd (1998) agreed on defining thinning as ‘a change in the pronunciation of the letter which result lower echo and semi-closer position of the mouth’. Arabic studies state that thinning

had been used more than amplifying in the Arab speech which refers to a fact that thinning is the origin of the speech.

There are three conditions to use thinning in pronouncing The Almighty name. Firstly, if The Almighty name preceded by a letter has *Kasr* ⁽⁴⁾ which is a point under the letter in the last word before The Almighty name. This point similar to the forward slash in English (/) but under the letter. Secondly, If The Almighty name preceded by a letter has *Tanween* ⁽⁵⁾ over it in the last letter, which is two parallel forward slashes (¨) in English. Finally, if the word before The Almighty name has *sukun* point over the last letter like small o letter (°) and it is preceded by *Kasr*. In all of these three cases The Almighty name (Allah) has the feature of Thinning.

These are some examples of the above conditions from the verse of Holy Quran.

* First condition with *Kasr*.

* فِي سَبِيلِ اللَّهِ

* Second condition with *Tanween*.

* قَوْمًا اللَّهُ مَهْلِكُكُمْ

* Third condition with *Sukun* preceded by *Kasr*.

* أَفِي اللَّهِ شَأْ

Application and Function of Amplifying and Thinning

The linguistics described recitation as someone who has a certain order in his speech. i.e, he arranges it and talk slowly. Abu AlWafa (2003, p. 504) in his book *Al-Qawl Al Sadīd Fī 'Ilm al-Tawīd* (The right speech in the science of Quranic recitation) defined recitation as ‘a term that refers to a type of Holy Quran slow recitation, giving each letter its rights of the pronunciation and description. Mahmūd (1998) agreed with Abū al-Wafa and states in his book *al-bāsit fī 'Ilm al-tajwīd* (The concise in the science of Quranic recitation) that the recitation is a duty which all the Muslims have to learn in order to read Holy Quran.

The prophet Mohammed (p.b.u.h) states in one of his Hadith, prophetic speech, ‘**Who do not recite the Quran is not from us**’. These are evidences that every Muslim has to know how to recite this Holy book which is a compulsory duty for him\her. The recite consists of some rules; amplifying and thinning represent the most important rules among them.

Application of Amplifying and Thinning

The beginning of applications and functional part will be with amplifying. Amplifying can be described as a stress on a certain part of The Almighty name (Allah). The phonetic transcription of The Almighty name is / ælǝ /. This explains that the places of articulation will start with short vowel /æ/ which is between half and open position of the mouth. It resulted from closing the vocal cords to stop air fluid then open them suddenly. The second sound is /l/ which is lateral, voiced sound. It is articulated at the alveolar

and resulted from the contact of the tip and the blade of the tongue with the alveolar ridge (Hasan & Mohamed, 1997).

The /l/ sound has a more detailed description. It can be classified into clear and dark. Roach (2000, p.61) states that dark /l/ occurs after vowels like in the word ‘eel’ /i:l/ and before consonants for example the word ‘eels’ /i:lz/. Also, he mentioned that clear /l/ can occur before vowels such as the word ‘lee’ /li:/. In these two types of /l/ sound there are differences in the places of articulation. The dark /l/ result mainly from the contact between the tip and blade of the tongue with the alveolar ridge whereas, the clear /l/ resulted from the contact between the blade of the tongue with post alveolar.

After all this detailed classification of /l/ sound. The question is what do we call the /l/ sound in The Almighty name (Allah)? Which preceded and followed by vowels. The Arabic language has a system of points over or under the letter which controls the pronunciation of (l) letter and the sound before it in The Almighty name. As mentioned in the Arabic overview that if the last letter of the word preceded The Almighty name has fatha, dhamma, Sukun preceded with dhamma or it came at the beginning. The result will be glorified name.

In order to pronounce the glorification on the English word of The Almighty name (Allah). The process will start with the short, unstressed vowel /æ/. The next step will be with the consonant sound /l/. There are two types of the stress mentioned by Roach in his book English phonetics and phonology. The first is primary stress, such as in the word ‘around’. The stress on the second syllable of the word /ə raund/. He used high mark (ˈ) to represent this type of stress. The second type called secondary

stress for example ‘photographic’ / fəʊtəgræfɪk/ and he refers to it with low mark (₁) (Ibid. p.95).

Primary stress can represent the glorified pronunciation for the /l/ sound in The Almighty name. Full description of the sounds in The Almighty name will start with short, vocal vowel. The next step will be with primary stressed /l/ sound and finishing with half-open and central of the mouth with /ə/. This can be represented in the following transcription and chart;

/ æ l ə /

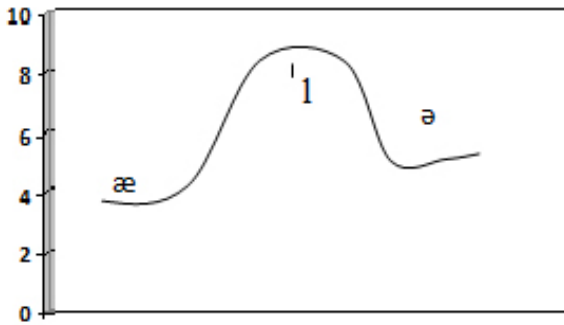


Figure 1 : Tune movement in amplifying

The suggested solution is to add the high mark (´) over (L) letter in the glorified almighty name in the English translations as following:

إِذْ قَالَ اللهُ يَٰعِيسَىٰ*

- When A'llāh said, 'O Jesus

رَسُولُ اللهِ وَكَلِمَتُهُ

- The Messenger of A'llāh and His Word

The other half of this section concerns with thinning. It can be described as a semi-stress on the second syllable of The Almighty name (Allah). All the details about the syllables and the places of articulation with the types of stress and /l/ have been explained in the above pages. Arabic language applied thinning in The Almighty name if the last letter of the word preceded The Almighty name has Kasr or Tanween or Sukunpreceded with Kasr.

The pronunciation of the thinning in The Almighty name will start with the same process of amplifying. The start will be with the short vowel /æ/. Then, the main changing point which differs from the amplifying is the second syllable /l/. In the case of thinning, the blade of the tongue will be in a place of contact with post alveolar. This will result secondary stress /l/ sound. The next step will be with primary stressed /l/sound and finishing with half-open and central of the mouth with /ə/.

This can be represented in the following transcription and chart;

/ æ l ə/

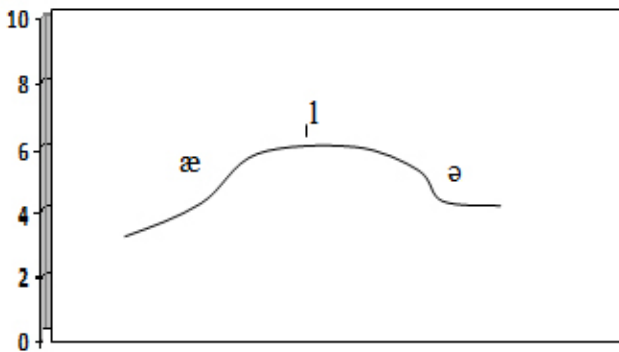


Figure 2: Tune movement in thinning

The solution is to add the lower mark (,) under (L) letter in the thinning almighty name in the English translations as following:

A, llah

* قِلِ اللهُ يَفْتِيكُمْ فِي الْكَلَّةِ

* Say: “A, llah directs (thus) about al-Kalālah

* لَمْ تَعْظُون قَوْمًا اللهُ مَهْلِكُهُمْ

* Why do you preach to people whom A, llah is about to destroy

* وَيُنَجِّي اللهُ

* And A, llah will deliver

These signs are known to most of the English speakers as stress marks. Also, the translator can mention them in the notes of the first place of use or create a section in his translation explaining amplifying and thinning at the beginning or end of the translation. The final outcomes will be actual representation of these two vital reading rules for The Almighty name in order to have a gradual application for the recite rules of Holy Quran.

Function of Amplifying and Thinning

There are two types of tune in the Holy Quran. The first called clear tune which deals with changes in the letters of the words like English language and the result will be another meaning for the word. Also, the clear tune deals with the changes in points and their positions in the same word, which may change its meaning as in the following examples of the word (Bir). It has the same

letters but the point's position will change the meaning of the word completely.

* The first face with *Kasr*. The word means charity and good manners with parents.

(Birr) بِر *

* The second face with *dhamma*. The word means flour.

(Burr) بُر *

* The third face with *fathah*. The word means land.

(Barr) بَر *

The second type is called hidden tune which deals with the application of the reading rules such as amplifying and thinning. This type of tune affects the correct way of reading and the intended meaning of the words. Mahmūd (*Ibid.*) states that most of the Islamic scholars insist on using these rules for reciting the Holy Quran. Also, he mentioned that it is forbidden to ignore them for their effects on the meaning of the context. This complex relation can be expressed in the following figure.

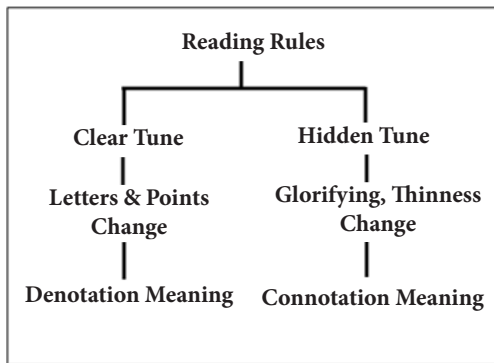


Figure.3 Recitation rules and their relation to meaning

The current translations of Holy Quran for The Almighty name (Allah) have the equality with the form of the word in Arabic. But, Holy Quran has higher intended meaning within its words, especially with The Almighty name. Arabic language therefore, has the amplifying and thinning rules to explain the connotation of The Almighty name.

Amplifying applied to The Almighty name when the intended connotation meaning of the name (Allah) refers to The Almighty unlimited abilities such as power, ability to control the earth, heaven, hell, paradise and many other features which belongs to The Almighty according to the context of an verse. Al Razi (2000, p. 606) in his book *Tafsir Al Razi* (Al Razi Explanation) for the verses of Holy Quran states that there are three reasons for using amplifying with The Almighty name in certain places which may come as a result for the fluency in moving between the points of Arabic language.

Secondly, amplifying refers to the greatness of The Almighty with reference to a certain feature according to the context of an *verse* or the content of the *verse*. Moreover, according to the places of articulation, amplifying required more efforts and power to pronounce The Almighty name than thinning. This reason connected to the second when The Almighty name has to be glorified in pronunciation to imply specific hidden connotation meaning. Al Razi (Ibid.) mentioned similar reference to amplifying found in the Bible when The Almighty told the prophet to answer with his full heart where the spiritual power comes from.

Many other Arabic authors for the Holy Quran explanations like Shams Al Din Al Shāfie (1840), Al Samen Al

Halabi (1900), Al Hanbali (1998) and others agreed with Al Rāzi on his explanation for amplifying. Here are some examples from the Holy Quran explains how The Almighty name in different places refers to the greatness in certain features which cannot be understood without using this rule.

* قل أريتم إن أخذ الله سمعكم وأبصركم وختم على قلوبكم

* Say to the disbelievers: “Tell me, if Allāh took away your hearing and your sight, and sealed up your hearts,”

* قل هو الله أحد

* Say, “He is Allāh, the One;”

* والله سميع عليم

* And Allāh is All-Hearing, All-Knowing

The first example, states some of The Almighty abilities on his creatures. The verse states that Almighty Allah has the ability to take what Allah already gave to the humans. No one has the ability to do this, except Allah. In addition, the criteria of sealing hearts no one has the ability to do it or know how to do it. Almighty Allah has the unique ability to do this with the creatures. Thus, this show the glorification of The Almighty name had to be applied in this position for the position of the point in the preceding letter and in order to show the greatness of almighty in these abilities.

The second example shows the criteria which The Almighty has that Allah is the only God and owner for all the creatures on the earth, heaven and anywhere. Third verse shows that Allah is all hearing and knowing. Al Baydawi (1999, p. 352)

states, in his explanation for this verse, that ‘Allah has the ability to hear humans anywhere and anytime even if they are alone’. Also, Allah Knows their intentions or what they intend to do even if they hid it in their hearts.

The other reading rule is thinning. It can be applied for The Almighty name in a certain conditions mentioned previously. Thinning has different effects on the connotation meaning of The Almighty name. It used as one of the Holy Quran styles in speaking to the believers or to show the features of mercy, help, welcome, etc.. In addition, It requires less effort with the pronunciation of the thinned almighty name with the fluency in moving between low sounds (Al Razi, Ibid).

The following examples for thinning in Holy Quran can show the features which imply the use of thinning rather than amplifying. It also explains how it will affect on the reader even in Arabic language.

*بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

*In the name of Allah, the most Gracious, the Most Merciful

*وَاتُوهُنَّ مِنْ مَّالِ اللّٰهِ الَّذِیْ اَتٰكُمْ

*And give them out the wealth of Allah which He has bestowed upon you.

The above two examples show the necessity for thinning. The first example represents the start for most of the Holy Quran *Sorah* (verse). It is easy to understand the two features which The Almighty has of being the most Gracious. Almighty Allah is the creator of the universes and all the creatures. Also, Allah is the most merciful, who forgave their sins and mistakes.

The second example of *verse* represents a direction to the believers. Almighty Allah speaks to them through the Holy Quran in a way of teaching them what to do with their money. This way of sharing the wealth has to keep the balance between rich and poor humans. All of this and more shows the necessity for using thinning not only because of the point's position, but also the intended connotation meaning for The Almighty name. This meaning cannot be understood unless we connect the name with its adjective.

Conclusion

It could be concluded that the applications of amplifying and thinning to The Almighty name in English translations enable us to realize certain high, majestic, spiritual meaning. This meaning cannot be realized without them. Islamic scientists mentioned that the only way for reading the Holy Quran has to be using these rules. This is the main reason behind using them; to show what is exactly The Almighty wants us to know in this *verse*.

The relation between amplifying and thinning with the text of Holy Quran can be stated as the relation between the name and the adjective. If The Almighty name has to be glorified, the following adjective show greatness, super powers, etc.. If The Almighty name has to be thinned there will be directions, teaching method, mercy, etc.. This research did not deal with The Almighty name Allah as the denotation, formal name, but it dealt with its hidden connotation meaning according to the rule of reading.

The research shows that there is highly religious and linguistic importance to apply amplifying and thinning to English

translations of Holy Quran. The religious importance comes from the Islamic scientists' opinions on this issue which we have to pay attention while reading the Holy Quran. The later can be identified from its effects on the meaning of the entire context for the *verse*.

Finally, the research had a phonetic description and application in order to have closer sight to the accurate pronunciation of The Almighty name in both cases. The main noticeable criteria which separate amplifying and thinning are the places of articulation and the stress. Proper solutions had been suggested in the study to represent these to reading rules through using high mark for amplifying and low mark for thinning with The Almighty name. This will lead to successful reading for Holy Quran in English translations and a replacement for the points rule in Arabic.

I hope that this paper has achieved its aims in explaining and examining amplifying and thinning in the Holy Quran, and established some of the functions of these rules, and emphasize the importance of applying them to the translations of Holy Quran to other languages for the reasons mentioned previously.

Endnotes

1. **Fathaha (')** / It is a point used in Arabic language over letters and have an effect on the typology of the reading rule and word meaning.
2. **Dhamma (')** / It is a point used in Arabic language over letters and have an effect on the typology of the reading rule and word meaning.
3. **Sukun(°)** / It is a point used in Arabic language over letters and do not have an effect on the typology of the reading rule and nor the meaning.

4. **Kasr (ِ)** / It is a point used in Arabic language under letters and have an effect on the typology of the reading rule and word meaning.
5. **Tanween (ً)** / It is a point used in Arabic language over or under the letters, it has an effects the typology of the reading rule only.
6. **Point** / It is a mark used with the word as a rule in Arabic language for example, Fatah, Daham, etc..
7. **Reading Rules** / It is group type of rules depends on the points over or under the letters. It is used to identify the accurate pronunciation of the words in Holy Quran. Ex; Amplifying, Thinning, etc.
8. **Verse** / It is a small entity consist of a group of sentences in the Holy Quran. Every verse contains a certain number of verses.

CHAPTER 5

Hamka's *Tasauf Modern*: An Outlook On Happiness

Azizah Rahmad & Abdul Salam Muhamad Shukri

Introduction

Hamka (1908-1981)'s *Tasauf Modern* (Modern Sufism) first published in August 1939 was a compilation of an earlier year and a half series of articles on 'happiness' from the weekly columns of the magazine *Pedoman Masyarakat* (Guidance for Society) where he was its chief-editor. The first article which appeared through the magazine's circulation, dated 21st April, 1937, came with the reminder from the author, that he was writing in response to the requests of the magazines' faithful followers, especially the elderly who had gone through so much of life's hardships (*pahit-getir*).

It was not entirely a coincidence that Hamka chose to name his articles on happiness as *Tasauf Modern* as those were the eras where *Sufi tariqah* (Sufi Orders) were thriving all over the Dutch East Indies archipelagos. The *Sufi tariqah* which the local folks referred to just as the '*tariqat*' had been for decades known as the bastion for them to flock for spiritual solace, sort of an escapism from the harsh reality they were experiencing.

Majority of them were also ‘devout Muslims’ who wanted and aimed to be part of Islam that was more than just conforming to the religious jurisprudence (*Fiqh*) by which the ‘lawful’ (*halal*) and the ‘prohibited’ (*haram*) were distinguished; they longed for something more ‘spiritual’; they wanted to immerse themselves deeper into the inner dimensions of Islam too.

It also could not be denied that many *tariqats* had somehow deviated from its original course. Hamka who descends from a lineage of outstanding *sufi* himself, the closest being his grandfather Shaykh Muhammad Amrullah, also known as the Grand Shaykh Fakhir Kisai (b. 1839) of the *tariqah Naqshbandi*, had long joined his father, Haji Abdul Karim Amrullah (1879-1945), on the ticket of the Modernist *Muhammadiyah* organization which was first introduced into Sumatra in 1925 in the foray to put the teachings and practices of Islam including Sufism in their right and true perspectives again.

And it was against these backdrops that Hamka wrote *Tasauf Modern*. Hamka explained in the preface that his articles on ‘happiness’ was named as *Tasauf Modern* to prove that ‘they’ too love Sufism, that is Sufism which is in tune to the original teaching as sanctioned by Islam. Sufism which is meant for the purification of the soul and the refinement of the moral character. And, by the word *Modern*, Hamka meant looking at Sufism from the modern perspectives; Sufism that one can imbue in oneself - instils good values, inspires one to continue working hard and remain progressive to attain success and happiness, both for one’s life here (*dunyawiyyah*) and in the Hereafter (*ukhrawiyyah*). Hamka reckoned too that by going through the lessons on Sufism his readers will also be exposed to the esoteric meaning of the

sacred knowledge of Allah (*ma'rifat Allah*) SWT and discover its link to spiritual happiness (*sa'adah*).

The Issue on Hamka's *Tasauf Modern*

Hamka left a legacy of more than a hundred and eighteen published recorded written works on various topics mostly on Islamic religious subjects and the focus of this paper is *Tasauf Modern* (Modern Sufism) which can be considered as the most popular. This book has been republished umpteen times ever since its first publication in August 1939, the latest being in August 2015 in Jakarta and May 2017 in Kuala Lumpur.

However, it is a loss that Hamka's *Tasauf Modern* outlook on 'happiness' since it first appeared on the 21 of April 1937 as the weekly-series through the magazine *Pedoman Masyarakat* (Guidance for Society) still rotates and confined only within the circumference of the Malay-reading segment particularly in South East Asia.

Thus, this paper hopes that the present on-going attempt to translate Hamka's *Tasauf Modern*, and upon its completion, will first of all break the existing language barrier, and make it widely available to global readers. The paper aims at allowing, and exposing, a larger circle of those keen in the subject matter of happiness from the Islamic perspectives of Hamka's work.

Investigating the Issue

The writing of this paper is mainly based on close readings of *Tasauf Modern*. Most of other reference books, including a few

rare magazines like *Pelita Andalas* and *Pedoman Masyarakat*, are from the collections of the Perpustakaan Nasional Republik Indonesia (PNRI) Jakarta, the ‘closed stack’ of the National University of Singapore’s library, The National Library of Kuala Lumpur, and the researcher’s personal collections.

Discussion on Happiness

Imam al-Ghazali (1058-1111) whom Hamka referred to as the wise and most respectable mentor of all spiritual healers was almost a household name among the local folks especially among their religious communities back then. According to Imam al-Ghazali, genuine happiness and pleasure are when we are able to remember Allah (SWT). This contentment is derived from the heart’s firm state of knowledge, gnosis of Allah (*ma’rifat Allah*), because the heart is created to remember Allah. The greater the magnitude of the divine knowledge of Allah the heart holds, the greater is the everlasting pleasure and contentment felt. And the highest being the vision of Allah (SWT).

Imam al-Ghazali added that such happiness and contentment will only be perfect if first and foremost man handles and controls his ‘self’ (*nafs*); particularly his anger and base desire (*shahwah*). He has to ensure that both their levels should not exceed or be lower than they should be. Otherwise, in the case of uncontrollable anger, an untoward tragedy may happen or if it diminishes totally from a man, he will lose his sense of envy (*ghirah*). In the case of his anger, it should ideally be placed in the middle, between patience and bravery in order for him to perform all his activities accordingly and wisely. It is equally important for a man to manage his base desire (*shahwah*). For if the base

desire keeps on multiplying without any control, he will possibly transgress the command of Allah (*fusuq*) and in the other hand if the base desire (*shahwah*) is not strong, he may turn into a weak-hearted and lazy person.

His base desire should rightly be moved in the middle of these two so that temperance (*'iffah*) will occur, where he can emulate self-restraint when the need to do so arises and temperance is further refined through piety (*wara'*). Hamka learned from Imam al-Ghazali that for a man to be happy he must also be brave and courageous (*shaja'ah*). A complete bravery is ideally complemented with the struggle in the course of Allah (*jihad*). And to remain happy he must be just (*'adil*), not just see justice transpires for himself but also for other members of the community.

All these efforts secondly, depend on the level of his intellect (*al-'aql*). Hamka reinforced this statement through the wise saying of the Prophet where he deduced that the level of a man's happiness is in accordance to his level of the intellect because it is the intellect that enables man to differentiate between the good and the bad. And the pinnacle of happiness ends with man's state of knowledge (*ma'rifah*) of Allah.

Thirdly, to complement the above virtues in relation to a man's self (*nafsiyyah*) are the features of the physical body (*badaniyyah*); where he maintains his health and dashing personality and a bonus if he is blessed with a long life. For a complete happiness, fourthly a man next needs the support of the necessary material things outside both the self and body (*kharijiyyah*) while traversing his worldly life. He will not be in complete happiness if he is not wealthy enough and own

any property. Ideally he should be blessed with large families, children, spouses and relatives. He needs to be acknowledged and earns the respect of his community and would certainly be an added advantage if he is from an honorable lineage.

Imamal-Ghazali next lays the fifth significance; the blessing in the form of the attainment of goodness, truth, and correctness in affairs from Allah (*tawfiq*); a divine package consisting of Allah's Guidance (*hidayah Allah*), Allah's Direction (*irshad Allah*), Support of Allah (*tasdid*) and Help from Allah (*ta'yid*). Hamka proposed that these five stages and its significances ensure one's attainment of the 'castle of happiness'. That is to say, in order to achieve happiness of the Hereafter he must first attain happiness here, which comprises of the well-being of both the physical self, and the necessary materials outside the self and body.

Hamka wanted his readers to be broadminded. He shared the opinions of the first group of Classical Greek philosophers on happiness, namely Pythagoras (570-500 BC), Socrates (470-399 BC), and Plato (428-348 BC) who agreed that happiness is obtainable through human efforts.

Socrates and Plato emphasized heavily on a man's self (*nafsiyyah*) in the attainment of happiness. They emphasized on spiritual virtues that is if a man wishes to be happy he must be a man of wisdom (*hikmah*). He is also brave (*shaji*), practices temperance (*iffah*) and is just (*'adil*) to himself and others. They believed that if these four attributes are found within a man, his happiness will not diminish or he will not be affected by any defectiveness of the physical body.

This is because they were of the opinion that happiness is only the emotional state of the soul, unlike the bodily needs which dominate the body where the body must always be satiated with worldly pleasure, thus happiness will not be able to reflect its purity. The soul will only feel happy if it is released from its cage, the physical body, only then its purity can be seen. This group of ancient Greek philosophers is convinced that man will not attain genuine happiness until he reaches the Hereafter (*akhirah*). While Socrates was dying, he told his students who were surrounding him that behind this worldly life is another eternal life, life in the Hereafter.

On the contrary Hamka discovered that happiness according to Aristotle (384-322 BC) is attained by each and every person according to his or her respective desire. Happiness is the ultimate goal of each person. The Aristotelians believed that the compositions of happiness are made of five elements which closely relates to the present world with respect to the self; He is the one who has the attributes of an intelligent person, he is trustworthy in upholding the religious and worldly affairs, he tries to avoid making mistakes and does not deviate from the truth, he also enjoys a good reputation among the community and able to achieve the ambitions while traversing through life.

The Aristotelians also believe that happiness is link to the happiness of the physical body, and thus it is imperative for the body to be healthy in sustaining happiness. Equally important for happiness are things external to both the soul and body like having sufficient wealth to sustain the livelihood. The Aristotelians believe that the body is *one part* of a human being and not a *tool*. Thus they were convinced that spiritual happiness will not

be perfected if it has not yet attained happiness of the physical body and complemented also with all sorts of material things and honours which are all external to both the body and the soul.

Thus, Imam al-Ghazali and the first group of Classical Greek Philosophers shared the same opinion on the importance of attaining the spiritual aspects of the self, nevertheless this is through the attainment of their worldly happiness; having the attributes of moral and intellectual virtue. While the Aristotelians emphasize more on the material aspects; the man's physique and things external to both of his self and body, like material possessions.

Hamka had a mixed feeling with regards to the opinions of contemporary Western philosophers, such as Henrik Ibsen (1828-1906) and Thomas Hardy (1840-1928), who thought that the path to happiness is a sheer waste of time; the path to happiness is always shut and always met with failures. Hamka wanted his readers including himself, who were at that time facing some kind of predicaments; to know that it was alright if at times they too might have felt dejected in their pursuit for happiness as even some great Western philosophers too seemed to have given up on happiness.

However at the same time Hamka suggested that they should not just give up. Taking the heed from Aristotle earlier, that all of them at that particular periods had the one similar ultimate goal, which they believed its end result would eventually end with happiness, they would all be happy; thus they should continue to struggle and strive for that one goal - the independence of their birth land and the freedom for themselves from their Western colonial masters. So regardless of the obstacles, the struggle for

this ultimate ‘happiness’ must proceed. And Islam too is a religion that encourages its followers to strive, to struggle for themselves, their nation and religion.

Hamka proceeded with Leo Tolstoy (1828-1910) who seemed to have the answers to a man’s frustration as to why he still could not attain happiness. Tolstoy was of the opinion that what causes man to give up hope in seeking for happiness is because of his selfishness, he had acquired that happiness only for himself, he did not intend it for a collective happiness and unwilling to share the happiness with others. For this reason, ‘pursuing happiness’ no longer gives its benefits. Tolstoy added that genuine happiness is attainable when you love other fellow human beings as much as you love yourself.

This opinion seems compatible to what Allah has decreed in the Qur’an: Surah *Al Imran*, 103:

And hold fast, all of you together, to the rope of Allah, and be not divided among yourselves, and remember Allah’s favour on you, for you were enemies of one another but He joined your hearts together, so that by His grace, you become brethren.....

The above opinions of happiness, especially by Imam al-Ghazali gave us the clue as why Hamka link his outlook on happiness to Modern Sufism. He thought that his readers would not only gained lessons but at the same time could adapt what he imparted in his *Tasauf Modern* as the basic steps and efforts to purify their souls, which start with paving the way for the strengthening of their hearts, to anchor into them the belief of Islam and to have pure faith in Allah as the only God. Only a heart filled with firm conviction (*i’tiqad*) and certainty (*yaqin*) will

eventually instil the belief (*iman*) in a man. This is the foundation in the search for the esoteric sacred knowledge of Allah (*Makrifat Allah*) as suggested by Imam al-Ghazali. While at the same time not forgetting their ropes with each other, their obligations upon one another.

However, man has to be cautious because the level of his ‘faith’ has the tendency to increase and diminish. In ensuing the firm foundation of his faith, a man must always take sufficient good efforts (*ikhtiyar*) so that his faith will not weakened. The faith has to be verified (*tasdiq*) by the heart, pledged with the tongue (*iqrar*) and followed by the actions of good deeds. If someone carries out good deeds but the heart does not believe, he is a hypocrite (*munafiq*). The anchoring of faith is crucial as it leads to good stable character and eventually leads to happiness.

Great Misfortune

The opposite of happiness is great misfortune (*celaka*). Hamka warned that in searching for happiness no one will be spared from hardship and difficulties from the moment one embarks on its journey. Great misfortune just like happiness also does not come from the factor external to the self, but mainly comes from the inner diseases like being doubtful, feeling of hopelessness, easily agitated, always having the wrong perception in making judgement and being careless while making any consideration.

Hamka suggested that it is equally important for his readers to control their ‘hatred’. He reminded them that everything in life has its good and bad and thus we should not just view the world or human beings with the eye of *hatred* as nothing in these

world things that are not tainted (things which are not defective). Another factor that hinders happiness, according to Hamka, is being a pessimist. It is an attribute of a person who has lost his trust towards the world and life. This is because he sees there is no hope or goodness from them. All are seen just as futile, all are just in vain. Beauty and perfection are only found in the imaginations.

Just like happiness, Hamka also shared with his readers some of the reasons that usually led them being followed by great misfortune. He warned them the repercussion of being extravagant, living lavishly beyond one's means, poor management of time, lack of religious education since one's childhood and most important to overcome ignorance.

Conclusion

Hamka viewed that Sufism has a positive role in the attainment of happiness. It contains lessons on how to safeguard the 'heart' and cure it from spiritual diseases of envy, hatred, self-conceit, and anger, to name a few, which not only hinder the process of the purification of the heart but also attract and eventually cultivate various negative traits. *Tasauf Modern* may not be systematically arranged and some facts tend to be repetitive; Hamka 'threw in' almost everything he could think of pertaining to happiness for the majority of the semi-literate readerships during those periods of emotional, economical and political turmoils that lead to the overwhelming responses of this magazine and later the book. However, eight decades later, today Hamka's *Tasauf Modern* is still popular both in Indonesia and Malaysia and being republished till date.

Tasauf Modern above all reveals the wisdom of Hamka himself who was only twenty nine years old at that time when he started writing those articles which appeared every Wednesday morning through *Pedomas Masjarakat*. His passion for the subject matter of Sufism was obvious. We also notice how cleverly he responded to the needs of his avid readers whom he knew too well were ‘restless souls’ he had to pacify. He not only took the opportunity to provide them with as much anticipated and needed spiritual remedy but at the same time stimulated their interests by adding narrations, poetries and his own philosophy so that along with him; they too would reflect on the true meaning of life, its reality and that ‘happiness’ is an intricate subject matter which at the end the remedy for unhappiness perhaps lays in the hands of the individuals themselves. Below is an example where Hamka philosophised;

“Life is a great battle, cruel and painful. One side of the troop is named *self* and the other side of the troop is named *fate*. The war had never ceases and will never ever. There are people who say that life’s experiences and sufferings are the most important factors in the attainment of happiness. This opinion is farfetched as it is not necessary that a merchant must undergo losses first, only to know the secret of profitability later on.

It is not necessary for the ship’s captain to sink his first ship first, only to know the secret of sailing. That in turns depends, if both the merchant and the ship’s captain made it, if they were still alive!

The universe is like a big book which is spread in front of us, inside it is written the struggle of life which others had earlier undergone. In this big book we could observe how others have

advanced, have been fortunate and happy, we could also see how they had fallen – defeated. Some never got up again, and some lived in regret forever.

We hear the screams of those in pain, thus we ask them what made them fall in order that we do not pass through the paths which they had taken. All these we learned precisely from the book which is spread in front of us. This is the wisdom behind the words from the kings of all poets, our beloved Prophet Muhammad (PBUH) when he says: “.....taking lessons from what happened to others is the path to obtain happiness”.

CHAPTER 6

Integrating Islamic Principles in Teaching the Physiology of Human Digestive System

Radiah Abdul Ghani, Habibah Hassan, Athirah Nur Ahmad Roslee, Ibrahim Shogar & Ahmad Irfan Ikmal Hisham

Introduction

At the rise of the Islamic Empire, the Muslims were at the forefront in all sciences, technology, medicine and so forth and contributed significantly to the advancement of knowledge in Western Civilization. Unfortunately, the Muslims scientists were ignorant of Islamic knowledge and follow Western teachings and read the textbook written by non-Muslims which lack in the integration between Tawhid and science. To regain our glorious past, the embedding of *tawhid*, or the Islamisation of human knowledge should be the aim of Muslims today.

From the 8th until the 14th century, Muslims were at the forefront in all sciences, technology, medicine and had contributed significantly to the advancement of knowledge in Western Civilization. The Islamisation of knowledge should inspire the recent generations who can bring forward the frontiers of science to regain the Islamic past glory in knowledge and science. One of

the basic methods in achieving this is by integrating the science and principles of tawhid as found from verses from the Qur'an, hadith or findings of Muslim scientists or scholars in the history of Islamic civilization.

Regarding the context of education in Malaysia, most of the scientific knowledge has been translated from the western perspective (Razak, 2011). Current knowledge does not reflect with the worldview of Islam and such system produces individual with little concern on his role to serve his/her true purpose of life. To overcome this limitation, the contemporary Muslim scholars had been advocating the concept of Islamisation of human knowledge (IoHK). The concept of integration refers to the process of examining the existing knowledge which was identified as being transmitted from western perspective and integrate the Islamic values in its content. (Abdullah & Nadvi, 2011). This concept had been implemented in some higher institution of Muslim countries such as in Nigeria where the content of secular syllabus is integrated with Islamic perspective to enable the students to analyze the knowledge and relate it with the relevant Al-Quran and hadiths (Lemu, 2012).

There are many verses in Al-Quran which shows that the scientific paradigm is encouraged. People are instructed to examine nature and learn from it because they may know God only by examining His creations (Yahya, 1999). Interestingly, in one verse of the Qur'an, God draws attention to the proof of God in a person's own body and spirit: "There are certainly Signs in the earth for people with certainty; and in yourselves as well. Do you not then see? (51:20-21).

Physiology of Human Digestive System

According to The Oxford English dictionary, physiology is defined as the branch of biology that deals with the homeostasis of living organisms and their parts. It is the study of body function (Oxford English Dictionary, 2013). According to the point of view of Islamic Medicine philosophy, physiology or '*ilm tabi'atul al-badan*' literally means the science of natural affairs. It is concerned with the functioning of all structures and organs of the human body. Islamic physiology is also based on the humoral theory which is fundamentally different in many respects from modern physiology (Bakar, 2008). Humoral physiology is based on the idea that four major fluids dominate the human body: blood, phlegm, choler and black bile. Each one is composed of two elements: Heat and moisture are the elements that make up blood; cold and moisture constitute phlegm; heat and dryness combine to form choler; and cold and dryness make up melancholy. Each individual, however, was also said to have his or her own natural "complexion" or constitution in which one humor dominated, and this distinctive makeup determined the nature of bodily functions, character, and intelligence (Bakar, 2008).

Digestive system is the focus of this paper. This system is tubular or tube-like system which comprises organs from the mouth to the anus, forms an extensive surface area in contact with the outside surroundings. The function of this system is to break down food into smaller proportion so that it can be easily digested and utilized by our body cells. Besides, it also takes in minerals, water and vitamins. Other function of the system is to remove wastes from the body. The gastrointestinal (GI) tract and accessory digestive organs are two groups of organs that compose

the system. Organs of GI tract consist of mouth, most of the pharynx, esophagus, stomach, small intestine, and large intestine while accessory digestive organs consist of teeth, tongue, salivary glands, liver, gallbladder and pancreas (Tortora & Derrickson, 2009).

Human Digestive System: Why So Bother?

In the early eleventh century, the medieval Islamic medical philosopher, Ibnu Sina (Avicenna) recognized the importance of nutrition and the vulnerability of the stomach to illness and he wrote about stomach and intestines in relation to these two factors. Like other system in human body, the digestive system is a significant route of not only nutrients, but also the harmful substance to enter the body. The body relies on the effective digestive system to ensure the proper intake of nutrients. The absorption of nutrients depends on the optimized function of digestive system; from mastication, swallowing, and functions of enzymes in the stomach and absorption process in the small intestines. Any defects in one of this process will leads to the imbalance nutrients intake in the body. Without proper digestion, there cannot be health. Not only is the health of the gut important for commonly known reason, but the digestive tract is also home to a large part of the immune system. Today, there are many diseases related to the digestive system which is common in community such as diarrhea, heartburn, gas, bloating intolerance with certain nutrients. Many of these symptoms are associated with a lack of gastric juice, beneficial gut flora or digestive enzymes (Guarner & Malagelada, 2003).

The prophet Muhammad PBUH has rightly warned when he said, “The stomach is the house of ailments”. The hadith reminds Muslims to consume foods and drinks just enough for his/her necessities. Therefore, it was before fourteen centuries Islam explained the importance of adapting a moderate and normal nourishment system that created moderate and balanced weights. Islam preceded the modern medical references in warning against excess in taking food and the negative of fatness.

Moreover, the Prophet (PBUH) led a healthy life style and maintained his health until the end of his life. This is because he stops to eat before his stomach is full, and only have meals when he was hungry. The foods he ate just to fulfill the necessities of his life, not to satisfy his hunger or lusts. This is proven by his words from hadith; “We are a people who do not eat unless we are hungry, and when we eat, we do not satisfy our hunger.”

Most of the diseases come from the intake of food and it is involved within our digestive system. Health is one of the most significant graces of Allah to his slave and one of His most vulnerable and abundant donations. Al- Bukhāri has narrated that the Prophet Muhammad PBUH said, “There are two blessings in which people are cheated: health and leisure time.” (Sahih Al-Bukhari, Book 81, Chapter 1, Hadith No. 6412, p. 1232).

At-Tarmizī and others have reported from a hadith (prophetic tradition) by Abdullah bin Mash Alan (RA) that the Holy Prophet Muhammad PBUH has said; “The one who is physically healthy, safe in his community and is sufficiently nurtured will possess the whole world.” It is also reported from At-Tarmizī from Abū Hurairah RA that the Prophet PBUH said; “The first question asked to a believer at the Day of Resurrection

concerning the delights of this world is: Have not we preserved your body and quenched your thirst with cold water??"

Many people are indifferent about their digestive health. However, the state of this little system is accountable for the overall health of a person. Many health professionals said that one body could not be fully healthy without a good functioning digestive organs and overall healthy digestive system. The digestive system is one of the most complex systems of the body. It turns food into energy by changed it into nutrients that the body needs. If we stretched the entire digestive tract out, it would measure 25 to 35 feet. So, clearly, within such a large organ there are many tissues that need help at one time or another.

The above sayings by the prophet indicated the importance of protecting the digestive system which will lead to protecting the whole body against self-poisoning resultant from excessive eating. Excessive eating and eating before digesting the previous meal lead to burden the digestive system, inflammations in the digestive system as well as multiplying harmful bacteria in it. Consequently, it releases its poisons in blood, respiratory system, urinary system and kidneys and defecation them. The taking of food are able to lead to disease if we do not choose healthy food for our consumption. Excessive eating could lead to various types of diseases such as obesity, diabetes and heart attack.

The aforementioned quotes from Al-Quran & the sayings of the Prophet PBUH are of benefit to the protection of the health of man by advising him not to take excessive food and to maintain his health, a fact which modern medicine has been paying its attention in our modern time.

Moderation of Food Intake and Adab Equals to Healthy Life

Digestive diseases can occur at any stage and at any age. Not chewing the food well and eating a very large amount of food put stress on the digestive organs. It also slows down digesting food process. If food particles are not properly broken down, stomach disorders such as heartburn and hyperacidity will occur. Human bodies naturally produce less digestive enzymes during aging time, especially hydrochloric acid, bile acid, and lactic acid. This decrease starts between 25 and 30 years of age. In one hadith, the Prophet (PBUH) was reported to have clarified the meaning and limit of moderation in a tradition in which he is reported to have said that one's worst weakness is one's belly; "If you must eat make sure you fill one third of your stomach with food, one third with water and leave one third for air (leave it empty)." (Narrated by Al-Tirmizī)

Prophet Muhammad PBUH, whose guidance is the best to be followed, guided us to eat small amounts of food to the extent that he stated that a few mouthfuls are sufficient for the son of Adam to lead a healthy life, but if a person's desire for food overwhelms him or her, the person should assign a third of his stomach for food, a third for drink, and leave a third empty for breath. Ibn Rajab Al-Hanbali pointed out that this Hadith encompasses all medical principles. It was also reported that when Ibn Māsawayh read this Hadith, he said that had these words been applied by people, they would not have been ill, and doctors and pharmacists would have had nothing to do, since the source of all diseases is gluttony.

Islam therefore, recommends its followers and the whole of humankind to drink lots of water throughout the day and this has several electrical and chemical merits as well. According to Heistand and Coleman (1999), the entire electrical function of every cellular process in our body depends on the electrical conductivity contained within every molecule. This conductivity increases and decreases depending on the hydration levels of our cellular structure. Drinking water will greatly increase the hydration of every cell within minutes of taking the drink. And, this rapid interface can only be achieved with water because of its highly balanced electrical matrix and no other fluids.

Drinking lots of plain water is one Islamic way to cleanse oneself from toxins inside the body and introduce highly charged energy to the energy fields surrounding the stomach and intestines. Truly, water has been termed the elixir of life. Brennan (1987) suggests to always drinking a full glass of spring water between healing sessions. Drinking water before any kind of performance that involves mental effort has been well researched to have endless advantages. In addition, drinking iced drinks or very hot drinks especially before or with a meal kills many valuable enzymes. The healthiest way to consume water is at room temperature or warm in teas and broths. In another narration, the reason for moderation has been clearly stated. The Prophet is reported to have said; “The stomach is the tank of the body and the veins go down to it. When the stomach is healthy the veins come back in a healthy condition, but when it is in a bad condition, they return diseased.”

Human stomach must be taken care of therefore foods and practices that might cause various diseases to stomach must be avoided. In this regard, the Prophet Muhammad was reported

to have advised to always stop eating before the stomach is completely full, stop eating when the urge to eat more is still present. Islam, being a complete religion, also teaches and advises the believer as to what the best method of eating is. The believers are advised to be moderate in every aspect of life. In the Holy Quran, there is reference regarding moderation in eating and drinking; “O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters.” (7: 31)

Different food enzymes are important to digest the numerous kinds of nutrients (carbohydrates, proteins and fats as well as starches and fibers of various vegetables and legumes) and improve the digestion process. Most people react with discomfort to some kinds of food. Because of that discomfort, they avoid wholesome foods, such as broccoli, onions, garlic, beans and peas and settle for a less nutritious diet. There are verses which cover the whole range of fruits, salads, and vegetables which also play an important role in a nutritious, balanced diet; “It is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green [crops], out of which We produce grain, heaped up [at harvest]; out of the date-palm and its sheaths [or spathes] [come] clusters of dates hanging low and near: and [then there are] gardens of grapes, and olives, and pomegranates, each similar [in kind] yet different [in variety]: when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe.” (6: 99)

The advantage of eating fruits as healthy nutrients can be understood from this verse; “And from the fruit of the date-palm

and the vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise.” (16: 67)

Simpler meals are more digestible. Foods with the highest protein content should be eaten at the beginning of the meal as they require significant amounts of stomach acids. Starches, on the other hand, use very little stomach acids to digest. Salty foods should be eaten before foods of other flavors since salt tends to gravitate towards the bottom of the stomach and stimulates digestive juices that facilitate the digestion of the rest of the food that follows. The way Prophet Muhammad (PBUH) eats must be followed in order to stay healthy.

Eating Manner from Ibnu Sina’s View

Ibnu Sina, one of the renowned Islamic scholars once talked on the time that people should eat. He suggested that one should never have a meal until the foods before has been digested. Food digestion takes about four hours to be properly digested. This has been proved scientifically. Therefore, one may have small amount of foods after every interval of four hours before having another meal to prevent hunger. Prophet Muhammad (PBUH) also practices healthy eating habits. The types of foods and drinks consumed by him are lamb, grapes, dates, wholegrain breads, honey, milk, black cumin seed (*habbatus saudā*’) and olive oil. The nutritional values that are explained in the modern food pyramid such as protein, carbohydrate, fiber, and fats are taken by the Prophet PBUH during his life time.

For example, grape has glucose for energy supplies and fibers to maintain healthy intestinal tract. It also has antioxidant

to prevent the free radicals such as resveratrol that play a role in longevity and vitamin C for the maintenance of healthy connective tissues. Studies show that even though grape have high glucose content in it, but it has low glycemic index which give a good indicator for blood sugar benefits. In the hadith, the Prophet PBUH said, that eating grapes are useful for cleansing the blood vessels and stomachs. It also could strengthen the kidneys function. For the dates, it is stated in the hadith, that the house that has no dates resembles the house that no foods. For digestive purpose, dates contain high amount of fibers that could prevent constipation.

The Sunnah Way of Eating

The Arabic word sunnah lexically means “road” or “practice”. In hadith, it denotes any saying (*qawl*), action (*fi’il*), approval (*taqrir*) or attribute, whether physical or moral ascribed to the Prophet (PBUH) who taught us how to eat in proper to gain the highest benefits from it. There are 3 parts of eating practice namely before eating, during eating and after eating. Before eating, both hands must be washed, spread out the table cloth and to recite *Bismillah*.

When you eat, you should mention Allah’s name (say Bismillah); if he forgets to mention Allah’s name at the beginning, you should say (when you remembers): I begin in the name of Allah at the beginning and at the end of it (*Bismillāhi awwaluhū wal akhiruhū*) (Al-Tarmizī-narrated by ‘Aisya and collected by Abū Dawūd)

Right hand must be used while eating unless you are unable to do so. This is because of a Hadith in Sahih Muslim narrated by Abdullah Ibnu Umar who reported that the Prophet

PBUH said; “When any of you intends to it, he should eat with his right hand, and when one intends to drink, he should drink with his right hand, for the Satan eats with his left hand and drink with his left hand.” (Sahih Muslim).

Ethically, one is advised to take the food which is the nearest to him/her first and to eat using three fingers. The scientific explanation for this is that taking food in small portion would help in food digestion. This also will avoid from excessive eating and therefore prevent the human body from diseases.

Another manner of eating is to eat fruits before having meals. It has been found that taking fruits will prepare the oral glands secreting the peptic juice known as saliva amylase, or the glands in the stomach and duodenal to start functioning gradually in digestive process. Then when we eat heavy meal such as carbohydrate and proteins, the secretion of enzymes is already at the optimized state and the digestion process at each section (oral, stomach, intestines) will occur at the optimum level. The Qur’anic statement mentions fruits in advance of meat, in a remarkable reference to the previous meaning when addressing the state of believers in paradise: “..and such fruits as they shall choose, and such flesh of fowl (chicken) as they desire...” (56:21).

The Effect of Fasting on Digestive System

Fasting especially in the month of Ramadan is a sign of obedience to Allah. He has promised to reward for it. In the Hadith *Qudsi*, it was narrated that Allah says; “Every act of the son of Adam is for him, except fasting. It is meant (exclusively) for Me and I give reward for it.” Allah SWT in the Holy Qur’an says: “O ye who

believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may [learn] self-restraint” (2: 183)

Among the benefits of fasting on health is to relax the digestive system and the liver as the main part of food metabolism. Fasting especially in the month of Ramadan is the time off period for the digestive system. Man should follow the tradition of the Prophet by abstaining from having too much food after breakfast in order to achieve the benefits of fasting. The Prophet PBUH said; “The son-of-Adam never fills a bowl worse than his belly. Some bites are enough for man to prop his physique. Had he wished otherwise, then one third for his food, and one third for his drink, and one third for his breath.”

The physiological effect of fasting includes lowering blood sugar level, lowering of cholesterol and lowering of the systolic blood pressure. In fact, Ramadan fasting would be an ideal recommendation for treatment of mild to moderate, stable, non-insulin diabetes, obesity and essential hypertension. In 1994 the first International Congress on “Health and Ramadan,” held in Casablanca, presented 50 research papers from all over the world, from Muslim and non-Muslim researchers who have done extensive studies on the medical benefits of fasting. While improvement in many medical conditions was noted; however, in no way did fasting worsen any patients’ health or baseline medical condition. On the other hand, patients who are suffering from severe diseases, whether diabetes or coronary artery disease, kidney stones, etc., are exempt from fasting and should not try to fast (Mattson, Longo & Harvie, 2017).

It is believed that the medical benefits of fasting are only affective if it is done sincerely. Thus, God says in hadith *Qudsi*

that “Fasting is for Me and I am the One Who will reward it”. In another hadith, the Prophet (PBUH) said “If one does not give up falsehoods in words and actions, God has no need of him to give up his food and drink”.

A Lesson from Intestines

Anatomy has discovered that small intestines are the longest part in the digestive system. It has been found that the abdominal cavity is lined with the peritoneum which is fed through the wall nerves feeding the skin. These nerves are affected by touch and heat. While the viscera layer has no nerves for pain or sensation. Thus, when the abdominal wall is anesthetized, and the abdomen is open, no sensation of pain is felt in the intestines. But when the intestines are cut, its content comes out into the cavity surrounding the viscera which is rich in sensitive nerves. The pain then is very severe, and the abdomen of the patient is painful and bloating. An emergency surgery is required under this circumstance.

In the Al-Quran, Allah says about the torment of hell fire: “Such are given to drink boiling water, that tears their bowels asunder.” (47:15). According to this verse, the Qur’an threatens the unbelievers of hot water that tears their bowels. The reason of this threat has become evident from scientific experimentation. It has been discovered that intestines are not affected by heat. But if they are cut, hot water then comes out into the peritoneum which is rich with nerves of pain, and this will cause the highest degrees of pain. The outer torment felt in the skin is different from that felt inner intestines due to the difference in the skin structure. The feeling of former torment cannot be maintained unless the roasted skin is exchanged with a new layer. In the case of intestines,

torment is felt only by cutting the intestines with hot water. This is reflected by the verse: “As for the unbelievers, theirs shall be the fire of hellfire, they shall neither be done with and die, nor shall its chastisement be lightened for them, even so We recompense every ungrateful one”. (35:36). Thus, the Qur’anic miracles have shown here. Feeling of pain as perceived in medical facts are much compatible with the statement of the Holy Qur’an.

Conclusion

About 1400 years ago, Prophet Muhammad PBUH stressed the importance of digestive system in the Qur’an and hadith. The Prophet Muhammad PBUH made a point of developing remarkably clean and healthy eating habits among his followers. He asked the companions to wash their hands before and after, to start eating with the praise of Allah, to eat using the right hand, not to eat until they really felt hungry, not to eat and drink excessively. Finally, by praising and thanking Allah for the food and drink, for making it easy to swallow and for producing an exit for it. These steps can be considered as preventive measures for ensure the health of the digestive system. From all that has been mentioned, the importance of healthy eating, a balanced diet and hygiene can be understood in the light of the Islamic sources which are Al-Qur’an and Sunnah. It is hoped that by integrating Islamic perspective and scientific knowledge it will contribute to the continuous project of Islamization of knowledge.

CHAPTER 7

Islamic Perspectives and Boko Haram Ideology on Western Education

Alkali Mohammed Grema, Matawalli Alhaji Sule &
Musa Muhammad Mahmud

Introduction

The Ideology and philosophy of the movement can be understood by explicating the two words: “Boko” and “Haram”. In Hausa language the word “Boko” is an equivocal term which means either “western” or foreign, while the word “Haram” is an Arabic derivative meaning “forbidden” clipping the two words together ‘Boko Haram’ means forbid everything western and western education. The intent is to replace modern state formation with the traditional Islamic state, because western value runs contrary to Islamic values. Ummah Muhammadiyyah (Muslim faithful) and Dar-rul Islam (Islamic community) cannot be compromised in the face of western influence. Evil in society is as a result of the embrace western civilization, and in order to curb such evil an Islam in society must be entrenched by destroying modern state institutions. Defining religion has and will always be an arduous task; it can be viewed from different point of angled such as philosophy or theology. For example, a definition of Islam can be undertaken from the word “*Salam*” which means “*peace*”.

But the understanding of Islam as a way of life goes beyond the derivative to incorporate a complete way of life. Therefore, Islam cannot be totally understood without the component of Ummah Muhammadiyya which is the community of Muslims believes and Dar-rul Islam (place of peace). Islam, therefore means, total submission to the will of Allah as revealed by the prophetic message of Muhammad (P.B.U.H.), the prophet of Islam and it is guided by the five pillars of the belief in one monotheistic Allah, prayer (through the medium of Arabic), fasting, arms giving, and pilgrimage to the holy place (Makka). The fundamental problem of Boko Haram is construction of *fatwa* and misinterpretation of Islamic concepts that may easily confuse unsuspecting Muslims. Their ideology of hate of religious-other is anchored on the concept of ‘*al walaa wal baraa*’ (allegiance and disassociation) which is the driving force of their atrocious campaign. *Al walaa* in Shari’ah means ‘love of Allah and His messenger, love of Islam and Muslims and helping in the cause of goodness so as to attain the pleasure of Allah through defence of religion and serving Muslims’. ‘*Wa al-baraa*’, on the other hand, means ‘disassociation from that which is being worshiped beside Allah, disassociating from what Allah dislike. Boko Haram’s interpretation of this concept is out of true to refer to love Islam and all that is associated with it, and hate everything that is considered, in their yard stick, as un-Islamic. This is where the name Boko Haram is derived from since, to them, anything that emulates the west including secular education is *haram* (prohibited in shari’ah). This leads to the *takfir* ideology of Boko Haram where any Muslim in Perceived as complicit in Western culture is considered *kafir*. With the concept of *al walaa wal baraa*, it is an obligation of their members to kill any non-Muslim and, by extension, any Muslim who associates with

Boko (Western education). Other ideologies include Jihad against non-Muslims. What should be remembered here is that a *kafir* in their interpretation also includes those Muslims who disagree with their interpretations. Secular education is another area where they believe its aim is to Christianize Muslims. The other one is democracy and democratic practices that are viewed as a western invention (*boko*) and lastly, working for non-Islamic governments is in contradiction with ‘*al walaa wal baraa*’ ideology.⁴

Ironically, Islamic teachings warn against the use of *takfir* or the condemnation of a Muslim by another Muslim as a *kafir* and strictly prohibited *it*. The Prophet (SAW) says: “If a Muslim calls another Muslim *kafir*, then if he is a *kafir* let it be so; otherwise, he [the caller] is himself a *kafir*.” (Sunan Abu Dawud). A Muslim cannot be condemned to *kufir* because of a sin committed but turning what is expressly forbidden to permissibility, even then, this will be left to the discretion of a competent judge in sharia to determine that. What must be mentioned here, however, is that the difference in religion is not license to kill. Both the Qur’an and Sunnah have permitted interaction between Muslims and non-Muslims.

Methodology

Two approaches were adopted to collect data in this research, one is interview method and the other is library research method. In the interview, we used unstructured interview method to gather information from various respondents who has a vast knowledge in Islamic sciences whereby we asked them to prove their verdict with evidences from Quran and Sunnah while the library research method allowed us to consult related literature, journals and textbooks on Islamic sciences and other field of religious teaching

Literature Review

The Islam's Position on Western Education from the Perspectives of the Majority of Muslim Scholars.

In order to ascertain the position of Islam regarding anything, Muslims must refer to the Quran and Sunnah (practice of the Prophet P.B.U.H), while respecting the methodology and principles of Islam jurisprudence (*Usul al-Fiqh*), and the higher objectives of Sharia (*Maqasid-ash-Sharia*).¹

The Position of Education in Islam

Education is the way knowledge and values are passed to succeeding generations. Islam lays utmost value on seeking knowledge. It is significant to note that the first five verses revealed to Prophet Muhammad (SAW) commanded him to read. It is also instructive that knowledge was the singular criterion by which Allah elevated Prophet Adam above all the angels who were ordered to prostrate before him. Also the Prophet (SAW) is reported to have said: "Seeking knowledge is obligatory upon every Muslim". This explains why one of the Maqasid-dish-Sharia (objectives of Islamic Law) is protection of the intellect. Hence, seeking knowledge is not restricted to a particular age, gender, and background or from a particular instructor or region as the case may be.

Briefly, any education, whether foreign, secular, or modern, that is useful and which does not against the explicit teaching of the Quran and Sunnah is permissible (Halal). Depending on the position of Islamic jurisprudence on a specific subject and

the purpose of studying it, that knowledge or education could be considered as either an obligatory (Fard or Wajib), recommended (Mustahab), merely permissible (Mubah), discouraged (Mukrub) or forbidden (Haram). Some knowledge which is essential for the needs of a just society is essential and its acquisition is a collective religious obligation (Fard kifaya) on Muslims. Any aspect of western secular education (Boko), which considers things that are islamically wrong and prohibited (Haram) as if it were right and permissible (Halal), are to be identified and corrected.^{1, 3, 11}

Allah praise “those who listen to what is said, and go by the best in it” (Quran 39:18). Islamic education – as a formal religious education emerged from Islamic philosophy.

Western Education

From the educative system point of view, Western Education is the type of education that stemmed out of the western culture of reading and writing. This is a European form of education that came in through the shores of most African countries. It is an educative system that entered into Nigeria through the southern Protectorate of the country between 1842-1914 with the establishment of missionary schools which subsequently made people become literates in Roman scripts and as well have impacts on the existing traditional education and culture of the people. As recorded by Bowen (1972) the function of western education was to enable people perform useful roles in their community or environment. Also for:

- I. Formation of character and discipline
- II. Religious education and secular moral instruction

- III. Better education in government assisted schools
- IV. Cooperation with mission and more grants -in-aid to mission schools
- V. Special encouragement for training of teachers
- VI. Adoption of education to the needs of the people
- VII. Government measure of control over all schools

Western education has undergone a lot of changes and reformations that it has metamorphosed into a force that many indigenous and religious affiliates are skeptic about its essence on livelihood. A writer iterates, ‘Every society gives importance to education because it is a panacea for all evils. It is the key to solve the various problems of life. Education is a process of waking up to life’ (Parankimalil, 2012). However, if handled or introduced wrongly, it may serve as a barrel for dispensing evils into the society.⁵

Islamic Education

Islam as presented by Islamic scholars is not merely a creed, it is a way of life and a life to believe. It is religion that is adherent to acquisition of knowledge of any sort whether art, Science, technology or theology. , All over the pages of the Holy Quran, there are verses and hadith which enjoin Muslims to seek Knowledge. This injunction made many of the earliest Muslims travel to various part of the world in search of knowledge. In Islam, man is free to investigate not only the things on earth but explore the regions in Space. A Quran verse reminds the Muslim that said (Allah) had made subservient to thee whatever is in the

Heavens and whatever is in the earths. Even in the Surah-Fatihah, which is regarded as the mother of the Quran, reference is made to Allah as “Lord of the Heaven” in chapter 11 verse 190, the Quran says “the sun and the moon follow a reckoning and the herbs do obeys” an expression of a basic geographical phenomenon which anecdotes its discovery in the west by several centuries.^{5,6}

Several passages can be cited in the Holy Quran which shows that, besides making it obligatory on the Muslim to seek knowledge, the Holy Quran itself contains, the ornaments of all branches of science, man must explore and reflect on the phenomena of nature. The Quran offers rudimentary explanations of such phenomena as the creation of the heaven and the earth, the change of the seasons, the rotation of the earth and its consequences, the nature and composition of the sun, the moon. Star, clouds, the winds, the seas and the sun and the laws of nature they obey.

Allah commanded His Messenger into ‘Read! In the Name of thy Lord and Cherisher Who Created’ the word ‘Iqra’ in the Holy Quran literally means to ‘read’ or ‘recite’. The object of this proclamation is understood to be the message of Islam, meaning education is one of the major cardinal objectives of Islamic religion, hence the establishment of Islamic education. In an attempt to declare the aim of Islamic Education, Ashraf’s essay titled “Aims of Education (1979) an Islamic oriented work” - separates the concept of ‘education’ from that of ‘instruction’. This view indicates that ‘education helps in the complete growth of a personality, whereas instruction merely trains an individual or a group in the efficient performance of some task’. Also that ‘a human being may be a great [...] lawyer [...] but still remain

[...] ill-mannered, immoral, unrighteous, or unjust'. This work presents the idea that a truly 'educated' person as one who 'knows and performs his or her duty towards [him] self, family, neighbours, and humanity'.⁶

In summary, that the aim of an Islamic education is to impart on people the personality of the Prophet (SAW). Also to enable them have understanding in their minds the key Islamic concepts of Tawhid, Hayat, Akhirah, Dunya, Jannat, Naar, Deen', Munkar, Nafs, Kufr, Ajr, Sabr, Fitrah, and so on, all of which rule human lives. Islamic education is tailored towards enabling students have consistent self- assessment, so that whatever juncture they are at in their lives, Islamic students would consider such questions as 'how does this decision rest in relation to Tawhid, my belief in Allah?' 'Does it take me closer to Jannat or closer to the fire? (Ullah, 2012).

Discussions And Result

The Islamic Jurisprudence (*Usul Al-Fiqh*)

Various Scholars of Islamic jurisprudence have categorized all issues and actions requiring an Islamic verdict (*Fatwa*) into two broad categories: *Ibadah* and *Mu'amalat*. *Ibadah* refers to prescribed acts of worship and devotion to Allah. These include the ritual purification rites (*Taharah*), prayer (*salah*), arms giving (*zakat*), fasting (*siyam*), and pilgrimage (*Hajj*). The details for the performance of these have been stipulated in the Quran and Sunnah. In Islamic jurisprudence anything that does not fall under the *Ibadah* is categorized under *Mu'amalat*. (Other scholars

would add a third category, Aqeedah, which refers to creeds, articles of faith and Islamic theology). *Mu'amalat* includes all social transactions, matters of business and commerce, marriage, inheritance, and legislation. It includes those areas related to the collective life of society such as agriculture, healthcare and medicine, politics, administration and management, technology, education and security, and every other aspect of life outside prescribed worship. Western education belongs to *Ibadah*. [1, 2]

The responsibility of providing evidence for a ruling on issues of *Mu'amalat* rest upon who ever claims a thing is prohibited and not upon those who claim a thing is permissible. This is because an act of *Mu'amalat* is automatically considered permissible unless proven otherwise.

However, if anything in the contents and method of western education does not contradicts the clear teaching of the Quran and Sunnah, or the objectives of sharia (*Maqasid-al-shariah*), then it cannot be regarded as Haram from an Islamic perspective. Indeed, scholars considered it an act of shirk (attribution of divine authority to something besides Allah) to make prohibited (Haram) that which Allah has not prohibited, or to make permissible (Haram) that which has prohibited. [1]

And do not say concerning the falsehood which your tongue utter; this is Halal and that is haram in order to fabricate a lie against Allah; assuredly those who fabricate a lie against Allah will not prosper (Quran 16:116). See also Q 42:21, 10:59, 6:119 and Q9: 31

The Secular Knowledge and Mu'amalat according to the majority of the Muslim scholars.

The term “secular” when applied to knowledge or education is used to refer to worldly (*dunya*) or material education, where knowledge gained is derived from observation, experimentation, and the scientific method of rational analysis, and not from religious sources or divine revelation i.e. not spiritual or religious education.

Muslim scholars however do not classify these subject or fields as secular or irreligious as distinct from spiritual or religious knowledge. They are classified under the category of *Mu'amalat* where every innovation and new knowledge is permissible, except what is authoritatively prohibited. In fact, those fields such as medicine, agriculture, commerce, education, that is essential for the public benefit (*maslahah*) and general survival or absolute necessities (i.e. *daruriyyat*) of a good and just society, are not considered permissible (*Halal*), but a societal or collective obligation (*Fardu kifayah*) that must be studied. To neglect these aspects of life harmful evil (*mafsadah*), which the community or the leaders will be held accountable for by Allah.

In sharia of Islam, these subjects, fields of knowledge or professional belonging to *Mu'amalat* (as oppose to secular), are not regarded as purely worldly, material, irreligious or secular. Some are societal requirements of the Ummah, and part of the religious and spiritual obligations and responsibilities of a Muslim. They form part of a true Muslims services in the cause of Allah towards humanity, their societal and family, for their own legitimate (*Halal*) benefits in this life and the next.^{1, 2, 11}

But seek with (wealth) which Allah has bestowed on you, the home of the hereafter, nor forget your portion in this world; but do good, as Allah has been good to you, and seek not (occasion for) corruption on earth; for Allah loves not who do corruption. (Quran28:77)

Whoever rallies to a good cause shall have a share in its blessing; and whoever rallies to an evil cause shall be answerable for his parts in it; for indeed, Allah watches over everything. (Quran 4;85).

Islamic Perspectives on Western Education

From assertions made above, it is evident that Western Education is the type of education that stemmed out of the western culture of reading and writing. This is closely related with the ethos of western lifestyle. The role of Muslims in the advancement in the fields of sciences and humanities is directly related to the driving force of Islam. It is this Islamic ideology that deserves the credit and not the individual Muslims. Islam is not merely a religion but rather a unique and comprehensive ideology that guides the life of the human being. Islam has made it obligatory on all believers to acquire knowledge for themselves. In the very first verse of the Qur'an revealed to him, the Prophet PBUH was instructed to read:

Read! In the Name of your Lord, Who has created (all that exists), has created man from clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. Has taught man that which he knew not. [Qur'an 96:1-5].

The importance of reading, writing and acquiring knowledge has been explained in this verse in a most forceful and direct manner. Since it is obligatory for every believer to obey Allah's commandments, it was therefore announced by the Prophet PBUH that learning and searching after knowledge was a sacred duty of every Muslim.

Allah SWT reminds the human being that he is born into this world without any knowledge of the existence, but He has equipped this human with the tools -the five human senses- that he needs to explore the might of the creation in order that he/she may give thanks to the Creator. The Creator, Allah SWT, has taught man since his presence on earth, "And he taught Adam all the names (of everything)" [Qur'an 2:31], through revelation. The last revelation that is composed of the Qur'an and the Sunnah, does not establish itself in its followers by blind faith or imitation, but rather by an invitation to the human being to think deeply about his existence and his surroundings.

Islamic methodology calls human beings to ponder upon the profound nature of this universe and observe its many phenomena that establish a definitive proof for the existence of One Creator. We are constantly discovering more and more laws that make up this order. The motives and objectives of all civilisations (and the resulting urban growth world-wide) is firstly, to discover and research the resources in the universe and aspects of matter and energy that are useful to man. This is asserted in the Qur'an,

Do they not look in the dominion of the heavens and the earth and all the things that Allah has created?
[Qur'an7:185].

The second step is then to utilise these discoveries rationally for the benefit of man. Again, this is a direct command from Allah (s.w.t):

See you not (O men) that Allah has subjected for you whatsoever is in the heavens and whatsoever in the earth?
[Qur'an 31:20].

For the Muslim, these processes are an act of worship that have to be guided by revelation in order to understand the reality of nature and the limitations of the human being. The Islamic educational system should utilise the expertise and experience of the material systems in the fields of applied sciences and industry and reconstruct their data on the basis of Iman.⁵

The achievements and contribution of early Muslim scholars which have been completely neglected and overlooked in the Western books on the history of sciences, should be unveiled and incorporated into the curriculums of the Islamic educational system, Since the Islamic civilisation was the longest in the history of humanity, scientific and humanitarian branches of knowledge flourished under its rule, and Muslim scholars led the world in the fields of astronomy, mathematics, medicine, agriculture and sociology, to name a few. The unveiling of this heritage which paved the way for the emergence of the modern sciences will dignify the sense of originality and belonging in the Muslim youth. Evidently, Islam is an ardent promoter of secular education as some of its earliest scholars were even forbearers in the fields of science.^{4,5}

The findings of this study indicates that the information and knowledge in Islam does not get assessed on the basis of

whether such information or knowledge is indigenous or foreign, eastern or western, Arab or Persian, African or Europe. Islamic jurisprudence does not classify information or knowledge on the basis of its geographical or cultural regions, but on the basis of whether it contradicts the Quran or Sunnah or not, while respecting the methodology of Usul-al-Fiqh and higher objectives of sharia (Maqasid-ash-sharia), If it contradicts the Quran and Sunnah then it is rejected. Otherwise it may be considered on its own merit, and its consonance with the objectives of sharia and the common good (maslaha).

Conclusion

The search for knowledge yield new knowledge and Islam encourages the search for knowledge. Every generation of Muslim scholars adds new insights and interpretations to the commentaries of Quran and Sunnah by acquiring new knowledge in the fields of history, geography, biology, economic, psychology, astronomy, etc. Quran and Sunnah encourage Muslims to seek knowledge in all fields of human endeavours. Knowledge, education or information cannot therefore be prohibited (Haram) simply because it is modern or new. It has to contradict the clear teaching of the Quran and Sunnah before it can be considered prohibited (Haram).

EndNote

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CHAPTER 8

Malay Genome Project: Conceptualizing and Engaging Islamic 'Aqidah-Compliant Index

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Introduction

Malay Genome Project (MGP) is a research of the Malay race focusing on four main objectives namely providing Malay genome data in Malaysia, diagnosing genetic diseases, producing pharmaceutical products for certain diseases and recognizing the origin of the Malay race as been spearheaded by Universiti Teknologi MARA (UiTM) and Universiti Sains Malaysia (USM).

Modern Genetic Technology

Modern genetic technology deals with few specific areas i.e. recombinant deoxyribonucleic acid (DNA) technology, biotechnology, genomics, bioinformatics as well as genetic engineering (Brooker, 2012a & 2012b; Hartl, 2014). According to Klug et al. (2014), modern genetic technology focuses more on DNA forensics, genomics, medicines, epigenetics and stem cells. In addition, Dale et al. (2012) highlighted such modern genetic

field from modified organisms involving transgenic and cloning of animals and plants viewpoints. Not only that, disease prevention and treatment such as the production of vaccines and gene therapy have also been discussed under this area. Snustad & Simmons (2012) pointed out that the study of modern genetics is more on wider scopes such as agriculture, medicine and community.

Firdos (2012) in his study emphasized that modern genetic exploration began with DNA double helix structure as proposed by James Watson and Francis Crick. Lewis (2007 & 2012) discusses the use of DNA in terms of its development, modification and control, its genetic testing and counseling, its gene therapy and also reproductive technology. Hence, modern genetic methodology in simple terms refers to recombinant DNA and genetic engineering technology which has driven rapid development in modern biotechnology (Shaikh Mohd Saifudden et al. (Eds., 2005). Recombinant DNA technology is the process of manipulating genes for the analysis or development of products or other applications such as genetic engineering which uses cloning techniques (Russell, 2010). This technique involves the process of producing large quantities of DNA and can be used in mapping, sequencing, mutating and cell transforming known as gene cloning (Rastogi & Pathak, 2009; Roy, 2010). Basically, it involves the insertion of target DNA into the cells. This is done through appropriate vector and is left to replicate by itself which later to be transferred into target genes during the separation of the cells and this subsequently produces an organism with similar genetic features (Rastogi & Pathak, 2009). Principally, Roy (2010) stated that the recombinant DNA technology was originally developed using classical genetic bacteria molecules i.e. *Escherichia coli* (*E. coli*) and other strains of bacteria for the

host in this technology application. Therefore, recombinant DNA technology has undeniably been gaining in importance in the genetic engineering (Roy, 2010; Rastogi & Pathak, 2009).

Genetic engineering may refer to DNA modification using biotechnology (Sanderson, 2007). Discussing the potential benefits this advancement may contribute, Engdahl (2006a) gives no exception that genetic engineering has optimized the outputs in agriculture thus, enhancing food resources. Apart from that, applications of genetic engineering in plants will elevate the level of photosynthesis and growth to the maximum, thus increasing the level of nitrogen absorption and later producing transgenic plants (Roy, 2010). Meanwhile, Engdahl (2006b) agrees with the above statement and adds few other genetic engineering applications in agriculture i.e. production of genetically modified foods (GM foods), genetically modified crops (GM crops) and genetically modified organisms (GMOs). In fact, GMOs are living organisms with permanent features as required for genetic engineering particularly in medicine and agriculture. In other words, this is known as transgenic organisms. Considering its critical need in medical field, genetic engineering is more focused on the production of health products for serious diseases and gene therapy. Gene therapy brings in the replacement of abnormal genes and mutating with well-functioning genes using genetic engineering techniques especially in mammals. This is significant for humans so that the preventive measures for unnecessary enzymes and proteins that may cause diseases can be put forward. Along with the development in biotechnology, *E. coli* bacteria are massively used as a platform in prokaryotic organism studies especially in biological synthesis and metabolic engineering due to its simple sequence nature (Pawel & Wong, 2015). Based on the findings, the

bacterial system has been used as a gene system model (Hawley & McClure, 1983; Harley & Reynolds, 1987; Oliphant & Struhl, 1988). Choosing the right platform has successfully increased the production of useful proteins (Liu et al, 2013; Gopal & Kumar, 2013; Rosano & Ceccarelli, 2014). These data have further led to tremendous advancement in bioinformatics, improvement in existing database and the emergence of new technologies (Pawel & Wong, 2015). Therefore, recombinant DNA technology and genetic engineering are seen to be able to solve current problems involving the fields of healthcare, agriculture, nutrition, and environment and so forth.

Modern Genetic Related Issues

With advances in scientific research, informatics and genetics, issues and concerns on religious, legal and bioethical principles, particularly related to Islamic teachings and values have arisen. Indeed, some evolutionary theories that contradict Islam include Darwin's Theory of Evolution, human cloning, Human Genome Project and eugenics have been rejected by Muslim scholars as it is believed that only Allah (swt) and His Supremacy involved in the process of creation of this universe.

Pre-Darwinian theory of evolution was introduced in the 19th century by a French biologist and naturalist, Jean-Baptiste Lamarck in his work "Zoological Philosophy" published in 1809. In this theory, it is believed that all living things have a vital force that leads to the formation of an organism that better adapts to its environment. This also includes the transfer of the parent's traits to the offspring (Kardong, 2005). This theory however, has been rejected by Mendel's law of inheritance and the principles

of DNA structure formation. In 1859, the theory of evolution was introduced by a natural scientist, Charles Darwin through his work “The Origin of Species”. It is the widely hold notion that organisms were slowly evolving and there were variations and differences from previous organisms according to the necessities of life (Micklos et al., 2002; Willet, 2006; Snustad & Simmons, 2009; Wyhe (Ed.), 2009; Brooker, 2012; Klug et al., 2014). Abdul Halim (2013) further pointed out that there are three main principles which govern this theory namely; natural selection, sexual selection and inheritance of acquired characters. It was no so long that Thomas Henry Huxley, an English biologist specialising in comparative anatomy, advocated Darwin’s theory of evolution and stated that he preferred to be an ape descendant than a human.

However, Bucaillle (1976) emphasized that there is a significant difference between apes and humans in terms of general characteristics such as physical features and functions. Osman (Ed.) (1987 & 1996) and Osman (2008) stated that the theory was initially convincing due to the fact that different vertebrate skeletons had significant equations and geological records which indicated that there was a long period before human birth. However, this theory obviously denies God’s right in creating His beings as it is solely based on logics. This is supported by Harun (2002; 2003a; 2003b; 2004; 2006) who stressed that the embryological process has rejected evolutionary frauds as in the case of an evolutionary biologist named Ernst Haeckel who supported the theory of evolution at the end of the 19th century. Haeckel who put forward “ontogeny recapitulates phylogeny” believed that human embryonic development began with the form of a fish which later transformed into a reptile and eventually a human.

The allegations are false simply because the “gills” alleged to exist were actually the initial phases of middle-ear canal and the glands of parathyroid and thymus, while the “tail” was indeed the backbone. In the 1920s, George Gaylord Simpson and William Samson Beck, the founders of neo-Darwinism refuted Haeckel’s unfounded claims and in 1950s, it was completely scrapped from the textbooks and the teaching of the theory was banned (Harun, 2006). Darwin himself was doubtful about the existence of God and this had influenced his views towards life (Abdul Halim, 2013).

Nevertheless, other non-Muslim scholars during that time still clung to this theory as they believed that this universe was a natural emergence and gradually evolved into perfection. In addition, criticisms of Darwinism have been discussed by Abdul Halim & Madiha (2014) from Islamic, scientific, philosophical and metaphysical viewpoints. The evolution of the species to other species as proposed by Darwin is utterly contrary to the divine teachings of Islam as Muslims believe that Allah the Almighty is the sole Creator. Furthermore, scientific evidence on the validity of this theory can not be proved based on these two significant arguments. Firstly, it is impossible that nature ‘chooses’ certain organisms in the same environment over others to continue surviving i.e. natural selection. Secondly, the existence of evolutionary species be it in physical or chemical form will not occur at all. Not only that, philosophical and metaphysical views also criticize that such theory is pseudo-philosophy that significantly fail to meet certain intellectual standards. Therefore, this theory is seen as a great deal of doubts, shortcomings and weaknesses specifically from the view of Islam as it may greatly affect Muslims’ *Aqidah* (belief and creed).

Next concern arise is regarding human cloning involving reproductive as well as therapeutic clonings (Majdah, 2001; Engdahl, 2006a & 2006b; Talbot, 2012). Cloning refers to the process of producing similar organism (Dewan Kamus, 2005; Aziah & Mohd Fazli, 2016). Meanwhile, Imam Musbikin (2012) pointed out that cloning is a gene multiplication technique that produces offspring which is an identical copy genetically. The main factor of human cloning rejection is that, it violates the unique human genetic rights of individuals (Majdah, 2001 & 2002). Further, Sullivan (2006) agrees that human cloning is indirectly “playing God” as it is associated with one’s religious belief. Therefore, Islam does not accept human cloning for the following reasons; (i) human cloning for reproductive will contribute to denial of the concept of *tawheed*, (ii) loss of kinship and lineage, (iii) destruction of family institution and, (iv) procreation of children outside of marriage (Fadzlullah, 2007). Human cloning is impactful on reproduction, aging and death processes, human enhancement and general health (Imam Musbikin, 2012; Talbot, 2012). Principally, reproductive cloning refers to the use of Somatic Cell Nuclear Transfer (SCNT) to produce human embryo to be implanted into the female’s womb and later will produce an infant. The infant has the same genome with the nucleus donor. Meanwhile, therapeutic cloning uses the same method as reproductive cloning i.e. SCNT yet, the resulting human embryo is only used for research or production of stem cells and eventually will be destroyed (Talbot, 2012). Human cloning is widely considered a threat to human life. This is evident in religious, ethical, moral and legal views as the implications will affect family ties and human dignity. Islam and other religious traditions like Protestant, Catholic, Jewish and

Buddhist refuse and do not allow human reproductive cloning practices (Farrokh, 2010; Imam Musbikin, 2012). Nevertheless, the opposition in Islam only involves reproductive cloning, while therapeutic cloning is permissible if the procedure is in line with the requirements of Islamic law (Fatima, 2008). This is in parallel with the comparative studies of human cloning ethics from Western view (Majdah, 2001 & 2002; Ford, 2006; et al., 2012). It was decided in a scientific seminar held in Jordan that the use of human genetic materials in medical studies are permissible in order to treat and prevent serious diseases. Therapeutic cloning is permitted as it benefits and contributes to research and production of medicines to treat human diseases. However, Bush (2006) suggested both clonings i.e. reproductive and therapeutic to be banned on the ground that human cloning needs to be stopped as we need to preserve human dignity. An analysis made against human reproductive cloning found that it brings more harm (*mafsadah*).

Furthermore, Kurt Heinrich Meyer, a German chemist, noted that one of the important ethical issues related to human genome project (HGP) is individual's DNA confidentiality (Lapham et al., 1996; Anderson, 2007). This must be taken into consideration as it involves human genes, genetic manipulation in pre-natal genetic testing and other psychological concerns (Knoppers et al., 2006). Besides, Collins & McKusick (2001), Kaye et al. (2010) and Tarini & Goldenberg (2012) have reviewed the issues related to whole-genome sequence as well as methods used in medicine and health sciences. Next, Cambon-Thomsen (2004) and Caulfield et al. (2014) have emphasized on biobank issues particularly the collection and storage of biological samples and related data. This is followed by Knoppers & Chadwick

(2005) and Resnik (1998) who pointed out reciprocity, mutuality, solidarity, citizenry and universality. McGuire et al. (2008) stated that there are few ethical issues relating to the genome sequence such as returning of testing results to the individual and his relatives and the use of samples and data obtained from the sequencing for future use. Not only that, Lunshof et al. (2009), Bunnik et al. (2011) and Tyler-Smith et al. (2015) also highlighted the issue of personal genome testing. In another study, Via et al. (2010) have focused on social challenges of the 1000 Genome Projects. This is evident when Hudson (2011), Heeney et al. (2011) and de Vries et al. (2011) assessed the risk of sharing genomic data that is associated with the protection of human identity in developing countries. Gershon & Alliey-Rodriguez (2013) on the other hand debated a recent issue of Newborn screening and genetic counseling on mental disorders (van El et al., 2013). Shoenbill et al. (2014) reviewed the genetic data and electronic health records from the perspectives of ethics, logistics and technology. Zawati et al. (2015) further reviewed the human-related studies based on Canadian models and followed by Brookes & Robinson (2015) who examined human database including genotype-phenotype. Human Genome Project related issues therefore, revolve around the identity crisis of the genome's owner, the method or procedure of its execution, storage of genetic data, human genome testing, genetic history and genetic data sharing among countries in the world. If these issues are not addressed well, it is able to damage human population gradually.

It is understood that modern genetic applications aim at safeguarding the welfare of human beings and improving the standard of humanity. However, this may lead to eugenics, a term coined by Sir Francis Galton in 1883 (Miglani, 2008). Basically,

it is the study of or belief in the “good birth” or in other words, improving human population’s genetic quality through selectively breeding individuals with ‘desired’ traits (Lewis, 2012). It also refers to human enhancement by altering genetic composition either to generate positive or negative eugenics (King & Stansfield, 2002). Sparrow (2014) noted that eugenics is a heated debate in the pharmaceutical and biomedical fields particularly in the use of recombinant DNA technology, cloning and Pre-implantation Genetic Diagnosis (PGD). Besides, Dawkins (2008) and Friedmann et al. (2009) defined eugenics as changes in human genes through the evolution of science and engineering i.e. through selective breeding. Historically, it was apparent that eugenics were associated with wars and conflicts such as those occurred in Rwanda, Congo and Darfur on the intentions of reducing the genetic contribution by the war victims and propagating only better genes among them (Lewis, 2012). Modern genetic age is often associated with eugenics as genetic technology directly affects the options of breeding the next generation. This is done by selecting and producing only valuable genotypes for the benefit of society. In other words, production rate of individuals with less desired or undesired traits must be controlled and only those with desired traits to breed more. Basically, this concept is contradictory to what God has ordained and that includes the good and the bad. Most importantly, it is not universally accepted as it violates human’s rights. Baruch et al. (2014) and Blum & Murray (2016) pointed out that eugenics directly affects women’s rights through pre-natal diagnosis. However, MacKellar & Bechtel (2014) noted that there are some arguments in support of positive eugenics that it can make children born healthier, give more freedom in breeding, reduce the dysgenic effects in society,

offer low treatment cost and is considered the latest evolution of human beings. On the other hand, arguments against eugenics are that it causes embryo and fetuse destructions, reduces the scope of natural breeding, it is against human nature, puts pressure on society, and discriminates those with disability and suffering (Siegel, 2014), (Wilson & Pierre, 2016), (Ghafoori et al., 2016).

Malay Genome Project With Islamic Aqidah-Compliant Index (Iaci): Conceptual Framework

The development of the Islamic Aqidah-Compliant Index (IACI) is an initial proposal in order to lay out sort of “second filter” especially in scientific research even though ethical science called Ethical, Legal and Social Implications (ELSI) has been implemented. Most religions see that science do not interfere spiritual aspect as they both have their respective position. Islam however, encourages Muslims to explore the nature and seek the truth as long as it is done within the religious context. Khalijah (2014) classified religion-science relationship into four domains namely; (i) conflicts, (ii) unrelated to each other, (iii) needs of dialogue and, (iv) integration.

Firstly, it is obvious that conflicts will occur when the scientists merely express material understanding in their findings yet completely ignore spiritual needs. Secondly, non-Muslim and some modern scientists believe that the scopes of both i.e. science and religion are different. For them, scientific investigations emphasize worldly objectives while religion on the other hand, is only a belief system and seen as something separate. Thus, to reconcile these conflicts and differences, dialogue sessions are necessary to explain scientific inquiries from religious approach

and vice versa. Eventually, the integration of both elements i.e. religion and science must be the basis of all researcher's scientific theories and discoveries. There is no contradiction between scientific observation and Islam and this in fact will develop an ideal knowledge-based framework for scientist reference. This integration will definitely produce a scientist who is devoted and balanced in acquiring and interpreting new knowledge (Nor Hayati, 2014). Ethical issues in medicine and environment are more focused on biological as well as community interaction with the environment (Purohit, 2005). In addition, it is also concerned with religious beliefs, moral and legal matters (Smith 1988 & 2009; Purohit, 2005). The studies conducted by Noor Munirah (2013; 2014; 2016), Noor Munirah et al. (2014), Shaikh Mohd. Saifudden et al. (2015), Muhamad et al. (2014) and Hanifah Musa et al. (2016) indicate that from Islamic standpoint particularly, bioethics are vital to shield against scientific deviations in visions, decisions, procedures and policies of healthcare and scientific research. This suggests that religion is an important element in ensuring peace, harmony and safe environment for human beings. Supposedly, scientific paradigm must stem from strong *'Aqidah* and *tawhīd*. On the contrary, the secular paradigm is only concerned with worldly findings, outcomes and profits without thinking of the negative consequences they will do to humans and other living things. This is evident in Darwin's theory where he initially emphasized on the human evolution from animals, yet ultimately attributed the human to the animal's character and eventually rejected Allah (swt) as the sole Creator (Mohd Yusof, 2013). In any case, the acceptance of such secular theory can greatly undermine the Muslim's faith and later will bring more destruction to nature and organisms. On that account, the Islamic

Aqidah-Compliant Index (IACI) as proposed in this study is seen in line with the scientific needs and Islamic teachings. Previously developed indexes such as the Ethics-argued Human Development Index (E-HDI), Islamic Human Development Index (I-HDI), Index Shari'ah Project, Islamicity Index, Malaysian Ummah Development Index (MUDI), Integrated Development Index (I-Dex) and the Malaysian Syariah Index (MSI) to name a few are the basis and reference in the IACI development (Refer to Figure 1 & Table 1).

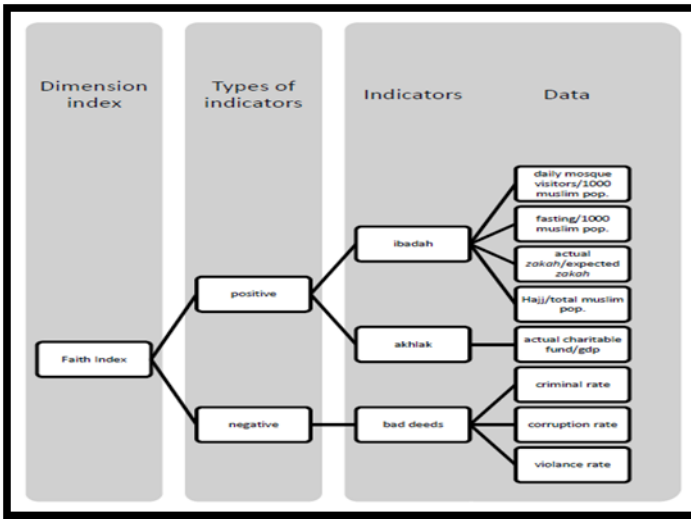


Figure 1: Religious Index, Dimensions & Indicators (Anto, 2010)

Table 1: Components, Dimensions and Elements in I-Dex

Components	Dimensions	Elements
Al-Din (religion)	Soul Development	'Aqidah Aspect
		Number of Masjid
		Number of Religious School
	Akhlah	Bribery Rate
		Social Service
		Voluntary Work
	Islamic Practices	Five Times Prayer
		Zakat (alms-giving)

Source: Ruzita et al. (2014) & Fakhri (2015)

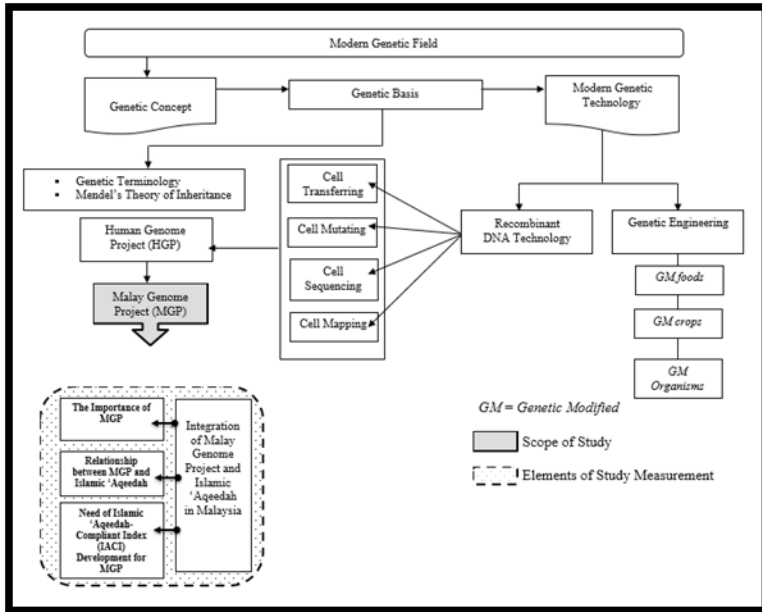


Figure 2: Conceptual Framework of MGP with IACI

Conclusion

Malay Genome Project (MGP) thus, benefits Malays not only to recognize the origin of the race but also the latest medicines that suit their needs. Nevertheless, it is not only important to understand this area from the perspective of modern science alone yet, it should be approached from religious especially Islamic viewpoints. This is significant so that MGP studies do not inflict the race, population, society and individual himself. Therefore, further studies of MGP from Islamic approach are seen necessary to develop the Islamic Aqidah-Compliant Index (IACI) as a “second filter” so that any ethical issues arise can be addressed in accordance with Islamic law.

CHAPTER 9

Microbial Fuel Cells (MFCS) for Sustainable Energy Production: An Islamic Approach

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Kamal

Introduction

Modern science must be studied in its philosophical foundations from the Islamic point of view. This is to reveal for Muslims what are the value system and philosophical assumptions of the nature and the universe. It should be based on a concrete value system and philosophical assumptions which is ultimately comes from God and are not merely human forms of knowledge (Iqbal, 2009). On another note, the framework for action of the World Conference on Science that was held in Budapest, 1999, also stated that ethics and the responsibility of science should be an integral part of the education and training of all scientists (UNESCO, 2006)

As a Muslim-majority country, Malaysia should strive to be the prominent frontiers to integrate the components of Shari'ah principles in its science policies as there is no better manifestation of moral conduct and ethical principles than what is taught by the Qur'an, and exemplified by our Prophet Muhammad PBUH.

As a divine religion that has been perfected and completed by Allah The Almighty through Prophet Muhammad PBUH, Islam offers a comprehensive answer to the human thirst of knowledge and guidance, including the management of energy resources in the field of science and technology. Furthermore, the Qur'an and hadith contain numerous textual evidences in support of environmental stewardship. The role of human beings in general, and Muslims in particular, as caretakers of the environment, is stressed in Qur'anic verses that tie stewardship (*khilāfah*) to the Earth (*fī al-'arḍ*). There is a responsibility charged on human beings to carry out this trust (*amānah*).

Islam came into a world that was already highly civilized, a world in which Babylonian, Pharaonic, Greek, Roman, Byzantine, Achaemenian and Sasanian achievements in mathematics, astronomy, medicine and engineering were already great. Therefore, it is critically important for us to understand our position and role in contributing to this progress, so that we will not lose our core values whilst advancing in life. Therefore, how do we guide our morals and principles in dealing with daily affairs, especially those that revolve around science and technology – an area which is not a focus during the Prophet's era? What does our authentic divine revelation have to say about energy consumption and resource management?

Before we embark further on this topic, we will initiate this research with the understanding of the term *Maqāṣid al-Shariah*.

Maqāṣid Al-Shari'ah (The Objective of Shariah)

The term *Maqāṣid* (singular: *maqṣad*) refers to a purpose, objective, principle, intent, goal, end, *telos* (Greek), *finalite* (French) or *Zweck* (German). *Maqāṣid* of Islamic law can be simply put as the objectives or purposes behind Islamic rulings. For a few Islamic legal theorists such as Abdul Malik al-Juwaini (d.478 AH/1185 CE), who used the terms *al-maqāṣid* and public interests (*al-maṣālih al-‘āmmah*) interchangeably, *al-maqāṣid* is an alternative expression to people’s interests (*al-maṣālih al-‘āmmah*). Al-Qarafi (d.1285 AH/1868 CE) linked *maṣlahah* and *maqāṣid* by a ‘fundamental rule’ that stated: A purpose (*maqṣad*) is not valid unless it leads to the fulfillment of some good (*maṣlahah*) or the avoidance of some mischief (*mafsadah*).

Purposes or *maqāṣid* of Islamic law themselves are classified in various ways, according to a number of dimensions (Auda, 2008):

1. Levels of necessity, which is the traditional classification.
2. Scope of the rulings aiming to achieve purposes.
3. Scope of people included in purposes.
4. Level of universality of the purposes.

Meanwhile *al-Shari'ah* which can be translated as ‘Islamic law,’ describes both Muslim practices that relate to law in Western understanding and others that do not. It is better understood as the

Muslim conception of life in conformity with God's will. Thus it includes both the rules that regulate the Muslim's relationship to God, such as the ritual practices of worship (prayer, fasting, pilgrimage, etc.) and the rules that regulate the worshippers' relationship to one another and to society. The former is known as 'ibādāt ("acts of worship"), the latter as *mu'āmalāt* ("transactions"). (Frederick M. Denny)

Islamic civilization, since the time of Prophet Muhammad PBUH until now, is strongly founded on the concept of 'rule of law'. For that reason, the law is published and known, in which citizens and courts are expected to adhere to it. *Shari'ah* is Islamic Law – the disciplines and principles that govern the ethics of a Muslim individual towards his or herself, family, neighbours, community, city, nation and the Muslim polity as a whole i.e. the Ummah.

Similarly, *Shari'ah* guides the interactions between communities, groups and social and economic organizations. *Shari'ah* outlines the criteria by which all social actions are classified, categorized and administered within the overall governance of the state. *Shari'ah* first establishes the principles that the believers should follow in worshipping Allah: prayers, charity, fasting and pilgrimage. In this context, we will look into the application of *maqāṣid al-Shari'ah* in the development of alternative energy, especially Microbial Fuel Cells.

Firstly, the development of alternative energy is seen as an effort to preserve the environment and protect the Earth from pollutions that are caused by the burning of fossil fuels. This is in line with the principles of *maqāṣid al-Shari'ah* in which the all-purpose principle (*al-maqṣad al-'amm*) of the *Shari'ah* is to

preserve the order of the world and regulating human conduct by preventing them from inflicting corruption and destruction upon one another. Microbial Fuel Cells for instance, is capable not only to generate electricity, but also to turn waste streams into clean water. The availability of clean water is vital to achieve the utmost well-being of the whole community of human being globally. As suggested by Ibn ‘Āshūr, there are three different criteria to classify *maṣalih*. They can be divided into three kinds, according to their impact on and necessity for the existence of the community: *darūriyyah*, *hājjiyyah* and *tahsīniyyah*. (Ibn Ashur, 2006)

Next, with regard to their relationship with the totality of the community or its group and individuals, they can be divided into particular (*juz’iyyah*) and universal (*kulliyyah*) *masalih*. Lastly, they can be divided into certain (*qaṭ’iyyah*), probable (*zanniyyah*) and illusionary (*wahmiyyah*), according to the evidence supporting their importance for the existence of both the community and individuals.

Hence, applying this principle to alternative energy, it is found that the *maṣlahah* that can be fulfilled by MFC is not only classified as *darūriyyah*, but also *kulliyyah*, as clean water is required by the whole ecosystem in order to function and continue living on this earth. Human life, as with all animal and plant life on this planet, is dependent on water. Not only do we need water to grow our food, generate our power and run our industries, but we need it as a basic part of our daily lives - our bodies need to ingest water every day to continue functioning (Water Policy International Ltd).

In verse 60 from *Sūrah Al-Baqarah*, Allah The Almighty said:

And when Musa prayed for drink for his people, we said:
Strike the rock with your staff So there gushed from it
twelve springs; each tribe knew its drinking place: Eat and
drink of the provisions of Allah and do not act corruptly in
the land, making mischief.

This emphasizes the need of clean water in Islam, as described by the story of Moses and his people. The community has the right to water (*istaqā*), hence, the government must take actions accordingly to meet those needs by providing the natural sources of water. In fact, this principle points towards the development, ownership, use and administration of water resources on a collective and communal rather than individual bases. In Islamic economics of natural resources, water resources which come from natural sources and developed resource are not subject to private ownership (Husaini, 1997).

Secondly, the potential to generate electricity through alternative energy such as Microbial Fuel Cells, meets the legal maxim in *maqāṣid al-Shari'ah: al-mashaqqah tajlīb al-taysīr* which means 'hardship begets facility'. Based on the current standard of living, it can be acknowledged that the human life will face difficulties without electricity. In the past, there have been numerous cases relating to power loss or blackouts which affected millions of people around the world. A crisis in Zambia for instance, was due to the Zambia's state-run electricity company ZESCO incapable of supplying electricity to (*sic*) companies and urban consumers since the summer of 2015. The state was

left without electricity for eight to sixteen hours per day, with shortage of water supply as the pumps could not work without power. The industries which were mostly affected by this crisis are schools, hospitals, urban households, small companies and agricultural operations of all sizes. (Waltina, 2016)

Thus, according to the said principle of *Shari'ah*, where 'hardships beget facility', the development of Microbial Fuel Cells as a means to generate electricity is very much encouraged. As Allah The Almighty mentioned in the verse 185 of Surah Al-Baqarah:

Allah desires ease for you, and He does not desire for you difficulty.

Al-Umuru Bi-Maqaṣidiha (Matters are determined according to intentions)

It is narrated on the authority of Amīr al-Mu'minīn, Abu Hafs 'Umar bin al-Khaṭṭāb, raḍiya Allāhu 'anhu, who said: I heard the Messenger of Allah PBUH say:

Actions are (judged) by motives (*niyyah*), so each man will have what he intended. Thus, he whose migration (*hijrah*) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated." (Al-Bukhārī and Muslim)

This hadith is the pillar of the first maxim of Islamic law, which gives an important weight to intention for every activity of human administration. The maxim clearly states that it is the underlying objective and aim of a scientific procedure, which will determine the legal position of its process.

In regard to the policy development of green energy such as MFC, the ultimate intention should comply to Islamic jurisprudence, which is to attain the utmost benefit for all creatures on the Earth, while not risking or jeopardizing any other living creature's sustainability. This also applies to the process of water treatment with the aid of variety of microorganisms that actually feed on organic waste.

Due to unique metabolic assets of microbes, a variety of microorganisms are used in MFC either as a single species or consortia. Some substrates such as sanitary wastes, food processing waste water, swine waste waters are exceptionally loaded with organic matter that itself feed wide range of microbes used in MFC. MFC using certain microbes have a special ability to remove sulphides as required in waste water treatment. This simultaneous operation not only reduces energy demand on treatment plant but also reduces the amount of unfeasible sludge produced by existing anaerobic production (Usman, 2017).

However, a study conducted by the Department of Mechanical Engineering Technology, Federal Polytechnic Yobe State, concluded that insignificant amount of energy could be recovered from the waste water treatment when compared with other established technologies for electricity generation. Despite that, the research did not reject that it is indeed a good idea to invest more in MFC research and development to increase the

power densities and to find more efficient alternative materials to lower the cost of MFC production. With better materials and cheaper installation cost, the future of MFC is promising. (Usman, 2017)

The intention to turn organic waste into clean water and generating electricity by making use of natural processes such as the feeding of bacteria on those waste, should be appreciated as it gives advantages both to the human race and the bacteria.

Severe damage is made to disappear by a lighter damage

This maxim is a branch of the leading maxim ‘harm must be eliminated’. The meaning of this maxim is that if harm is unavoidable, one must choose the lighter harm as reflected in the maxim that states that the lesser of the two harms must be chosen (Buerhan, 2012).

Narrated Anas ibn Mālik raḍiya Allāhu ‘anhu: A Bedouin came and urinated in one corner of the mosque and the people shouted at him, but Allāh’s Messenger PBUH stopped them. When the man finished urinating, the Prophet PBUH ordered for a bucket of water to be spilt over it [Al-Bukhārī and Muslim].

Urine is obviously impure; this is understood from this narration, because after he urinated the Prophet PBUH ordered for water to be poured and the impurity to be washed away. Thus, a person’s urine is impure by consensus of the scholars and if the urine gets on the body, clothing or ground, then it must be purified by washing.

From this incident, we learn that it is permissible to allow the lesser of two evils to occur to prevent the greater from occurring. This is because, if the Bedouin was to be stopped whilst he was urinating, he could have urinated everywhere, resulting in a greater impurity occurring upon the mosque. Allowing him to finish means it is restricted and contained in that small area. (Al-‘Asqalani, 2003).

Applying this principle in the context of electricity generation and water treatment using MFC, even though the process of utilizing waste may sound gross and pretty unpleasant, a true Islamic understanding would not deny the possibility of gaining benefits from unwanted materials, including waste, as long as the whole process is checked and analyzed thoroughly according to Islamic teachings.

Urine for example, has increasingly been of interest to scientists as a way to generate electricity because hydrogen can be extracted from it using far less energy than is required to do the same with water. Microbes inside the fuel cell break down organic matter in the waste and convert it into electricity. A team of scientists from University of the West of England has successfully used MFC to generate sufficient electricity to power a mobile phone and they have shown that it can clean urine to the point of being safe to be disposed of in the environment (Iglinski, 2017).

In fact, the result of the study has shown that MFCs is capable of destroying pathogens such as potentially deadly *Salmonella*. In the unique system, being developed with funding from the Bill & Melinda Gates Foundation, the organic content of urine is consumed by microbes inside the fuel cells, breaking

it down and creating energy. For the pathogen experiment, *Salmonella enteritidis* was added to urine flowing through the system, then checked at the end of the process to identify if bacteria numbers had been reduced. Results revealed pathogen numbers had dropped significantly, beyond minimum requirements used by the sanitation sector.

Al-Darar Yuzāl (Harm must be eliminated)

At Pennsylvania State, a team led by Bruce Logan [citation] is working on developing MFCs that can generate electricity while accomplishing wastewater treatment. While this might sound surreal, it has been known for many years that bacteria could be used to generate electricity (Bruce, 2017).

However, expensive and toxic chemicals were required to move electrons from the bacteria to the electrode and purified chemicals (such as glucose) were needed for the bacteria to grow on. This leads to the third leading maxim in Islamic law, namely, *al-darar yuzāl* or harm must be eliminated. According to Islamic principles of *Shari'ah*, it is indispensable to eliminate harm or *mafsadah* from every aspect of human life. This is equally true for the insignificant aspect of *maṣlahah* in relation to overwhelming *mafsadah*. On that account, the Qur'an has affirmed that consuming wine and gambling are prohibited even though there is some benefit for men, when it says: "In both there is great evil as well as some benefit for men". The benefit however is not a real *maṣlahah*. It must be realized that absolute and preponderant *mafsadah* outweighing *maṣlahah* varies clearly in relation to its genus.

Recent studies have shown that the scientists have made good progress by eliminating the use of toxic chemicals that might be harmful to the environment. Electricity is generated by using any biodegradable material without special chemicals with the help of bacteria that is already present in wastewater. While some iron-reducing bacteria, such as *Shewanella putrefaciens* and *Geobacter metallireducens* [they reduce Fe(III) to Fe(II)], can be used to generate electricity, there are many other bacteria already present in wastewater that can produce similar effects (Bruce, 2017).

The repelling of mischief is preferred to the acquisition of benefits

In Islam, the priority is given to repelling mischief over gaining benefits. There may be situations in which an act might have certain benefits while it produces corruption and inequity. In such a case the *Shari'ah* would ban that act despite the benefits that it might apparently yield (Abu Umar, 2010).

Hence, we should not ignore the disadvantages or side effects that may occur from the development of MFCs while discussing its vast advantages. This is where the *Shari'ah* perspective should contribute to the holistic development of new technology. If any sign of mischief or *mafsadah* appears along the process of MFC, at any stage of the development; before or after, active measure needs to be taken.

At this point of time, we have not found any harmful or destructive effect of MFC. The only biggest challenge of MFC that has been recognized widely is its high cost and inefficiency

to produce mass amount of electricity compared to traditional methods of generating electricity.

This is also expected to be one of the main concerns from an Islamic worldview, as Islam highlights optimization in the consumption of natural resources, as we have discussed previously.

This is acknowledged by a group of researchers at the University of Rochester who have made significant progress toward those ends (Iglinski, 2017). They have developed an electrode using a common household material, which is, paper. Until now, most electrodes used in wastewater have consisted of metal (which rapidly corrodes) or carbon felt. While the latter is the less expensive alternative, carbon felt is porous and prone to clogging. Their proposal was to replace the carbon felt with paper coated with carbon paste, which is a simple mixture of graphite and mineral oil. The carbon paste-paper electrode is not only cost-effective and easy to prepare; it also outperforms carbon felt. It is hoped that this finding would contribute to a more optimized and efficient process to generate electricity via MFC.

On the other hand, another application of MFC that has been suggested is to be a good sensor to indicate level of toxicants in rivers, at the entrance of wastewater treatment plants, to detect pollution or illegal dumping, or to perform research on polluted sites. This is done by the aid of MFCs to construct biosensors, in which bacteria are immobilized on an electrode and protected behind a membrane.

From our understanding, this application however needs to be re-examined if it brings forth an undesirable condition on

the sustainability of the bacteria involved. This is supported by the following Qur'anic verses:

And do not make mischief in the earth after its reformation and call on Him fearing and hoping; surely the mercy of Allah is nigh to those who do good (to others).

(Al-A'raf:56)

And they strive to make mischief in the land; and Allah does not love the mischief-makers.

(Al-Ma'idah:64)

If there is a conflict between mischief (*fasād*) and benefit (*maṣlahah*), then repelling the evil is usually preferred since refraining from prohibition takes precedence and is given a stronger emphasis as far as *Shari'ah* is concerned. This is also evident through the Prophet's PBUH saying: "When I command you with something carry it out as much as you can: however, if I forbid something, it must be shunned absolutely." (Azman, 2013).

Conclusion

It is important to acknowledge the crucial link between the practical and spiritual aspects of human life, in this context, the development of green energy particularly MFC, is to assist policy makers towards producing a better integrated policy. This realization underlines the need for a systematic exploration of the roles that science and religion play in the development process.

The principles that we have outlined seek to provide a beginner's guide towards understanding the roles of *Shari'ah* in energy policy making and guiding principles in developing a *Shari'ah* compliant solution such as MFC. An extensive effort to concentrate on the issues with all related matters should be done seriously to provide a more specific and deeper understanding in regard to *Shari'ah* principles in green energy policy making.

The explicit texts of the *Shari'ah* and their understanding and application in classical and contemporary *fiqh* show that innovation, imitation, and assimilation in Islamic culture of anything of value or utility is permissible, regardless of its origin. The only condition is that these borrowings and innovations should not violate the teachings of the Qur'an and the Sunnah, as proposed by S Waqar Ahmed Hussaini, who is a leading figure in the exploration of Islamic water engineering.

It is aimed that the development of green energy will not only provide eco-friendly solutions, but more importantly will assist us to carry out our stewardship responsibility in taking care of our one and only mother Earth, that will be inherited to the next generation.

CHAPTER 10

Perceptions of the students on the developed Islamic Integrated Physics Textbook (IIPT): A case study

Zuraida Ahmad, Saidi Zain, Zahurin Halim & Ahmad Faris Ismail

Introduction

The quality of individual is related to their education which include the quality, quantity, direction and relevancy of their education. An Islamic integrated education focuses mainly on implementing Islam as a whole with some philosophies of promoting a strong belief and knowledge, the balance of physical element and soul, the world and the hereafter, the thoughts, the heart, the mind as well as the search and application of Revealed knowledge. Through this integrated education, students can be educated and trained to understand and uphold the Islamic faith, the laws and the morals in one's life (Zuraida et al, 2011). This type of education unifies the different knowledge in life, with congruity between the development of "ummah" and its teaching, the relation between human and God, the relation between different components in oneself, towards creating equilibrium in mind, spirit and body. In general, this education's main aim is to obtain richness of the heart and wisdom of the mind. The system governs the entire

education process, knowledge development and integrates the spiritual, physical and mental aspects in its implementation.

In the process of integrating the Islamic perspective into the sciences and engineering subjects, there are few elements needed to be taken into account objectively (Sharif, K.F., 2007). These elements are:

- a. Emphasizing on two major sources of Islamic education, namely Qur'an and Sunnah, as source of authentic revealed educational knowledge, outlining the general guidelines of the educational process in its serene Islamic context.
- b. Constructing and studying the Islamic Integrated education models and evaluating those of cycles of education, curriculum guidance, educational administration and others.
- c. Preparing the textbook, educational materials and media from Islamic perspective at all levels.
- d. Training of the needed personnel to fulfill any features as part of the programme with Islamic manner.

Among these four elements, it is observed that the Islamic integrated engineering educational teaching materials obtaining lesser focus compared to others (Zain, et al 2016a). Thus, responding to the call for Islamic integrated engineering education, many researches were conducted and a tool was successfully developed and named as ENRICH Quality Tool (EQT). The tool was developed with the aimed to guide the educators or authors who have interest in writing a chapter or book by systematically integrating or infusing the Islamic Perspective, either through modification of the existing Western based science Textbook or developing a totally new Islamic approach of science

textbook. The approach in developing this Islamic Integrated Physics Textbook was reported by Zuraida et al (2016) and can be summarised via six main steps in EQT (Zain et al, 2016b) as described in Figure 1.

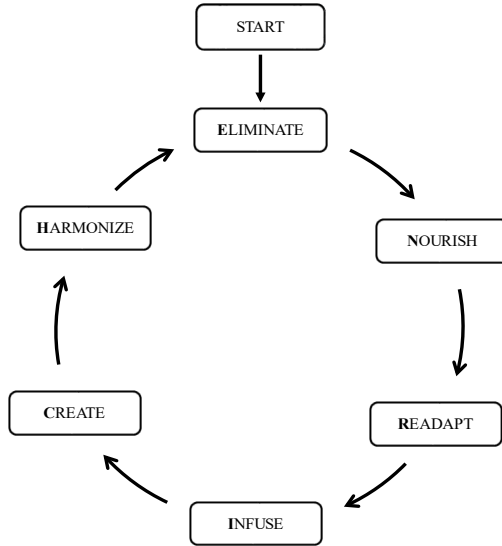


Figure 1: ENRICH Tool- Process Flow (Zain, et al, 2016b)

Case Study

The present study is concerned with the impact of the integration of the Islamic perspective in Physics textbook to the teaching and learning of this subject in Center for Foundation studies (CFS) in International Islamic University (IIUM) from the perceptions of the students. A draft of Islamic Integrated Physics Textbook (IIPT) which already developed by using the ENRICH Tool was

used as sample and given to the first semester students of the Semester I, session 2016/2017. It is good to be highlighted that the former students taking the same courses were using Serway & Jewitt (2008) and Giambattista, Richardson & Richardson (2016) Physics Textbook as their references, which are among the top ten textbooks used in the world. The educators were given a day briefing on how to use and conduct the class by using this newly developed IIPT. At the end of the semester, the students are given the structured questionnaire to study the impact of the integration of Islamic perspective in teaching materials to the teaching and learning activities.

Methodology

An instrument in the form of survey statements to analyse the perception of the students on IIPT was designed for the students. The survey stayments were designed by classification the parts into two sections; the first section (section A) covers the respondent's demographic data and the second section (section B) consists of sixteen (16) statement items, designed to gauge the students perception on the impact of the integration of Islamic perspective in the teaching materials to the teaching and learning activities through its three constitutional components of contents and style of the chapters, the integration of Islamic perspective into the chapter (*Islamisation*) and the perception of the students on its impact .The type of statements given to the students are as per Table 1.

Table 1: Surveys statement given to the respondents

No	Items
Q1	<i>The course of physics is a core course in my future major of study.</i>
Q2	<i>I am enthusiastically involved in the physics class activities.</i>
Q3	<i>Learning physics using the approach makes it more interesting and meaningful to me as Muslim.</i>
Q4	<i>Topics are sub-sectioned in a similar pattern from the current textbook</i>
Q5	<i>The flow of topics in the new development chapter's organization is better than in the chapter from the current textbook used.</i>
Q6	<i>I find no difference in the content of these chapters from other chapters in the current book used.</i>
Q7	<i>I have seen similar chapter/ books that follow the same approach in delivering physics content integrated with Islamic knowledge.</i>
Q8	<i>Now I understand physics not only as a science course, but also as a mean appreciate Allah's creation</i>
Q9	<i>No sign of Islamic internalization can be seen</i>
Q10	<i>Now, I can relate some physics phenomena that I study to improve my spirituality as a Muslim</i>
Q11	<i>The contribution of Muslims scientists to physics is clearly described in the next</i>
Q12	<i>I notice repetition in some Islamic concepts and Qur'an verses in different sub-topics</i>
Q13	<i>The selected Qur'an verses for a topic are very much related</i>
Q14	<i>Now I learned more about the Muslim contributions to physics</i>
Q15	<i>The DFT (Dhikr, Fikr, Syukr) methodology is clear and helpful</i>
Q16	<i>I would recommend similar to be taught in other schools.</i>

Section B of the questionnaire employed the selected response items format that dictated the responses of five-point Likert scale ranging from one of “**strongly disagree**” to five “**strongly agree**”. The data was analyzed with the help of Statistical Products and Service Solutions (SPSS) for calculating mean, standard deviation, percentage, Cronbach's alpha, etc.

The reliability of the survey instruments were measured by Cronbach's alpha, a measure of internal consistency, that is, how closely related a set of items is as a group. It is considered to be a measure of scale reliability. A "high" value for alpha does not imply that the measure is unidimensional and Cronbach's alpha is not a statistical test - it is a coefficient of reliability (or consistency). Cronbach's alpha can be written as a function of the number of test items and the average inter-correlation among the items. In Eq. 1, for conceptual purposes, the formula for the standardized Cronbach's alpha is shown:

$$\alpha = \frac{N \cdot \bar{c}}{\bar{v} + (N-1) \cdot \bar{c}} \quad \text{Eq. 1}$$

Here N is equal to the number of items, c -bar is the average inter-item covariance among the items and v -bar equals the average variance. It can be seen from this formula that if the number of items increase, Cronbach's alpha need to be increased. Additionally, if the average inter-item correlation is low, alpha will be low. As the average inter-item correlation increases, Cronbach's alpha increases as well (holding the number of items constant).

Demographic Profile of the Respondents

The respondents consisted of 246 students from the IIUM's Center of Foundation Studies (CFS), Petaling Jaya. They comprised an almost equal number of male and female students. Male respondents made up 51.2% of the sample ($n=126$), while female respondents 48.8% ($n=120$). A majority of the students were undertaking formal Islamic studies programmes (66.1%, $n=162$).

148); those outside of Islamic studies made up 33.9% (n= 76) of the sample. In terms of SPM Physics grade, 62.2% (n = 153) obtained a “B+” or “B”, and 36.6% (n = 90) obtained an “A” or “A-”. Only 1.2% (n = 3) had a grade of “B-” or less. A detailed breakdown of the sample in terms of gender, formal Islamic studies programme, and SPM performance in Physics is given in Table 2.

Table 2: Detailed Demographic Profile of the Respondents

Demographic Item	n	%
Gender		
▪ Male	126	51.2
▪ Female	120	48.8
Formal Islamic studies programme		
▪ Yes	148	66.1
▪ No	76	33.9
Performance in SPM Physics		
▪ A or A-	90	36.6
▪ B or B-	153	62.2
▪ B- or less	3	1.2

Impact of Integration of Islamic Values and Perspectives into the Teaching of Science and Engineering

The respondents’ responses to the sixteen (16) items on the infusion of Islamic values and perspectives into the teaching of science and engineering courses are shown in Table 3. The hierarchy is based on the highest to the lowest percentage of Agreement.

Table 3: Respondents' Agreement to the Integration of Islamic Values and Perspectives into the Teaching of Physics

No	Items	Agreement	Impartial	Disagreement
3	Learning physics using the approach makes it more interesting and meaningful to me as Muslim.	222 90.3%	20 8.1%	4 1.6%
8	Now I understand physics not only as a science course, but also as a mean appreciate Allah's creation	219 89%	22 9%	5 2%
10	Now, I can relate some physics phenomena that I study to improve my spirituality as a Muslim	209 85.3%	32 13.1%	4 1.6%
14	Now I learned more about the Muslim contributions to physics	204 83%	37 15%	5 2%
16	I would recommend similar to be taught in other schools.	198 80.4%	42 17.1%	6 2.5%
15	The DFS (Dzikr, Fikr, Sykur) methodology is clear and helpful	191 78.6%	47 19.3%	5 2.1%
13	The selected Qur'an verses for a topic are very much related	177 72.2%	62 25.3%	6 2.4%
1	The course of physics is a core course in my future major of study.	174 70.7%	56 22.8%	16 6.5%
2	I am enthusiastically involved in the physics class activities.	164 66.9%	75 30.6%	6 2.4%
11	The contribution of Muslims scientists to physics is clearly described in the text	164 66.7%	62 25.2%	20 8.1%
5	The flow of topics in the new development chapter's organization is better than in the chapter from the current textbook used.	163 66.2%	74 30.1%	9 3.6%

12	I notice repetition in some Islamic concepts and Qur'an verses in different sub-topics	129 52.6%	91 37.1%	25 10.2%
7	I have seen similar books that follow the same approach in delivering physics content integrated with Islamic knowledge.	53 21.6%	92 37.4%	100 40.9%
6	I find no difference in the content of these chapters from other chapters in the current book used.	43 17.5%	118 48%	85 34.6%
9	No sign of Islamic internalization can be seen	18 7.4%	36 14.8%	190 77.9%

Analysed Data

Based on the distribution of responses to the items, the following observations could be made:

1. The importance of the subject to the students

Two questions (Q1 and Q2) were design to know the perception on the importance of the subject to the students. These two questions are on 1) The course of physics is a core course in my future major of study and 2) I am enthusiastically involved in the physics class activities. The analysis of the data from these two questions reveal that more than 70% of the respondent said it was a core course for them and more than 60% claimed that they are enthusiastically involved in the physic class activities; which shows how important this course is for the students; and perhaps also an implication that this course SHOULD be Islamized.

2. Perceptions of the students on the developed Islamic Integrated Physic Textbook

Each of the student has been given a copy of the IIPT and they were using it for the whole semester and their perception and appreciation on this IIPT are evaluated via designed survey questions Q3 to Q16.

2.1 *IIPT organizations and approach*

A huge majority of the students asserted that learning Physics using the approach adopted in this textbook is interesting and more meaningful to them as Muslims (90.3%). They also admitted that the flow of the topics in this IIPT is better than the previous textbook used and it can be evidenced from the data shown that 66.2% are in agreement whilst only 3.2% are answering for disagreement for Q5.

2.2 *Uniqueness of the IIPT*

Upon questioning on the similarity of the IIPT with other physic textbook for their level (Q6 and Q7), 41% disagreed that they had seen a similar chapter or approach adopted by other books, and 35% disagreed about finding “no difference in the content of these chapters from other chapters in the previous textbook used.” In other words, majority of the students found IIPT different from other physic textbooks they were familiar with because of approach taken by using ENRICH Quality tool. Another uniqueness of this IIPT is the Dzikr, Fikr and Syukr (DFS) approach,

which leading the students to think and pondering on the phenomena as well as glorifying and appreciating the creations of Allah. Students agreed that the DFS methodology is clear and helpful (78.6%).

2.3 *Understanding of Islam and Physics*

Students claimed that their understanding and perception change towards studying Physics not just as one of the science subject but at the same time appreciating the creations of Allah. In relating to this, higher percentage of score is observed which is 89% (Q8) and it shows that the objective of Islamisation of Human Knowledge (IoHK) to bring the students closer to their Creator and producing holistic graduate, has some positive progress. It is also perceived by using IIPT students can relate some physics phenomena that they study to improve their spirituality as a Muslim (85.3%) (Q10).

2.4 *Glorifying the contribution of Muslim scholars in sciences*

The IIPT also designed for the students to appreciate the Muslim scholars that already contributed to the civilization of the Ummah through sciences. The acceptance of the students toward this approach is evaluated in the Q11 and Q14, whereby in Q11 they are asked either the contribution of Muslims scientists to physics is clearly described in the text and in Q14, either they have learned more about the Muslim

contributions to physics. About 66% and 83% are in agreement to Q11 and Q4 respectively, which indicate that the students are appreciating this approach.

2.5 *Islamisation of Human Knowledge through IIPT*

A huge majority of the students were disagreed with the item of “No sign of Islamic internalization can be seen” (77.9%) (Q9). In other words, this means that majority of them could see the Islamisation process being done in the book, and this is supported by the fact that 72.2% (Q13) felt the selected Qur’an verses for a topic are very much relevant and noticed the repetition of Islamic concepts and Qur’an verses in different sub-topics of the book (52.6%) (Q12). The figures suggest that the Islamic integration strategy was clear in the book and it reached most of the students.

Gender Differences in Integration Of Islamic Perspective

Factor scores on Integration of Islamic perspective on teaching of science and engineering is computed from the total number of items that loaded into it. An independent samples t-test was then performed on the scores to determine if male and female CFS students differed significantly in regard to the extracted dimension. The t-test result is presented in Table 4.

Table 4: Independent Samples *t*-Test Result

Dimension &	N	Df	M	SD	t	<i>p</i> -value	Cohen's <i>d</i>
Infusion of Islamic Perspective							
▪ Male	122	236	57.5	7.4	2.7	0.007	0.35
▪ Female	116		55.1	6.3			

As shown by the results in Table 4, male students superseded females in their perception on the integration of Islamic perspective. Statistically significant gender difference was found for their perception in this matter, [$t(236) = 2.7, p = 0.007$] in favour of the male respondents. This means that male CFS students at IIUM reported significantly higher levels of their perception on the integration of Islamic perspective. However in terms of practical importance, the effect sizes for the mean difference is considered medium at Cohen's *d* of 0.35, which was values just slightly above the threshold of 0.30 for medium effect sizes (Cohen, 1988).

The Differences in Integration of Islamic Perspective Based on Islamic Studies Program of the Students

Factor scores on integration of Islamic perspective on teaching of science and engineering as computed from the total number of items that loaded into it. Independent samples *t*-tests was then performed on the scores to determine if students who enrolled and who did not enrolled in any formal Islamic studies program differed significantly in regard to the extracted dimension. The *t*-test result is presented in Table 5.

Table 5: Independent Samples *t*-Test Result

Dimension &	N	df	M	SD	t	<i>p</i> -value	Decision
Infusion of Islamic Perspective							
▪ Yes	143	215	56.8	7	1.7	0.083	Not Significant
▪ No	74		55.1	7.2			

As shown by the result in Table 5, students who enrolled in formal Islamic programmes had a slightly higher mean score, and this difference was not big enough to be statistically significant, [$t(215) = 1.7, p = 0.083$]. It indicated that the background of the students is not influencing the Islamisation of Human Knowledge that is implemented in Higher Learning institution.

Conclusion

It is important to have a quality tool for developing an Islamic Integrated sciences textbook and teaching materials as ENRICH tool, since with this tools the standardized textbook and teaching materials can be published. The students who are the respondents in this study appreciate the approach taken by using this tool, for developing IIPT. It can be concluded that Islamicization of Human Knowledge through the textbook or teaching materials can be materialized if the proper approach is put into justification.

CHAPTER 11

Role of Qur'anic Political Injunctions in Developing Peace in Contemporary Society

Sajid Iqbal Sheikh

Introduction

The role of the Qur'an is very valuable as a basic source of Islamic orientation about all social and individual issues of a society including politics. The Holy Qur'an demonstrates us all basic fundamentals of Islamic political culture in a historical perspective and rendering to the modern era. More clearly stated that the Qur'an, with a focus on the *Makkan* verses on the Islamic politics. This particular information is throughout guidance and yardstick for the reader. The action of the situation can be measured with the help of the Qur'an and Hadith. It is obvious, that different scholars have gathered those components in a very large number of ways. Even though, they have added different sources to put forward their exit postulates in the same direction. Nevertheless, these components are providing broad-based values of political philosophy. In other words, there is a fluent variation on the agreeability of the political philosophy of Islam, but again the proper inference is derived from the majority of the Sunni orthodox in discourse of Islamic political view about the act. The main objective of the study is to extract political

values from classicism which is measured political philosophy for every successive era as well as judge and represent the straight coherency of political philosophy.

The Qur'an is comprised on 114 Surah, also called (chapters), 30 'ajza' called (parts) and 6, 349 'ayat' called (verses). These chapters are different in context of the size and verses. But it is broadly classified into *Makkan* and *Madani* chapters and verses which are depending upon its divine and almighty location of inspiration. Similarly, *Makkan* chapters are those which are received by the Prophet Muhammad PBUH in *Makkan* era before migration to Medina. These verses provide basis themes of political values in Islamic perspective. Now the question arises that why we should persist on the *Makkan* verses? Why we should not reveal Makkah and Medina collectively from single linkage of perspective? It is a fact that special feature of the composition is itself a unique feature of Qur'anic studies and both the composition is called 'Ijaz' or in other words inimitability. Furthermore, according to Hamid, the origin of *Makkan* verses deliver the basis of political thought which is further converted into political institution. He proceeds that the Qur'an is a united, unique, linguistic and fill up from a style of composition whose pronouncement of encourage is given in the first phases of revelation.

Although, the study focuses on Qur'anic political injections, political values of Islam can also be extracted from the prophetic saying which is in the form of Sahih Al-Bukhari collection. This Hadith literature is considered one the most authentic sources in all works, according the Sunni Scholarship. The silent feature of this collection consists of 9 volumes and 97

books. In fact, a variety of issues are written down by admirable personality with context of personal hygiene, marriage, wills and funeral rites. More precisely, the ninth volume and ninety-third book which is entitled in the name of “The Book of ‘Al-Ahkam’, or ‘judgments’, totally deals with political values.

These all together sources clearly constitute the silent features of political values in Muslim society. With the help of these political values the mind of the people will acculturate in future. Merely, the appropriation of past political values is not in terms of ‘an interpretation of romantic notion of largely mythical age’. Nor the values of primitive’s utopia time, both in the sense of that earliest time was the best time in the sense of simple society and most virtuous. Rather, these political values illuminate that which society is high in response of political values. The critical reason behind these values is to elucidate that ‘leader of a people is their servant’. It would be proved by the Medina model when Umar, the second caliph of Rahidune era, was the leader of that time. Once a Bedouin refused to obey him and he did not show himself as a strong person, but he tried to justify himself on a piece of cloth which he had taken from the shore of his son’s because he was a tall man. Thus, when we compare Muslim polities with the current political structure, then there is a big discrepancy. This type of discrepancy leads to create strain in Muslim polities. The critical scrutiny provides a normative framework and theoretical basis of the Muslim polities in the overall political culture. These parameters are best understanding and clear-cut distinction between current political climate and Muslim political culture. Simply stating, we must think that this is the first step to understand the entire complexity of the political culture in Muslim political context.

Precisely, the characteristic of Muslim polities is not monolithic throughout in the history of political culture; it may often differ in some situation. No matter, how much varied manifestation of its characterization, but it considers ‘Islamic’ throughout in the generation of socialization. The presence of these underlying political values provides a better understanding to grasp the rationale of ‘idealistic insurrectionary tendency’ in Muslim polities. This type of struggle really differentiates that what role of Qur’anic political injection can develop peace and stability in contemporary society.

Political values of the Qur’an:

“Sovereignty belongs to God” is considered first and basic value of Islamic polity as prescribed in the Holy Qur’an. The Qur’an expresses in these words:

Say: Oh Allah! Owner of Sovereignty! Thou give sovereignty unto whom Thou wilt, and Thou withdrawals sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art able to do all things .

The above verse, absolutely, dictates occupancy of the sovereignty of God. The ALLAH almighty gives sovereignty to those that they come under consideration of place. The explanation of this statement is very logical. This sovereignty shift to people and people try to maintain its position. It proved that God owns sovereignty and human beings empowered the virtue of the sovereignty of their people. Now it depends upon human trust that how much they freely act upon to recognize the

fact of responsibility. According to the statement of the Sahih of Bukhari,

I respond to your call, O Allah, I respond to your call, and I am fully obedient to your orders, you have no partner, I respond to your call, all the praise and blessings are for you, all the sovereignty is for you, and you have no partners.

With the connection of the above mentioned Hadith, most elementary pillar of Islamic Political thought which is called sovereignty. It is fact that a total independence is not possible in anything other than God. Hence, it is coming across that an individual cannot sort out the goals of sovereignty. Surely, people created sovereign from God side and it is the blessing of ALLAH almighty. The concept of good nature and equal is given them by choice. The belief of Muslim is to precisely perceive that “God alone as normative”, the will of God, his doctrine, his pattern as composing ethical aspiration of creating. From the above discussion it comes to mind that people are sovereign only by recognition of God’s sovereignty, these inferences provided with responsibility toward God and humanity. Henceforth, the order of political values can be established in the light of these objectives which can promote peace and stability in the ideal world. Securely, this interpretation of sovereignty connects to ‘*Tawhid*’, which elaborates most holy and complete conceptual and teleological value system of Islam. The rendition of ‘*Tawhid*’ is very greatest and richest in the whole Islam. This very concept is going to be explained briefly and connected with five interrelated principles in coming lines.

According to Al-Faruqi, that duality is of two kinds, the first one is God and the second one is non-God or in other words Creator and created. Through this way the emotional relationship between two orders of reality can be comprehend easily, and it is the reference point of the manner in which humans understand the will of God. The universe is teleological and helping an aim of its Creator and performing so out of design, Capability of the man and malleableness of nature. Hence, everything was created for the purpose, the sum of existence, nolesso; the knowledge of that purpose must be potential in space and time..

Firstly, these interrelated principles are giving association of the sovereignty with the perspective of Islamic theology. The Divine transcendence is giving potential to humans for reconstructing their social orders on the bases of self-transcendence. Distinctly, life is not egotistic, but it has a clear-cut purpose. Then a constant interaction requires for serving the purpose of life, through this way two orders of reality can understand contextually and foundationally. It is the basic way to develop peace in contemporary society in that particular political injection.

Secondly, the Qur'an always gives us the idea of equality of all human beings. It is great lengths for the reader and researcher to know the demanding distinction of God-consciousness. When human creates then it declares from them, as prescribed in the following Qur'anic verse,

Am I not your Lord? “they replied: “Yes of course! We do testify!” [This is] “Lest you should say on the Day of Judgment;” Of this we were unaware.

The quality of all human beings establishes from this verse. Similarly, it's God's creation of humanity which is irrespective of gender or race. All human beings created from a single soul and single soul is the soul of Adam. Henceforth, there is no supremacy in Adam and Eva children on the basis of genetic origin, race, ethnicity and favored relationship to God. The lesson of Qur'an is proper equality and there is no supremacy on the basis of racial attributes. Thus, when all the human beings will realize this supreme thought then sovereignty of the One Who creates this world for their creature. The perfection of Din (faith) will embrace all the human beings in one direction. With this paradigm all the social structure will stable, and polity will develop in peace.

Thirdly, the slogan of human equality arises the sentence of the independence of the judiciary. It is fact, if all human is equal, then the law should protect that equality for them. Thus, it is proved that no one is supreme in the context of law and all the leaders are equal in that circle. The order of equality is not separate from anyone; all the judicial specialist and interpreter of the law cannot create an error. If such type of matter arises then majority of the people will decide. Here proper opinion would be needed for solving problem. The injection of such political value can bring peace and stability in contemporary society.

Fourthly, the verse of the Qur'an clearly states:

That supreme power is God and established human beings on earth.

This is real evidence that all human beings have identical and spiritual origins. Then good nature was injected into them,

which have parallel rights and equal nomination on earth. Everyone has right to equal water, food, clothing and shelter. The earth has divided equally for meeting their necessities and occupies equal land. The most powerful word in that verse is *MakkannÉhu*, which means to establish power or authority. This explanation clear cut indicates that humans have a place of authority and sovereignty on earth. The earth is full up from minerals and natural resources which are made for them to fulfill basic needs. As a result, Islamic political thought revealed that this land is the cause of great societal tension for human beings. Since, it is come to debate that wealth and power are one of the problems which restricted peace in the contemporary society. In fact, manipulation of land creates problems in the one soul human beings. Although, God has defined clear cut grant of land for the people that it is collective ownership. Hare, one question arises that what is the duty of rulers? The rulers should develop a mechanism of parallel values for everyone. Hamid agrees that supreme power is one Allah and all human beings are equal to Him. It is logical prove that equal rights are institutionalized for everyone to maintain peace in the world. The movement of the earth is not static. It can be exchanged to one another. Everyone has right to take benefit from it even though he has no land. The above statement explains clearly that this injection applies to all human beings, whether they are Muslims or non-Muslims. No one has occupied the earth. The matter of equality has discussed there. The earth belongs only to One God. The God has command over the earth and His creation can share it among them. Thus, it is the peak of justice. More specifically, it is a plurality of religion and extension of political life.

Fifth one is a discourse which provides another aspect of political value. According to the Qur'an, there is social identity in the universe which is called 'Ummah'. This term is under consideration in *Lisan al-Arab*, an Arabic dictionary of thirteenth century. The root of the word is very complex, but context and diction can make us easy to understand. Actually, '*amma*' or '*amama*' means "to seek", "to go willfully precocious" or "to seek the right path". When these definitions from the same root are clear, then another word comes to in the link which is called '*umm*'. Literally, this word means 'mother' which provides some rational sense to the reader. For example, it refers to the flag of an army followers, the leading direction of the people. These points of reference introduce some deeper meaning which is way, path, source and identity. The term 'Ummah' occurred sixty times in the Qur'an, which has different root meaning, but singular identification of the word is a 'faith-centric community'. Al-Faruqi concurs that, as a group has one specific goal and then they unite to achieve it with proper identification. This identification becomes a slogan of unity. However, it is the injection of Islamic political thought which spread one's identity in the world. Henceforth, Rahman summates that this is the uniqueness of Islamic political values which bring association in that modern world. Different nationalities are there, but again put stress on the principles of justice and equality to safeguard universal politics.

More interestingly, the word 'Ummah' has more dimensions in the context dictionary. It may be used for all humanity and sometime just for a single individual who acts in accord with different beliefs. However, the specific group of people that they have acted and behave accordingly, and then they come under consideration of this 'Ummah'. The verse of Qur'an described

that “This community of yours is one single community, which is called ‘Ummah’ and ‘I’ am your Lord; therefore, worship me with belief of One God. Moreover, human beings have divided their unity means forgotten their promise which was made with God. Here, all of humanity represents a common ‘Ummah’. So far so, all the ‘Ummah’ is constituted fundamentally single, but they fragmented into different creeds, which stop people to come together.

Lastly, this political value is excerpted from the Holly Qur’an.

God is one and all human beings are fallen under one God’s Divine Command. This Divine Command was communicated through a series of Prophets.

The political significance is coming from singular continuity and the real truth is conveyed to humankind by the help of prestigious Messengers. The sacrifices’ of the Prophets are for one purpose which was to organize one identity and bring law, moral codes of conduct for entire humanity. The words of Hamid were too much authentic and he concludes that the intention of the Prophets was inherently brought human beings to recognize one God Supremacy. Therefore, God sends His Prophet to human beings reminding forgotten the values of the Qur’an. The prime obligation of the Prophets was to establish God’s prescribed political values in the light of the revealed knowledge. The effort of the culmination of these values has done by the Holy Prophet Muhammad PBUH who implemented Islamic political order in an exemplary shape and so on.

Peace in historical and religious perspective:

Human nature loves peace and harmony. This ultimate reality can easily be testified by the commencement of human life on earth. Establishment and continuity of peace is utmost prerequisite for smooth and prosperous society. One can observe that current situation of world societies regarding peace is falling down and down. For instance! As a result of these circumstances academia realized to pledge “peace studies” Terrorism initiatives” and “conflict discourses” type centers and departments in the Universities and policy research institutes. It reflects, the peak desire of peace in this particular climate of violence and conflict. It is also a bitter historical reality that except individual peace struggle of some renowned personalities, no communal effort has been emerged in world societies in general to establish permanent peace.

Is it possible to achieve the goal of human prosperity and social interests without peace? The answer is certainly in negative form. At personal level, every human requires peace based on any ideology of religion, socio-economic, socio-politic and socio-democratic etc. We can take democracy as an example. Although democracy and democratic based political system is prevailing now in most of the regions, but a historical view of democracy reveals that the narrative of democracy got its revolutionary status in its true letter and spirit, after transformation of democracy in the shape of comprehensive ideology and as an intrinsic ambition of humanity by the democratic philosophers of modern Europe.

Interestingly, peace is facing almost same particular situation. Humanity needs peace by default in every span of history, but the present age requires its core presence because of the uncertainty of human life. Now peace is becoming an ideology, which can be stated as ideology of life safety in the presence of peace and we will face ruin in its absence. From grass root level to international peace ideology must pay its role to transform itself a binding force for the welfare and prosperity of human life.

A peaceful society has been a dream of every population corner everywhere since the inception of this world. I present paradigm peace is much demanded and most important aspect for the mankind. Peace has also become the vital lifeblood aspect for the human life on planet. At all levels of human life from local, national to global peace has become a holistic paradigm living aspect. Peace is solution of all sorts of conflicts. In the modern age development, progress and more evolution of all aspects of social and scientific development has positive relation with the progress of peace process in the all walks of life on the globe.

Peace in religious perspective:

All religions including Islam have focused peace as one of their key aspects. There are many verses in the Holy Qur'an where followers are advised to implement peace. Qur'an has also addressed peace as a form of tolerance, moral and mystical expression to lay down strong foundations of society. The meanings of AS-SALAM are peace which is also a strong evident of importance of peace in Islamic culture. In inter-personal and inter-societies relations is Islam peace is considered as most important factor to prosper social behaviors.

In one of worse of the Qur'an the peace is addressed as "The slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them, their answer is peace." The peace related words in Islam i.e. "*SLM*" which means peace and submission, "ISLAM", "MUSLIMUM", "MUSLIM" all are based on the peace. The issues relating to violence, production of mass destructive weapons, atomic and nuclear arsenal development are as dangerous for Muslims as these are vulnerable for other religions and masses. Peace is must for the security of all religions. Qur'anic instructions are helpful for all populations on the globe to bring prosperity and peace. The Islamic even advised followers to accept peace offers from enemies even in the middle of wars.

Peace is very important method to convince people of other regions to accept Islam. Qur'an Says Call to the way of thy Lord with wisdom and exhortation and argue with them in the best manner." As per Islamic teachings spreading peace is responsibility of every human being a divine principle of Allah Almighty. As mentioned in the Qur'an "Fear God and make peace among yourselves" It is Islamic principles of governance it is the duty of the governmental officials to adhere for peace and to strive for the elimination of violation of the rules of law in the society. It is also duty of the Islamic rulers to intervene in conflicts of rival groups and resolve conflicts peacefully. Peace is also a guarantee between societies of different thoughts and believes.

In the Holy Qur'an there are many places where the Qur'an is teaching about the importance of tolerance, love, compassion, helpfulness, moderation, mercy, ignorance, dearness for opponents and enemies having powerful focus on peace and

harmony. The Qur'an has forbidden imposing retributive form of justice which is in close with Talmudic customs. The life and teachings of the Prophet of Islamic Muhammad PBUH are fully reflecting peace and compassion. The Prophet suffered from personal injuries, difficulties, social boycotts but He continued to preach of Islam, even suffering from severe injuries during in Taif He prayed from Allah Almighty for the wellbeing of the people of Taif. The important part of the life of the Prophet of Islamic which was spent in Makkah is full of suffering of pain and hardness but the Prophet PBUH suffered all these problems without protest. The Prophet always advised His followers to be merciful, caring and humble to others in their relations and dealings with each other. There are hundreds of examples of this in the life of the Prophet. "The best men are those whose manners re good" (Bukhari and Mishkat) "You cannot be admitted to Paradise and cannot be true believers, unless you have affection for one another". (Muslim) "God informed Prophet Moses that of all his servants the dearest to Him was he who was strong enough to take revenge and yet forgive". (Mishkat)

Conclusion

The world has become global village which has resulted in the mixing of different cultures and norms in close contact. There is growing interaction between different religions, ethnic groups and interethnic and interreligious dialogues are increasing. Growing global grade, communication technology has brought the peoples of the world very close. The global impact is also resulting in cultural, religious, ethnic divisions. There is also re-emerging of identities and religious groups. There is also emerging of religious

politicization and fundamentalism which is creating differences between different walks of society. The use of arms and brutal attacks against humanity are sabotaging the peace initiatives. In this age peace is matter of survival of the human life on earth. The delay in imposing of peace is dangerously increasing threat to destroy the world in limited span of period. It is the demand of the time to foster the qualities of justice, brotherhood, coexistence, mercy, mutual understanding, compassion, love, fellow feeling, mutual cooperation, understanding, compassion and to eliminate the fear of enmity, clash. These initiatives are also very important to denounce the theories of Samuel P. Huntington and to again focusing on the peace as the hope of the last resort for betterment of the secure and peaceful life of the globe.

CHAPTER 12

The Application of the Qur'anic Verses in Islamic Art

Sallehuddin Mohamed & Mumtaz Mokhtar

Introduction

The Islamic religion spread in South East Asia together with its cultures and art. The most dominant of Islamic visual art is the application of Qur'anic verses. There, the International and National Islamic Calligraphy Competitions were organized in the South-East Asian countries, where the population are majority Muslims like Brunei, Indonesia and Malaysia. The competitions enriched the art in the contemporary Islamic art. The main subject of the Islamic calligraphy competitions organized by the countries are the Qur'anic verses. The Qur'anic verses were applied for the competitors to rewrite in certain types of Islamic calligraphy style according to artists' styles of artistic creative arrangement. Usually, the competitions offer the Classical Islamic Calligraphy category and Contemporary Traditional category of the Islamic calligraphy competitions.

The calligraphy competition in Indonesia is known as *Musabaqah Khaththil Qur'an (KQ)*. In English it means 'the Qur'anic Beautiful Writing Contest (calligraphy)'. Floral

ornament (*zukhrufah*) is included in calligraphy competition as component. This component is the complement in the application of Qur'anic verses in Islamic art is to beautify the art work. (Drs. D. Sirojuddin AR, Serial Belajar Kaligrafi, 1997). Besides floral, the geometrical ornament is also one of the components and complement in the application of Qur'anic verses in Islamic art to beautify the aesthetic of the Islamic art. The multi-design of the patterns is seen as the highest aesthetical value of the Islamic art in the art expression in the perspective of Malaysia (Ruzaika Omar Basaree, 1995).

The Islamic Art in Malaysia

The art works applied the Qur'anic verses in Islamic art were Exhibited in 1975 produced an annotated book of the Islamic calligraphy exhibition titled '*Pameran Seni Khat anjuran Universiti Malaya*'. The contents of the book contained the historical background of the Islamic calligraphy, some samples of the calligraphy styles, some Qur'anic verses and the artefacts was authored by Mohamed Yusof Abu Bakar. To preserve the heritage of the Islamic art, Mohamed Yusof Abu Bakar from Education Department collaborated with Syed Ahmad Jamal who was the Director of Cultural Centre, University of Malaya, organized *Pertandingan Seni Khat* (Islamic Calligraphy Competition) in 1980 and the Qur'anic verses were included for the competitors to rewrite into certain types of calligraphy styles. Besides exhibiting the chosen competitors' art works of the Islamic Calligraphy, the Islamic art contained Qur'anic verses from the art collectors were exhibited too in the exhibition. Besides this, the art galleries and museums in Malaysia are keen to exhibit the Islamic art. The

writers and academicians were invited to write and curated the exhibitions. Thus, there are articles and books on Islamic art in Malaysia. Among the writers and authors are Syed Ahmad Jamal, Mulyadi Mahmood, Othman Bakar, Dzul Haimi Md. Zain, Ruzaika Omar Basaree, Khatijah Sanusi, Sulaiman Esa, and many others. The annotated books contributed general discourse of the application of the Qur'anic verses and the usage of the Islamic calligraphy in the Islamic art on the suggested themes of the patrons.

Research Methods

After literature review, the researcher takes an opportunity to use descriptive–qualitative method of study in the research. In studying the application of the Qur'anic verses in Islamic art, the researcher applied the descriptive method observation of accumulation of the data in form of description. The artists' art works were collected as samples to observe its styles and contents and to scrutinize the art works with shari'ah compliance by referring to Al-Qur'an, Al-Hadith and the Muslims scholars.

Problems and Objectives

The problems of the shari'ah compliance in Islamic art has been brought out by the *Jabatan Kemajuan Islam Malaysia (JAKIM)* or in English it is known as Department of Islamic Development Malaysia. There is some contradiction in the concept of Islamic art by the religious scholars and Islamic art writers. Therefore, the objectives of the researcher have to identify and evaluate the concept and the philosophy of the Islamic art and styles in the

contemporary Islamic art in Malaysia. Concisely, the shari'ah compliance in the application of the Qur'anic verses, concept of various schools of Islamic thought, tawhid and Sufism in the in Islamic art were discussed in the discourse.

The Application of Qur'anic verses in the Islamic Art

Some of the books and research thesis has different descriptions of Islamic art. Abd. Rahman Hamzah in his thesis of Doctoral study titled "The Application of Calligraphy in Mosques: Case Studies in Egypt, Turkey and Malaysia" (Abd. Rahman Bin Hj Hamzah, 2007) discourse some samples of the art works collected in his study. In his findings, Abd. Rahman Hamzah, suggests that the frequent usage of the inscriptions of the Qur'anic verses in the architectural design of the mosques are:

- i. The Confession of Faith (Shahadah),
- ii. *Surah* 2, Al-Baqarah, verses 139-144,
- iii. *Surah* 2, Al-Baqarah, verses 256
- iv. The Attributes of Allah
- v. *Surah* 112, al-Ikhlās
- vi. *Surah* 9, al-Tawbah, verses 18-22
- vii. *Surah* 1, al-Fatiha
- viii. *Surah* 62, al-Jum'ah, verses 9-11
- ix. *Surah* 24, al-Nur, verses 35-38
- x. *Surah* 48, al-Fath
- xi. *Surah* 36, Ya Sin

According to him, the above Qur'anic verses are the common artworks applied in the architectural and interior decorations of the mosques in Egypt, Turkey and Malaysia. The main discourse is the application of the Qur'anic verses in the structure of the architectural designs of the mosque.

In the researcher observation in Malaysia, sometimes there are mistakes found in the art works as shown in the samples in Figure 1. In the Figure 1, the red circle shows the missing of the alphabet *alif* (ا), the blue circle shows that there is no alphabet *hamzah* (ء) and the white circles showed some other common mistakes. Beside this, fatwa by the JAKIM on the application of Qur'anic verses in the shape figure form is forbidden.

Ahmadrashidi Hasan too, has a few samples of artworks with Qur'anic verses in his Doctoral research titled "Contemporary Islamic Painting in Malaysia: 1980 to 2000 (Ahmadrashidi Hasan). Ahmadrashidi studied the form of paintings as images, text and motif of artworks. According Ahmadrashidi, in the total of eighty-two samples artworks he collected in the research and discovered ten art works applied the Qur'anic verses. Six out of ten are the 'verses per se' and four samples as 'expression of Ideas'. The sample of 'verses per se' can be seen in the Plate 1: Surah An-Nur, the sample of 'Expression of Ideas' can be seen in the Plate 2: "Yasin".

Various schools of thought

In his book, Ahmadrashidi Hasan stated that Othman Mohd Yatim suggests that there is no collective agreement about the definition of Islamic art among the Muslims scholars. Ahmadrashidi Hasan agreed with the Othman Mohd Yatim idea on the stated statement

on definition of Islamic art (Ahmadrashidi Hasan, Contemporary Islamic Painting in Malaysia 1980 to 2000, 2012). According to Ahmadrashidi, it is impossible to find a clear definition on Islamic art because the knowledge of Islam itself can be separated into various schools of thought (*mazhab*) namely *As-Syar'riah*, *Tasawuf* and the *Ahli Sunnah Wal Jama'ah* (Ahmadrashidi Bin Hasan, 2012.). In the discussions of the knowledge of the terms like *mazhabs* and other Islamic terms for examples: *As-Syari'ah* (الشريعة), *Tasawuf* (التصوف) and the *Ahli Sunnah Wal Jama'ah* (اهل السنة و الجماعة) are certainly not necessary to be extremist to any one of the term especially the schools of thou

The schools of thought (*mazhabs*) which applied the Qur'an and Hadith are accepted among the Muslims. It is common that the *mazhabs* have different understanding of *Fiqh* in *ibadah* and also known as *Ahli Sunnah Wal Jama'ah*. Actually, the *Ahli Sunnah Wal Jama'ah* means all the Muslims who have been united upon the Qur'an and the Hadith (*Sunnah*). They acted upon the right path of the Holy Prophet (PBUH), manifestly and secretly. Allah (SWT.) has ordered His believing slaves to be attached to the above mentioned group, to be united with each other and to cooperate and help each other, while forbidding them from departing from the group into different sects and thereby quarrelling with and killing each other (Abdullah bin Abdul-Hamid Al-Athari, unknown). Allah (SWT.) says:

And hold fast all of you together, to the Rope of Allah (i.e. This Qur'an) and don't be divided among yourselves...

All the religious scholars of olden times who were considered to be luminaries of Islamic knowledge, always brought

evidence from the Qur'an and *Sunnah* in their teaching to their students. They always urged the Muslims to follow the Qur'an and the *Sunnah* and to take counsel from these two sources. Imam Abu Hanifah, Imam Malik, Imam Shafi'e, Imam Ahmad, Imam Bukhari, Imam Muslim and other venerable religious scholars always warned the people against making innovations in religious matters (Sheikh Muhammad Sultan Al-Ma'soomi Al-Khajnadee, 2004). The Muslims have to follow the teaching and follow what the Prophet Muhammad (PBUH) do and not to follow what he did not do. It is known as Sunnah of Muhammad (PBUH) and it also known as Hadith. Qur'an and Hadith are the guidance of the Muslims to the straight path. The path being bestowed by Allah (SWT.). Al- Qur'an says:

And do not dispute lest you lose courage and your strength depart and be patient. Surely, Allah is with those who are patient.

No matter in what school of thought as long the artworks hold the Qur'an and hadith, the definition of Islamic art will be same towards the shari'ah compliance. *Al-Shari'ah* (الشريعة) means the path to the watering place, the clear path to be followed and the path which the believer has totrad in order to obtain guidance in this world and deliverance in the next.

In his book, Ahmadrashidi summarised that the Malaysian writers and academicians concept on the definition of Islamic art are the works of art created by the Muslims artists are in tandem with the Islamic knowledge based on the Qur'an and the Hadith (Ahmadrashidi Hasan, 2010). He added that the definition of Islamic art can be any form and style viz. painting, sculpture, installation, digital print or printmaking. He suggests that, the

Islamic art should be the work of Muslims artists. Muslims are the person who believe the one God and submit to Allah (SWT.).

A ‘Muslim’ is one who resigns himself to God and thereby professes the faith of al-Islam. A Muslim therefore believes in all the Prophets and makes no distinction between one and the other. He also believes that Allah (God) has sent His Prophets to all corners of the earth to preach the same religion, that His message stopped coming after the last revelations received by the last Prophet Muhammad (peace and blessings of God be on him), and that the message received by the last Prophet is the most comprehensive and the final form of God’s message to Man. (Khurshid Ahmad (Ed.), 2004)

The most dominant Muslims art works are of the Islamic calligraphy and the application of the Qur’anic verses in Islamic art. Concisely, the Islamic works of art are related with the Tawhid.

Concept of Tawhid in Islamic Art

Another researcher, Nor Azlin Hamidon in her doctoral study titled ‘Islamic Calligraphy in Contemporary Art of Malaysia’ collected about twenty-seven samples of artworks contained Qur’anic verses. In her discourse, no serious discussion on the application of the Qur’anic verses. She deduced the method of the observing of Islamic art in the Muslims views. She stressed on the knowledge of Islamic theology (*tawhid*) in Islamic art observation.

In some cases of the art works, some of the artists’ language of visual experience from the real original characteristic of nature swift into new creativity to form abstract or semi-abstract art with

different intentions. The intentions can be expressed in either representational or abstract form. If painting is abstract or non-figurative form it could be in terms of the visual and sense arousing qualities of colours as well as in relation to the shapes, forms and domain which relate with elements and principles of art. Islamic calligraphy plus the Qur'anic verses in the paintings as an Islamic art has been left behind. Therefore, Contemporary Islamic art should no longer be perceived as ethnocentric expression of the minority few, shackled in the corner of 'Islamic Art' in the region (Rahmat Bayudi, 2015). Some Malaysian authors considered the calligraphy relating the Islamic art tawhid is the defining of Islam. It declares absolute monotheism-the unity and uniqueness of God as creator and sustainer of the universe (Unknown, Oxford Islamic Studies Online, 2017). The Malaysian authors discourse the Islamic art in different concept and in wide range. Generally, the Malaysian writers, researches and art exhibition curators agreed that Islamic art is God (Allah SWT.) acentric.

Thus, in observing the Islamic art the observer should has the knowledge of Islamic *aqidah*. *Aqidah* is an Islamic term. It means "creed". Islamic creed consists of a decisive faith in the Lordship of Allah (SWT), His sole right to worship, His oneness in respect of His perfect names and attributes, His angels, Books, Prophets, the day of judgement, believe in preordainment, and faith in all that is textually established of matters of the unseen. It also consists of believe in the foundations of the Religion, along with all other matters upon which there is the consensus of Muslims pious predecessors complete submission to Allah (SWT) in His decrees, obedience to His regulations, and adherence to the Sunnah of the Holy prophet (PBUH) (Abdullah Bin Abdul-Hamid Al-Athari, Unknown)

Anyway, the Islamic art is an expression of form with intension (*Niyyatu*), submission and focus on Tawhid to the appreciation of the creation of Allah (SWT). In Islam the theology of tawhid teaches that there is no God but Allah (SWT}, and Allah is the All Knowing, Powerful, Most Gracious, Most Merciful and the Creator of the universe towards Sufism.

Concept of Sufism in Islamic Art

Sulaiman Esa who is an artist and author, one of the Malaysian authors interested in writing of the philosophy of Islamic art with Sufism. The concept which the Sufism, in reference to the process of creativity in Islamic art are referred to the spiritual purification (*tazkiyyah al-nafs*) (Sulaiman Esa, *From Traditional to Modern Malaysian Art: The Dialectics of Displacement and Reappropriation*, 1993). Sufism has an impact on Traditional Malay Art where the Malays are Muslims. According Sulaiman Esa, Ibn Arabi's mystical idea of divine Unicity (*Wahdat al-Wujūd*), the notion of perfect man (*insān al-kāmil*), the concept of Ihsan (spiritual virtue and nobility) the concept of universe as theosphany and concept of God as Transcendent – (the absolute truth) as well and Immanence (Omni Presence). But, Anthony J. Fejfar argued that:

He has written several articles dealing with the meaning of the phrase “Theosphany”. The word “*theos*” means gods or goddesses. The word “*phany*” means movement or tide.

Theosphany is a term has been used to refer to appearances of the gods in the ancient Greek and Near Eastern

religions. Anthony J. Fejfar also added that the meaning of the word “theosphany” is best translated into American English as meaning: “classical music or liturgical music, or perhaps, The Movement of the Gods”. Therefore, the word “Theosphany” means many Gods. Ibn ‘Arabi in his book *Dhakhā’ir al-A’lāq Sharh Tarjumān al-Ashwāq* (Shaykh Muhammad ibn Rabee’ ibn Haadee al-Madkhalee, 1999) said:

Before today I used to criticise my companion, if my religion was not the one which he followed. But my heart changed to accept every image, so pastures for the carefree lovers and convents for the monks. A house of idols and the idol house in Taa’if, the tablets of the Torah and the mushaf of the Qur’an. I follow the religion of love wherever it takes me, so all religion is my religion and my belief.

From researcher’s view and observation it is dangerous to write the Sufism in Islamic art without the proper knowledge of the Islamic faith and the *aqidah* of the Sunnah of the prophet Muhammad (PBUH). From researcher’s experienced in the *Tariqat Al-Qadhiri* and *Nakshahbandi* found that some *tariqat*’s student or followers misinterpreted the epistemology of the Islamic faith. The Islamic faith applications in contemporary Islamic art grows tremendously.

Conclusion

Abd. Rahman Hamzah’s Doctoral thesis has some Qur’anic verses in his study on “The Application of Calligraphy in Mosques: Case

Studies in Egypt, Turkey and Malaysia”, Ahmadrashidi Hasan too, has a few samples of artworks with

Qur’anic verses in his Doctoral research titled “Contemporary Islamic Painting in Malaysia: 1980 to 2000 and Nor Azlin Hamidon collected about twenty-seven samples of artworks contained Qur’anic verses in studying the ‘Islamic Calligraphy in Contemporary Art of Malaysia’.

The usage of the Islamic calligraphy grows tremendously in the Arab countries, Indonesia and Malaysia. The calligraphists and the artists creatively design some beautiful ideas ignored the traditional classical method after they had learned and mastered the method of Islamic classical calligraphy (Drs. D. Sirojuddin AR, 1997). Therefore, there are many styles of the usage of the Islamic calligraphy in the application of Qur’anic verses in Isl

After researcher’s literature reviews, primary conclusion concluded that the application of Qur’anic verses in artwork is inter-related with the definition of Islamic art. Thus, there is no serious study on the Application of the Qur’anic verses in Islamic Art and the definition of Islamic art in term of shari’ah compliance.



Figure 1: The mistakes in the art works in the application of the Qur'anic verses.



Plate 2: *Surah An-Nur: 35*;

Artist: Harun Abdullah Coombes

Media: Stain Glass; Size: 25 x 60 cm; Year: 1992

Source: *Pameran Manifestasi Jiwa Islam Dalam Senirupa Malaysia Sezaman.*



Plate 5: “*Yasin*”

Ponirin Amin

Cetakan Kayu; Size: 56 x 76 cm.: Year: 1989

Identiti Islam Dalam Senirupa Malaysia: Pencapaian dan Cabaran, Balai Seni Lukis
Negara.

CHAPTER 13

The Problem of Islamisation of Knowledge: A Comparative Analysis With Special Reference to Syed Muhammad Naquib Al Attas and Ismail Raji Al-Faruqi

Khalid Ismail, Solihah Yahya Zikri & Nadiyah
Hashim

The Historical Background

Iqra' which means read (imperative verb), the first revelation received by our beloved Prophet Muhammad PBUH signifies the importance of knowledge in human life. No civilization in human history achieves its glory without knowledge. Hence, no doubt the malaise of the ummah is due to the problem in our education. Due to this, contemporary Muslim scholars had called for Islamisation of Knowledge which eventually became a mission of Muslim ummah.

Many Muslim scholars concerned with the plight of the ummah have been deeply involved with the concept of Islamisation of knowledge which gained momentum in the 80s as a result of the global consciousness of the resurgence of Islam in the 70s and the momentous gathering of prominent scholars in the first world conference on Muslim education in Makkah in 1977.

The traditional Muslim scholars contend that all knowledge is from Allah SWT and is therefore already Islamised. Hence, there is no need to re-Islamise knowledge, but it is to be done for a different reason. They felt that the modern scientific knowledge is universally and culturally neutral and as such, it cannot be infused with the value system of any particular culture. For instance, Hoodbhoy and Abdus Salam totally reject the concept of Islamic sciences.

The secularist-modernist's view of the neutrality of science were debated and rebutted by contemporary Muslim scientists Ziauddin Sardar, (Sardar,1988) who is a Muslim scholar, concurs with this view and argues that by divorcing ethics and morality from its epistemology, Western civilization has produced a body of knowledge that does not concern itself with the Islamic concerns of trusteeship of man, sacredness of nature, social justice, public interest and seeking the pleasure of Allah SWT. He further asserts that this body of knowledge and its associated disciplines promote the interest and well - being of Western civilization. Their view was shared by Seyyed Hossein Nasr, an eminent historian and a philosopher of science who contends that "Muslims must seek to create their own science by incorporating what is positive in modern science into a world view where God reigns supreme....."(Nasr, 1988: 20)

Several attempts have been made during the last decade to translate the concept of Islamisation of knowledge into concrete forms such as the publication of monographs and textbooks, and in the establishment of institutions which offer related academic programmes to further the cause. Undoubtedly, two prominent scholars were in the fore front in this effort, namely S.M.Naquib

al-Attas and the late Ismail Raji al-Faruqi. Both scholars' models are to be discussed in this paper. The models can be traced through their works i.e. *Islam and Secularism* and *Islamisation of Knowledge: General Principle and Work Plan*. Two institutions have been established to fulfill this mission i.e. The International Institute of Islamic Thought and Civilization (ISTAC) in Kuala Lumpur Malaysia in 1987 and The International Institute of Islamic Thought (IIIT) in Herndon, Virginia USA in 1981. Both scholars have a significant number of followers who have further expanded their efforts. Al-Faruqi and his fellow scholars played a very significant role in mobilizing the Muslim intellectuals, and in disseminating and popularizing the concept of Islamisation of modern knowledge around the world. (Muhammad Shafiq, 1984: 31)

It is the aim of this essay to examine, compare and analyze the ideas of both these scholars, hoping that it would lead to an understanding and tolerance among their adherents and interested scholars. The possibility of reconciliation will also be explored. In this manner it is hoped that the effort in Islamisation of contemporary knowledge would be further advanced. This paper is divided into four parts. The first one explains what the scholars mean by Islamisation of Knowledge. The second part covers the philosophical framework, conceptions and methods proposed by both scholars toward Islamisation. The third part is a brief analysis of both scholars' viewpoints which examines the similarities, differences and some critiques of the models. Finally the fourth closed by concluding remarks as a whole.

The Meaning of Islamisation of Knowledge

The Islamisation of knowledge movement has awakened the ummah from their comfortable slumber. Had the term Islamisation not been used, it would not have drawn the attention of many concerned Muslim and Non-Muslim scholars and activists. Muslims had to free themselves from this subjugation through an epistemological revolution, which later came to be known as the Islamisation of contemporary knowledge. Thus, this concept is not merely a slogan, a catchword, a symbol or an empty rhetoric without any significance. It carries a deep meaning especially to those who deliberated and conceptualized it.

An overview of the works of these leading scholars reveals that they employed more specific phrases related to the concept. Al-Attas (Al-Attas, 1993: 155-16) for instance, consistently emphasizes and uses the phrase Islamisation of contemporary knowledge or the Islamisation of present-day knowledge rather than just Islamisation of knowledge. Even al-Faruqi (1982: 13&48) used the phrase “Islamisation of modern knowledge for his project although later, he tended to use the phrase “Islamisation of disciplines. Therefore, whenever both of them employ the phrase “Islamisation of knowledge” it actually refers to the “Islamisation of contemporary or present-day knowledge” (Al-Attas,1991:43). In other words it refers to knowledge based on Western secular world-view; knowledge as conceived and disseminated throughout the world by Western civilization. However, one may be misled by the title of al-Faruqi’s work *Islamisation of Knowledge: General Principles and Work plan* into applying the phrase too broadly to include all kinds of knowledge and not just modern knowledge.

Al-Attas disagrees with the commonly used Arabic phrase *aslamah* or *Islamiyyatul makrifah* because he argues *makrifah* is a priori knowledge (innate and independent of experience), and it does not need to be Islamised. He prefers to use the Arabic phrase *aslamah 'ulum al-mua'sirah* or *Islamiyyatul 'ulum al-mua'sirah*. But one may wish to argue that in the Muslim tradition *al-Mua'sirah* refers to secular knowledge whereas *al-'ilm* refers to religious knowledge. In this sense the former translation is correct because the knowledge that needs to be Islamised is Western secular knowledge and not the religious knowledge. However, such distinction is debatable because in the Islamic tradition both *'ilm* and *makrifah* are sometimes used interchangeably and the distinction between secular and religious knowledge does not exist. Considering the sensitivity of Muslim community, some scholars prefer to use other terms in place of Islamisation such as “de-secularization” “de-westernization”, “de-sacralization”, “de-sacralization”, and holistic integration of knowledge. Although there is some resemblance between these terms, they do not exactly have the same meaning as the term “Islamisation.” However, they all share the same essence, which is to bring all contemporary knowledge to be consistent with the *tawhidic* paradigm.

The emergence of the idea of Islamisation of contemporary knowledge stems from the basic premise that contemporary knowledge is neither value-free nor universal. Contemporary knowledge has undergone the process of secularization and Westernization which is not in harmony but also endangers the Muslim faith. Al-Attas argues that “knowledge is not neutral and can indeed be infused with a nature and content which masquerades as knowledge” (Al-Attas, 1993:127).

Al-Faruqi further argues that modern knowledge is not universal but is ethnocentric, in particular euro-centric, and consequently it is not universally applicable (Al-Faruqi,1982:36). Since knowledge is not neutral, modern knowledge cannot be applied into the Muslim community which has certain values and beliefs that differ from Western civilization. Contemporary secular Western sources and methods of knowledge depend solely on the empirical and rational means. It undervalues and most often neglects a major means of understanding the scriptures. Western knowledge is not anchored in transcendental values nor is it related to religious faith. Western sciences are completely secularized. This process of secularization according to Al-Faruqi is due to “their hatred for the Christian Church and the false *magisterial* it had imposed for itself on all knowledge including that of nature” (Al-Faruqi,1982:36). This incompatibility and incompleteness of Western methods of knowledge led Muslims to seek other alternatives that correspond with the Islamic worldview.

Al-Attas’s Philosophical Framework

Al-Attas espouses an Islamic metaphysics that is a synthesis of ideas traditionally upheld by Muslim theologians, philosophers and sufis (Wan Mohd Nor,1993-1994 :40). In his metaphysics, the reality and concept of God forms the major aspect of the Islamic world-view and this has deep implications for the concept of knowledge and the concept, contents and methods of Islamic education. He asserts that “the knowledge about God is not merely propositional or cognitive, but also more importantly experiential, based on one’s intuitive experience and awareness of one’s self and of the external world of creation. Al-Attas enunciates that “all

knowledge of reality and of truth and the projection of a true vision of the ultimate nature of things is originally derived through the medium of intuition” (Al-Attas,1995:177). He affirms that “each metaphysical system, and thus also the world-view it projects, is not the same for every other civilization; it differs from one another in accordance with differences in the interpretation of what is taken to be ultimately true and real” (Al-Attas,Ibid).

According to al-Attas, Islam derives its sources from revelation, confirmed by religion and affirmed by intellectual and intuitive principles.

Al-Attas maintains that knowledge is not totally and purely the product of the human mind and experience but is also based on revealed truth. Thus, Islamisation of contemporary knowledge makes sense only within the framework of Islamic metaphysics. Al-Attas maintains that “Islam affirms the possibility of knowledge; that knowledge of the realities of things and their ultimate nature can be established with certainty by means of our external and internal senses and faculties, reason and intuition, and true reports of scientific or religious nature, transmitted by their authentic authorities” (Al-Attas,Ibid).

Al-Faruqi’s Philosophical Framework

Al-Faruqi also affirms that in Islam, nature is neither bad nor evil; rather it is viewed as a creation and a gift. As God’s creation it is purposive, perfect and orderly; and as a gift it is created for the benefit of man. The main purpose of creation is to facilitate and assist man to do good deeds and attain happiness. The orderliness, purposiveness and goodness of nature are the distinctive features

of the Islamic view of nature. Although nature has been created for human beings, it should not be abused or exploited and must be used in line with divine purpose,

Moral obligation is impossible without responsibility or reckoning. Judgment or the consummation of responsibility is the necessary condition of moral obligation, or moral imperativeness.

In the introduction of his monograph, al-Faruqi states the necessity of remolding every discipline so as to incorporate the relevance of Islam, along a triple axis which constitutes *tawhid*. These three axes for Islamisation of modern disciplines are:

1. The unity of knowledge, which will abolish the dichotomy between *'aqli*(acquired) and *naqli* (revealed) sciences
2. The unity of life, which will eradicate the distinction that some sciences are value-involved and some are value-free, thus making all the sciences as value loaded; and
3. The unity of history, which will remove the separation of knowledge into individual and social sciences, forming all disciplines that are at the same time humanistic.

Al-Attas's Conception

According to Al-Attas, Islamisation is “the liberation of man first from magical, mythological, animistic, national-cultural tradition, and then from secular control over his reason and his language” (Al-Attas,2002:53). The liberation of his spirit or soul bears direct influence upon man’s physical being. It brings about peace and harmony within himself, and also between him and other

men and nature. In this sense, man has set his course towards the attainment of his original state, which is in harmony with the state of all being and existence (i.e. *fitrah*). It is also liberation from subservience to his physical demands which are inclined towards the secular and prone to injustice to his true self or soul, since man has a tendency towards forgetfulness of his true nature, becoming ignorant of his true purpose and unjust to it. Thus, Islamisation is a liberating process (Al-Attas, *ibid*).

Al-Attas emphasizes more on secularism as the main cause for problems in our educational system and life as a whole. Secularism divides the educational system. Al-Attas further explains that Islamisation involves firstly the Islamisation of language since language, thought and reason are closely interconnected and are indeed interdependent in projecting to man his world-view or vision of reality. Thus the Islamisation of language brings about the Islamisation of thought and reason. This fact is demonstrated by the holy Qur'an itself when it was first revealed among the Arabs. He argues that the concept of Islamisation in general will naturally lead to the Islamisation of contemporary knowledge. This is so because thought, reason and language shape the form and kind of knowledge to be generated. Al-Attas explains the Islamisation of contemporary knowledge as "the deliverance of knowledge from its interpretations based on secular ideology; and from meanings and expressions of the secular" (Al-Attas, *ibid*).

Al-Attas clearly identifies and explains the foreign elements and key concepts that should be removed from the body of contemporary Western secular knowledge that comprises:

- I. The concept of dualism which encompasses their vision of reality and truth;
- II. The dualism of mind and body; their separation of *intellects* and *ratio*, and their stress upon the validity of *ratio*; their methodological cleavage pertaining to rationalism and empiricism;
- III. The doctrine of humanism-the secular ideology.
- IV. The concept of tragedy – mainly in literature

Al-Faruqi's Conception

On the other hand, al-Faruqi explains that Islamisation of modern knowledge is recasting knowledge as Islam relates to it. He believes that to Islamise knowledge is “to re-define, and re-order the data, to rethink the reasoning and relating of the data, to re-evaluate the conclusions, to reproject the goals and to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam.

Al-Faruqi sees the problem of education is due to the dichotomy between the modern secular and traditional Islamic systems of education. So, he says, we need to produce and integrated system of education. Thus, he mentions that, what should be done by Islamisers are; “they must integrate the new knowledge into the corpus of the Islamic legacy by eliminating, amending, and adapting its components as the world-view of Islam and its value dictate”. He further says; Islamising knowledge in concrete terms is, to Islamise the disciplines or, better, to produce university level textbooks recasting some twenty disciplines in accordance with Islamic visions” (Abdul Hamid,1989:18-19).

Al-Attas' Methodology

With regards to the method of knowledge, al-Attas's *tawhidic* method shows unity of all empirical and rational, the deductive and inductive methods. He assures that Muslim scholars in the past had utilized several methods in their research. Al-Attas also considers "*tafsir* and *ta'wil* *asvalid* methods of approach to knowledge and scientific methodology respecting our study and interpretation of the world of nature, and its significance in our conception of knowledge and education." According to al-Attas "knowledge includes faith and belief (*iman*)" and knowledge should be followed by action (*'amal*) "for there is no useful knowledge without action, and there is no worthwhile action without knowledge." Thus, the ultimate aim of pursuing knowledge in Islam is to be a good man and not a good citizen of a secular state.

For al-Attas, the process of Islamisation of contemporary knowledge consists of two major steps. He reiterates that "knowledge must be imbued with Islamic elements and key concepts after the foreign elements and key concepts have been isolated from its every branch." The infiltration of four elements and key concepts namely secularism, dualism, humanism, and tragedy mostly occurred in the branch of knowledge referred to especially the human sciences. However, as al-Attas observes these alien concepts also penetrate into the natural, physical and applied sciences that are specifically concerned with the interpretation of facts and formulation of theories.

Al-Attas explicitly indicates the components of the Islamic elements and key concepts that should be infused into the existing

body of knowledge after the isolation of the Western elements and key concepts. They are the concept of religion, (*Din*) man, (*insan*) knowledge, (*'ilm and ma'rifah*) wisdom, (*hikmah*) justice, (*'adl*) right action (*'amal-adab*) and the university (*kuliyah-jami'ah*). Al-Attas further says that, all the elements should be connected to the concept of *tawhid*, *shari'ah*, *sirah*, *sunnah* and *tarikh*. They should also be referred to the elements of *tasawwuf*, Islamic philosophy, cosmological doctrines, knowledge of Islamic ethics (*akhlaq*) and *adab*. Lastly, they should be added with the Arabic knowledge (*al-Ulum Arabiyyah*) and the Islamic world view in general (Al-Attas,2002:175-179).

Al-Attas views that, Islamisation of contemporary knowledge cannot be done simply by grafting or transplanting secular knowledge into Islamic sciences and principles. This is because the essence of foreign elements will remain in the body of knowledge. Furthermore, the Islamic system is not required to be modernized. Thus, the total isolation from the alien elements is very important. Then, integration process of the two systems can be implemented (Mohd Yusof,2006:112).

The aim and objective of Islamisation of contemporary knowledge is to protect Muslims from corrupted knowledge that misguides and leads to confusion and scepticism of Muslim minds. It is to produce true knowledge that can develop and mould Muslim minds and bring them to the proper acknowledgement and recognition of God. Knowledge, which is in conformity with its true purpose, *fitrah* and the Islamic world-view, will bring salvation to man in this world and the hereafter. Islamisation of contemporary knowledge will result in peace, goodness and justice and strengthening of the faith.

Al-Faruqi's Methodology

Al-Faruqi's methodology of Islamisation of modern knowledge has been developed and elaborated on the basis of *tawhid*. For the sake of Islamising modern knowledge, al-Faruqi has laid down fundamental principles of the Islamic world-view that serve as the framework of Islamic thought, methodology and way of life. Al-Faruqi clearly stated the five elements that form the first principles of the Islamic methodology. They are the unity of Allah, the unity of creation, the unity of truth and the unity of knowledge, the unity of life, and the unity of humanity (Al-Faruqi, 1989:33-53). Al-Faruqi reasons that the Islamic traditional methodology is inadequate to Islamise modern knowledge due to the following shortcomings. First, it confines and restricts the meaning of important terms such as *fiqh*, *faqih*, *ijtihad* and *mujtahid*. For example, the term *fiqh* and its derivatives are confined only to the *ulum al-shari'ah* rather than knowledge of Islam as a whole as originally used by the Qur'an. Second, the traditional method separates *wahy* (revelation) and *aql* (reason). Third, it separates thought and action. Finally, the traditional method creates cultural and religious dualism that is the bifurcation of the method into two paths, secular and religious. This dichotomy occurred particularly in the period of decay because of the estrangement between thought and action, splitting into two: the way of the world and the way of God or virtue. These shortcomings could have been avoided if the first principles were adhered to.

Unlike al-Attas, Al-Faruqi goes a step further in making his ideas concrete. He set up a work plan for the Islamisation of modern knowledge which consists of five objectives as follows:

- I. To master the modern disciplines
- II. To master the Islamic legacy
- III. To establish the specific relevance of Islam to each area of modern knowledge
- IV. To seek ways for creative synthesis between the legacy and modern knowledge
- V. To launch Islamic thought on the trajectory which leads to fulfillment of the divine pattern of Allah

In order to achieve the objectives of the work plan and the aims of Islamisation of modern knowledge, Al-Faruqi came out with twelve steps which were presented in 1982 at the second conference on Islamic Education at Islamabad, Pakistan. They can be summarized as the following; (MohdYusof,2006:114)

- I. Mastery of the modern discipline
- II. Discipline survey
- III. Mastery of Islamic legacy: The Anthology
- IV. Analysis of Islamic legacy: The Analysis
- V. Establishment of the specific relevance of Islam to the disciplines
- VI. Critical assessment of the modern disciplines
- VII. Critical assessment of the Islamic legacy
- VIII. Survey of the Ummah's major problems
- IX. Survey of human problems
- X. Creative analyses and syntheses

XI. Recasting the disciplines under the framework of Islam

XII. Dissemination of Islamised knowledge

The first two steps are to ensure Muslims understanding and mastery of the disciplines as they have developed in the West. The next two steps are to ensure that modern Muslim scholars who are not too familiar with the Islamic legacy due to the problem of access, will be provided an opportunity to access it from anthologies prepared by traditionally trained Muslim scholars who have access to it. The analysis of Islamic legacy is to better understand the Islamic vision with respect to the historical backgrounds, problems and issues involved. These first four steps should inform the scholars of the contributions of the Islamic legacy and its relevance to the disciplines and their general goals. The sixth step is a major step in the Islamisation process where consistency with the First Principles and the five-fold unity are checked before the creative synthesis is reached in step ten

A Brief Analysis of al-Attas and al-Faruqi's Viewpoint

An analysis of al-Attas and al-Faruqi's philosophical framework shows that they both share the same assumptions about knowledge. Epistemologically, they believe that knowledge is not value-neutral and its attainment is possible. Their aims of knowledge (or true knowledge) are one and the same and their conceptions of knowledge are founded on Islamic metaphysical, ontological, epistemological and axiological principles, which have the concept of *tawhid* as their pivot. They both share the belief that God is the origin of all knowledge; that knowledge

is the basis of faith and good deeds. In fact, both of them agree that the root of the ummah's problems lies in the educational system and in particular, the problem of existing knowledge, i.e. Islamisation of contemporary or modern secular knowledge. They both share the same fundamental notion of Islamisation of modern knowledge which is, that one needs to perform surgery to modern knowledge whereby the bad elements and impurities are eliminated, amended, reinterpreted or adapted to be in accordance with the dictate of the Islamic world-view or values (al-Faruqi's terms) or isolated or removed and then infused with Islamic elements and key concepts (al-Attas's terms).

However, there are few fundamental differences between the two scholars in spite of apparent similarities. First, it is quite conspicuous that al-Attas as compared to al-Faruqi has a more elaborate and convincing philosophical framework in which his metaphysical, epistemological and axiological principles are carefully drawn out in many of his works. He has delved deeply into the relationship between the nature of man, knowledge, faith and education. Another area of difference lies in their definition of Islamisation of contemporary knowledge. Although the two definitions of al-Attas and al-Faruqi bear a close resemblance with one another as articulated above, there is still a slight difference.

In term of defining the concept of Islamisation of knowledge, it seems that Al-Attas tends to have more clear explanation than Faruqi. However, Faruqi put a lot of effort into presenting the plan and how to implement Islamisation. Thus, his methodology is clearer than that of Al-Attas.

Still, al-Faruqi's methodology needs a more detailed explanation. However, his monograph in 1982 is the first step.

So, it is more on his work plan. His model received much criticism from Western and Muslim scholars. Weakness on the methodology is said to be the cause for slow progress. Not many text books for university level were produced. Thus, many scholars have made attempts to revise the work plan. The twelve steps of the work plan were reduced to three, i.e. mastery of substantive knowledge, mastery of methodological knowledge and production of university text books or general works. It is also mentioned that the knowledge produced by the procedure can not immediately be considered “Islamised knowledge”. It needs to have a close and critical evaluation by Muslim scholars and community (MohdYusof, 2006:13).

Today, the internet is a powerful tool for communication. Thus, we must use it effectively for implementing Islamisation of knowledge. The role of the internet cannot be dismissed in this effort. In fact, we must use different methods to spread the knowledge. This has been mentioned by Mohd. Yusof Hussain. Although the internet is a threat to Islamisation process, Muslims need to take it as an opportunity to reach the global audience. Another point stressed by Mohd.Yusuf, that can strengthen the models is, Islamisation of personality. He says, the Islamisers should have the true Islamic personality and characters (Yasien Mohamed,1993:16).

The idea of Islamisation of knowledge came out from 1970s to 1980s, so it is hoped that there will be serious effort made to implement the Islamisation at school level especially in primary and secondary schools. The two models focus more on university level. We need text books for school children. It is more beneficial if we can instill the spirit and principles of Islamisation

to this young generation at an early age. The two models are still relevant but, need some additional plans to face new challenges. So, some revision is needed from time to time.

Al-Faruqi reveals the shortcomings of both the traditional and modern method and synthesizes the positive aspect of both in order to produce Islamised knowledge. Al-Attas however, would not agree with al-Faruqi's step in the work plan which indicates that the latter already regarded the problem to also lie within the Islamic tradition. For al-Attas the problem lies in the Western modern secular knowledge. Therefore, there is a dire need to Islamise modern knowledge but not Islamic traditional knowledge because the latter does not suffer from secularization. It has been Islamised, to a certain degree. In other words, al-Faruqi's concept of Islamisation of modern knowledge constitutes double movement theory in the sense that it requires reconstruction of both modern and Islamic traditional knowledge. He calls for identifying the past Muslim legacy in order to establish its relevance to modern knowledge. Al-Attas's call for an examination of the Islamic legacy is not to establish its relevance to modern knowledge, but rather to scrutinize and verify how far the modern knowledge has deviated from the tradition.

The differences are also conspicuous between al-Faruqi and al-Attas, regarding the significance of *tasawwuf* (Sufism) in formulating basic concepts in all branches of knowledge. Al-Faruqi like other *salaftiyyun* (revivalist) reformists such as Muhammad Ibn Abd al-Wahhab, and Abu Ala al-Mawdudi, negates *tasawwuf* and considers that "the spirituality as manifested through *tasawwuf* only leads to decay and hence should be regarded as not only as not essential but also harmful. Al-Attas, on the other

hand, considers *tasawwuf* not only significant but necessary for formulation of the theory of knowledge and education. In fact al-Attas argues that “no formulation of a philosophy of education and a philosophy of science along Islamic lines can be developed by ignoring the great contributions of the Sufi masters on the ultimate nature of reality” (Al-Attas, 1981:7-13).

These different views on *tasawwuf* as a method and source of knowledge hold several implications for the concept of knowledge, education and Islamisation of contemporary knowledge and Islamisation in general. Al-Faruqi’s concept on Islamisation of modern knowledge for instance emphasizes more on society or socio-economic and political changes. This is evident from his frequent use of the word *ummah* in his works. In fact, the IIIT has been more dynamic in disseminating the idea of Islamisation of Knowledge to the Muslim masses through its regular activities in the form of seminars, conferences and it has set up several branches in different parts of the world. Al-Attas’ conception of Islamisation of contemporary knowledge on the other hand, emphasizes more on the individual rather than society because when he is talking of Islamisation of contemporary knowledge he is dealing with individuals which will be followed by change in society. ISTAC is serious in its role of Islamising knowledge and personalities and producing the Islamised scholars as evident from its publications. However there have been critics of some of its academic staff who do not portray the character of an Islamic personality.

In certain aspects, it is evident that both scholars have overly generalized the West as though composing of a particular school of thought, in particular the logical positivist. In fact

Western scholars were re-examining their approaches and were gradually undergoing a philosophical transformation in its research methodology after being held captive by the obsession over behaviorism and other offspring's of empiricism in their attempts to understand, explain and predict human behaviors.

Concluding Remarks

This analysis has attempted to show that al-Attas and al-Faruqi, two eminent Muslim scholars, share similar metaphysical principles with *tawhid* as the foundation of their ideas. They subscribe to similar epistemological and axiological framework which are grounded to metaphysics. Apart from minor differences, their concepts and definitions of Islamisation of contemporary knowledge bear very close resemblance. The only major fundamental difference between them lies in the process and methodology of Islamisation of knowledge itself. Methodological difference is minor compared to differences in philosophical framework that forms the basis of their paradigm. Therefore, we are optimistic on the possibility of reconciliation and cooperation, assuming that the followers of both parties are able to take into account each other's strengths and weaknesses, and are able to reach out to each other in honest, intellectual discourses. Al-Faruqi's methodology seems to contain a few logical inconsistencies. For example, his work plan is devoted to Islamising "discipline" rather than knowledge as he had defined. Further, his attempt to make Islam relevant to modern knowledge does not follow the normal logical order of knowledge as classified by early Muslim scholars such as al-Ghazali, who would place the *naqliyyah* knowledge higher in the hierarchy than the *'aqliyyah*

knowledge. Al-Faruqi has incidentally put the cart before the horse. Thus it has received much criticism from other Muslim scholars.

Already Abu Hamid Sulayman, one of al-Faruqi's team members has provided indispensable clarifications of the concept and significant modifications were made in the second edition of the monograph which was published in 1988. Similarly, Safi, another scholar affiliated to the team has suggested the need to modify al-Faruqi's work plan into something more realistic by reducing the twelve steps to three.

With respect to the different emphasis on society and on the individual given by both scholars, one may attempt to bridge it by taking the middle path that is a balanced or unified approach. Such an approach gives equal emphasis to both individual and societal change. In other words, the emphasis on societal change should not be at the expense of individual change and vice-versa. Similarly with respect to the scientific methodology, both intuitions and reasons should be accepted as sources and methods of knowledge as the case for experiment and revelation. Thus it implies that reason should not be employed at the expense of revelation and vice-versa, rather they should both be employed in a proper and balanced manner that complement each other. In this way al-Faruqi's fears of an over emphasis of one at the cost of the other can be avoided.

As a conclusion, it might have been possible for al-Faruqi to have borrowed al-Attas's idea and developed it further based upon his own understanding. Hence, the differences with al-Attas could be bridged for the benefits of the ummah. Despite this, one has to acknowledge and appreciate the efforts of al-Faruqi

and IIT in raising the awareness of Muslim intellectuals of their epistemological, social and political problems, disseminating this idea and advancing it. Therefore, it is essential for Muslim intellectuals to understand fully the concept of Islamisation of contemporary knowledge and work together towards its fulfillment. The differences in opinions and approaches within the boundary of Islam are a blessing from Allah SWT and should be tolerated and appreciated, as long as the aims are noble and there is complete sincerity among those who attempt to realize those aims. With some difficulties, challenges and different views among scholars, however, nowadays Islamisation has not only become the concern of Muslim intellectuals but also the common people, institutions and governments. We need a lot of effort to achieve the vision and mission of Islamisation of Knowledge. All of us should remember that, Islamisation of knowledge is a process and requires a lifelong commitment.

CHAPTER 14

The Significant of Hospitality from Qur'anic Perspective

Mohammad Dhiya'ul Hafidh Fatah Yasin & Sohirin Solihin

Introduction

Qur'an conveys various insights pertinent to threshold of hospitality as well as the services in instructive and descriptive expressions. The latter are either through the stories of previous prophets, individuals and nations; or description of paradise. Qur'an also envisions several benefits of hospitality provision which the focus of current study is. All above signify how Qur'an value the sector either in charity or for commercial nature, as long as no intended unlawfulness happen. The benefits represent the significant of the sector from Qur'anic perspective which identified through inductive and analytical methods. The benefits are as following:

1. Submission to Allah

Qur'an promotes travelling in many instructive and descriptive expressions. For instructive expression only, it is mentioned in 'Āli 'Imrān: 137; *al-'An'ām*: 11; *al-Taubah*: 2; *Yūsuf*: 109; *al-*

Nahl: 36; *al-Ḥajj*: 46; *al-Naml*: 69; *al-Rūm*: 9 and 42; *Saba'*: 18; *Fāṭir*: 44; *Ghāfir*: 21 and 82; *Muhammad*: 10; and *al-Mulk*: 15; with addition for pilgrimage as in *al-Baqarah*: 196 and 'Āli 'Imrān: 97, which sum up to 16 expressions. Here, it is a common sense that striving travelling activity requires adequate provision of hospitality. Thus, offering good hospitality is also subject under the promotion of travelling in those instructive verses.

To further emphasize the significant of hospitality, the Qur'an also mentions travellers as one of the people who should receive a portion of obligatory alms (*zakāt*) as in *al-Taubah*: 60 with addition of voluntary charity (*ṣadaqah*) as in *al-Baqarah*: 177 and 215, *al-Nisā'*: 36, *al-Isrā'*: 26 and *al-Rūm*: 38; with addition of government fund in *al-'Anfāl*: 41 and *al-Ḥashr*: 7, which each for *ghanimah* (spoil after clashing weapon) and *fai'* (spoil without clashing weapon) respectively.

Moreover, Prophet Muhammad PBUH said, "Who is faithful to Allah and the Last Day, he must treat kindly his guest as his." This hadith should not limit to charitable hospitality as commercial hospitality is also acknowledged by the Qur'an as it says, "The Īajj is (in) well-known months..." [*al-Baqarah*: 197] until, "There is no sin on you if you seek the Bounty of your Lord." [*al-Baqarah*: 198]. The occasion behind the revelation of the second verse is when the pilgrims faced difficulties due to the stand of merchants who were unwilling to make profits by selling items to them, but charitable facilities were incapable to accommodate all the pilgrims properly. All of these illuminate the fact that commercial hospitality is also considered as attending the command of Allah.

2. Following the Trait of Prophets and Messengers of Allah

Hospitableness is a character of prophets. The Qur'an mentions the hospitality story of several prophets such as Prophet Ibrahim as individual in *Hūd*: 69-76, *al-Ḥijr*: 51-60, *al-ʿAnkabūt*: 31-32 and *al-Dhāriyāt*: 24-32 as well as founding a nation which will be discussed later; Prophet Lūt in *Hūd*: 77-83, *al-Ḥijr*: 61-77 and *al-ʿAnkabūt*: 33-35; Prophet Yusuf in almost entire Surah *Yūsuf*; Prophet Khidr in *al-Kahf*: 62-82; Prophet Shu'aib (a subject of dispute) in *al-Qaṣaṣ*: 23-28; and Prophet Sulaiman in *al-Naml*: 21-44. Since Qur'an mentions all of the stories above, they are meant for Muslims to follow, and verily the best role models for Muslims are the prophets and messengers of Allah, just as the best reference for Muslims are what mentioned in the Qur'an. Each of the stories above has its own unique quality pertinent to hospitality services which is discussed in separate study.

3. A Medium for to Propagate Islam and to be the Best Nation

The Qur'an says,

And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah, then deliver him to his place of safety. That is because they are a people who do not know.

[al-Taubah: 6]

Ijār in the verse is one of the synonyms of *diyāfah*. Indeed, ‘grant him protection’ is a form of hosting, but in a more challenging situation, which is in the face of threat. In this verse, the Qur’an clearly instructs Muslim host to take the opportunity to let the disbeliever asylum seeker listen to the ‘words of Allah’, which should be interpreted as propagating Islam. If propagation is demanded to be delivered even for those who are in depressed situation, then it is more required for guest who is in convenient. The polytheist in above sentence, supported by the cellmates of Prophet Yūsuf (*a.s.*) whom he preached before answering their question, are clear evidences of the important of utilizing hospitality opportunity for *da‘wah*.

Moreover, after a solid faith to Allah, preaching others to Islam and goodness is key quality for Muslims to be the best nation as mentioned in the Qur’an,

You are the best nation ever raised for mankind. You bid the Fair and forbid the Unfair, and you believe in Allah.

[Āli ‘Imrān: 110]

Another message conveyed by the verse is if Muslims stop preaching others, then they will be underneath other. The preaching could be in the form of verbal communication, reading material, television channel, radio broadcast under the category of *da‘wah bi al-qaul* (preaching by words) as well as attitude and appearance which are under the category of *da‘wah bi al-ḥāl* (preaching through example). No matter which method is applied by Muslim hotel providers, they must have the intention to do so and suitable strategy to carry out the mission as it is their responsibility as well as one of the key factor for them to be at the top.

Remark: Selected Elements of Islamic Propagation in Few Modern Islamic Branded Hotels

In Malaysia, De Palma Hotel Ampang, as the pioneer of Shariah-Compliance Hotel in Malaysia, preach the customers by providing Islamic reading materials including the Qur'an with translation in rooms in selected level, echoing the *'adhān*, providing an excellent public *musolla* complemented etc. This is also consistent with Department of Standard Malaysia's requirement for Muslim-Friendly hotels to provide Qur'anic translation or other Islamic reading material in every room, as well as echoing the *adhān* to the rooms. The hotel also employ permanent *imam* to conduct congregational prayer in the hotel as well as Friday Congregation. It is also a *da'wah*. Muslims seek the favour of Allah by attending the congregational prayer while non-Muslims can observe the main ritual in Islam.

In Namira Shariah Hotel in Central Java, the hotel provides four to five *da'wah*-only television channels. This is very commendable as it is more entertaining in process, and less vulnerable to any disrespect act carried by guest who despise that.

In EDC-UUM Hotel, Kedah, the Qur'anic recitation is broadcasted throughout the corridors during midnight. Without a doubt, this is the most literal application to the Qur'anic verse of *al-Taubah: 6* which mentioned above. However, the subject is open for critic as even though this is the direct literal application of "so that he may hear the words of Allah", it is still not fulfilling the objective behind "because they are a people who do not know" of the same verse which require them to understand the messages delivered within, which they are unable to do so. The polytheist

in verse above is supposed to be Arab who could understand the Qur'an in its Arabic.

4. Unity of Humankind

Such unity through hospitality is based on the Qur'anic verse,

O mankind, We have created you from a male and a female, and made you into races and tribes, so that you get to know one another. [al-Hujurat: 13]

As by understanding each other people could avoid most of the conflicts among mankind. This verse must be related to hospitality as in normal condition, each race and tribe stay among their own. Thus, to make them know one another, some of them need to travel to the others. However, travelling alone is not enough. It require the visited community to open their arm to accept the foreigner, and here where the significant role of hospitality is displayed. Travel without hospitality is like clapping with only one hand and just won't work.

As individual, man and woman complement one another, while as community, the races and tribes complement one another. Both are put side by side in the same verse in the Qur'an. There are many benefits come after the communities get to complement one another. The most important are able to avoid conflicts as well as knowledge and cultures sharing. Such exchange will enrich both of the travelling and hosting communities, and that exchanges will bring forth civilization. Magnificently, Prophet Muhammad PBUH had described the rule pertaining the inter-racial relationship saying,

O men, your God in One and your father is one. There is neither superiority for Arab upon non-Arab, nor for non-Arab upon Arab, nor for redskin upon the black, nor for black upon the redskin, except by piety.

In which, according to Islamic rule, neither the host nor the guest is allowed to feel he, and his race, tribe, or bloodline is superior nor inferior to other. Such spirit is prohibited in Islam and considered as remnants of ignorance which Prophet Muhammad PBUH said,

Four (characteristics) remnants from the *jāhiliyyah* (ignorance): Proud of certain bloodline, condemning certain bloodline...

5. Talent Recruitment

This particular is mentioned in the Qur'an in *Yūsuf*: 43-57 in which the ruler of Egypt employed Prophet Yusuf as treasurer after hosting him and saw talent in him; as well as in *al-Qaṣaṣ*: 23-28 in which the father of two daughters (there is a dispute either he was Prophet Shu'ayb or one of his relative) saw talent in Prophet Musa, and thus employ him as shepherd and marry him to one of his daughter. This particular could be sensitive to some people, but it is important to realize that every successful organization as well as nation in past and present recruit foreign talents to gain greater achievements.

6. Receiving Help and Contribution

Offering hospitality is not limited to give out to the travellers. Instead, depend on circumstances, the hosts might be the ones to

receive help by realization or the otherwise. The Qur'an delivers some examples regarding this particular and Surah *al-Kahf* contains the best stories as examples. The poor fishermen, parents and orphans mentioned in Surah *al-Kahf*: 60-82 are the locals and each without realization received help from Prophet Khilr; while the corrupted, uncivilized and threatened nations mentioned in the same Surah verse 83-98 each realized the help they received from Dhū al-Qarnain. The poor fishermen's ship was saved from being unjustly confiscated by the ruler; the parents were saved from being corrupted by their child; the orphans' inheritance was saved from being robbed; the corrupted nation was disciplined; the uncivilized nation were equipped with knowledge to build house; and the threatened nation were saved from their enemy, Gog Magog.

7. A Factor to Develop a Civilization

Before the discussion in this particular goes further, it is important to highlight the key factors that developed the previous nations are vary just as the gross domestic product (GDP) which is the backbone for modern countries are vary. There are countries that rely heavily on tourism and hospitality as their main source of GDP. The Telegraph (U.K.) enlisted 20 countries and autonomies from such category. They are Macau, Maldives, British Virgin Islands, Aruba, Seychelles, Anguilla, Bahamas, Vanuatu, Former Netherlands Antilles, Antigua and Barbuda, Cape Verde, Belize, Malta, Palestinian territories, St Lucia, Fiji, Cambodia, Croatia, Mauritius and US Virgin Islands.

This is already in discussion here and there above, but in specific, Makkah is the model presented by the Qur'an to be

observed. Makkah during the time of Prophet Ibrahim in Surah *al-Baqarah*: 125-127, Surah *al-Hajj*: 25-29, and Surah *Ibrāhīm*: 35-37 is pictured as inhibited land but later strived due to hospitality. In Surah *Ibrāhīm*: 33-37, the Qur'an says,

And when Ibrahim said, "O my Lord! Make this city (Makkah) one of peace and security and keep me and my sons away from worshipping idols. (35) O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, - still You are indeed Oft-Forgiving, Most Merciful. (36) Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So, make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.

Here, the initial state of Makkah is pictured as a barren valley without any cultivation. But still, when Prophet Ibrahim, by Allah's command, left his wife Hajar and son Ismail as first settlers of the valley, he prayed to Allah to make that land prosperous by bringing in human and sustenance (fruits), even though by logic, it should be more relevant if he instead asked Allah to move his family to another place that is more habitual and with people. This supplication illuminates Prophet Ibrahim as insightful on how even a barren land like that could turn into a prosperous city if certain requirements are fulfilled. Here, it appears that he looked forward to establishing a hospitality-religion-base nation as he was a Messenger of Allah whose origin was from Babylon which is considered by historians as the first civilization to have

written law regarding hospitality sector. The law is written in the Hammurabi Code. From Prophet Ibrahim's supplication, four pillars to seed a civilization are identified. Three more qualities are derived from the instructions he received from Allah which sum up to seven as the following:

First: Safe and Secure

The first quality is for peace to engulf Makkah. This particular is mentioned in *Ibrāhīm*: 35 and in *al-Baqarah*: 128. Safe and security is indispensable condition for tourism as well as hospitality sector to prosper. United Nation World Tourism Organization (UNWTO) abstracts,

Safety and security are vital to providing quality in tourism. More than any other economic activity, the success or failure of a tourism destination depends on being able to provide a safe and secure environment for visitors.

Second: Submission to Allah

Which come from the phrase, "Our Lord, that they may establish prayer." Here, the most important is the submission to Allah as this is the ultimate goal of the preaching of prophets. As hospitality is the concern, if a man or community submit to Allah, Allah will sufficient their life. The Qur'an says,

And whoever fears Allah, He will make for him a way out (2). And will provide for him from where he does not expect. And whoever relies upon Allah, He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a decreed extent.

[al-Ṭalāq: 2-3]

The more directive message is mentioned in,

O believers! Verily, the mushrikĒn (disbelievers in the Oneness of Allah) are impure so let them not come near al-Masjidil Haram after this year, and if you fear poverty, Allah will enrich you if He wills, out of His Bounty. Surely, Allah is All-Knowing, All-Wise.

[al-Taubah: 28]

Third: Inclination

Prophet Ibrahim prayed, “So make hearts among the people incline toward them”. This inclination signifies two matters. The first Muslims believe Allah as the controller of humans’ heart as the Qur’an says,

And He (Allah) brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.

[al-Anfāl: 63]

And Prophet Muhammad PBUH said,

Indeed, the hearts are between two Fingers of Allah’s Fingers, He changes them as He wills.

Thus, Allah will make people achieve the inclination of others by attending His orders. The second is the hospitable attitude of the host and here, it was already embodied in Hajar whom Prophet Muhammad PBUH said,

Ismail's mother was pleased with the whole situation as she used to love affability.

Knowing this quality within Hajar, Prophet Ibrahim thus prayed for Makkah to strive, rather than to move his family to another place.

Forth: Availability of Sustenance

The particular is derived from "provide for them from the fruits". This phrase could also be interpreted as 'let Hajar receive payment for her hospitality. The possibility is due to the background of Prophet Ibrahim as a Babylonian, in which the food is one of the currency applicable in hospitality industry. The Hammurabi Code of Babylon enforced the inn owners to accept food as optional payment stating,

Code 108: If a tavern-keeper (feminine) does not accept corn according to gross weight in payment of drink, but takes money, and the price of the drink is less than that of the corn, she shall be convicted and thrown into the water.

Thus, Prophet Ibrahim might be familiar with that system. Moreover, what is the use of money without food, especially in barren land such as Makkah.

Fifth: Attraction

Allah guided Prophet Ibrahim in completing the establishment of Makkah as a hospitality center by building Ka'bah as the monument attraction; as well as designated activity/ programme which is the *haj* (pilgrim) and *'umrah* (visit). By having such monument and activity, visitors keep pouring to Makkah.

Sixth: Purity and Cleanness

In addition to above, the place need to be clean physically and spiritually, as it is to Allah's liken, as well as consistent to human nature. Allah instructed on this particular saying,

And when We pointed out for Ibrahim the place of the House saying, "Do not associate anything with Me as My partner and purify My House for those who make ṭawāf and those who perform the qiyām and those who perform rukū' and sujūd. [al-Ḥaj: 26]

Seventh: Advertisement

It is difficult for a tourism attraction to produce desirable result without advertisement. Thus, after the instruction to rebuild Ka'bah and clean the area, Allah instructed Prophet Ibrahim to make a public call and invite people to come. Verily, the important of advertisement in hospitality and other sectors is indisputable. Regarding the advertisement of Makkah, the Qur'an says,

And announce among people about ḥaj, so that they should come to you on foot, and on every camel turned lean, travelling through every distant hilly pathway.

[al-Ḥaj: 27]

Since then and until the Last Day, Makkah is a destination targeted by the adherents. Some researchers even mention *hajj* as the heart of Islamic tourism as well as the main subject to observe Islamic stand on hospitality, and Makkah is the only place for *hajj*.

Remark: Inhospitableness and the Misery of Nations

In opposite side to developing a civilization, the Qur'an also delivers stories of nations which misery among others related to inhospitableness. The first is the citizen of Arabian Peninsula as in Surah *Saba'*: 15-19 in which Allah bestowed them prosperity and cities which can be seen from one to the next for the entire region of around 1500km between Saba' and Levant. During the time, travellers bring neither water nor food as those were abundant throughout the cities. The same goes for accommodation. Relatively, the safety of travellers was also ensured. However, some of them prayed for greater distance which is less hospitable, and the final result is Allah remains nothing of them except tales. Even there is no physical remnant of the civilization between Saba' and Levant, the existence of the concerned civilization is a must believe for Muslim adherents as its record is narrated in the Qur'an. Moreover, the Qur'an also states in the end, "We made them as tales," so only tales remain. The message within the verses is easily identified in which inhospitableness is the reason of their doom, after hospitality was the reason of their previous prosperity.

The second nation is the people of Prophet Lut. Even though their gravest sins are the polytheism as well as homosexual and their punishment is predetermined, but still it awaits until they assault the guests of Prophet Lut which mentioned in *al-Qamar*: 33-40. The assault is a form of inhospitableness of citizen, and it could be considered as the last straw of the people of Prophet Lut.

As for the third nation, it was the people whom Prophet Khidr visited as in *al-Kahf*: 71-82. The misery of that nation is described in three characteristics:

1. The ruler was a tyrant and unjustly looted from the poor citizens.
2. The education and upbringing environment is broken. Thus, a child with bad nature is almost impossible to be rehabilitated.
3. The people looted from the orphans. Thus, the inheritance which normally should be unearthed while the orphans were still small as they need it more at that time, is better to wait until they become adult and able to protect theirs. If not, they will receive nothing.

However, the subject of focus here is when Prophet Khidr asked them to make his group of three as guests, the people of that community refused him. This is the character of the people, thus tyrant ruler and broken upbringing which they suffer is in line to the Qur'anic verse, "Thus do We make the wrong-doers lead each other, because of what they earn." [*al-An'ām*: 129].

Conclusion and Recommendations

The most important summaries of the significant of hospitality from Qur'anic perspective are as mentioned above. However, there are some area which deserve more attentive study such as on the subject of Abrahamic Hospitality from Qur'anic perspective. This topic is an already well-established in Biblical study but

yet to have a comparative study from Qur'anic perspective. More attentive study should also be conducted on the stories of prophets pertinent to hospitality mentioned in Qur'an in order to get a comprehensive version of authentic Islamic hospitality.

CHAPTER 15

The Prophet Muhammad PBUH Master of Youth Empowerment and Development

Zakir Ahmed

Introduction

The world is witnessing unprecedented crises revolving the youth. Be it Muslim youth or non, every community—religious or otherwise—is scrambling to save its young generation. Crises include but are not limited to: drug, alcohol, and substance abuse, violence, suicide, suicidal thoughts, poverty, familial discord, emotional and mental instability, obesity, materialism, identity crisis, etc. On the issue of identity, particularly impacting the global Muslim community—we find that the struggle to instill the Islamic identity in the youth has not been more complicated. Many individuals and institutions, from parents to teachers, to elders to community leaders, to schools to *masājid*, are experiencing immense challenges when dealing with this issue. The *ummah* is in dire need of pragmatic solutions to this problem and what better source is there than the life of the greatest of Allah’s creation? The Prophet Muhammad PBUH.

An in-depth analytical study into a dozen classical and contemporary works focusing on the Prophet Muhammad’s PBUH interactions with the youth of his times. Special attention

has been given to the prophetic methods of youth engagement, empowerment, and development. From the wide array of our rich Islamic literary heritage—both premodern and modern sources—containing various perspectives and approaches—I have extracted relevant examples and lessons from the life of the noble Prophet PBUH in hopes of benefitting the modern-day Muslim.

We have been blessed to be among the followers of the Prophet Muhammad PBUH, who was an absolute genius and expert in dealing with the youth. By closely studying his biography, we will understand the methods in which he implemented to best connect with the next generation. If we analyze his extraordinary life, we will come to appreciate his expertise in youth empowerment and his success in developing the young people of his times. With a close eye on the Prophet's PBUH meaningful relationships with the youth, we will see how he motivated them to reach their fullest potential and how he ultimately mobilized them into serving his mission and movement. The Prophet Muhammad PBUH was undoubtedly a master of youth empowerment and development.

This study is expected to yield results in the following areas: the prophetic art to mobilizing young people; the prophetic methods of social interaction with young people; the prophetic approach to mentoring and counselling; the prophetic approach to youth empowerment and development; the prophetic trait of emotional intelligence.

Throughout his noble life, the Prophet Muhammad PBUH had emphasized the significance of the youth. He empowered the young men and women of his time and left behind an extraordinary legacy. This remarkable legacy continues to inspire young people till this very day. The Prophet PBUH was a genius

in dealing with the youth. His charisma and personality attracted children, teenagers, and young adults to his message in droves. When studying the *sīrah*, it is evident that a significant number of his followers were in fact young people. The well-known author Adil Salahi, writes in his biography of the Prophet : “A new message which advocates a total change in the social order often attracts young people whose vision of a better life gives them a strong motive to work hard for their beliefs.” The Prophet’s message was an empowering message that transformed the youth in becoming the best they could be. Salahi explains: “Islam has a simple message which appeals directly to the human mind and strongly appeals to human nature. Many of these young people were of great character.”

The prophetic approach in interacting with the youth was that of anchoring the soul to its innate nature: the *fiṭrah*. With love and empathy, the Prophet PBUH empowered and developed the youth. He nurtured and nourished them, he instructed and advised them, he counselled and consoled them. The Prophet PBUH developed young people spiritually, intellectually, and emotionally. He demonstrated to the world the incredible heights that could be reached with young people marching in the frontlines. This is not an exaggeration in any way, but in fact, a reality that had manifested itself in seventh century Arabia under the leadership, mentorship, and guidance of the Prophet PBUH. The Prophet PBUH knew very well the greatness and potential of the youth. For this reason, he was extremely keen on engaging them. Added to this, the youth possessed a profound love for the Prophet PBUH. The deep connection was mutual and reciprocal between both sides. The bond was such that the youth were ready to sacrifice their own lives for their beloved mentor. How did the

Prophet PBUH develop such a strong connection with the youth? Why was he so successful in attracting the young generation to his cause? In the following pages, I will address these very points and present scenes from the *sūrah* that illustrate how the Prophet PBUH interacted with the youth, how he established healthy relationships with them, how he empowered them, and how he developed them.

The *sūrah* entitled *al-Kahf* or “The Cave,” presents the narrative of a group of young men who retreated to a cave in order to protect their faith and lives. It provides inspiration to young people who are struggling to maintain their identity and religion amongst various temptations and hardships. Despite all the extreme challenges, the young men in this *sūrah* exhibited firm faith, and as a result, Allah increased them in their guidance: “They were young men who believed in their Lord, and We gave them more and more guidance.” (Quran 18:13) *Sūrah al-Kahf* responds to those who questioned the Prophet PBUH about the strange and wondrous tale of a group of young men in ancient times, also known as the “sleepers of the cave.” Imam Ibn Kathir comments that these were youth who were more accepting of the truth and more guided than the elders who had become stubbornly set in their ways and clung to the religion of falsehood. He writes, “For the same reason, most of those who responded to Allah and His Messenger were young people. As for the elders of Quraysh, most of them kept to their religion and only few of them became Muslims. So, Allah tells us that the people of the cave were young men.”

Surah al Kahf serves as a timeless gem for all believers until the end of time—particularly for the youth. The actions of these young men were so beloved to God, that He recorded their story in the eternal guidance to humanity, the Quran. This elucidates the honor that Allah gives to young people who believe in Him. The Prophet PBUH and his followers were given solace through this *sūrah*. It was revealed during the Makkan period when believers were facing enormous opposition and the possibility of being killed—similar to the “sleepers of the cave.” It strengthened the Prophet PBUH morally and spiritually as well as motivated him to not only have trust in God, but to also have trust in the youth.

The Prophet PBUH had a very special place for the youth in his heart. From the children in his family to the young people in the community, everyone got to experience the warmth of his presence and love. It is reported that the Prophet PBUH used to kiss and play with his grandchildren. Imam Bukhari cites the following incident in his marvelous compilation of Prophetic traditions: “Allah’s Messenger kissed Al-Ḥasan bin ‘Ali while Al-Aqra’ bin Ḥābis At-Tamimi was sitting beside him. Al-Aqra’ said, “I have ten children and I have never kissed anyone of them.” Allah’s Messenger cast a look at him and said, “Whoever is not merciful to others, will not be treated mercifully.” It was a part of his nature to show compassion by way of embracing, kissing, cuddling, smiling, etc. In the contemporary world, we are advised by doctors and experts to provide such form of attention to children as this positively impacts their growth and their future. A study published in the *Journal of Epidemiology and Community Health*, revealed that people who enjoyed the most affection from their mothers as infants had the lowest levels of distress as adults.

“This was especially true for their levels of anxiety, but across all the psychological symptoms of distress, the results were the same: More warmth from a mother was associated with less distress later in life.”

Embracing, cuddling, hugging, and kissing was intrinsically a part of the Prophet’s PBUH conduct. Any child or young person who would encounter the him PBUH would be deeply affected by his merciful conduct. “Usamah bin Zaid narrated that Allah’s Messenger used to put me on (one of) his thighs and put Al-Hasan bin ‘Ali on his other thigh, and then embrace us and say, “O Allah! Please be Merciful to them as I am merciful to them.” It is furthermore evident from *sīrah* and *ḥadīth* literature that the Prophet PBUH had a very intimate and emotional bond with his own children. Upon the death of his beloved son Ibrāhīm, the Prophet PBUH wept and expressed his grief. Sayyed Abul Hasan Ali Nadwi mentions the Prophet’s PBUH reaction to the passing of his beloved son: He said in sorrow: “The eye weeps and the heart is sad, but we do not say anything to incur the anger of Allah. We are sad, O Ibrahim.”

The Prophet’s PBUH love and mercy was extended to *all* youth irrespective of their background or religion. After the terrible incident at *Ṭā’if*, the angel of the mountains asked the Prophet PBUH if he wanted him to destroy *Ṭā’if*. The Prophet PBUH replied in the negative and emphasized that perhaps their *children* will one day, embrace Islam. Safiur Rahman al-Mubarakfuri mentions the Prophet’s PBUH reply to the angel of *al-Akhshabayn*: “No, I hope that Allah will let them beget children who will worship Allah alone, and will worship none besides him.” It is very interesting that the Prophet PBUH specifically referred

to the “children” worshipping God in the future. This indicated his hope in the next generation. His healthy relationships were not limited to members of his community, but in fact, surpassed all religious and cultural barriers. The following narration found in the great hadith collection of Imam al-Nawawi, encapsulates the genuine nature of the Prophet PBUH and his relationship with a young Jewish boy:

Anas (May Allah be pleased with him) reported: A young Jewish boy who was in the service of the Prophet fell ill. The Prophet went to visit him. He sat down by his head and said to him, “Embrace Islam.” The little boy looked at his father who was sitting beside him. He said: “Obey Abul-Qasim (i.e., the Messenger of Allah).” So he embraced Islam and the Prophet stepped out saying, “Praise be to Allah Who has saved him from Hell-fire.

The privilege to serve the Prophet PBUH was something that every Muslim desired. The Jewish boy was privileged to serve the Prophet PBUH and was honored by the Prophet PBUH visiting him during his illness and witnessing his *shahādah* before his death.

Another one of the servants of the Prophet PBUH was a young boy by the name of Anas Ibn Mālik. Because Anas was so close to the Prophet PBUH, he knew the inner and outer aspects of his character. Maintaining a calm demeanor with a servant is a challenging task let alone if that servant is also a child. Despite all of this, the Prophet PBUH still displayed the finest of conduct with those who were under his authority. In describing the Prophet’s PBUH impeccable character, Anas says, “I served Allah’s Messenger for ten years, and, by Allah, he never said to

me any harsh word, and he never said to me about a thing as to why I had done that and as to why I had not done that.” Abdul Malik Mujahid remarks, “In the history of the world, has there ever been a master with such immaculate character? There has not been a man in history known for treating his servants in such a kind way, not for a day or two, let alone for ten whole years.” It is quite natural for a ten-year-old to make a mistake and for an adult to correct or discipline that child. However, the Prophet’s PBUH approach was wise, gentle, cool, calm, and collected. Youth need love and understanding, and this is *exactly* what the Prophet PBUH provided them with. Anas describes the touch and the aura of Prophet PBUH in the following words: “I found the hands of Allah’s Messenger softer than silk. I never smelt a perfume better than the smell of Allah’s Messenger.”

According to Adil Salahi, the first man to accept Islam was Zayd Ibn Ḥarithah, a youth servant of the Prophet PBUH during the days in Makkah. Zayd used to live with the Prophet PBUH, making him a regular recipient of the Prophet’s kindness and love. One day, Zayd’s father and uncle came to Makkah with the intention of emancipating him. Upon their request, the Prophet PBUH gave Zayd a choice to either go with his father or to stay with him. Without hesitating, Zayd told the Prophet PBUH that he wanted to stay with him. He told his father, “I have seen certain things with this man and I will never leave him to go anywhere.” Most surely, Zayd found in the Prophet PBUH what he did not find in anyone else. He loved the Prophet PBUH and the Prophet PBUH loved him. Salahi writes, “Two or three years after Zayd’s death, the Prophet PBUH mentioned him and said, “He was one of the people I loved the most.”

Love was the underlying factor behind the Prophet's PBUH relationship with the youth. The love that the youth possessed for the Prophet PBUH transcended this world and translated into unimaginable acts of courage and sacrifice. When the assassins advanced towards the Prophet's PBUH house, they were surprised to see that he was not there. Instead, they found 'Ali Ibn Abi Talib lying on the Prophet's PBUH bed covered with a green mantle. Abdul Hameed Siddiqui states in 'The Life of Muhammad': "The assassins remained on the watch until the day dawned when they rushed in and to their utter surprise, found that the person lying in the Prophet's PBUH bed was 'Ali rather than *Muhammad* PBUH. This created a stir in the whole town." The courage that 'Ali displayed by putting his own life in danger, stemmed from his deep love for the Prophet PBUH.

While organizing his soldiers for the battle of *Badr* the Prophet PBUH poked a companion by the name of Sawwād b. Ghaziyyah in the belly for stepping out of line. Although Sawwād did this on purpose, nonetheless he expressed his pain to which the Prophet PBUH lifted his own shirt and said, "Then do the same to me." S.M. Hasan al-Banna mentions in 'The Sirah of the Final Prophet', "Sawwād approached him and kissed him instead and said, "O messenger of Allah! You know what is before us and I may not survive the battle. If this is my last time with you, the last thing I want to do in this life is this." This incident clearly illustrates the degree of love that the companions harbored for their leader. Al-Banna mentions the love that the youth had for the Prophet PBUH and for the hereafter, "Such was the inspiration and dynamism in the leadership of Prophet Muhammad PBUH that 'Umayr, a boy of sixteen, flung away some dates he was eating and cried out, "These are holding me back from Paradise,"

and plunged into the battle, later to die as a martyr.” If love is shown to the youth, then surely it will be reciprocated in the most amazing of ways.

The Prophet PBUH mobilized the youth under his banner through empowerment. Across all continents and cultures, youth empowerment is one of the most discussed and applied approaches in the world today. Thriving societies have more opportunities for young people to contribute their skills and talents. It is a way in which youth can make positive changes in their lives and in the lives of others. The need for agency and a sense of authority is a vital factor for young people. It is a mechanism whereby they explore the “real world” and see where they “belong.” One’s youth is a phase in life, if directed properly, can be a means of immense positivity and good. If misdirected however, it can be a means of destruction and tragic consequences. Unfortunately, we find a huge percentage of youth in the contemporary period engaged in harmful behavior and unhealthy habits—not conducive to making the world a better place. The Prophet PBUH was fully cognizant of the potential of the youth. With his incredible foresight, he utilized and empowered the youth in his community. They were taught how to be real “men” and real “women” and indeed their greatness was visible from the extraordinary contributions that they had left behind.

Zayd Ibn Thābit, was among the generation of youth who were empowered by the Prophet PBUH. He was hardly thirteen years old when he came to seek permission from the Prophet PBUH to attend the historic battle of *Badr*. He was not granted permission to join the Muslim Army, as he was too young at the time. However, this did not prevent Zayd from contributing to the

cause of Islam. The Prophet PBUH saw that Zayd had a sharp intellect and an unwavering thirst for knowledge. Hence, he empowered him through scholarship. He instructed, “Zayd, learn the writing of the Jews for me.” Enthusiastically, Zayd went about learning quite proficiently the Hebrew and shortly after, the Syriac language. This brilliant young man eventually found himself serving as an interpreter and scribe for the Prophet PBUH. During the caliphate of Abū Bakr, he was appointed to lead the massive project of compiling the Quran in a book form. He was an expert in the Quran and a scholar of the highest caliber. Till this day, anyone who opens a copy of the Quran is forever indebted to the great youth scholar, Zayd Ibn Thābit, for his outstanding service to Islam. This case presents to us some very valuable lessons. The Prophet’s PBUH methodology in identifying the skills of Zayd and then empowering him with that was one of the key reasons behind his success. It is imperative for us to pinpoint the talents within our communities and put them to work in order to bring about positive change.

The Prophet PBUH invested in the youth and placed his trust in them. He did not hesitate in assigning them pivotal roles despite their age or lack of experience. This provided the youth a feeling of “belonging.” The youth felt special because the Prophet PBUH entrusted them with serious responsibilities. Take Mus‘ab Ibn ‘Umayr for example. Mubarakfuri writes, “After the pledge of (*‘Aqabah*) the Prophet PBUH sent to Yathrib Mus‘ab b. ‘Umayr al-‘Abdari, the first Muslim ambassador to teach the people the doctrines of Islam, give them practical guidance and make attempts at propagating Islam among those who still professed polytheism.” The Prophet PBUH selected Mus‘ab to carry out the task of teaching Islam to the people of Yathrib, while many

older and more experienced companions were present—the likes of Abū Bakr, ‘Umar, ‘Uthmān, ‘Ali, and others. He knew Mus‘ab was fully capable and thus empowered him through this honorable post. Yahiya Emerick notes in his biography of the Prophet PBUH, “Mus‘ab was an excellent choice. Before his conversion, he had been an idle child of wealth who indulged in great luxuries at his family’s expense. He had since redirected his life toward prayer and simple living. While in Yathrib, he succeeded in converting many Arabs of both tribes to Islam, including several prominent clan leaders.” Mubarakfuri further comments, “Mus‘ab stayed in Madīnah carrying out his mission steadily and successfully until all the houses of al-Ansar had Muslim elements, men and women.” Entrusting youth with leadership roles can be daunting a task, but if done with precision and thought, there will be astonishing results.

After the Farewell Pilgrimage, a large army was organized and deployed to Syria. Abu Bakr and ‘Umar were involved in this campaign. But the Prophet PBUH appointed the young Usāmah ibn Zayd to lead the army. Al-Banna states very succinctly:

Usamah was then a young man of hardly twenty years of age. His appointment was to honor the name of his father who had been killed while commanding at the battle of Mu’ta. Such an appointment was also sure to stir within the blood of the youth the greatest determination and bravery. It was also meant as an example for the youth of Islam to carry the burden of great responsibility.

The “burden of great responsibility” was a spirit deeply cultivated in the hearts and minds of the youth. Entrusting Usāmah

with such a massive role did not only empower him as a young person, but it also set a precedent for the entire community at large. Naturally, there were some people who felt uncomfortable with Usāmah being their commander. The Prophet PBUH stood up on his pulpit and said, “O Men! Carry out the expedition under Usāmah. Your complaint against his generalship is of the same kind as your complaint against the generalship of his father before him. By Allah! Usāmah is as fit for the generalship as was his father.” From this, we can deduce that in order to further a cause and establish a viable community, elders must delegate significant roles to the youth and place confidence in them. This will create a culture of respect in the younger generation for the older generation. Moreover, it will generate fresh new leaders who are capable of handling new challenges in an ever-changing world.

Over a span of twenty-three years, the Prophet PBUH successfully completed his mission and raised a generation of youth that carried the light of Islam to all four corners of the world. By treating them with love, the Prophet PBUH was able to establish astounding relationships with the young people of his time. His vision and implementation of youth empowerment yielded victory upon victory and continued for generations to come. There are innumerable lessons for the contemporary world to take from the *sīrah* in regard to the youth. In a time when our young generation has lost their sense of direction and moral compass in life, it is high time that we study the life of the Prophet Muhammad PBUHÉ. It is anticipated that by doing this, we will be able to reorient ourselves to that which is healthy and productive for both, our youth, and our world.

**PART II : ISSUES ON
ISLAM & SCIENCE**

CHAPTER 16

Attainment of Human Wellness and Preservation of Ecological Balance in The Light of Revelation: Insights for Policy Making Through Islamic Principals Pertaining to Nature

Mohd Fariz Zainal

Introduction

The higher objectives of *Shari'ah* specifies five areas that needs protection and due care and they are life, religion, offspring, intellect and property. Sustainability discourse pay great attention to environmental care as well as rights of future generations and both are indeed well established in the *Shari'ah*. Sustainability and sustainable development emerged as disciplines that pay concerns on inter-relatedness and inter-dependent nature of environment and development (Ratna & Zainal, 2010), though some expanded the discussion to also include economic and societal aspects as well. From time to time questions were raised over the exact definition of sustainability. Clarifications were sought and somehow it might be best described as the goal of sustainable development – a state of equilibrium, where other concepts of sustainable development, sustainable management,

and sustainable consumption could be regarded as instruments towards achieving the sustainability goal (Voigt, 2005).

Sustainability has been highlighted as major focus of many international bodies and development agencies not forgetting countries planning their development. This is truly the case after the launch of Sustainable Development Goals by the United Nations replacing the outgoing Millennium Development Goals. Discourse on Islam and sustainability should start from a proper understanding on the concept of religion and its role in defining human relationship with nature.

Religion and Ecology Literature: A Brief Overview

Religion is indeed essential in creating meaningful connections that gives order and coherence to communities and also explaining directions and purpose to individuals. Religion is the defining factor in constructing worldviews and ethos of a society especially in formulating moral attitudes toward humans and toward nature. Therefore, an alliance of religion and ecology is significant in creating a balanced living and sustainable communities for the survival of both human and planets (Tucker, 1997).

One of the major challenges in creating a sustainable world is to create whole communities where humans are not dominating nature but rather recognizes their profound dependence on the larger community of life. Much has been said on the triple bottom line of economic profit, environmental health and social well-being, but some are also suggesting that spiritual well-being is also an important component for the flourishing of human (Tucker, 2008). This was further expounded by the invention of Gross National Happiness Indicator to represent a more holistic view

of human well-being where the quality of life is considered more important than the quality of material possession. Statements in support for more active role to be played by religious leaders and communities in environmental issues as well as ecological justice have made way for the past few years. It is indeed recognition to religion where it has always played the role of conserving and transforming, balancing tensions of continuity and managing change of cultures over the years (Tucker, 2008).

Many researches have been done in order to prove the impact of religion in defining the relationship of humans toward nature and other components of sustainability that may entail. Islam has its own unique views in understanding sustainability be it in its own community or in a multi-religious society. It is mentioned by Grine, Bensaid, Mohd Nor and Ladjal (2013) that Islamic religious and moral views on spiritual piety and purification, integration of religiosity and social action as well as its theoretical conception of sustainable living may provide a framework for research with thorough examination on theology, ethics, laws on human, nature and sustainability. Explanations on principles concerning spiritual self-discipline and multi-religious moral integrity are readily available in various exegesis of Qur'an and commentaries of prophetic traditions. What needs to be explored is the way to realize those notions of sustainable way of life into contemporary policies and actionable outcomes.

Evan Berry (2014) in his research inquires the place of religion in global civil society and denotes the magnanimous influence civil society can have in global environment politics. He further looked into the roles that religious scholars all over the world have played in discussing the bearing of religion and

religious thought on environmental ethics. Although the focus was mainly on reactions of religious scholars and NGOs after the 2012 United Nations Convention on Sustainable Development, it still provides valuable insights on how religious organisations viewed issues and future of sustainability in relations to their theological principles and beliefs.

There were also examples of scepticism being thrown towards the role Islam can play in the discourse of sustainability whereby popular imagination sees Islam as incompatible with development (Narayanan, 2013) and it is not a religion suitable for any kind of progress and somehow sanctify acts of repressions. Without dismissing the need to keep a balanced view on effect of religion towards an individual or a society, he stressed the need to explore possibilities for religion to be reinterpreted as an enabling and empowering force in people's lives, even he went into proposing a reverse kind of connection where there are resources within sustainability that can empower religion to be a better partner in enabling sustainable development. Religion can really influence development in ways of offering a wealth of universal values, starting an ecological and social activism and also providing a personal realm for self-development, where Islam fulfils all three roles.

Islam and Sustainability literature: A brief overview

Islam's perspective on sustainable development arises from its vision of a moral economy and society, which may be articulated into a structure of values and principles that are conducive to sustainability and growth (Kamali, 2016). In his article, Kamali criticizes western liberal capitalism and highlights an important

concept in Islam and development which is the concept of building the earth (*i'mar al-ard*) apart from the well-known concept of stewardship (*khilafah*). He also emphasizes the role of goals and purposes of *shari'ah* (*maqasid*) as well as consideration of public interest (*maslahah*). Almost appear as the most profound research article on Islam and Sustainable development, he further explained institutions related to resource management and welfare in Islam where it has been serving and of course got the potentials of preserving sustainability of a Muslim society.

Islam is indeed in good position to play important role in any sustainable development plan and action with its principles and values ready to be re-articulated. Zubair Haasan, 2007 mentions that deterioration of environment quality in Muslim countries remain unabated even though Islam preaches moderation in consumption, avoidance of wasteful use of resources and calling for maintaining natural balance, as well as concepts like stewardship (*khalifah*) and trusteeship (*amanah*). He also emphasizes on the economic side of the study and repeats the necessity to formulate appropriate policies and current trend of robust urbanisation to be reviewed.

Other research also points out to the technicalities that Islam may provide a basis in securing a sustainable world for future with some Eco-Islamic principles. Abdelzاهر, Kotb and Helfaya (2017) discuss major Islamic values and principles that are possible to be applied in fulfilling the need for a sustainable development and the goal of ecological justice. Unity of God (*tawhid*), Vicegerency of human (*khilafah*), and pursuit of public good (*maslahah*) are the usually presented principles in defining Islamic ecological ethics not only for individual and

society but also for the corporate world. The framework proposed by authors include maintaining equilibrium (*qadr*), avoiding overconsumption (*israf/tabzir*) and applying moderation (*wasatiyah*), practicing self-accountability (*muhasabah*) and preserving justice (‘*adl*), and also observing modesty (*tawadhu*’). These principles may very well apply in various industries like farming, marine and wildlife conservation and green investment or financing. This research shows Islamic ecological ethics may very well serve corporate world and large industry as well as it serves the environmental cause in sustainability.

Muslim community all over the world came out with their own declaration on sustainable development which is a significant step in getting the Muslim ummah to understand the issue of sustainability as well as act in the interest of preserving the environment and natural resources for the benefits of future generations. Issue of sustainability in a society will be best understood through a case that is close to every living person which is food.

Accessibility and availability of sufficient nutrients are essential for a healthy development of a person and society. Food security has always been discussed as the one of the major concerns of sustainable development and numerous research have been embarked in order to comprehend the real problem of food and its supply chain so that human may not be deprived from essential nutrients or at the very least – as what has been happening in some countries – the minimal amount of sustenance just to stay alive.

One contributing factor to food insecurity is indeed food loss and waste. An act that you may find taking place at

your own dining table is not as simple as it seems. Studies by international bodies and hundreds of researches explain that food waste is much more than an individual failure to control his desire for food, but it constitutes a complex problem which results in negative implications that affect the environment, economy and social health.

Understanding the Food Loss and Waste Problem

There is yet a final definition on what Food Loss and Waste really mean but generally researchers find that the description by the Food and Agriculture Organisation (FAO) is widely accepted. 'Food Losses' are the damages that occur mainly during the early stages of the food supply chain such as harvesting, and processing while 'Food Waste' refers to the loss that occurs during distribution, industrial processing, and consumption often due to negligent consumer behaviour of throwing away food (Ghosh, Sharma, Haigh, Evers and Ho, 2015). In other words, food loss (FL) is food produced for consumption but is not consumed or cannot be consumed by human, and food waste (FW) is food fit for human consumption but is discarded and not eaten.

Statistics by FAO shows that one-third of overall produced foods were not consumed, and it is equivalent to 1.3 billion tonnes per year and can easily feed 2 billion people (Gustavsson et. Al, 2011). This is indeed very alarming as the world population is projected to hit more than 12 billion in the year 2100 and at the same time the world is experiencing death due to hunger related causes with 15 people dying every single minute. 10 among them are children (UNICEF, 2011). Stronger initiatives need to be taken in order to curb this silent madness of wasting food and resources.

Research has also shown that pattern of FW is different in developed countries from that in developing countries. Developing countries are more vulnerable to the post-harvest or pre-consumer waste while the industrialized/developed countries are mostly guilty when it comes to the consumption stage. It is shown that rise in disposable income lead to increase in wasteful behaviour of consumers (Ghosh et. al 2015). Key contributors for FW at the level of consumption have been identified as: i) consumer behaviour, ii) income, iii) purchasing pattern, iv) family size, and v) access to cheap food. This should serve as a knock to everyone's head when knowing that the richer people become, the lesser care and gratitude they accord to the God-given bounties.

Negative implications of FW can be seen almost instantly to at least three major concerns of life which are environment, economy and social health.

FW impacts are directly seen in the environment when food losses and waste cause rapid growth of landfills just to serve the food that had been wasted. Whenever food waste is disposed, methane and carbon dioxide are produced as part of the decomposition process. Without disregarding the fact that food waste may have suitable and beneficial nutrients for the soil, but the negative implication outweighs the positive by far. It destructs biophysical environment, pollution from decaying food, excess carbon from previous life cycles of food, greenhouse gas (GHG) impact, and other natural resources depletion (Papargyropoulou et. al 2014).

FW also has substantial economic impact. In 2007 alone, the global food wastage was estimated at USD 750 billion and this is certainly bad for the overall economy. Avoidable food

losses will have direct impact on the income of farmers and consumers and certainly if things were happening vice versa, any reduction in food losses will have immediate positive impact on their livelihoods.

The social impact of FW is mainly the threat to Food Security, which increases malnutrition and hunger in the world. Poor management of food supply chain will also result in increase of price of food items and this will further reduce the accessibility to food by the poor section of the society thus making them less able to maintain good health.

An interesting study has been done in Karachi, Pakistan, a city of more than 23 million inhabitants, on the problem of food waste during marriage. It is found that on average a person will waste almost half a kilogram in marriages which is more than average food consumed at home (Farooqi et. al 2016). With more than 5000 marriage halls and no less than a million marriages been held per year, the amount of food waste is staggeringly high. Cultural factor and human behaviour play major part in causing the waste like: i) late serving – foods were served very late and caused people to take more than what they could consume, ii) lack of awareness, iii) inappropriate food combination or excess of foods being served, iv) scrambling around food tables. This just shows that absence of Islamic ethical principles when it comes to dealing with resources that Allah has bestowed upon us and only a shift in action and thinking together with innovative policies by government can solve the matter.

To further understand the linkage between FW, food security and sustainable development. It is worth mentioning that the FAO itself has been producing lot of reports and studies

where it emphasizes again and again on the need to change the global population mind-set on the way they value and consume resources and to make it a priority to prevent food loss and waste. As what have been mentioned in the earlier part of this paper, cases and responses to food loss and waste vary according to region, demographics, income etc. but the issue itself merits urgent action from all countries. FAO consistently argues for reduction in food loss and waste shall present a cost-effective opportunity to improve resource efficiency in the food system and will mitigate the risks of natural resources depletion.

It is also essential to pursue efforts to reduce food loss and waste as part of global climate action since the contribution will directly affect the objectives of mitigating climate change in reducing GHG emissions, strengthening resilience to cope with climate change and increasing the production output in the long run. It is definite that any policies, strategies, action towards food losses and waste will have significant impact on sustainable development and it is important to not be totally relying on market solutions where issues of sustainability and equity were mainly disregarded as less important. (Godfray et. al. 2010).

Islamic Principles Pertaining to Nature

Islamic teaching is rich with guidance and principles to protect the environment and preserve nature. The Holy Qur'an and the prophetic Sunnah were not only of concern to human conducts towards the Creator and other human beings, but it also pays great attention to basic responsibilities of mankind and the role man must observe in dealing with the nature and environment. Various Qur'anic verses, prophetic hadith, fiqhi rulings as well as recent

research by Muslim scholars (in the likes of F. Khalid, M. Izzi Dien, A. Baharuddin, H. Kamali and O. Bakar) do provide basis for us to understand the Islamic stand and principles toward the stewardship of nature and its impact to sustainability discourse.

It might be beyond what this brief paper possibly presents but some verses from the Holy Qur'an clearly conveyed that the will of God covers the totality of human conduct and the *Shari'ah* provides the moral and legal framework in governing human interactions with nature and that includes the environment (Weeramantry, 2009). Chapter 25 verse 63 for example mentioned the need for believers to tread upon the earth lightly which can also be understood that the environment is God's creation and it must be respected (Qur'an 13: 2-4) and for humans to govern their conducts towards nature and only act in the way that God pleases.

Governance of human conduct towards nature shall also include keeping the advancement of science and technology within an ethical framework. This is what demarcates the approaches to science and technology between Islam and the west. Somehow the deterioration and suffering the world experience today can always be related to the unrestrained pursuit of scientific advancement of the west especially when geopolitical and economical concerns are made priority. Islamic worldview always emphasizes the universal equilibrium/*mizan* (Qur'an 15:19), as well as moderation in governing their conduct and what is left is for Muslims to really understand their own principles and put it into their practice.

Sustainable development discourse should rightly benefit from what Islam had to offer. Principles such as balance in use of resources, intergenerational equity, economic justice, beneficence

and bidding unto good are magnificent in charting the way for a sustainable future. These principles potentially affect all three dimensions of implications of food waste that we have mentioned earlier – environment, economy and social health.

The principle of *khilafah* or vice regency as exposed in the Chapter 2 verse 30, that human beings are trustees of earth and stewards that have the responsibilities to guard and preserve natural resources for future generations. Other principle such as *amanah* or trusteeship is also greatly emphasized by Islam and it is almost becoming the principle for a truly pious Muslim where it encompasses all dimensions of faith of a Muslim whether it is theological, legal, moral, or spiritual. A Muslim with a firm doctrine of *amanah* will always be concern of his own conduct and he will be accountable for all his actions. A true *amanah* in a person will prevent him from wasting even a grain of rice, what more a half kilogram like the Karachi marriage incidents.

The holy Qur'an also emphasizes the need for human to always be moderate and avoid extravagance like what was mentioned in chapter 6 verse 142 that comes with warning to avoid profligate. Islam also recommends productive use of the environment as mentioned in *al-Sahih al-Bukhari* when the Prophet peace be upon him said “Whosoever plants a tree, he will be rewarded with as much reward as is relevant to its yield.” This might also made to be understood as the calling to avoid wastage in consumption of food as any wastage of food will directly impact the environment with added landfills, GHG emissions and depletion of resources. Islam also encourages sharing of resources whereby it possibly eliminates wastage and losses.

Shari'ah, Qana'ah and Whim (Hawa)

The Islamic principles in relation to nature highlighted above are derived from the Divine guidance (*Shari'ah*) provided in the Qur'an and in the Sunnah. These principles govern the human attitude towards natural resources. It can control and correct their attitudes that can damage and harm the nature. The Qur'an states that the *Shari'ah* is designed to save humans from their whims that lead to injustice to one's self, to others and to the natural resources. Addressing to Prophet Muhammad, Almighty Allah says: "And We have set you on a road of Commandment (*Shari'at min al-amr*); so follow it, and follow not the whims of those who know not." (45: 18) Human whim/*Hawa* stands at the opposite pole of *Shari'ah*. The *Shari'ah* is designed to discipline the former and tell the believer that his conduct in society cannot be left to impulses of *hawa*. *Hawa* is lawlessness and deviation from correct guidance. Qur'an warns the people in this sense many times about the evil consequences of indulging in *hawa* and the influence it can have on humans' hearts and minds. The Qur'an declares: "Who is more misguided than the one who follows his *hawa* and neglects the guidance of God?" (Al-Qasas, 28: 50). As a vicegerent/*khalifah* of Allah on Earth, human is supposed to act within the rubrics of justice and according to the guidance of Almighty Allah. Consequence of following *hawa* is injustice to self and to the others, and a distraction from the path of Allah. Almighty Allah in Chapter Sad (38: 26) states: "O Dawud! We appointed you vicegerent in the earth so that you rule among people with justice and that you follow not *hawa*, which distracts you from the path of God" (Kamali, 2006).

Hawa or human desire can take different forms such as greed and unsatisfactory attitude for things one does not possess. *Shari'ah* encourages contentment/*Qana'at* to tame the greed and its sister vices. Contentment instils into human two positive traits, satisfactory and appreciation. Absence of contentment will leave one dissatisfied and full of complains. With these negative attitudes, the vice of wasting takes place (Mohammed Farid Ali, 2014).

Conclusion

Reforms in ethical conduct of Muslim society are necessary. Better understanding and policy formulation based on the concept of *zuhd*/true asceticism and *qana'ah*/contentment shall ease the shift towards a better use of resources in Muslim society. Many efforts have been made at the international level between Muslim countries to address the issue of food security. The Islamic Organisation for Food Security has been established under the provision of the Organisation of Islamic Countries (OIC) as the outcome of a meeting in 2012. Although the emphasis of the society was still concerning food safety, distribution, availability and access, the issue of food waste and food losses at the consumption level should also be placed in high importance and the mostly developing countries of OIC should also play as pressure group to the high-income nations where they are the ones responsible or the main culprit of wasting one-third of world food every year.

Islamic intellectual heritage must also be consulted in an innovative way more than ever, in order to enable Muslim society to understand contemporary global problems in a holistic manner as well as providing a sustainable solution for a better

future. It is also worth mentioning that Islamic ethics has a lot to offer on issue of frugality and sustainable consumption with the conscience that frugality relates to being moderate or sparing in the use of available resources with particular emphasis on careful consumption and avoidance of waste (Evans, 2011). The ethic of contentment in Islam really deserves a re-appraisal.

CHAPTER 17

Revisiting the Fatawa in Disposing Islamic Literature Materials in Malaysia

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Ghazali

Introduction

During the era of Prophet's Companions especially the 3rd Caliph Uthmān Ibn Affān's time, paper-based Islamic literature materials is still low in number. Therefore, an ethical burning of Mushaf (Qur'an) was very suitable. The advancement of the technology in printing media has led to the increasing number of paper-based published Islamic literature materials. Eventually, the demand to provide a means of disposing unused published materials has also increased. In Malaysia alone, according to the latest statement of JAKIM, JAIS and JAWI, they are not able to accept any unused published Islamic literature materials for disposal for the time being due to the large volume at the collection centre.

Based on an earlier research, it has been perceived that the present fatwa and guidelines in Malaysia which restrict the disposal method to only burning and disseminating the ashes into the sea as the main reason behind the bottleneck problem

at the collection center. On top of that, given the large amount of material to be disposed, we believe that this method is not environmentally friendly. This study responds to this situation by reviewing the present fatwa and guidelines throughout Malaysia, makes introspection and identifies other sustainable means for disposing Islamic literature materials instead of restricting it to burning and disposing it into the sea. The foregoing discussions lead us to hold that the cyclic process approach or the recycle process for disposing Islamic literature materials in Malaysia is a reliable method in interpreting the *Shari'ah* as it could assist people especially Muslims to overcome difficulty and inconvenience regarding disposal matter.

For the past twenty years, the world has been transformed by the rapid change of technology. Paper-based materials have become easy to access and the demands keep increasing including the publication of Islamic literature materials. The reproduction of codices before the use of the printing press was hard work. According to Cook, it would take around four months for a copyist to reproduce the whole text. Francois Deroche notes that the introduction of paper in the tenth century probably boosted the spread of Qur'anic copies, but it was not until the introduction of the technology of printing that the book became widely available.

In Islam, Qur'an and all kinds of Islamic literature materials need to be disposed properly when they are worn to use. Scholars in Islam have given guideline on how to manage these old materials. But nowadays, new problems have arose regarding the conventional method of disposal Islamic literature materials.

Hence, to understand this study thoroughly, the term of "Islamic Literature" is taken for Syed Qutb's explanation:

A beautiful way of expressing the world, life, man. It is an art where beauty meets truth in a perfect manner. And beauty is the truth of existence while the truth is the apex of beauty. That is why they come together in a story where all the truths of existence meet.

Najīb al-Kilāni (1931–1995) was the first to use the term “Islamic character” (*Al-Islamiyah*) in the context of literature in his dissertation *Al-Islāmiyyah wa-al-Mazāhib al-Adabiyyah* (The Islamic Character and Literary Schools). Al-Kilāni defines Islamic literature as a responsibility and obligation that flows from the heart and convictions of a believer and is based on the Divine Book revealed in the clear language of the Arabs.

In *Madkhal ilā Nazariyyat al-Adab al-Islāmi* (Introduction to the Theory of Islamic Literature), al-Kil defines the functions that al-adab al-islami should fulfil. The most important and superior is the doctrinal function, followed by the political, social, psychological, historical, methodological and educational function. Thus, Islamic literature is an engaged literature (*al-adab al-multazim or al-adab al-masul*) and contradicts the concept of art for art’s sake. For him, Islamic literature is not only determined by the Muslim perspective and philosophy but also by aesthetics referring to Qur’anic models.

The term “material” has wide meanings. According to Merriam-Webster Dictionary, materials can be defined into few things. Firstly, it is the elements, constituents, or substances of which something is composed or can be made. Secondly, it is the matter that has qualities which give it individuality and by which it may be categorized for example sticky material and explosive material. Third, it is something (as data) that may be

worked into a more finished form material for a biography or it is something used for or made the object of study.

While according to Malaysia Printing Qur’anic Texts Act 1986, “document” is defined as any matter expressed, described, or howsoever described, is any substance, material, goods or articles, including any matter embodied in a disc, tape, film, sound track or whatever any other device, by means of (a) letters, numbers, signs, symbols, gestures, symbols, or whatever form of expression, description, or representation; (b) any visual recording (whether still or moving images); (c) any sound recording, or anything else electronic, magnetic fields, mechanical or other recording whatsoever and howsoever made, or any sounds, electronic impulses, or whatever other data; (d) a recording, or transmission, over a distance of any matter by any, or any combination, of the means mentioned in paragraph (a), (b) or (c). These descriptions clearly included under previous definition.

Therefore the phrase, “Islamic literature materials” can be understood as anything related to the sacred and beauty of Islamic works, especially in a physical form such as writings, books, journals, sculptures, craft and so on.

During the 3rd Caliph Uthman Ibn Affan’s time, the quantities of paper-based Islamic literature materials are still low in number, so the ethical burning of mushaf was very suitable. As time passed, the technology in printing media has developed and lead to the increasing of paper-based publication. As a result, the demand to provide a means of disposing unused published materials has increased. There is a recent case in Terengganu, where 1,800 kilograms ashes of Qur’an were disseminated into

the sea. This is due to the abundance of damaged Qur'an during the flood caused by monsoon-seasons at that area. This shows that the same problems are likely to happen again in the future. Ghazali Taib said that JHEAT (Jabatan Hal Ehwal Agama Terengganu) aiming about 163.8 metric tons of Qur'anic materials will be burned every year which will produce about 23.4 metric tons of ashes. It means, an enormous amount of ashes will disseminate into the sea and at the same time can harm the environment. Therefore the traditional method of disposal has to be revised again in order to overcome the arising problems.

“Cyclic process” means process that was repeated many times and always happening in the same order (Oxford, 2005). While according to explanation base on physics terminology; in a cyclic process, the system starts in a particular state and returns to that state after undergoing a few different processes. In Oxford Dictionary, ‘recycle’ is defined as return (material) to a previous stage in a cyclic process. These definitions show these terms can be used interchangeably. Hence, cyclic process in this study is a process of recycling Islamic literature materials.

According to Collins Dictionary, “pilot study” is defined as a small-scale experiment or set of observations undertaken to decide how and whether to launch a full-scale project. A pilot study represents a cornerstone of a good research. In fact, a pilot study is an essential initial step in a research and this applies to all types of research studies. The term of pilot study also defined as “a small scale test of the methods and procedures to be used on a large scale ...” Hence more research is needed to look into the effectiveness of this theory of cyclic process approach for disposing Islamic literature materials in Malaysia.

Significance of The Research

This study contributes to establish the *Shari'ah* guidelines for an alternative solution for disposal problem faced by the authority such as JAKIM, JAIS and JAWI. The understanding about this matter will help them to take proper steps before, during and after the process of disposal. Additionally, they can spread the awareness and true understanding to the society as well.

The outcome of this study does not only benefit the authorities but also everyone in the society because at least, every Muslims will usually have their own *mushaf* or anything related to Islamic literature, hence they need to deal with it in their life time. Once the Islamic literature materials become worn to use, they can take immediate and proper steps to dispose them. Publics may aware that there are other methods can be used to dispose Islamic literature materials which can protect and preserve the environment.

From environmental aspect, this study will give huge impact to the preservation of nature. As mentioned earlier, tones of ashes have been disseminated into the sea every year and it will continuously increase, so recycling can save the environment especially marine life. The products of the recycle can also be reused again to produce new Islamic literature materials particularly the paper-based materials production.

On the whole, the main purpose of this pilot study on cyclic process approach for disposal of Islamic literature materials is to produce a new comprehensive guideline on how to dispose these materials which at the same time can preserve the environment.

Methods

- a. The study began with an analytical method to explore the existing *fatwa* and guidelines available throughout Malaysia in order to rectify their loopholes especially with regards to inculcating sustainable and efficient method of disposing Islamic literature material.
- b. Then by embracing inductive method the researchers sorted out all related Qur'anic verses, Prophetic hadith and *athar* of the Companions and Successors related to this issue. This followed by understanding and comprehending the selected interpretations of Qur'anic verses from classical and modern Muslims exegetes as well as the most authoritative commentaries on the hadith and *athar*.
- c. Deductive method is used in proposing a new comprehensive guidelines and identifying other sustainable means for disposing Islamic literature materials.

Islamic Material Disposal in Malaysia

Base on the demands and growing publication industry, the publication of Islamic literature materials in Malaysia has increased year by year. There was a report from Astro Awani in 2014 stated that, the second largest Al-Qur'an Printing Centre in the world after Saudi Arabia, will be built in the administrative capital, Putrajaya. Yayasan Restu chairman Datuk Abdul Latiff Mirasa said, the company was aiming five years from now for Malaysia to achieve its goal to become the second largest country in the production of the Qur'an.

At the launching event, Percetakan Nasional Malaysia Berhad together with Restu Foundation signed a memorandum of understanding (MoU) for the joint venture to build the Centre for Qur'anic Printing at PNMB's premise. Yayasan Restu chairman Datuk Abdul Latiff Mirasa said the existence of integrated printing center that allows the production of the Qur'an grew to a million copies a year compared with between 200,000 and 300,000 produced now. Thus, they are able to produce one million copies, depending on the fund and the commitment of all parties because they already have the facilities and expertise.

Another report in 2015 shows that the construction of the world's second largest Qur'an printing centre has begun with Prime Minister Datuk Seri Najib Tun Razak performing the ground breaking ceremony. The centre, known as Kompleks Nasyrul Qur'an, is built on a 6.15 hectare land located at Precinct 14, Putrajaya. The project costs RM60 millions, which includes the building, printing and binding machines. It was announced by Najib when tabling the 2015 Budget last October. In his speech, Najib said the centre was expected to print up to three million copies of the Qur'an a year to be distributed worldwide.

This report shows that private sectors together with the government are keen to develop and expand this industry. It is a good cornerstone to upraise Islam in the eyes of the world, yet other step in dealing with Islamic literature materials should be properly managed as well especially the process of disposing these materials when they are no longer usable. This step involves the provision of adequate disposal facilities and efficient management system.

Rahmat, the owner of Saufi Printing Disposal Center said rather than fighting for the exclusiveness of the word ‘Allah’, Muslims should keep Qur’an from being humiliated like being put on the floor, were left dirty and placed it on a par with other recycled materials. That expression uttered due to the increase in the number of damaged Qur’an with a minimum weight of 20 kilograms the center receives every day. Goods received are not only Qur’an, but also home decoration carved with Qur’anic verses which made from brass and glass. These kinds of materials are hard to dispose. They require special method for example burning with high temperature in order for them to melt. Thus, the authorities should also consider methods for disposing these non-paper based Islamic literature materials.

Research Division of Terengganu Religious Affairs Department (JHEAT) received a lot of applications from the public, schools, and mosques throughout the state to dispose the old and damaged Qur’an. People also lack of awareness about the disposal of the Qur’an by taking the easy way out by sending it to normal landfills. In fact, they just pile up the Qur’an together with other books and burned them. Besides providing the collection centre, Religious Affairs Department in each states in Malaysia should highlight the awareness in handling Islamic literature materials especially before, during and after the process of disposal as well.

According to the 1982 United Nations Convention on the Law of the Sea, pollution of the marine means “the introduction by man, directly or indirectly, substances or energy into the marine environment (including estuaries) which results or is likely to result in such deleterious effects as harm to living resources and

marine life, hazard to human health, hindrance to marine activities including fishing and other legitimate uses of the sea, impairment of quality for use of sea water and reduction of amenities”.

Over the years, Malaysia’s marine environment continues to face serious pressure particularly due to pollution. In 2015, a total of 151 coastal, 76 estuary and 90 island stations were monitored. As many as 590 samples from coastal, 401 samples from estuary and 353 samples from island monitoring stations were collected for analysis and reported based on the Marine Water Quality Index (MWQI) (JAS, 2015). In 2015, a total of 151 coastal stations were monitored, analysed and reported in term of the Marine Water Quality Index. The monitoring results indicated 9 stations (6%) as Excellent, 54 stations (36%) as Good, 86 stations (57%) as Moderate and 2 stations (1%) as Poor. The statistics may look good, yet precautions steps still need to be taken seriously because environment will gradually change in accordance with human’s behaviour.

Recent Issues on Pollution

In April 2016, oil spills in Pahang coastal area has polluted coastal area of Pantai Pelindung until Pantai Batu Hitam as far as 10 kilometers. As reported, this case happened for the second time at that area. It is believed to be discarded by merchant ships who want to clear old oil supplies before filling the new oil. A month after that, there was another report stated that 229 out of 473 polluted rivers in Malaysia were located in the city area, for example Sungai Air Merah in Johor, Sungai Untut in Selangor and Sungai Seluang Perak. This report exhibits the pollution

happened in the city is higher than other area. Poor lifestyle and bad management system may be the reasons why this problem happened.

Another issue happened in Kampung Orang Asli Punjut involving the industrial wastes that were dumped near the village. The trash is believed to be from the factory in Pekan Kahang. These irresponsible actions indicated that the awareness of environment's preservation is still low. It also shows that environment has already in severe condition and additional inappropriate actions should not be tolerated anymore.

Shari'a View on Etiquette of Handling Disposing Islamic Material

The Qur'an says: "But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters"

In another verse: "Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption".

The Hanafi and Hanbali School (Burying Method)

The burying method to dispose al-Qur'an is more preferred by Hanafi and Hanbali School. Al-Hasfaki, a Hanafi scholar said;

Mushaf that can no longer be read: buried, like a Muslim”. Another scholar who put and footnote to *ad-Dur al-Mukhtar* elaborated further; this means that the mushaf is put into a clean cloth, then buried at a respectable place, and cannot be stepped on.

The great Hanafi Imam, Imam Ibn ‘Abidīn (may Allah have mercy on him) states:

If a copy of the *Mushaf* (Qur’an) becomes old and it is difficult to read from it, it should not be burnt in fire. This is what Imam Muhammad (m: student of Imam Abu Hanifa) pointed out and this is what we take. It will not be disliked to bury it. It should be wrapped in a pure cloth, and a Lahd grave (m: grave that has a incision in the side wall, customary in hot climate countries where the earth is solid) should be dug, because if a Shiq grave (m: grave with a straight opening, common in cold climate countries due to the earth being soft) is dug and the copy of the Qur’an is buried, it will entail the soil falling on top of the Qur’an which is a form of disrespect, unless a slab is placed as a roof....

Al-Buhūti said; “If there is a mushaf that is no longer in good condition then it is buried, as mentioned by Imam Ahmad (Ibn Hanbal). Imam Ahmad cited Abul Jauza who when his mushaf was in a bad condition he dug a hole in his masjid and buried it underground.”

The Shafie and Maliki School (Burning Method)

This opinion is based on the action of Uthmān , whom after he gathered all the *Mushaf* and published ‘*Al-Imam*’, instructed that all other *Mushaf* to be burnt. This was done to avoid disunity amongst Muslims who cannot understand the differences between readings of the Qur’an. One of the witnesses to this event, Mus’ab bin Sa’d said;

«أدرکت الناس متوافرين حين حرق عثمان المصاحف ، فأعجبهم ذلك ، لم ينکر ذلك منهم أحد»

When Uthman burned the *Mushaf*, I saw many Sahabah wondered about Uthman’s action. However, not one of them is against it. (Hadith narrated by Abu Bakr bin Abu Daud (son of famous muhaddith Abu Daud).

The ruling by Uthman to burn all the non-complete mushaf collection after he published the mushaf show that it is permissible to burn mushaf whom written the names of Allah. That in itself is an attempt to preserve it from being stepped on or disposed without use underground.

Opinions From Other *Ulama’ Ulum Al-Qur’an*

Ibnu Taimiyah:

Old or damaged mushaf that can no longer be read, bury them in places that are secure. Like the dignity of a Mukmin’s body, it must be buried in respectable places (not a dirty place or place when people walk over).

Imam as-Suyūti:

When the need to dispose some of the paper manuscripts of *Mushaf* because wet or damaged, it should not be placed in any high place because it will fall down and trampled. It is not permissible to tear it apart because of the cutting of the letters and the separation of speech.

Al-Halīmi also said;

And wash it with water; and if burned with fire, there is nothing wrong, Uthman burned the Qur'an (with verses that were deleted in it) and no one denied it. Others stated that burning is prioritized that washing, because the washing may fall on the ground.

Qadhi Hussein asserted in his comment that the burning was not allowed, because it was contrary to respect, while Imam An-Nawawi's viewed it as *makruh*. In some of the Hanafis' books, if the *Mushaf* is worn, it should not be burnt, but dig the ground and buried, and this action can make sure it is not stepped on".

In the meantime, some contemporary scholars argue that by burning it is the lightest way possible. With good intentions, the way this is done is simply to maintain the sanctity and dignity of the Qur'an, not degrade, humiliate and do not expose it to contamination and degradation.

Ibnu Batal said that; In this hadith, it is permissible to burn the books in which the name of Allah is in it, and this is done to respect it, and to protect it from being stepped.

Khatib Syarbini :

It is *makruh* to burn a wood engraved with the Qur'an, except with the intention to preserve and take care of the Qur'an, as taken from the words of Ibn Abd al-Salam, and he bring along the story of Uthman burned the Qur'an.

Review of Fatawa on Islamic Literature Disposal

National Council Of Fatwa For Islamic Religious Affairs Malaysia during its 30th meeting on 22nd of August 1992 had decided that the method of disposal Islamic literature material is burning and disseminating ashes into the sea. This is followed by other Fatwa Councils of all states in Malaysia. Work on the disposal shall be entrusted to the Secretariat or Council of Islamic Religious Department in each state (JAWI). The Selangor Islamic Affairs Department (JAIS) has set out the guideline for disposal as:

Materials containing verses of the Qur'an should be burned thoroughly without missing any part. Materials or ashes containing verses from the Qur'an that have been burned must be collected so it will not be blown or scattered. The material that was burned should be buried in a clean place or places that are not passable by persons or thrown into the sea or river flowing-water.

According to Printing Of Qur'anic Texts Act 1986: Any person who prints any Qur'anic text or Qur'anic material shall take all necessary steps to ensure that any waste material on which there is printed or there appears any Qur'anic Verse is immediately destroyed by burning in an enclosed place to which the public

have no access and does not leave the printing premises by any means, except when being removed to a place to be destroyed as aforesaid (Printing of Qur'anic Texts Act 1986, 2008). Only in 2005, 69th Dialogue of Fatwa Committee, National Council for Islamic Religious Affairs Malaysia which convened on 13-16 June 2005 discussed the Disposal Law of Islamic Education Textbook Recycle.

Yet this fatwa was seen as incapable to support the whole action and procedures of disposing Islamic literature review especially the *mushaf*. It only restricted to the disposal of Islamic Education Textbook. This can be seen by massive burning and dissemination of ashes into the sea every year. Hence, this study is timely as it aims to review the present *fatwa* and guidelines throughout Malaysia related to disposing Islamic literature materials, to propose a new comprehensive guidelines and to identify other sustainable means for disposing Islamic literature materials instead of restricting to burning and throwing into the sea.

Issues Regarding Recycle In Malaysia

Recycling in Malaysia has always been a spoken-issue every year. Until now, the government together with the independent organization have organized programs, campaigns, and seminars to promote the culture of recycle to Malaysian citizens. However the statistic is still disappointing.

Urban Well-being, Housing and Local Government Minister Datuk Abdul Rahman Dahlan said that awareness in reducing waste through recycling and reuse is still low among Malaysians which exhibits only 15 per cent of waste was recycled

despite the government introducing the waste segregation programme. Malaysians should follow the footsteps of people in developed nations where recycling had become a way of life; Germany had a 62 per cent recycling rate; Austria, 68 per cent; Taiwan, 60 per cent and Singapore, 59 per cent.

Besides promoting recycling through oriented programs, the authority should see this problem through another view which is education. Education is crucial and should touch every level of society, either children, teenagers up to adults in university. It includes the formal kind of education and informal education, at home and school as well. So, environmental education must be nurtured at every level. Islam itself encourages Muslims to take care of environment. There is a growing acknowledgement in the literature that religion can play an effective role in protecting the world's ecological system. Religious belief in its most ideal form is seen as a powerful force to create purposive transformations by transmitting ecologically positive habit of practice and attitudes of mind to succeeding generations that share similar religious beliefs. Muslims who live in multicultural society in Malaysia should be an example to others in promoting good lifestyle for example cleanliness, public property and environmental care because the encouragements are clearly mentioned by Allah SWT in the Qur'an.

Even the recycling method of disposing Qur'an is not widely used in Malaysia, Universiti Teknologi Malaysia has developed a research on biodeinking method for disposing Qur'anic text. The results of this research presents a general guidelines for an innovative solution model text of the Qur'an disposal methods biodeinking which coincides with the Islamic law. This model can help the religious authorities in Malaysia

for example JAKIM and State's Religious Affairs Department to carry out the disposal of the Qur'anic text in a practical and environmentally friendly.

This research shows that the effort to improve the conventional method in disposing Qur'anic materials has been done. The solution is not limited to Qur'anic text. In fact, it is applicable to various kinds of paper-based Islamic literature materials.

Islamic Literature Disposal In The View Of *Al-Masalih Al-Mursalah*

Juridically, *maslahah* carries the meaning of “welfare”, and the jurist applied the term to mean “general good” or “public interest” or the acquisition of goodness, utility, benefit and the removal of harm or evil. And as explained in the book entitled *Public Interest (al-masalih al-mursalah)* in Islamic Jurisprudence, this interest fall under third category, that is, the interest which are neither supported nor rejected by the sources.

According to Al-Ghazali, the essential application of public interests issue is divided into two aspects; positive and negative. The first one deals with the seeking or acquiring of a certain benefit, goodness, utility or beneficence, while the second concerns the removal of evil, harm, or injuries from the life of the individual and ultimately the public. In legal discussion, the question does not stop there; it goes a step further, embracing the preservation of the five principles, namely religion, life, reason, lineage and property.

Here, we can say that Islamic literature disposal can be categorized into *al-masalih al-mursalah* as it fulfils the principle and needs of human beings. In the time of Khalifah Uthman Ibn Affan, the burning is carried out to avoid disunity among Muslims. The main needs at that time is religion, while the main need or objectives (maqasid) we are focusing now is life and property. Environment is in dire need of help and attentions. That is why; this study aims to discover new possible method to dispose Islamic literature materials. By the end of this chapter, we have answered the question of the research. Recycling process can be used to dispose Islamic literature materials, under some conditions that will be outlined later.

The Guiding Principle for Disposing Islamic Material

The researchers have combined previous *fatwa* and guidelines provided by Religious Affairs Department and proposed new guidelines that are more comprehensive and properly arranged according to the phase of the disposal process. The guidelines are divided into three parts that is; before, during and after the disposal process. Lastly, the researcher has set an outline regarding recycle process.

Steps Before Disposal

1. The defective, torn script of the Qur'an or discarded materials which contain Qur'anic letters or verses or must

be disposed of separately from other materials that have no relations with Islamic literature materials.

2. In order to respect the Qur'an and other Islamic literature materials, once should segregate and put the torn Qur'an in a suitable place first, that are not passed through by people or animal, for example, in the box, or high place.
3. Plan the disposal through incineration activity at least 3 months in advance (especially if the needs for disposal are in huge amount).
4. Get written permission from the Department of Environment (DOE) from each area.

Steps During Disposal

1. Incinerators or the container for burning (if done by yourself) should be placed in a wide area and controlled from the crowd.
2. The materials that are flammable should be kept away from the incinerator.
3. Papers that have been shred need to be burned in covered place so that it would not be blown or scattered.
4. The combustion process needs to be observed thoroughly until all the materials are burned completely (without leaving any parts unburned).

5. The burning must be supervised by an officer from the Religious Department or the party wanting to dispose of the said materials.

Steps After Disposal

1. Ashes produced after the combustion must be collected and made sure that they are not blown by the wind or scattered. Plastic or appropriate bags can be used and make sure no ashes left behind.
2. One can choose to directly disseminate those ashes into the sea (or river) or clenched it first into paste bricks (if possible) that is inserted in a suitable container and mixed with an appropriate amount of water (procedure by JAIS). This step is done to avoid the ashes scattered and to make the dissemination process easier.
3. One should carefully choose the clean river if they want to disseminate into water as there are some polluted river in certain areas in Malaysia.
4. If one chooses to bury, it must be buried in a clean place or a place not passed through by people.

Steps For Recycling

This step includes mushaf and all kinds of Islamic literature materials such as prophetic traditions, books of tafsir, and any materials containing Qur'anic verses or Allah's name. Steps for

recycle are as follows:

1. One should identify the company or collection centre that provides the service of recycling Islamic literature materials including mushaf.
2. The process of recycling the mushaf must be done separately from the recycling of Islamic literature materials.
3. Work on the recycling of mushaf and Islamic literature materials preferably carried out by a company owned by Muslims.
4. Employees involved in the recycling process shall consist of Muslims.
5. Islamic literature materials recycled shall not be used to make other materials that are inappropriate, such as toilet paper and so on.
6. The chemicals used in the recycling process shall not contain impurities.
7. The letters must be shredded finely and the text must be unrecognizable as the Qur'an.

Conclusion

Islamic literature material disposal is a global issue that should not be taken lightly. It revolves around the act of dealing with sacred scripture in Islam. As Malaysia is populated by Muslims

majority, it means that we deal with much more religious literature materials than any other religions. As time goes by, the demands and needs will keep growing, hence Islamic literature materials publication and the disposal process must be on the same pace. The balance between human activity and environment must be established for the healthy future.

Islam is a progressive (search another word) religion that fit human needs throughout the time. Even if Islam is made up of fix principles and notions, somehow it still flexible and complement human's life. This can be seen along the growth and development of Muslim's society in Malaysia and throughout the world. Islamic literature materials disposal is one of the subject matter in this evolution. Method and procedure to dispose Islamic literature material may be varied by time yet the essence of this action is still the same that is to respect the *Mushaf* and at the same time to preserve the nature.

The foregoing discussions lead us to hold that the cyclic process approach or the recycle process for disposing Islamic literature materials in Malaysia is a reliable method in interpreting the *Shari'ah*. Therefore, this method could assist people especially Muslims to overcome difficulty and inconvenience regarding disposal matter.

**PART III : GENERAL
EDUCATION ISSUES**

CHAPTER 18

Employability Skills and Attributes – An Analysis of the Industrial Training Programme Evaluations (Practicum Evaluation Report)

Shaira Ismail, Dahlan Abdullah & Baderisang
Mohammed

Introduction

Most universities, especially the public universities nowadays are facing incredible challenges to educate, equip and develop their graduates with the right skills and abilities and relevant knowledge and competencies required by the industries in ensuring a high level of employability. It is an obligation of the higher learning institutions as the educational provider or administrators or academicians to ensure that these students are ready to join the workforce with a high confidence level to market themselves and possess with the right skills, attitudes, knowledge and competencies needed by the industries. Employers nowadays require graduates to possess certain criteria other than academic achievement to offer an employment. Employers place certain expectations or criteria according to the market needs searching for the best-job-fit candidates and these are closely related to the employability skills and attributes. Although graduates are trained according to

the curricula endorsed by the university level, but employers are still looking for graduates to meet up their requirements based on their job description and job specification particularly on job scopes, duties and responsibilities to perform jobs successfully. Thus, by examining the industrial training evaluation forms, it provides a basis for the educational provider specifically the public university like Universiti Teknologi Mara (UiTM) to further develop their students' employability skills and attributes by improving and implementing appropriate programs or courses to meet the industry requirements as to address the tremendous change of the employment system in the labour market.

Literature Reviews

The continuously changing in the marketplace and unstable economic conditions has an influence on the selection and recruitment practices in most of the organizations. The graduates should be equipped with the relevant knowledge, skills and competencies to satisfy the industry needs and requirements. Based on empirical studies, even though graduates are trained in their respective areas of study. but they fail to perform well in the real working environment. It has been indicated that, graduates are lacking soft skills in relations to communication skills, problem solving skills and interpersonal skills. They are also not able to proactively adapt to the changing in the workplace (Nurita, Shaharudin & Ainon, and 2004a). These drawbacks have affected their employability level to secure a good job (Asma & Lim, 2000; Lee, 2000; Quek, 2000; Kanapathy, 2001). It has been reported that, knowledge, skills and abilities are the main competency that employers looking for among the graduates (The Star,

2009). Furthermore, there is a “gap” in terms of graduates’ knowledge, skills and qualities as compared to the employer’s requirements (Hesketh, 2000). In addition, the development of relevant curriculum which is compatible with the industry needs is also critical in ensuring that the graduates possess the relevant knowledge, skills and competencies to perform well in the market place (Abd. Ghafar, 2004). Thus, it is crucial to ensure that graduates possess a set of attributes and capabilities required by the industries or employers as local graduates fails to meet the expectation of employers due to poor competencies. Among the critics are; graduates cannot write well and do not speak good English (Lim, 2002), unable to communicate or express themselves (Vasudevan, 2002) with a moderate achievement of the learning outcomes of their soft skills capability (Mohd-Majid, Norfaryanti & Nor-Azirawani (2009). These are some of the findings amongst the scholars that university graduates leave universities without sufficient soft skills (Singh and Singh (2008), Kamal (2006) and Abdul Rahim (2000). Previous studies further reveal that Malaysian employers or industry practitioners have concluded that the Malaysian graduates are lacking soft skills, particularly on communication, problem solving, interpersonal and an ability to be flexible (Nurita et al. (2004), Suresh (2006), Mohamad Sattar et al. (2009) and Nur Atiqah et al. (2006). Nevertheless, studies by Sani, Noor, Kadirgama, Rahman, Senawi, Rejab, Taib & Abdullah (2009) concluded that the overall quality of education at UMP is excellent in providing students with the technical knowledge and soft skills. The graduates in the labour market are facing greater challenges and high competition level. A study among local graduates by Singh & Singh (2008) rank the employability skills based on its critical importance

are, communication skills, proficiency in the English language, information and communication Technology skills, interpersonal skills, ability to work in groups, leadership skills, problem solving skills, adaptability skills, risk taking skills, creativity and self and time management skills.

These employability skills are defined as “those basic skills necessary for getting, keeping, and doing well on a job” (Robinson, 2000) The employability skills are highly related to technical and nontechnical skills or competencies. In order to address these gaps, it is highly agreed that the industrial training is one of approaches to develop students to get ready to join the workforce after graduating. It is considered as a learning process where students who are possessed with a strong theoretical perspective to get an opportunity to apply what they have learned in university. Students will discover the differences in the theoretical and application perspectives and perform job related activities and it would provide them an experience towards different scenario in a real workplace and gain an opportunity to ‘hands-on’ working experience.

As to further justify, the definitions provided by the U.S. Office of Personnel Management indicated that knowledge, skills and abilities (KSAs) are attributes required to perform a job or function and are generally demonstrated through the qualifying service, education, or training attended by a person. In addition, a cognitive or knowledge is a body of information applied directly to perform a function. It is related to the theoretical or practical understanding of a subject. Whereas, skill is an observable competence to perform a learned psychomotor act; technical or manual proficiencies. These skills are the proficiencies acquired

through training or practices. They are measurable and observable. On the other hand, competencies are defined as the abilities to perform a task (Spencer & Spencer, 1993). These competencies include motives, traits, self-concepts, attitudes or values, content knowledge, or cognitive or behavioural skills which can be measured in order to differentiate significantly between low and top performers. According to Palan (2003) competency comprises of five characteristics, which are knowledge, skills, personal values, attitudes and motivation in doing a task. It refers to a state or quality of being able and fit. It is made up of different types of characteristics which about behaviour. Competencies are about what people are and can do, not what they do.

According to Yorke (2000), the term employability has been described in many ways, such as generic, transferable, intellectual, cognitive and interpersonal skills. Broadly defined, employability refers to an individual's capability to obtain a job, retain suitable employment, and manoeuvre within the labour market to realise his or her potential for a sustainable employment (Hillage & Pollard, 1998; McLeish, 2002; Brown, Hesketh, & Williams, 2003). Clarke (2008, p. 262) defines employability as "the minimum generic skills or competencies needed by school leavers and graduates to enter the labour market." At an individual level, Clarke (2008, p. 262) defines employability as "the skills, abilities, attitudes, and behaviours where an individual characteristic is made up of the sum of an individual's job related skills and position within the labour market." Nilsson (2010) remarks that, graduate employability is associated with an ability to get a job and be employed. Moreau and Leathwood (2006) refer an employability as skills development, such as understanding concepts and personal attributes that make graduates are preferred

by industries and successful in their careers, with an ability to benefit the workforce, community and economy in which they serve. Employability has different meanings depending on the context of the jobs researchers refer to. However, there are several general similarities and common criteria. Based on these literature reviews, the definition of employability can be summarised as “an individual’s ability to find a job that is appropriate to his/her qualifications, remain relevant in the labour market, and an ability to make a transition between his/her job within the same organization or his/her ability to find a new job within the independent labour market.”

The Malaysian Government surveys reveal that 60,000 of Malaysian graduates were unemployed due to lack of experience, poor English and communication skills and incompatible studies with the marketplace (Malaysian Today, 2005). The research also highlighted that, typical unemployed graduates were female, mainly from the Malay ethnic with lower income group majoring in business studies or information technology. A total of 81 percent of the unemployed graduates had attended public universities, where the medium of teaching was the Malay Language. In contrast, a study by Suresh (2006) indicated that 26 percent of unemployed graduates were from private institutions of higher learning and 34 percent were foreign graduates due to low demand in the labour market (Suresh, 2006). Malaysia basically has a sufficient supply of graduates with technical skills in information, communication and technology (ICT), business, engineering and many other fields.

Other supporting studies based on the Malaysian employer’s perspective, Malaysian graduates are skilful in their areas of specialization, but lacking ‘soft skills’ (Nurita,

Shaharudin, Ainon, 2004). The UK Government also certified that there is a ‘knowledge loophole’ amongst their graduates (Dickinson, 2000). Lawrence (2002) further confirms that America is also experiencing the same problem. Employers today are demanding for graduates who possess the relevant skills and knowledge required to satisfy their requirements and also applicable to the workplace, such as problem solving and analytical skills and able to proactively diagnose and respond to problems. In Malaysia, employers are seeking for graduates with good academic achievement and possessing ‘soft skills’ such as communication skills, problem solving skills, interpersonal skills and ability to be flexible (Nurita, Shaharudin & Ainon, 2004).

These ‘soft skills’ are claimed as employability skills, it is a foundation of skills that should be possessed by graduates irrespective of what job the employee performs (Lawrence, 2002). Other supporting studies by Baxter and Young (1982) reaffirmed that employers need entry level workers who are dependable and trustworthy, good basic communication, thinking and problem-solving skills, have a high desire to learn new things, able to work in a team, and possess a positive attitude. These are critical skills based on a report published by the US Department of Labor (2000). The report clearly indicates that graduates should be equipped with the right employability in order to find a meaningful work. These are considered as foundation skills consists of basic skills, thinking skills, and personal qualities, while competencies associate to resource, interpersonal, information, systems, and technology. Most of the empirical studies revealed that employers looked for certain skills, behaviours and attitudes in their potential employees. The Malaysian employers need creative, innovative and flexible workers who possess a broad range of interpersonal

and managerial skills (Mustapha & Abdullah, 2000). They prefer motivated employees with basic skills, high performers, a person with creative thinking and problem solving skills, effective personal management skills, interpersonal, a good negotiator with teamwork and leadership skills to influence others with a high level of responsibility, self-management and integrity (SCANS, 1991).

Thus, employability skill is a critical issue for the educational providers and also highly concerned amongst the graduates in order to enhance their employability skills (Stewart and Knowles, 2000). Employability also gives another connotation that, those who possess the capability to acquire the skills and perform the tasks may not be able to perform immediately at work without further training (Cox and King, 2006). Employers are looking for a more flexible and adaptable graduate in response to changing market needs (New Straits Times, 2005). The graduates major weakness are communication skills. Based on the Malaysian report (Chang, 2004), the reason why graduates are unemployed is because they do not have the right degree and abundant in the market whereas engineering and other Science degree graduates are still in a high demand. In addition, graduates with greater knowledge and skills in their study domain are hired first. Employers have a high expectation that, graduates are able to contribute on their first day of being hired (Chang, 2004). A survey conducted on 3300 human resource personnel and bosses by JobStreet.com, a Malaysian employment agency (2005) has concluded the most contributing factors to graduates' high unemployment rate are, weak in English – 56%; bad social etiquette – 36%; demand too much pay – 32%; degrees are not relevant – 30%; fresh graduates are too choosy – 23%; no

vacancies – 14%. The weak in English and bad social etiquette are the top reasons for graduates of being unemployed. Thus, these findings concluded that Malaysian graduates are unemployed because most of them are lacking of soft-skills.

The Malaysian employers perceive Malaysian graduates are skilful in their areas of specialization, but lacking the ‘soft skills’ (Nurita, Shaharudin, Aion, 2004). They have indicated that, graduates are unable to write well and speak good English (Lim, 2002), communicate or express themselves effectively (Vasudevan, 2002) with a moderate academic achievement and possess an average level of soft skill (Mohd-Majid, Norfaryanti & Nor-Azirawani (2009). An argument amongst the scholars that university graduates leave universities without sufficient soft skills (Singh and Singh (2008), Kamal (2006) and Abdul Rahim (2000). Malaysian employer and industry practitioners indicate that Malaysian graduates are lacking soft skills such as communication, problem solving, interpersonal and the ability to be flexible (Nurita et al. (2004), Suresh (2006), Mohamad Sattar et al. (2009) and Nur Atiqah et al. (2006).

The educational providers should proactively offer the relevant programs, equip the relevant skills, provide the right knowledge as well as enhance students’ academic and non-academic qualities in order to address the employability skills loopholes. It can be done through the development of the right curriculum with relevant programs or courses compatible to the industry needs due to the tremendous change in the job itself in the competitive labour market as well as to highly match with the job openings and relevant to the recruitment and selection practices by the industry.

The educational providers especially the higher learning institutions should embark relevant actions to remain competitive in the ever-changing market conditions by producing value-added capabilities, knowledgeable and highly skilled human capital in order to stay viable in the global competition. The education sector, particularly in the developing nations has a critical role to play to meet the challenges in the competitive global market by undergoing a thorough transformation process to produce graduates who are intellectually active, creative, innovative, ethical and morally upright, adaptable and capable of critical thinking (Ministry of Higher Education Malaysia, 2007). The immediate prerequisite is to focus on the development of generic skills which are considered vital to produce a holistic human capital. The Ministry of Education has identified seven generic skills as the key-focus in its action plan in 2007. The seven generic skills are known as soft skills include communication skills, critical and problem-solving skills, teamwork skills, continuous learning and information management skills, entrepreneurship skills, professional moral and ethics, and leadership skills. These skills are to be imparted to university students before graduating apart from other critical elements, namely strategic thinking, patriotism and innovativeness. These so-called generic skills have prompted the researcher to conduct a study to examine whether our graduates possessed all those generic skills which are critical to secure a job by analysing the perceptual judgments of the industries/host organizations/employers.

Methodology

An Analysis of the “Practicum Evaluation Report By Industry (REPORT A)

The industrial training programme is part of the business curriculum in the UiTM degree programme. The duration of the industrial training is a minimum of 16 weeks of the period. After the completion of the industrial training programme, the students have to submit a project paper as part of the assessment of their performance in industrial training. The topic of the project paper is mostly related to the core subjects they have learned and highly related to the contents of the degree programme. In addition, the selection of a topic should get a full consent from the employers or host organizations. Thus, there are two assessments per se; firstly is the evaluation forms measured by the industry immediate supervisors and also lecturers who supervise the students’ industrial training, and secondly the project paper to be evaluated by the main and co supervisors of the faculty. The input by the employers or industries are associated with :

1. Cognitive/Knowledge Development Outcomes.
2. Skills Development Outcomes.
3. Attitudinal or Behaviour Values Outcomes.

The next columns provided are to specify “Positive Comments or Strengths of Trainee” and “Areas for improvement” by the employers or host organizations. These two columns provide a highly related content to the employability skills and attributes

and the other column on areas for improvement justified what need to be improved which should be considered by the UiTM for future improvement of its curriculum development. Thus, by analyzing the Report A, the researchers are able to determine the employability skills and attributes.

The business graduates are expected to attain course outcomes (CO) and programme outcomes (PO) specified for an industrial training programme of the Faculty of Business and Management as per Figure 1. These should be achieved after the completion of the industrial training programme. Therefore, it is necessary to have feedback from employers on the performance of interns, to see whether the objectives of the industrial training programme have been achieved. This feedback also will provide information on how the outcomes meet the employers' requirement. As an effort to achieve these outcomes, this study is to compile the information on the evaluation of industries and employers associate to employability skills and attributes through the internship programme.

The selection of the students are those who have performed their industrial training in the year of 2016 for three programmes, namely Degree in the Human Resource Management (30%), Degree in Marketing (32.5%) and Degree in the Operation Management (37.5). The researchers had analysed the Practicum Evaluation Report by Industry (REPORT A) rated by 149 employers throughout Malaysia involving 278 students who were participated in the Internship Programs.

Findings and Discussions

The Report A was assessed, signed and endorsed by the host organizations/employers for the year of 2016. This Report A should be completed by the employers after the practical training ends for a minimum of 16 weeks. It should be submitted to the Industrial Training Coordinator for grade evaluation. The passing mark for this trainee’s assessment is 50%. The assessments of host organizations/employers’ are based on scale 5 represents; 1 – “unsatisfactory”; 2 – “weak”; 3 – “Average”; 4 – “Good” and 5 – “Excellent”.

The details of each item under the Category A – Cognitive Development Outcomes, B – Skills & Development Outcomes and C – Attitudinal Values Outcomes are highlighted in the following table:

Table 2: The Practicum Evaluation Report By Industry (Report A)

CATEGORY	SCALE	PERCENTAGE
A – Cognitive Development Outcomes Knowledge acquisition Learning capabilities Knowledge application and creative thinking abilities Self Directed Learner	1 – Unsatisfactory	0%
	2 - Weak	3%
	3 - Average	27%
	4 - Good	45%
	5 - Excellent	25%

CATEGORY	SCALE	PERCENTAGE
B – Skills & Development Outcomes Level of tasks/management skills Level of problem solving skills Communications and language proficiency skills Social and human interrelation skills Computer and System (ICT) application skills	1 – Unsatisfactory	0%
	2 - Weak	19%
	3 - Average	42%
	4 - Good	21%
	5 - Excellent	18%
CATEGORY	SCALE	PERCENTAGE
C – Attitudinal Value Outcomes Motivational level Flexibility towards tasks assignments Time Management/willingness to work extra time Accountability and responsibility to tasks Quality of work and creativity Leadership Qualities Willing to accept feedback/improvement level Potential to excel	1 – Unsatisfactory	0%
	2 - Weak	0%
	3 - Average	5%
	4 - Good	52%
	5 - Excellent	43%

Based on above evaluation scales, the responses on scale four (4) has recorded the highest percentage for each category, A, B and C. The percentage demonstrates that the host organization/ employer’s assessment of performance of the business graduates are rated good. The Table 2 illustrates the percentage of agreement on well-performed employability skills and attributes on the aspect of “Attitudinal Value Outcomes” with 52% of “Good”

and 43% of “Excellent” ratings. Nevertheless, for the category B on the Skills & Development Outcomes, the assessment under the category of “Weak” and “Average” contributes to 19% and 42% respectively. It shows that 51% of the UiTM interns are basically in the “unacceptable” level of assessment. These “Skills & Development Outcomes” are highly associated with the employability skills and attributes that are not substantially performed by graduates in the managerial capability, problem solving skills, communications and language proficiency skills, social and human interactions and computer and System (ICT) application skills. As for the “Good” rating, it indicates 21% with an “Excellent” rating of 18%. Last but not least is the “Cognitive Development Outcomes” indicate an average percentage of 27%, “good” rating at 45% and “Excellent” records 25%. These findings are compatible with some of the previous works that employers are quite disappointed with various generic skills of graduates in the aspect of soft skills; communication skills, leadership skills, decision making, problem solving and interpersonal skills (Nurita, Shaharudin, Ainon, 2004); Lim (2002) Vasudevan (2002) Singh and Singh (2008); Nurita et al. (2004), Suresh (2006), Mohamad Sattar et al. (2009); Nur Atiqah et al. (2006); Kamal (2006) and Abdul Rahim (2000) and Mustapha & Abdullah (2000).

In addition, the evaluations in the last two columns, “Positive Comment or Strengths of Trainee” and “Areas for improvement”. The positive comments indicated by the host organizations/employers are as per following table.

Table 3: Positive Comments or Strengths by Industries (Report A)

No.	Employability Skills and Attributes	Percentage
1.	Dedicated/Hardworking/Committed/Multitasking/Capable	47.3%
2.	Fast Learner	25.2%
3.	Proactive and Enthusiastic/Energetic	21.5%
4.	Capable/Efficient/Meets Performance Expectation	20.1%
5.	Pleasant Personality/Positive Attitudes/Mindset & Work Ethics	16.4%
6.	Reliable/Responsible/Accountable/High Level of Compliance	15.5%
7.	Positive Mindset/Positive Attitude	12.3%
8.	Less Supervision	13.2%
9.	Interest on Learning & High Potential to Progress	12.2%
10.	Team Player	7.2%
11.	Ability to Adapt/Flexible	6.5%
12.	Creative and Innovative/Knowledgeable	5.5%
13.	Leadership Skills	5.1%
14.	Oral & Written Communication	4.3%
15.	Problem Solving & Critical Thinking	4.3%
16.	Self Motivation	3.6%
17.	Time Management	2.9%
18.	No Comment Given	1.0%

The Table 3 illustrates that the UiTM students are perceived positively on the category of “Dedicated/Hardworking/Committed/Multitasking/Capable with the highest percentage of 47.3% followed by “Fast Learner” (25.2%); “Proactive and Enthusiastic/Energetic performance” (21.5%); “Capable/Efficient/Meets Performance Expectation” (20.1%); “Reliable “Pleasant Personality/Positive Attitudes/Mindset & Work Ethics” (16.4%), Reliable/Responsible/Accountable/High Level of Compliance” (15.5%); “Positive Mindset/Positive Attitude” (12.3%), Less Supervision (13.2%) and “Interest on

Learning & High Potential to Progress” (12.2%). These skills and attributes are related to the graduates personal qualities. This implies that the host organizations or employers are satisfied with the performance of the UiTM interns that meet the criteria particularly on their personal abilities to carry out duties and responsibilities and has an ability to function effectively at work and able to work independently with less of supervisions. Whereas on the aspect of employability skills and attributes, the percentage given is low, which is in the range between 2.9% to 7.2%; “Team Player” (7.2%); “Ability to Adapt/Flexible” (6.5%); “Creative and Innovative/Knowledgeable” (5.5%); Leadership Skills” (5.1%); Oral & Written Communication (4.3%); Problem Solving & Critical Thinking (4.3%); Self-Motivation (3.6%) and Time Management (2.9%). The assessment done on graduates/ interns has shown that their employability skills and attributes are particularly low on these factors.

The Table 4 below shows the feedback on the areas for improvement indicated by the host organizations/employers.

Table 4: Areas for Improvement by Industries (Report A)

No.	Employability Skills and Attributes	Percentage
1.	English Communication Skills/Proficiency in English Language Skills/Confident to Speak English	30.2%
2.	Interpersonal Skills	22.4%
3.	Management Skills	18.2%
4.	Creative thinking and Problem Solving Skills/Analytical Skills/Think Outside the Box/Decision Making	17.7%
5.	Leadership Skills	15.8%
6.	Teamwork Skills/Cooperation/Team Player	14.2%
7.	Task Concentration/Work Exposures/Work Efficiency/ Desire to Learn	13%
8.	ICT Skills	11.7%

9.	Self Management & Integrity/Tardiness/Time Management/Dependable and Trustworthy	10.8%
10.	Self-Confidence & Pro-activeness	9%
11.	Adaptability/Ability to be Flexible	7.1%
12.	Others: Ability to Express Idea/Maturity/Presentation & Negotiation Skills/More Efforts and Aggressive	5.7%
13.	No Comment Given	5%

Table 4 illustrates that employers/host organizations/ industries evaluation of areas need to be improved by the UiTM interns. The highest percentage is on the English Communication Skills/Proficiency in English Language Skills/Confident to Speak English (30.2%); Interpersonal Skills (22.4%); Management Skills (18.2%); Creative thinking and Problem Solving Skills/Analytical Skills/Think Outside the Box/Decision Making (17.7%) and Leadership Skills (15.8%). The other employability skills/attributes rated are Teamwork Skills/Cooperation/Team Player (14.2%), Task Concentration/Work Exposures/Work Efficiency/Desire to Learn (13%), ICT Skills (11.7%), Self-Management & Integrity/Tardiness/Time Management/Dependable and Trustworthy (10.8%), Self-Confidence & Pro-activeness (9%), Adaptability/Ability to be Flexible (7.1%) and Others: Ability to Express/Maturity/Presentation & Negotiation Skills/More Efforts and Aggressive (5.7%). The findings show a similar pattern on the employability skills and attributes loophole of previous studies.

Conclusion

The analysis concludes employers/industries view on the performance of the UiTM Graduates/Interns on the specified employability skills and attributes. The employers' evaluation of

skills and attributes of students/interns of industrial training is a crucial component of the business curricula to prepare for “work-ready” graduates for industries. It is a vital exposure on the aspect of industry practice to acquire employability skills and attributes through an industrial attachment. The percentage of agreement by employers indicate the employability skills and attribute gaps of the interns. The interns performance assessment reveals that the Category B (Skills Development Outcomes) under the “weak and average level” of 51% from the total marks of 100%. It is supported by the Areas for Improvement Column assessment on the interns soft skills; communication skills, leadership skills, decision making, problem solving and interpersonal skills as specified in Table 4. The assessment done on graduates/ interns evaluation form has shown that graduates/interns are lacking of employability skills, particularly in the English proficiency and communication skills, interpersonal skills, management thinking, creative thinking and problem solving/analytical thinking, leadership and teamwork skills, tasks skills, ICT skills and others.

The UiTM as an educational provider should embark an action to gradually enhance their undergraduates’ skills and attributes in ensuring the graduates succeed to secure a good job and most importantly “match” with the industry job requirements. In addition, the students also need to involve actively in various activities to gain experience and should undergo the internship program for an intensive exposure by maximizing the internship period to increase their marketability level. Thus, it can be concluded that an industrial training attachment is an effective program to enhance student’s employability level by gaining a real working environment exposure on the various

skills acquisition as it offers high interactions with all levels of people and provide opportunity on the applications of what have been learned in the classroom teaching. High percentage rated on Knowledge/Cognitive development outcomes and Behaviour/Attitudinal Value Outcomes by the industries/employers indicate acceptable of level of knowledge and good behaviour practice. Nevertheless, it has also revealed a low and average percentage on Skills & Development Outcomes. The acquisition of skills and its further development shows an unsatisfactory level which requires the educational provider to re assess its curriculum contents, teaching methods and strategies, how to effectively assess the application of skills gained in order to realize its Learning Outcomes (LO) and Program Outcomes (PO). The skills can be acquired through training and practices in the classroom especially the communication skills.

The trainers/lecturers/facilitators need to focus on the teaching and learning activities enhancement in order to address the “employability gaps” strategically in the future development of the business program curriculum.

CHAPTER 19

Level of Grit Among 21st Century Muslim Learners

Majdah Chulan, Surina Nayan, Nazira Osman,
Latisha Asmaak Shafie & Ku Azlina Ku Akil

Introduction

In this ever challenging world of competitions, universities are expected to produce graduates who are capable to perform well at the workplace. However, some fresh graduates are not persevere, easily give up and not motivated in their work although they have good academic performance. The graduates need to acquire not only soft skills but also grit to prepare them for a better future and happier life in the 21st century. In Islam, the grit element is closely related to the concept of patience and perseverance. Patience and perseverance need to be observed because life is full of challenges and at times grief. In order to survive any hardships, Muslims need both elements and become emotionally and psychologically strong individuals with positive mind-sets. They are not only expected to observe all the Islamic law and jurisprudence but also any positive values which can make them better and stronger human beings in the society. In this context, Muslim students need to be steadfast and maintain patience when

undergoing any obstacles in their university life. When they have these elements, they will not give up easily even after they finish studying and start working. Persevered and motivated graduates are often preferred by employers. Thus, Muslims students should be made aware and trained to have patience and perseverance that is grit in themselves. Due to this reason, this study is carried out to identify the level of grit among a group of Muslim students in UiTM Perlis.

Literature Review

Initially, grit concept was introduced by Duckworth et al. (2007). Grit is an important element that should be acquired by students starting from young age. It is an innate ability of the students to stay resilient in facing any challenges throughout their life. According to *Frontiers in Psychology* (2014), grit can be defined as passion and perseverance for long-term goals. Thus, Hochanadel and Finamore (2015) stated that an academic environment that promotes grit can make students more persevere when facing challenges. They further elaborate that students should not only make good grades but more on how to challenge oneself and find solutions for their own problems. Having grit in oneself also can make the learners to be more positive, happy and satisfied with life (Singh & Duggal Jha, 2008).

The Ministry of Higher Education, Malaysia recommended that all higher public institutions to develop soft skills by integrating them into the curricula. Among the soft skills proposed by the Ministry of Higher Education Malaysia (MOHE, 2006) are as the following:

- I. Communication skills
- II. Critical thinking and problem solving
- III. Team work
- IV. Lifelong learning and information management skills
- V. Entrepreneurship skills
- VI. Ethics and professional moral skills
- VII. Leadership skills

Therefore, these soft skills are indeed significant to be incorporated with grit as to prepare students for their successful future working environment and life. Studies suggest that students' performance is influenced by grit (Arikan, 2014; Demir, 2015; Duckworth, Peterson, Matthews, & Kelly, 2007; Strayhorn, 2014; Yalcin, 2017). For instance, Strayhorn (2014) studied black male students at an American public university that were dominated by white students indicated that grittier black male students had better academic results than less gritty students despite the variables of age, seniority, transfer status, past achievements and ambitions. Therefore, Strayhorn (2014) advocates that universities should nurture grit among their students to achieve academic success.

Grit may be an important factor in explaining achievement and persistence (Bowman, Hill, Denson & Bronkema, 2015; Strayhorn, 2013). For example, Poh- Chua (2016) conducted a survey with two hundred and fourteen secondary students at a secondary school to investigate the relationship of grit and the mobile phone addiction. Grittier individuals are more likely not to be addicted to their mobile phones as this addiction prevents them from their interests (Poh-Chua, 2016). In brief, students are able not to be distracted by other activities as they concentrate on their interests.

Students might be able to increase their grit levels as they increase their levels of education and as they develop maturity. The levels of education also influence students' grit levels. Bazalais, Lemay and Doleck (2016) indicate that people with higher level education are grittier than people with lower level of education. Older students also have a higher level of grit than younger students.

As the students' grit level increases, it will contribute to success. Beyhan (2016) conducted a survey with 451 university students at a Faculty of Education at a Turkish university indicated that when the students became grittier, they achieved more success. In addition, the grittier the students, they achieved more academic success because they became undeterred by new learning experiences or difficulties faced when learning new knowledge.

Being religious influence students to be grittier (Dutta & Singh, 2017). Being spiritual assists students to be more positive with difficulties learning new knowledge and makes them more determined to master the knowledge. However, there are not many studies investigating the relationships between being spiritual and grit. It is interesting to note that studies that show being religious is attached with positive workplace (Abu Bakar, 2013; Yousef, 2001; Branine & Pollard 2010; Rokhman 2010).

Method

A set of questionnaire containing 12 questions on GRIT was distributed to 42 degree students during their normal class hour. There were 36 female and 6 male respondents. These respondents

were given about 10 minutes to fill in the questionnaire. There are two sections of the questionnaire. Section A is on the demographic aspect of the respondents and Section B contains 12 GRIT questions. The questionnaire was adopted from Duckworth (2009).

Findings and Discussion

42 semester two degree students (6 males and 36 females) participated in the survey. Table 1 is on the findings from the questionnaires distributed to them on their level of grit.

Table 1. Level of grit

Grit Score	Indicator	Frequency	%
1	Not at all gritty	0	0.00
2	Slightly gritty	2	4.76
3	Moderately gritty	31	73.81
4	Gritty	8	19.05
5	Extremely gritty	1	2.38

From the table, 31 respondents were moderately gritty, 8 were gritty, 2 slightly gritty and only 1 respondent who was extremely gritty. From the finding, it can be concluded that these degree students were moderately gritty. In order to face challenges and survive in today's competitive world, students need to have a high level of grit since individuals who are less gritty are easily discouraged in pursuing their passion in life (Duckworth & Eskreis-Winkler, 2013). Having a high level of grit will ensure students' success in whatever they do especially in their learning since students need motivation to sustain and further excel in

their study. Hanis Najwa, Ku Fatahiyah, Farah-Nur Rashida & Norafidah (2017) find the respondents have high level of intrinsic and extrinsic motivation in learning Arabic. Motivation is also needed to persevere and it is part of grit.

According to Nur Shahidah et.al (2015), in the Islamic perspective, having high self-confident is related to *iman* which in the end leads to the positive attitudes in one’s behaviour like being optimistic and trust in Allah’s plan. Self-confident may function as the source of energy (force) that controls one’s way of thinking and doing things. Therefore, it is important for the respondents to always remind themselves that they need to persevere in achieving their goals in life.

Table 2. Level of grit by gender

Gender	Grit Score				
	1 Not at all gritty	2	3	4	5 Extremely gritty
Female	0 (0%)	2 (5.56%)	27 (75%)	6 (16.67%)	1 (2.78%)
Male	0 (0%)	0 (0%)	4 (66.67%)	2 (33.33%)	0 (0%)

As can be seen from the findings shown in table 2, female and male respondents were moderately gritty as the percentages for both genders are the highest as compared to the other levels of grit (75% and 66.67% respectively). None of these respondents choose ‘not at all gritty’ which means that they somewhat know what they need to do and how to do it to stay resilient especially in their academic life. Only 1 female respondent was under the category ‘extremely gritty.’ The finding is in line with Chang

(2014) that states gender is a “significant predictor of academic performance.”

Duckworth as cited by Groth (2103) through her research at the University of Pennsylvania and her experience in teaching, finds that future success depends on one’s ability to withstand stress and also the desire to achieve goals. Furthermore, Lounsbury, Fisher, Levy and Welsh as cited by Chang (2014) state that “Students with higher perseverance subscale scores tended to have higher first-year GPAs.”

Table 3. Most frequent answer

Question	Frequency					Most frequent answer (%)
	a Very much like me	b Mostly like me	c Somewhat like me	d Not much like me	e Not like me at all	
1	1	13	22	6	0	52.38
2	2	14	18	8	0	42.86
3	5	14	7	13	3	33.33
4	5	15	17	5	0	40.48
5	4	7	18	13	0	42.86
6	3	13	19	6	1	45.24
7	7	10	16	8	1	38.10
8	6	8	14	12	2	33.33
9	7	19	13	3	0	45.24
10	3	10	17	12	0	40.48
11	3	5	15	17	2	40.48
12	4	13	17	7	1	40.48

Table 3 above indicates that on average, students chose to answer “Somewhat like me” for each question.

Conclusion

The study is significant because higher learning institutions are able to evaluate their learners' commitment to their studies and could predict successful learners and unsuccessful learners. They may also predict the learners' abilities to complete studies. At the same time, the institutions could implement the study as an intervention program to train their struggling learners to become successful learners. This would be much helpful especially to the Muslims learners as some of them are not as grit as their fellow counterparts of other religions. Moreover, it is economical for companies and organisations to implement this study in their hiring process so they could hire workers that could contribute to their organisations and decrease the high number of attrition.

CHAPTER 20

Malay Reformers and Religious Educational Changes in Malaya

Mohd Nasir Abd Hamid, Che Latifah Ismail &
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Introduction

The word *īslāḥ* comes from the verb, *ṣalaḥa* (Ibn al-Manzur 1883), means ‘to be good and to do a deed of righteousness’ (Kassis, E 1983). It also refers to a perfect act to become righteous, incorrupt, honest or in a state of orderliness (Stanley Lane 1863). The perfect act is referred to in *al-Qur’ān*,

Those among who did what was right (*ṣalaḥa*) in relation to their fathers, their spouses and their offspring

(*al-Ra’d*: 23).

The Prophet Muhammad PBUH used the word *īslāḥ* or other words related to its meaning in a number of *ḥadīth*. It was reported by al-Bukhārī that the Prophet PBUH said, “Those who are putting things right between men (*yuslihu bayn al-nas*) are not the liars (in religion), so one should do what is righteous and say what is good” (al-‘Asqalani 1989).

In modern Arabic the term *īslāḥ* is used to denote ‘reform’ in a general sense and perceived as a function of the historico-cultural process in modern Islam, a modern form of the *salafiyyah* (reformer). It refers more expressly to the group that emerged at the end of the 19th century in the doctrinal teachings of Sayyid Jamāl al-Dīn al-Afghānī (1254-1315 AH/1839-1897 CE), Muhammad ‘Abduh (1266-1323 AH/1849-1905 CE) and Muhammad Rashīd Riḍā (1282-1354 AH/1865-1935 CE) as well as in many Muslim authors who have been influenced by these masters such as Sayyid Shaykh b. Ahmad al-Hadi (1284-1353 AH/1867-1934 CE) and Shaykh Tahir Jalaluddin (1286-1377 AH/1869-1957 CE) in Malaysia. They struggled to refine Muslim society from superstition, to free their mind from secularism and to call them back to the original teachings of Islam. Those reformers hold *Sūrah Hūd* (11:88), “I desire only to set things right” to be the stimulus of their agendas of reformism (E. Van Ponzel et.al. 1960). However this concept does not mean ‘to create something new’ but to reinstate Islamic principles which previously have existed in the Muslim *ummah*.

The Voice of Educational Reforms in Egypt

The following discussion will focus on the diffusion of the voice of *īslāḥ* in the struggle of educational reform in Egypt. It seems that this voice caused the emergence of the *īslāḥ* movement in Malaysia.

Al-Afghānī – The first reformer

Sayyid Jamāl al-Dīn al-Afghānī, ‘The first genuine Muslim modernist’ was born in November 1838. He was an Iranian by

birth and later travelled to Afghanistan. He learned the Islamic tradition from his father and furthered it in Iran then he took the opportunity on his visit to India in 1273/1856 to study European sciences. He went back and served the government of Afghanistan in 1274/1857 but because of political differences he left Kabul in 1286/1896 to continue his struggle for reform in Egypt and died in Istanbul in 1315/1897 (Rahman 1972).

Science and women in education

In the matter of educational reform, al-Afghānī faced some problems which resisted his ideas to rebuild a new Islamic civilization. He found that certain traditional scholars and Muslim people assumed that religious learning did not contain the knowledge of Science and Technology since they feared that it might damage the Islamic faith. They claim that such knowledge was too complex and disturbed the study of revealed knowledge. Al-Afghānī objected to their assumption and claimed:

One they call Muslim science, and one European science. Because of this they forbid others to teach some of the useful sciences. They have not understood that science is that noble thing that has no connection with any nation, and is not distinguished by anything but itself (Sayyid Jamal al-Din al-Afghani. In Donohue and Easposito, (Ed.) 1982).

Moreover, he insisted that al-Qur'an contains references to scientific discoveries; so to pursue science is to understand the Qur'anic doctrines in reflecting upon the creation (Badawi 1976). For al-Afghānī, science brings a lot of benefits; it improves

material life, it sets aside illusion and superstition and teaches men how to discover their failures in material aspects. In support of his view, he quoted the verse (*Al-Ra'd*: 11) which shows that Allah wouldn't change what is in a people until they change what is in themselves (Hourani 1962). In order to fulfill these aims he claimed that the study of science in the ways of the West could help to overcome the traditional attitude which hinders the process of advancement (E. Butterworth 1982).

On the other hand, al-Afghānī stated that Islam does not enable only men, but also women. He blamed those who practiced the *jahiliyyah* attitude by discrediting women from gaining formal education or uplifting their social status. He pointed that Islam does not deny women the right to formal education and to play an important role in political, economic or social aspects of life. He warned that ignorant women would produce weak generations as long as women are mothers who teach elementary education and primary morality. Therefore, they should have the chance to get the best education so as to be good mothers capable of changing their destiny (Moazzam 1984).

'Abduh – The bridge of the two system

Muhammad 'Abduh (1266-1323 AH/1849 - 1905 CE), a disciple and collaborator of Jamāl al-Dīn al-Afghānī was born in Egypt in 1266 AH/1849 CE. When he studied at the centre of religious culture outside al-Azhar, he criticized the method of teaching in use there - the learning of commentaries on ancient texts. However he continued his study and entered the University of al-Azhar where got the degree of *'Alim* in 1294 AH/1877 CE. He started his career as a lecturer at the al-Azhar, and later at the *Dar al-Ulum*, a new college offering modern education. In 1377

AH/1899 CE, he was appointed as *Mufti* of Egypt, the highest post in his career. Before his death in 1905 CE he contributed to reform plans at al-Azhar. The work was later furthered by his pupils and followers intermittently (Hourani 1962).

Modern Islamic education

‘Abduh was a teacher rather than a politician and contributed much more in educational reforms. He proposed to bridge the gulf between the two systems of education that produced two kinds of separated intellectuals. The first was the orthodox religious school including al-Azhar and the other was the school modelled on European lines. In his article written in 1294 AH/1877 CE he managed to attract al-Azhar to reconsider its curriculum and introduce modern sciences. He claimed that knowledge was a Muslim heritage and that it was essential to develop a modern Islamic education as well as to produce a new type of ‘*ulamā*’ to develop a new progressive *ummah* (Gibb 1974).

He opposed secularists and modernists who uncritically accepted Western ideas and culture and condemned religious principles. In *Al-Waqāi‘ al-Misriyya* written in 1298 AH/1880 CE he pointed out that the real purpose of education is to educate and develop good qualities and reject bad manners. He insisted that Islam is a complete way of life and should be the ultimate principle of any educational programme (Bannerman 1988).

Abduh’s Proposals

In fact ‘Abduh was convinced that modern Western education and sciences was the key to the wealth and power of Europe. So, he struggled to spread this new learning through al-Azhar

believing that its great prestige would extend modern sciences throughout the Muslim world. Therefore, as the moving spirit in the Administrative Committee of al-Azhar, 1313-1323 AH/1895-1905 CE he concentrated his efforts on including modern subjects in the curriculum of al-Azhar, lecturers' salaries were increased, sanitation introduced, free medical attention made available and the library renovated so as to boost intellectual modernization. However his efforts ended in failure after his death because the conservative *shuyūkh* felt differently and objected to his new approach and reforms in al-Azhar (Jameelah 1968).

Riḍā - Integrated subjects for the good curriculum

Muhammad Rashīd Riḍā (1282-1354 AH/1835 - 1935 CE), a Syrian by origin, decided to follow in 'Abduh's steps after he met him in Tripoli. He was exposed to the ideas of progressive thinkers like al-Afghānī as well as 'Abduh. In addition, he indicated that *al-'Urwat al-Wuthqā* brought him to a universal outlook, to preach the Islamic teaching for the sake of mankind. In 1316 AH/1898 CE he travelled to Egypt to accompany 'Abduh and as a first step to present his ideas on reform (Badawi 1976).

Education and religion

Riḍā was aware of the importance of education as the main instrument of social change. Like 'Abduh, he believed that education without a religious philosophy is meaningless and acquires false concepts and bad ideas which affect the soul and personal behaviour of people. Therefore, he criticized the Egyptian educational system that only aimed at preparing youth for the services of the government regardless of religious education. He worried that the younger generation would forget

religion and be easily influenced to evil action. Thus, he himself designed a syllabus for his school, *Madrasah al-Da'wah wa al-Irshād* (Propagation and Guidance School) to train and produce two classes of graduates: the *murshid* (guide) to guide people into God's path and to fight deviations and the *dā'ī* (propagator) who would bring out the mission of Islam to the non-Muslims. In order to expose his students to various branches of knowledge he included in the curriculum the subjects of international law, trade unions, sociology and biology. He was not reluctant to use European authors and even to study the Bible. He felt that was the best way for his students to study the actual problems of Muslim countries and not simply the ideal in the Muslim texts (Badawi 1976).

Although the school closed down at the beginning of the First World War, it could proudly present among its graduates people who continued to propagate his ideas, such as Sayyid Amin al-Hussaini, the *Mufīī* of Jerusalem, Shaykh Yusuf Jasin, a prominent Saudi official and other leaders of thought in India and Malaysia (Badawi 1976).

Obviously, Muhammad Rashīd Riḍā was a reformist who struggled to preach his simple doctrine of Islam, which is best for the *ummah* in accordance with the times. In Egypt, the message of Riḍā was continuously presented even during the time of Jamal 'Abd al-Nasir who gave priority to socialism.

The *Islāh* movement – Egypt to South-East Asia

The wind of *islāh* in Egypt caused the rising tide of *islāh* in Indonesia and Malaysia. Students from this area who had studied in Egypt brought back the spirit of al-Afghānī, 'Abduh and Riḍā

and became the stimulus in motivating a reform movement in their land. In Minangkabau, Indonesia, there were scholars in the early period, such as Haji Misikin, Haji Sumanik and Haji Piobang, who launched vehement attacks against the deterioration in the society and opposed some practices of the *ādah al-jahīliyyah*, for example drinking *tuak* (an alcoholic drink), smoking *madat* (a drug), cockfighting (a kind of gambling)(Othman et.al. 1991). These have caused decadence and created serious socio-political problems which undermined Muslim solidarity. Peoples warned about the intensive Dutch economic exploitation and suppression in Indonesia (Ricklefs. In Israeli 1984).

By the time, some opponents of the reform movement who had escaped from the cruelty of the colonialist had been looking for a new base to continue their struggle for reform (Othman et.al. 1991). Shaykh Tahir Jalaluddin, an Indonesian scholar who came from Makkah in 1317 AH/1899 CE decided to choose Malaya as his field of operation for reform (Noer 1973).

The Role of the Shaykhān in the Peninsula of Malaya – Struggle for a ‘New Malay’

Shaykh Tahir b. Jalaluddin

Shaykh Tahir Jalaluddin (1286-1377 AH/1869-1957 CE) is the first exponent of ‘Abduh’s ideas in the Malay-Indonesian Archipelago (Hassan 1994). He was born near Bukit Tinggi, West Sumatra, in 1286 AH/1869 CE and had studied in Makkah when he was twelve years old. In 1311 AH/1893 CE he went to al-Azhar (Roff 1967). During his four years in Cairo he was significantly influenced by the idealism of Shaykh Muhammad ‘Abduh and

developed a close relationship with Rashid Rid ā. Later, in 1316 AH/1898 CE, when Rid ā founded *al-Man ā r*, he wrote articles that expressed the opinion and spirit of the reformist ideas of reform present in the magazine (Roff 1967). When he moved to Singapore there was friends who had extensive contacts with the Middle East such as Sayyid Shaykh Ahmad b. al-Hadi (1862-1934 CE) began to publish *al-Imam*, a periodical which used ‘Abduh’s nickname and followed the *al-Man ā r* model, in July 1324 AH/1906 CE, a year after ‘Abduh’s death (Roff 1967).

Sayyid Shaykh b. Ahmad al-Hadi

Sayyid Shaykh b. Ahmad b. Hasan b. Saqaf al-Hadi (1284-1353 AH/1862-1934 CE), the next figure of the early reformers was born at Kampung Hulu, Malacca in 1284 AH/1862 CE of a Malay mother and a Malay-Arab father who was related to the royal family in Riau, Indonesia. He obtained considerable (Islamic) knowledge during his repeated visits (accompanying the royal family of Riau) especially to Makkah and Egypt and was particularly interested in the philosophy and struggle of the *îĪĒĪ* movement there (Abdullah H. 1989).

Al-Imām - A Leading Voice for Malay Strength

Al-Imām was the first Malay radical publication formulating an intellectual stance in Malay society to build up religious and political awareness for fast social and economic change (Abdullah H. 1992). It was established by the two *Shaykhān* and followed *Manār* model. Its aims were “to remind those who are forgetful, arouse those who sleep, guide those who stray, and give a voice to those who speak with wisdom” (Roff 1967). In order to achieve these ideals it warned the Malay people that the main cause of the

decline of Muslim glory is their ignorance of their religion and inability to follow the commands of God and the Prophet PBUH (Roff 1967). Furthermore, *al-Imām* points to the backwardness of the Malays, their domination by alien races, their laziness, their complacency, their bickering among themselves, and their inability to cooperate for the common good.

Al-Imām went on to remind the Malays to make every effort and sacrifice in order to build self-awareness and to encourage education. Furthermore, it forcibly introduced a reformed system of education in which Arabic and English and modern educational subjects were to be studied. It seems that its concern about education in some measure dealt directly with social and economic development and even with political strength (Roff 1967). In its first article on ‘The Proper Task: What is Most Needed for Our People’ as quoted by Roff, *al-Imām* insists:

Perhaps it may be said that we are most in need of skills of craftsmanship and agriculture, or knowledge of how to preserve our country from its enemies, or that we need education to rescue us from the slough of apathy and indolence, or that we must learn to unite for the common good...All this is true (Roff 1967).

Therefore, *al-Imām* dismissed the presumption that the knowledge which it advocated was confined to the religious value of what is traditionally termed *ḥalāl* (legitimate) and is *ḥarām* (illegitimate) in matters concerning ritual and worship. The journal pointed out that there are branches which are no less important and significant of knowledge that generate piety towards God, The Most Exalted (Hamzah 1980).

However, *al-Imām* reflected an awareness that in order to achieve *islāh* the practice of Islam among the Malays must be free from customs and beliefs derived from *ÉdÉt*, other religions and animism. In the article *Tegoran* (An Address), translated from the Arabic of ‘Abduh reminded ‘*ulamÉ*’ of their responsibility to preach the truth and stress the need to return to *al-Qur’Én* and *al-Sunnah* as well as to practice *ijtihÉd* rather than *taqlid buta* (blind acceptance) in their approach to the modern world.

The third and the last issue dated 25th December 1908 CE/1326 AH, it had nevertheless presented some revolutionary ideas and had created a new paradigm in Malay literature. It forced the Malay people to review their situation and look forward for the sake of their religion, their nation and homeland (Abdullah H. 1992).

Activities in education

The *islāh* group also spread their ideals throughout educational institutions. In 1336 AH/1917 CE Sayyid Shaykh al-Hadi established the *Madrasah al-Hadi* in the city of Malacca. It moved to Penang in 1338 AH/1919 CE with a new name, the *Madrasah al-Mashhur al-Islāmiyyah*. Shaykh Tahir Jalaluddin also taught at the school (Abdullah H. 1991), which was destined to become the most distinguished religious school in Malaya.

They called the authorities and the masses to work for the excellence and clarification of Islam, including an increase in social and economic development for the advancement of Malay society (Roff 1967). Their influence spread significantly in the Peninsular and many schools which imitated the method of the *Madrasah al-Mashhur* were established, such as *Madrasah al-*

Ubūdiyyah, Kampung Jenderam, Selangor (1341 AH/1922 CE), *Madrasah Idrisiah*, Kuala Kangsar and *Madrasah al-Diniyyah*, Kampung Lalang (1353 AH/1934 CE), both in Perak and also *Madrasah ‘Aliyah Islāmiyyah* in Kuala Pilah Negeri Sembilan.

Conclusion

Generally, the struggle of reform by those in the Middle East and South-East Asia was designed to revive the sense that *al-Qur’ān* and *al-Sunnah* were not only sources for religious ideas and practices but operating at all levels of life and professionalism. The ‘*ulamā*’ and reformers should not devote themselves to a debate only in minor *furu’* and *khilafiyah* matters such as the saying of *usalli*, the *qunut* but to an overall reform of Muslim society, including politics and socio-economics issues. Although the reformers faced tribulations in order to educate people they have ambitious to create a Muslim civilization as it had been at the time of the Prophet PBUH. They insisted that the successful in implementation of educational reform is the main instrument of social change in the modern world.

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