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Editorial Board

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Editorial Message

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Merciful, the Most Compassionate

Welcome to the 2nd edition of the International Institute of Islamic Thought (IIIT) Students' Magazine!

The IIIT family warmly welcomes you to explore the rich and diverse landscape of Islamic thought through our magazine. This platform is dedicated to sharing insightful reflections on Islam, emphasizing the Integration of Knowledge (IoK). Dawah, and the transformative power of education.

We believe in the profound impact of knowledge on personal and communal growth. Our mission is to offer thought-provoking content that informs, inspires, and delves into Islamic scholarship while addressing contemporary issues through the lens of faith.

We invite you to engage with the magazine, reflect on its ideas, and join the conversation. Your participation, feedback, and contributions are invaluable as we grow. Share your perspectives by submitting articles for publication.

Thank you for being part of the IIIT community. We hope this second edition enriches your understanding, inspires you, and deepens your connection to the essence of Islam. Enjoy the journey!

Warm regards,

Prof Dawood A. Al-Hidabi
Chief Editor and Team Leader

Contents

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IIIT STUDENTS'
ACTIVITIES AND PUBLICATION

ACTIVITIES

A session for developing leadership training materials at the IIIT Students' Office. All participants are postgraduate students from various faculties at IIIT.

As part of the routine weekly training sessions. The topic of discussion for this session was 'Data Analysis with SPSS: Essential Techniques for Diverse Academic Disciplines.
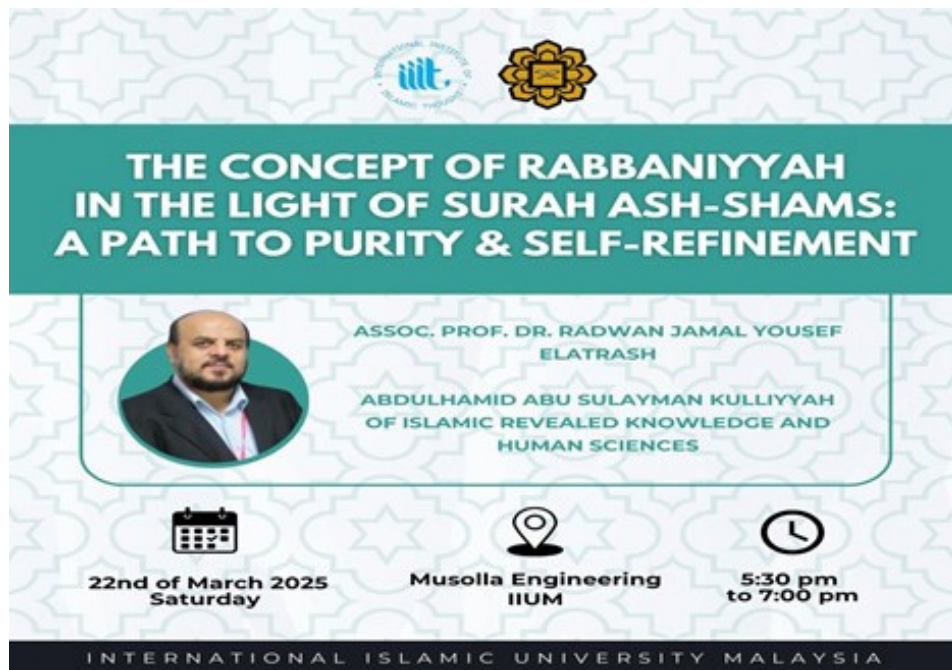
This program took place on 22nd March 2025 during the fasting period and was well attended by IIIT students. It was held at the Mosallah of the Engineering Faculty
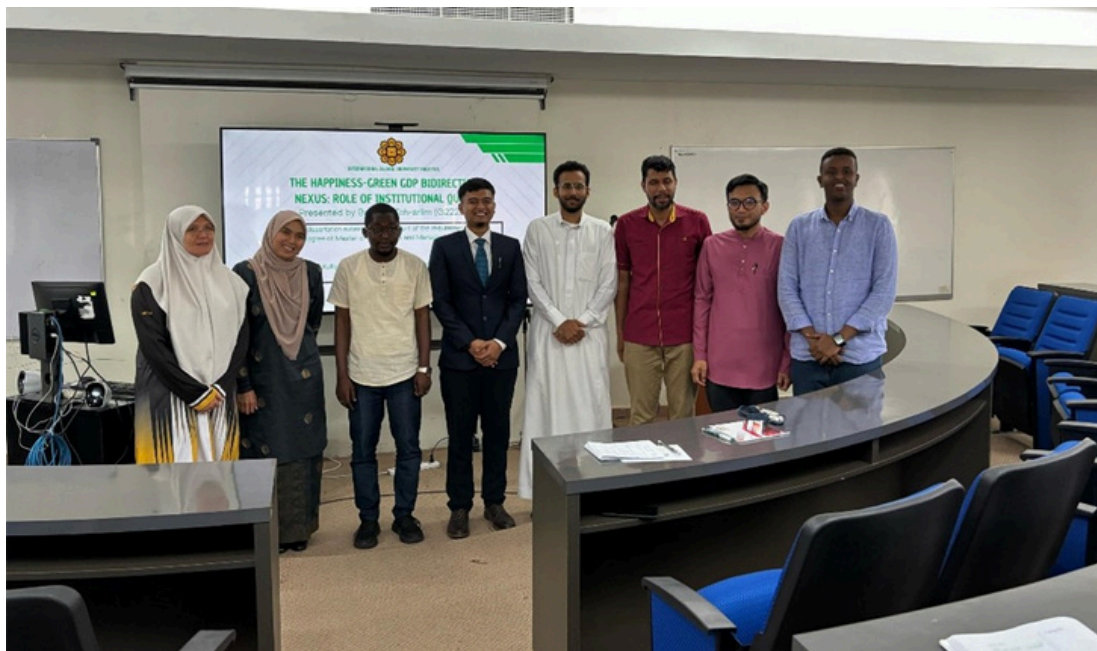
Several IIIT students at the Kulliyyah of Economics achieved a significant academic milestone by successfully defending their Master's thesis. Among them were Brother Abdullah Bazyad
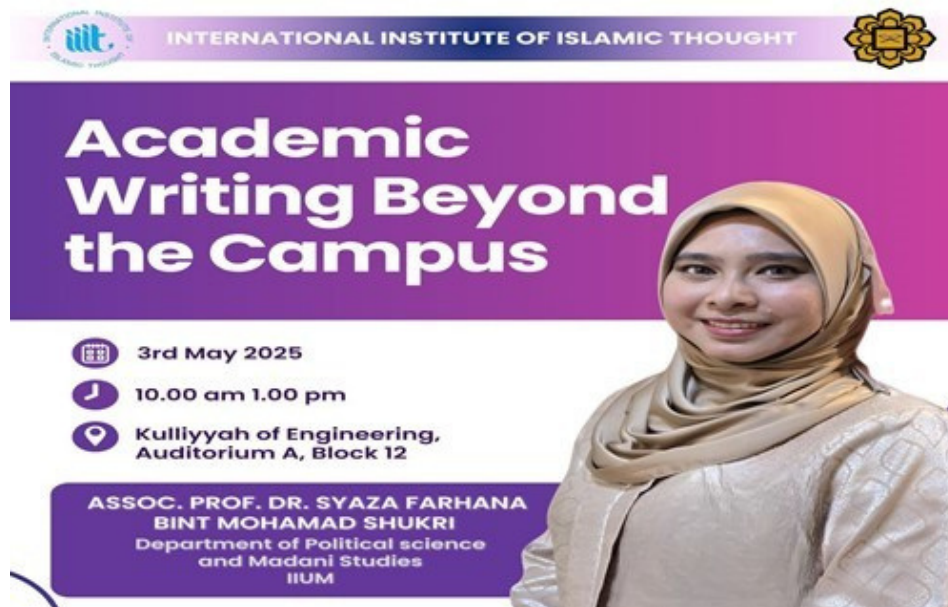
This session was conducted on 3rd May 2025, focusing on guiding students on how to publish articles in reputable journals beyond IIUM

A Halaqah session held on 7th March 2025 at Masjid Shah, organized by the Mahallah Farooq Halaqah team

IIIT Students' Publication
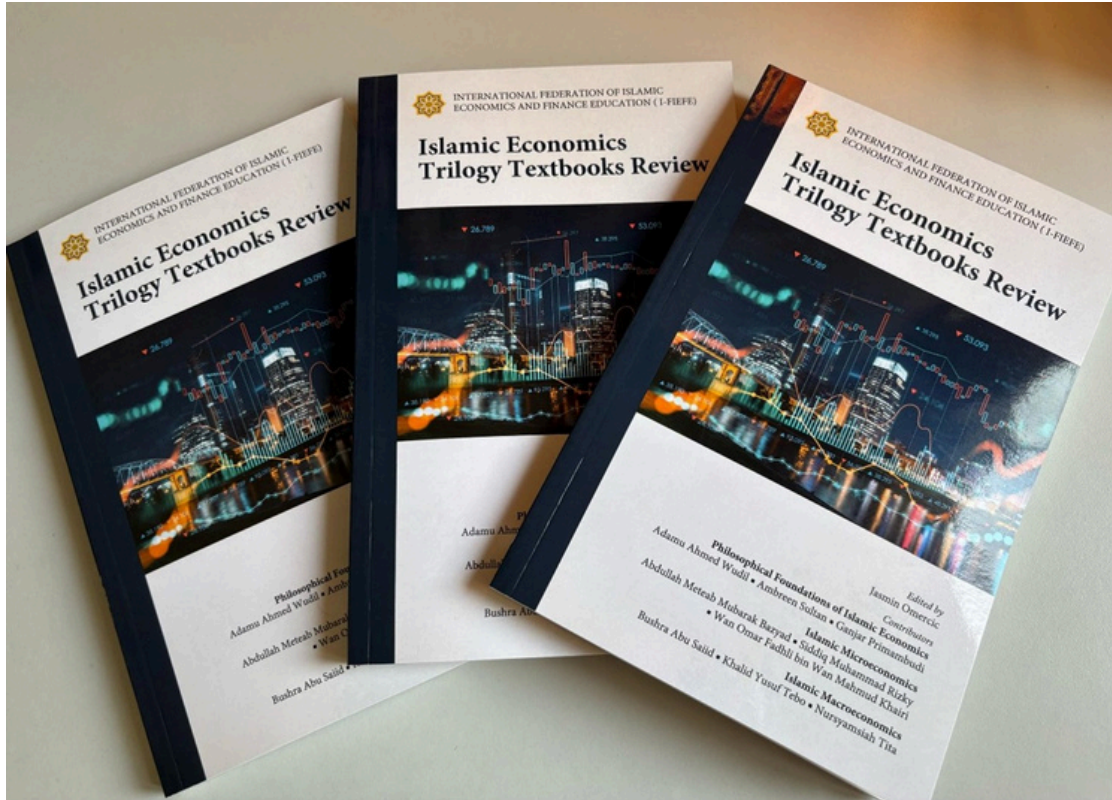
IIIT students from the Kulliyyah of Economics successfully published a book titled Islamic Economics Trilogy Textbooks Review. The authors include Ambreen Sultan, Adam Ahmed Wudil, Ganjar Primambudi, Wan Omar Fadhli Wan Mahmud Khairi, Abdullah Bazyad, Siddiq Muhammad Rizky, Bushra Abu Saiid, Nursyamsia Tita, and Khalid Yusuf Tebo

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ

If you do good, you do good for yourselves

PhD Studies:

More Than Research, A Journey of Discipline and Leadership

THE STORY OF THE BEST PHD STUDENT OF KIRKHS, IIUM

Congratulations
40TH IIUM CONVOCATION CEREMONY 2024
MAJLIS KONVOKESYEN UIAM KE-40

In the realm of academia, where boundaries of faith and philosophy often converge, I have sought to shape a meaningful place that bridges religious traditions and promotes interfaith understanding. As a recent PhD graduate in Usul al-Din and Comparative Religion from the International Islamic University Malaysia (IIUM), my journey has been one of intellectual exploration and deep commitment to encourage dialogue across faiths and religions.

My University Education and the Role of Jamiah Naleemiah

My academic journey began at Jamiah Naleemiah, where I gained a solid foundation in Islamic and Arabic studies, for which I remain deeply grateful. The institution's broad outlook and profound emphasis on integrating traditional Islamic sciences with modern disciplines profoundly shaped my academic and personal perspectives. These formative years at Jamiah Naleemiah ignited my passion for both Islamic and interfaith studies. Later, I pursued further studies in Arabic and Islamic Studies at Peradeniya University, Sri Lanka, which built upon this foundation. This unique academic path inspired me to explore deeper connections between religion, philosophy, and society, setting the stage for my lifelong commitment to interfaith understanding and dialogue.

Earning Two Remarkable Awards

Throughout my postgraduate studies, I was fortunate to achieve two significant –

milestones. The first was being recognized as the first Sri Lankan Muslim to earn a master's degree in Buddhist Studies from the Buddhist and Pali University of Sri Lanka. During this journey, I had the unique opportunity to learn from esteemed monks and Buddhist scholars, with all my peers being monks or followers of Buddhism. This remarkable experience deepened my understanding of Buddhist teachings and reflected my dedication to fostering Buddhist-Muslim understanding and exploring shared – spiritual and ethical principles with the concern of religious sensitivity.

The second milestone was receiving the prestigious "Best PhD Student" award from the Kulliyyah of Islamic Revealed Knowledge and Human Sciences at IIUM. This recognition –

honoured my research contributions, leadership roles, and active participation in academic and extracurricular activities during my doctoral journey.

Postgraduate Studies and PhD Journey

I had the opportunity to pursue two master's degrees, each offering unique academic and interfaith insights. My postgraduate studies took me across diverse academic landscapes, beginning with a master's degree in religion and philosophy from Madurai Kamaraj University in India. I then pursued another master's degree in Buddhist Studies from the Buddhist and Pali University of Sri Lanka. This was a crucial time in my academic career since it deepened my knowledge of spiritual concepts and the importance of understanding other religions in a pluralistic context

My PhD journey at IIUM was a transformative experience. My dissertation focused on Buddhist-Muslim understanding through the concepts of spiritual purification, an area that resonates deeply with my belief in interreligious understanding and the transformative power of shared ethical values. For my PhD thesis, I had the privilege of exploring the profound spiritual philosophies of Buddhism and Islam through the lens of purification. Titled "Visuddhi and Tazkiyyah: An Analysis of Spiritual Purification in the Views of Buddhism and Islam," my research delved into the comparative study of two seminal works: Buddhagosa's Visuddhimagga and Al-Ghazali's Ihya Ulum al-Din.

In this study, I sought to identify and analyze the conceptual and practical similarities between Visuddhi (purification in Buddhism) and Tazkiyyah (purification in Islam), despite acknowledging the foundational uniqueness and distinctiveness of these two religions. By examining the methodologies of spiritual purification articulated by Buddhagosa and Al-Ghazali, I aimed to foster a deeper understanding of the shared values that can contribute to better Buddhist-Muslim relations.

While the two faiths differ significantly in their theological foundations, my research revealed striking parallels in their emphasis on ethical conduct, mindfulness, and inner transformation as pathways to mutual understanding. This comparative approach not only enhanced my effort to resolve long disputes between Buddhists and Muslims but also underscored the potential for meaningful interfaith dialogue grounded in shared human aspirations for spiritual growth and ethical living.

Continuing Contributions to Academia

As a researcher and writer, I have published numerous articles in reputable journals on topics such as Buddhist-Muslim understanding, interreligious dialogue, and comparative religion. My work aims to uncover commonalities between faiths, offering pathways for harmony in pluralistic societies. I believe this is the cornerstone of Dawah, especially in restoring the tarnished reputation of Muslims and Islam. Beyond research, I have actively participated in organizing international conferences and academic events, often serving as a committee member or coordinator.

Balancing Academia, Family, and Leadership

Pursuing a PhD is often seen as a solitary academic endeavor, but for me, it was a holistic experience that required balancing my academic, family, and social responsibilities. During my PhD journey, I was not confined to writing my thesis alone. Instead, I embraced a comprehensive role that extended far beyond the research.

Academically, I managed to publish around 14 research articles in reputed journals and two books, contributing to the fields of comparative religion and interfaith dialogue. In addition, I took on many leadership responsibilities, such as the President of REHGSOC, the postgraduate student society of KIRKHS at IIUM. This role allowed me to advocate for student interests and foster a sense of community among postgraduate scholars.

My contributions to academia also included serving as a program organizer, coordinator committee member and participant in nearly 30 academic events. These events ranged from conferences to workshops, where I collaborated with diverse teams to ensure their success. Balancing these responsibilities alongside my research and family commitments required careful time management and unwavering dedication.

For me, the PhD journey was not merely about completing a thesis; it was about embracing the broader responsibilities that come with being a student. It is imperative for every PhD scholar to balance extracurricular activities, leadership roles, and academic work. This holistic approach not only enriches the PhD experience but also prepares one for a well-rounded academic and professional life.

Teaching and Sharing Knowledge to the Ummah

Currently, I am privileged to share my knowledge as a part-time lecturer at IIUM Academy, Malaysia, and as a Visiting Faculty Member at Ripah International University, Pakistan. Teaching has been an enriching experience, allowing me to inspire students and contribute

to bridging gaps between diverse religious traditions. I aspire to become a unique expert in the field of Buddhist-Muslim understanding. I consider myself fortunate to have the opportunity to comprehend two significant scriptural languages: Arabic and Pali. This proficiency enhances my ability to engage deeply with the texts and traditions of both faiths

Thanks, and Looking Ahead

My PhD accomplishment would not have been possible without the invaluable support of the IIIT scholarship, which has enabled me to pursue my studies with dedication, engage in impactful research, and participate actively in academic and - leadership roles. I am profoundly grateful for IIIT's investment in my potential, and I look forward to contributing meaningfully to Islamic thought and interreligious understanding in the years to come. I extend my heartfelt thanks to Dr. Ahmed Totonji, Dr. Mohamed Totonji, Prof. Dawood al-Hidabi and Others for their unwavering support, which has been instrumental in helping me realize my academic goals.

For me, the journey of interfaith understanding and academic exploration is ongoing. I remain committed to promoting dialogue, compassion, and mutual respect across faiths to resolve religious and ethnic disputes and oppressions, ensuring that the knowledge I gain serves to unite rather than divide.

I can be reached via email at msmaasath@gmail.com

The Muslim Leader's Competencies in the light of the Verse 159, Surah Āli 'Imrān

Part 1

Prof. Dr. Dawood Abdulmalek Yahya Al-Hidabi
KOED, IIUM, Malaysia

The Quran is our authentic guidance towards seeking Allah's pleasure. Insan was created to be the Khalifah of Allah on earth. Thus, if we submit to Allah in all our affairs and seek success in this life and the Hereafter, we must continuously refer to the Quran to learn how to conduct our lives. In this article, an attempt is made to reflect on one ayah and gain insight into how Muslim leaders should interact and deal with their followers or team members. The ayah is 159 of Surah Al-Imran.

"فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ".

"So, by mercy from Allah, you were lenient with them. And if you had been rude and harsh-hearted, they would have disbanded from you. So, pardon them and ask forgiveness for them and consult them on the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]."

This verse highlights the importance of kindness, patience, and consultation in leadership, emphasizing that one should act with mercy and rely on Allah for support.

In Surah Al-Imran 3:159, Allah provides guidance for leadership, specifically through the actions of the Prophet Muhammad (peace be upon him). Each of the competencies mentioned is demonstrated by the Prophet in his life and leadership, reflecting how a Muslim leader should act according to this ayah. Let's break down how the Prophet Muhammad (PBUH) embodied these competencies:

1. Mercy and Compassion

A leader should treat their followers with kindness, empathy, and gentleness. The Prophet Muhammad (PBUH) was known for his incredible mercy and compassion towards people, even in difficult circumstances. For example, when the people of Ta'if rejected him and mistreated him, he prayed for their guidance rather than seeking vengeance. In a famous hadith, he said, *"O Allah, forgive my people, for they do not know."*

Allah says, "*by mercy from Allah, you were lenient with them*" *(3:159)*, and the Prophet's life was a model of this mercy. His treatment of others, even those who were hostile or misunderstood him, was full of compassion, making him approachable and beloved by his companions.

2. Patience and Tolerance

A leader must be patient, tolerant, and composed, even in challenging situations. The Prophet Muhammad (PBUH) faced numerous trials, from the persecution of the early Muslims in Mekka to the rejection and hostility from various tribes. In all these situations, he demonstrated extraordinary patience and tolerance. When he was insulted or faced hardship, he endured it with patience, never responding with anger. For example, during the Battle of Uhud, despite the loss of his companions and being wounded, he showed immense patience and remained calm. The verse warns against being "*rude and harsh-hearted.*" The Prophet (PBUH) was always patient with those who opposed him, and his gentle nature helped maintain the unity of the early Muslim community.

3. Forgiveness

A leader should be forgiving and overlook the mistakes of others. One of the most powerful examples of the Prophet's forgiveness is after the conquest of Mecca. The people of Mecca, who had persecuted him and his followers, were at his mercy. Despite all the wrongs they had done to him, the Prophet (PBUH) forgave them and declared: "*Go, for you are free!*"

In the ayah, Allah instructs the Prophet to "pardon them." The Prophet's life was full of examples of forgiveness, even toward those who had wronged him the most. His ability to forgive those who had harmed him is a clear embodiment of this competency.

4. Seeking Forgiveness

A leader must make dua' to seek forgiveness for their followers and remain humble. The Prophet Muhammad (PBUH) regularly sought forgiveness for his followers. For example, during the Battle of Uhud, after the loss, the Prophet prayed for the forgiveness of his companions. Even though he was the leader and the Messenger of Allah, he was always humble and asked Allah for forgiveness for his community. He frequently made du'a (supplications) for the welfare and forgiveness of the Muslims.

"*Ask forgiveness for them*" is a directive to a leader to seek Allah's mercy for others. The Prophet (PBUH) often showed humility by praying for his followers' well-being, ensuring their spiritual success and well-being.

5. Consultation (Shura)

A leader must consult with others and consider their input in decision-making. The Prophet Muhammad (PBUH) frequently consulted his companions on important matters. A notable example is the Battle of Uhud, where, despite initially having a plan to defend Medina within its -

walls, he consulted his companions, and it was based on their advice that he decided to go out and face the enemy on the battlefield.

"*Consult them in the matter*" is reflected in how the Prophet (PBUH) would gather input and listen to the Hikma of those around him, even when he, as the Prophet, had direct guidance from Allah. His leadership was collaborative, and he understood the value of consultation (Shura).

6. Decisiveness

A leader must make decisions with clarity and resolve after consultation. After consulting his companions, the Prophet Muhammad (PBUH) would make decisions confidently and act on them. A clear example is his decision to migrate to Medina (the Hijra) after the increasing threats in Mecca. Even though it was a difficult and dangerous decision, he made it with resolve, trusting in Allah's guidance. The ayah advises the leader to "*rely upon Allah*" after deciding. Once the Prophet (PBUH) had consulted and deliberated, he would act decisively, trusting that Allah would grant success. His unwavering faith in Allah after making decisions set a powerful example for his followers.

7. Trust in Allah (Tawakkul)

A leader must place full trust in Allah after making decisions.

The Prophet Muhammad (PBUH) consistently placed his complete trust in Allah, even in the most trying circumstances. For instance, during the Hijra, when he and Abu Bakr (RA) were in the cave, he placed his trust in Allah's protection. When his enemies were right outside, he said to Abu Bakr, *"What do you think of two, the third of whom is Allah?"*

"*Rely upon Allah*" is embodied by the Prophet's complete trust in Allah's plan. Even in moments of danger, his trust in Allah remained unwavering, reflecting the deep faith required of a leader.

8. Humility

Leadership in Islam requires a high level of humility. The Prophet Muhammad (PBUH), as the final messenger, was the most respected figure in the Muslim community, yet he always remained humble in his approach. His leadership was never about personal glory or pride but about serving the people.

A Muslim leader should remain grounded and not let their position or status lead to arrogance. Instead of exerting power in a domineering way, they should serve the people with sincerity and dedication, understanding that their role is trust from Allah.

Despite his high status, the Prophet (PBUH) never sought luxury or comfort. He lived simply and was approachable to all, from the poor to the rich, showing humility in his everyday interactions.

The remaining 8 other competencies will be published in the 4th edition…

Teaching Muslim Children About Palestine:
Practical Recommendations

Fatima Altalib

BA Hons. Islamic Revealed Knowledge (IIUM)
M.Ed. Curriculum and Instruction (IIUM)
Curriculum Developer, Awqaf SA

As educators and parents, teaching our children about the struggles of Palestine is not just about imparting knowledge—it's about nurturing empathy, responsibility, and a sense of justice in their hearts. Here, I'll share some tried-and-tested methods from my classroom experiences at the Awqaf South Africa Islamic Educational Centre that can help make this journey impactful and meaningful.

Start with the Quran and Its Timeless Principles
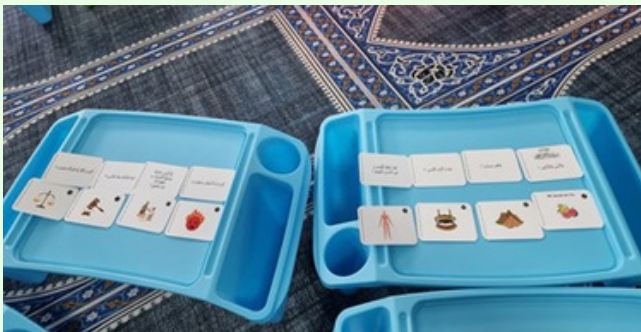
Our learners memorised Surah At-Tin with tajweed while also understanding its meaning. In this Surah, Allah swears by the fig and the olive —two fruits native to Palestine

One of the best ways to introduce children to Palestine is by connecting it to the Quran. For example, in my classroom, we explored Surah At-Tin. This Surah holds a special connection to Palestine, as Allah swears by the fig and the olive—two fruits native to this blessed land. While my learners memorised the Surah with tajweed, we also delved into its meaning, discussing the significance of these fruits and -

the land they represent. Such discussions offer a natural transition into the importance of Palestine in our faith and history.

Read Storybooks About Palestine

We explored "My Garden Over Gaza" by Sarah Musa and discussed meaningful ways to support our Palestinian brothers and sisters and our community.

Books are a powerful tool to open young minds to the realities of others. One book I used, My Garden Over Gaza by Sarah Musa, sparked meaningful discussions in my classroom about the daily lives of Palestinian families. Through these stories, children can reflect on their own blessings and think of ways to support their Palestinian brothers and sisters. Sharing stories helps children build empathy and understand that their small -

actions can make a difference.

Show Real-Life Stories and Write Letters

Children are deeply inspired by stories of courage and resilience. Introducing them to Palestinian activists and children living in Gaza was a transformative experience in my classroom. The children were moved by these real-life examples of hope and proactivity amidst hardship. To deepen their connection, I encouraged my students to write personalised letters to Palestinian children. This activity not only honed their writing skills but also allowed them to express solidarity in a tangible way.

The children designed Palestinian boards.

I introduced our learners to real-life Palestinian activists on the ground in Gaza, showing them incredible examples of courage, resilience, and hope amidst the devastation. The learners then wrote personalised letters to their chosen Palestinian child.

Engage in Community Initiatives

Advocating for Palestine doesn't have to remain within the classroom. Encourage children to participate in community events. For instance, my students and their families joined a local 10km race, waving Palestinian flags and cheering on racers with cries of "Don't give up!" Such experiences are unforgettable for children and reinforce the importance of standing up for justice.

Host a Palestinian Picnic

Food is an excellent medium for cultural education. Organise a Palestinian-style breakfast to introduce children to Palestinian dishes, language, and culture. During our picnic, parents and children shared traditional foods and learned about the nutritional benefits of these dishes. This not only strengthened their connection to Palestine but also fostered a sense of community among the families

I introduced the children to Palestinian dishes while teaching them language, culture and nutrition.

Play Interactive Games About Palestine

Make learning about Palestine's rich history and heritage fun and engaging. In my classroom, we played Palestinian Pictionary, where children drew and guessed symbols of resistance and heritage. Another favourite was a treasure hunt, where each clue revealed fascinating facts about Palestine's culture, history, and symbols. These games kept the children excited while reinforcing their knowledge

You can download these Palestinian Pictionary cards by scanning in the QR code at the end of the article.

The children played Palestinian Pictionary, drawing and guessing symbols of Palestinian resistance and heritage.

Teach Responsibility and Accountability

One of the most critical lessons we can impart is the importance of responsibility. Hold children accountable for their actions in all circumstances. Whether it's taking care of their belongings, respecting their peers, or contributing to their community, responsibility begins at a personal level. As I emphasised to my students, being responsible for ourselves, our environment, and our neighbours is the first step toward a happier, more just world for all—Palestinians included. This principle was reinforced through activities that required teamwork, cooperation, and contribution, helping children understand their role in creating positive change.

The children then played a treasure hunt game, searching for clues about important facts on Palestine. Each clue they found helped them learn more about Palestine's culture, history, and symbols in an exciting and interactive way.

Collaborate with Families

The home is the first school. Work closely with parents to strengthen Islamic values and make learning a family endeavour. In my experience, parents who are actively involved in their children's tarbiyyah amplify the impact of classroom lessons. For example, we gave out Palestinian colouring books as prizes, which the children took home to share with their families, further extending the learning experience.

Think Outside the Classroom

Lastly, remember that learning isn't confined to the four walls of a classroom. The Prophet Muhammad (SAW) taught his companions in diverse settings—at home, during travel, in the marketplace, and even on the battlefield. Let's revive this Sunnah by creating real-life learning opportunities for our students.

This approach is central to the **Islamic Adventure Chronicles**, a curriculum I'm developing with Awqaf South Africa to engage children in theme-based, interactive learning journeys. The Chronicles are built on the Islamic worldview and designed to stimulate curiosity and self-discovery while fostering a resilient Muslim identity. By integrating lessons like these into the curriculum, we aim to inspire children to connect deeply with their faith and the world around them.

By thinking creatively and engaging children in meaningful activities, we can instill in them a strong Muslim identity, a love for lifelong learning, and a deep sense of responsibility toward others. These are the seeds we need to plant today for a more just and compassionate tomorrow.

Collaborating with families to strengthen Islamic values is a crucial component of a holistic curriculum, empowering both individuals and communities.

Download Your Palestinian Pictionary Cards by using the link or scanning the QR code:

https://thefajrsisters.wordpress.com/resources/

"As educators and parents, teaching our children about the struggles of Palestine is not just about imparting knowledge – it's about nurturing empathy, responsibility, and a sense of justice in their hearts."

- Fatima Altalib -

Digital Endowments:
Concepts, Challenges, and Future Prospects.

A Research Paper Derived from the Proceedings of the Digital Endowments Symposium

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Introduction

Recognizing the significance of these developments, and under the facilitation of Professor Dr. Dawood Abdul Malik Al-Hidabi, Professor of Education at the International Islamic University Malaysia, a specialized scientific symposium on digital endowments was organized by the General Secretariat of Endowments in the State of Kuwait, in collaboration with the International Islamic Charitable Organization, the International Forum for Development Organizations, the International Islamic University Malaysia, and INSAN Relief and Development Foundation. The event took place on Tuesday and Wednesday, February 18-19, 2025, in the Malaysian capital, Kuala Lumpur.

The symposium was inaugurated at the International Islamic University Malaysia and attended by a distinguished gathering of academic and diplomatic figures. Among the notable attendees were His Excellency Ambassador Rashid Mohammed Al-Saleh, Ambassador of the State of Kuwait, and Professor Datuk Osman Bakar, Rector of the International Islamic University Malaysia. Representatives from the organizing and participating institutions were also present, underscoring the significance of the event at both academic and developmental levels.

Over two days of scholarly discussions, the symposium addressed the legal, technical, and administrative aspects of digital endowments, focusing on the challenges facing their implementation and ways to develop them in alignment with the goals of sustainable development. Participants expressed significant interest in the topics presented, emphasizing the need to activate many of the proposed ideas and recommendations to enhance the role of endowments in supporting communities and achieving public benefit.

This report aims to present an overview of the key research papers delivered during the symposium by examining the main topics addressed, the challenges identified, and the principal recommendations proposed by the researchers. The objective is to contribute to the advancement of the digital endowment system within a comprehensive and scientifically grounded framework.

Workshop Objectives

1. Clarifying the fundamental concepts of digital endowments and their differences from traditional endowments.
2. Analyzing the jurisprudential and legal aspects related to the establishment and management of digital endowments.
3. Exploring the role of modern technology, such as blockchain and artificial intelligence, in the development of endowments.
4. Discussing the challenges facing digital endowments from technical, legal, and administrative perspectives.
5. Proposing solutions and mechanisms to enhance the efficiency and sustainability of digital endowments.

Main Topics of the Research Papers Presented at the Symposium

First: **The Legal and Jurisprudential Aspects of Digital Endowments**

Digital endowments represent a novel model in Islamic jurisprudence and modern law, necessitating an examination of their legal frameworks to ensure their compliance with Islamic rulings and contemporary legal systems.

● **The Concept of Digital Endowment and Its Jurisprudential Classification**

Studies provided a jurisprudential analysis of the concept of digital endowments, highlighting the differences between them and traditional endowments and discussing their alignment with Sharia objectives.

● **Jurisprudential Foundations of Digital Endowments and Governance Regulations**

Research examined the jurisprudential regulations for managing digital endowments, discussing supervisory roles and Sharia compliance requirements in their administration.

● **The Legal and Regulatory Framework of Digital Endowments**

Studies focused on the laws governing digital endowments, addressing legal challenges and the importance of developing legislation that aligns with digital advancements.

● **Legal Experiences in Regulating Digital Endowments**

Research presented practical case studies of some countries, such as Kuwait, in organizing digital endowments and analyzing the legal challenges associated with their implementation.

Second: **Management and Governance of Digital Endowments**

Digital endowments require a modern -

administrative approach that considers sound governance to ensure their efficiency and sustainability amid rapid technological advancements.

● **Governance Concepts in Digital Endowments**

Studies examined governance principles and the standards necessary to regulate the management of digital endowments to ensure their sustainability.

● **Governance Concepts in Digital Endowments**

Research reviewed modern policies that can be adopted to ensure the effective management of digital endowments, such as transparency and accountability.

● **Governance Concepts in Digital Endowments**

Studies focused on ways to improve the efficiency of endowment institutions in the digital environment and analyzed their financial and administrative performance.

Third: **The Technological Aspects of Digital Endowments**

Digital transformation is a fundamental pillar in the development of endowments, as modern technologies contribute to enhancing their transparency and operational efficiency.

● **Modern Technologies in Digital Endowment Management**

Research discussed the role of technologies such as blockchain and artificial intelligence in enhancing the sustainability, transparency, and efficiency of digital endowments.

● **Technical Challenges in Digital Endowments**

Studies addressed key technical challenges, such as cybersecurity and digital data management, and their impact on the sustainability of digital endowments.

Fourth: **The Social and Developmental Aspects of Digital Endowments**

Digital endowments play a vital role in achieving community development and raising awareness of their importance, necessitating clear strategies for spreading their culture and enhancing their effectiveness.

- **Community Awareness Strategies for Digital Endowments**

  Research reviewed ways to raise awareness about digital endowments and promote their acceptance in Islamic societies.

- **International Experiences in Digital Endowments**

  Studies analyzed the experiences of some countries, such as Malaysia, in implementing digital endowments, highlighting their strengths and weaknesses.

- **Practical Applications in Digital Endowments**

  Research discussed models and applications that can be adopted to enhance digital endowments, showcasing practical experiences of some endowment institutions and companies.

Challenges Facing Digital Endowments

The research papers highlighted several challenges facing digital endowments, the most notable being:

- **Jurisprudential and Legal Challenges**

  The absence of unified jurisprudential rulings on digital endowments and the lack of clear legislation regulating them.

- **Technical Challenges**

  Cybersecurity threats and the risk of digital systems being hacked or manipulated.

- **Administrative Challenges**

  The need to develop the skills of endowment managers to keep pace with digital transformation.

- **Financial Challenges**

  Insufficient funding to develop -

comprehensive digital endowment platforms.

- **Social Challenges**

  Weak public awareness of digital endowments, affecting their acceptance and expansion.

Conclusion and Recommendations

It can be highlighted that digital endowments represent a promising and rapidly evolving field. Ongoing development is vital to ensure alignment with Sharia principles and existing legal frameworks. Furthermore, the integration of advanced technologies plays a key role in improving the efficiency of endowment management. The studies reviewed emphasized the significance of leveraging digital tools—particularly blockchain technology—to enhance transparency, ensure security, and reinforce governance and financial sustainability within digital endowment institutions.

Some key recommendations from the symposium include:

- Establishing a comprehensive jurisprudential and legal framework for digital endowments to ensure their compatibility with Islamic law and modern legislation.

- Expanding the adoption of advanced digital technologies, such as blockchain, to ensure transparency and security in endowment management.

- Raising public awareness about the benefits of digital endowments and their role in sustainable development.

- Launching specialized training programs for endowment sector professionals to enable them to manage digital endowments efficiently.

- Strengthening partnerships between endowment institutions and technology firms to develop innovative solutions supporting digital transformation in endowments.

IIIT Expands Research Horizons in Southern Africa:
A Call for Integration of Knowledge and Maqasid Shariah

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The International Institute of Islamic Thought (IIIT) continues to forge new paths in academic discourse and Islamic scholarship across the globe. In a recent series of research workshops held in Namibia, Zambia, Malawi, Botswana, and other Southern African countries, the IIIT's commitment to fostering the integration of knowledge and Maqasid Shariah was once again brought to the forefront. These workshops were spearheaded by the esteemed IIIT Secretary General, Prof. Omar Kasule, and the Southern African Coordinator, Prof. Mohsin Ebrahim, who have been instrumental in promoting these vital aspects of Islamic thought.

Prof Omar Kasule (center) arriving in Windhoek Namibia.

The workshops drew scholars, researchers, and academics from various institutions across the region, creating a vibrant platform for intellectual exchange. The primary focus was -

on the integration of knowledge—a concept that encourages the harmonious blending of Islamic principles with contemporary sciences, ensuring that education serves the holistic development of individuals and society.

Prof. Kasule, in his keynote address, emphasized the need for Muslim scholars to lead in the creation and dissemination of knowledge that is not only intellectually rigorous but also rooted in the ethical and moral framework provided by the Maqasid Sharia. He highlighted how the integration of knowledge could address the contemporary challenges faced by Muslim communities, particularly in the areas of education, governance, and social justice.

Women participants in the Windhoek Research workshop. Prof Mohsin giving opening remarks.

"Knowledge, when integrated with the divine principles of Islam, has the power to transform societies. It is our duty as Muslim scholars to ensure that our research is aligned with the higher objectives of Sharia, promoting justice, welfare, and human dignity," Prof. Kasule remarked during the workshops in Malawi.

Prof. Mohsin Ebrahim, who has been a key figure in coordinating these efforts across Southern Africa, echoed these sentiments. He encouraged participants to undertake research that not only contributes to academic advancement but also to the practical implementation of Sharia's objectives in modern contexts. Prof. Ebrahim also pointed out the significant role that African scholars -

can play in the global Islamic intellectual movement, urging them to take ownership of their scholarly contributions.

Participants in Zambia taking picture with Prof Kasule and Mohsin during workshop

The workshops sessions were marked by in-depth discussions on various topics, including the application of Maqasid Sharia in contemporary governance, the ethical dimensions of scientific research, and the role of Islamic education in promoting societal welfare. Participants were also encouraged to collaborate on research projects that would address pressing issues such as poverty, health, and education within the framework of Islamic teachings.

One of the key outcomes of these workshops was the establishment of a network of scholars committed to the integration of knowledge and Maqasid Sharia. This network aims to facilitate ongoing collaboration and the sharing of research findings among academics in the Southern African region. The IIIT has pledged its continued support for these initiatives, recognizing the importance of nurturing local scholarship that resonates with the unique challenges and opportunities of the region.

As the workshops concluded, there was a palpable sense of optimism and determination among the participants. The events underscored the IIIT's mission to revitalize Islamic thought and scholarship worldwide, -

particularly in regions where Muslim communities are seeking to assert their identity and contribute meaningfully to the broader society.

Participants in Malawi taking a photo with Prof Kasule and Mohsin

The IIIT remains committed to supporting research and academic endeavors that uphold the principles of Islam while addressing the needs of contemporary society. These Southern African workshops are a testament to the Institute's dedication to promoting intellectual excellence and moral integrity in all spheres of knowledge.

Participants in Botswana

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-Prof. Kasule
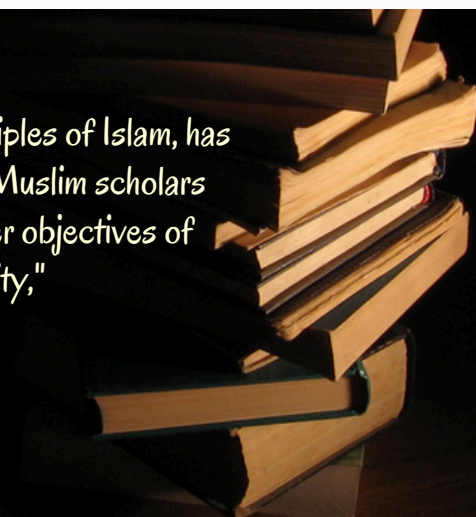
From a Cocoon to a Butterfly:
for Community Development in Malaysia

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Introduction:

On January 18, 2025, the International Institute of Islamic Thought (IIIT) organized a session on Goal Setting and Time Management, led by Dr. Ridhwan Fontaine. The event aimed to help students develop effective strategies for setting and achieving their goals while managing their time efficiently. However, despite its focus on time management, the session started 20 minutes late due to delayed participant arrivals. This irony underscored the very challenges the session sought to address.

Key Themes of the Session:

The session revolved around three main areas:

- The Importance of Goal Setting – How clear objectives contribute to personal and professional success.
- Time Management Strategies – Practical techniques to improve productivity and efficiency.
- The Role of Self-Discipline and Perseverance – How consistency and resilience lead to long-term success.

Dr. Fontaine encouraged participants to reflect on a crucial question:

"What do I need to do to achieve what I want?"

This question highlighted the need for self-awareness, careful planning, and persistent effort. He emphasized that failure is a natural part of success, with 90% of achievements stemming from resilience and determination.

Islamic Perspective on Goal Setting:

A key takeaway from the session was the importance of aligning personal ambitions with Islamic principles. Dr. Fontaine noted that while many Muslims read the Quran, few deeply reflect on its teachings or consistently apply even a single Sunnah in their daily lives. He urged participants to integrate Islamic values into their goal-setting processes, using the guidance of the Quran and Sunnah to stay motivated and purposeful. Dr. Fontaine introduced a framework consisting of three key elements: Taqwa (internal religious motivation), Akhlaq (internal and external behaviour), and Sabr (the ability to remain consistent regardless of circumstances). These elements, he explained, are essential in maintaining focus, discipline, and a sense of purpose in life. He emphasized the role of taqwa in achieving success, citing Surah Aal-e-Imran: "Indeed, Allah made you victorious at Badr when you were vastly outnumbered. So be mindful of Allah, perhaps you will be grateful."(3:123). This verse highlights that true victory comes from faith and piety rather than physical strength alone. The Battle of Badr demonstrated that taqwa was the decisive factor in the Muslims' success. Moreover, taqwa is crucial in maintaining success. Without piety, people tend to forget Allah's blessings and become arrogant, which can lead

to failure. Finally, those who uphold taqwa in their goals will receive divine assistance. This principle is not limited to historical battles but applies to all aspects of life. When individuals remain mindful of Allah, they are guided, supported, and ultimately granted success in their endeavours. And to structure their goals effectively, participants were introduced to the SMART framework: S (Specific), M (Measurable), A (Achievable), R (Relevant), T (Time-bound).
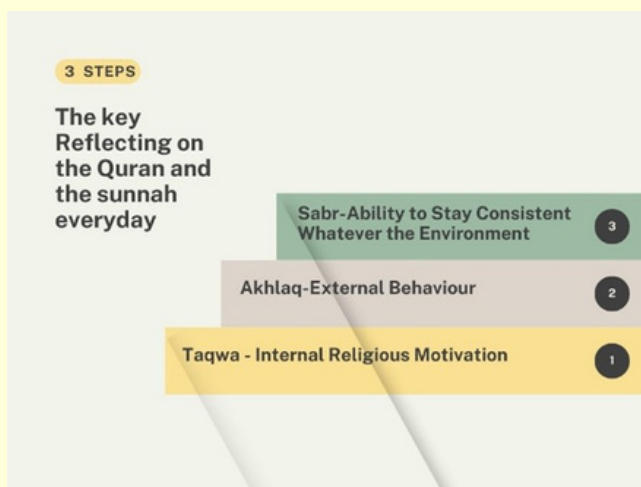
The Role of Sincerity and the Importance of Continuous Learning:

Dr. Fontaine reminded participants that seeking knowledge should not be for fame or recognition, but for self-improvement and serving others. This aligns with the Islamic principle of intention (niyyah), where the sincerity behind an action determines its true value. Another key lesson was that outdated knowledge can be harmful. Participants were encouraged to stay informed, challenge assumptions, and continuously update their knowledge to remain relevant in their fields.

A Framework for Balancing Different Aspects of Life:

The session highlighted the importance of maintaining a balance between different areas of life, categorizing goals into four key aspects:

- Physical – Taking care of health and fitness.
- Intellectual – Seeking knowledge and improving skills.
- Emotional – Managing emotions and relationships.
- Spiritual – Strengthening faith and connection with Allah.

Areas for Improvement:

While the session provided valuable insights, some areas could have been improved:

1. Time Management Issues

Ironically, a session on time management started 20 minutes late. A stricter policy on punctuality would have reinforced the importance of respecting time.

2. Limited Interactive Engagement

The session was primarily lecture-based, with minimal opportunities for discussion or personal reflection. Incorporating group activities, case studies, or personal goal-setting exercises could have made it more engaging.

3. Need for More Practical Examples

While the speaker provided general advice, real-life case studies would have made the content more relatable. Hearing success stories of students, professionals, or scholars applying these principles would have added depth.

Additional Insights from the Author:

One key aspect often overlooked in goal-setting is the distinction between worldly and spiritual objectives. Many Muslims struggle to integrate their religious duties into their daily lives, often seeing acts of worship as obligations that only concern the Hereafter. However, Islamic teachings emphasize that religious practices have deep benefits not only for the Hereafter but also for this life.

For example, prayer (salah) is commonly viewed as an act that benefits us only in the afterlife. However, beyond its spiritual rewards, prayer cultivates discipline, brings psychological peace, and strengthens our connection with Allah, the ultimate source of power. It is like having access to the royal court of a king, where we can present our concerns and seek guidance from the one who governs all affairs.

The misconception of separating religious acts from worldly benefits leads to a narrow understanding of what "this world" truly is. Many people assume that life is merely a test filled with hardships for believers, making happiness seem unattainable. However, the Quran and the teachings of the Prophet ﷺ present a different perspective. The world is not just a place of temporary desires; rather, it is the very path that leads us to Allah. Without this world, we would not have had the opportunity to develop our faith, refine our character, or strive for excellence. Allah mentions this balance between worldly and spiritual goals in the Quran: "*And seek, through that which Allah has given you, the home of the Hereafter; but do not forget your share of the world.*" *(Surah Al-Qasas, 77)*. This verse highlights that this world and the Hereafter complement each other, and neither should be ignored. Islam encourages striving for eternal success, but at the same time, it does not prohibit enjoying the blessings of this world.

Moreover, our environment plays a crucial role in shaping our goals and lifestyle. Dr. Ridwan Fontaine gave the example of a student who adapts their behaviour based on their surroundings. He mentioned that when this student is among people who pray regularly, they also perform their prayers. However, when they are in the company of those who neglect prayer, they, too, stop praying. This influence is very real—when we are among mindful and practicing individuals, we naturally incline toward positive behaviors. On the other hand, if we spend time with those who are indifferent toward faith, we may gradually distance ourselves from our values.

However, as believers, we should not be passive recipients of external influences. Instead of allowing our surroundings to shape our actions, we must develop strong and resilient personalities that inspire and influence others. A true Muslim should be a source of light in society—someone whose ethics, patience, and vision uplift those around them. Rather than being shaped by the world, we should strive to shape it.

By redefining our understanding of the world and recognizing the holistic nature of Islamic teachings, we can set meaningful goals that bridge the gap between spiritual and worldly aspirations. Just like a butterfly's journey from a cocoon, personal growth and transformation require effort, patience, and the right mindset. Only then can we truly achieve our potential and fulfill our purpose in both this life and the next.

Conclusion

Despite minor shortcomings, the session was a valuable learning experience. It reinforced the idea that success is not just about ambition but about consistent effort, self-discipline, and sincerity. As the session concluded, one powerful message stood out:

"Just Do It" – but with sincerity, purpose, and discipline.

An "Alternative" Approach in the Context of Contemporary Psychology and Islam

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Science & Religion:

Although science and religion may seem like separate domains, they are different explanations of the same truth (ḥaqīqa). Some scientists have attempted to make science and religion enemies for each other, but it should be accepted that both have aspects which complement each other. The relationship between psychology, one of the oldest scientific disciplines, and the phenomenon of belief, which cannot be separated from the human being, has also been affected by this effort to oppose one to the other. Science provides methods to understand human beings. Human being, only with a healthy mind and body, produces value and creates science. The human model constructed by the Enlightenment consists of a form with defined boundaries. It is not possible for modern psychology, on the basis of a "soulless psychology" / "psychology without soul", to fully understand humans by confining them to the laboratory and virtually ignoring different cultures.

While societies outside the borders of the West are trying to meet at a universal point, the uniform human form created by the West, which stands opposite of this, is a great injustice to the most honored of all creation - Ashraf al-Mahluq-; to his nature - fiṭrah- and also to the diverse cultures to which they belong. This approach has failed to move beyond an inability to analyze human -

emotions, his thoughts, and behaviors, and has been unable to generate generalizable results or adequate evaluations. Unfortunately, it will not be able to go beyond it. The reason why many Western names such as William James, Carl Gustav Jung, Gordon Allport, Kenneth Pargament criticize modern psychology from various aspects is because they want to point out the necessity for perspectives that can holistically analyze human being and his behavior. In this sense, an approach that considers the human being in all aspects holistically will be the most reliable and direct path to understanding the contemporary human being. This, in turn, is possible through a new science of the soul ('ılm an-nafs/'ılm al-rouh) with a fresh perspective.

Islamic Psychology:

In this sense, it would be appropriate to briefly mention Islamic psychology, which provides a new perspective, studies the psyche from an Islamic point of view in a medical and philosophical way and deals with psychology, neuroscience, philosophy of mind and psychiatry and psychosomatic medicine. Islamic psychology aims to enable a person to realize himself. On the other hand, it is a new direction that recommends the Supreme Being to man within the tradition of Islamic lore, without leaving out the positive aspects of modern psychology. Modern psychology can not prevent an inflated ego in the individual and has difficulty in finding a solution to the -

deep depression of modern man. But Islamic psychology by synthesizing the positive aspects of Western psychology from an Islamic perspective is a new direction that tries to prevent the an inflated ego of modern man or tries to find solutions to the depression of modern man.

Islamic psychology is a reconciliation between Western psychology and Islam. It is a psychology that focuses on the spiritual being, based on concepts such as the heart (qalb), soul (rouh), mind (aql), and self (nafs), while addressing the positive aspects of Western psychology through the lens of Islamic foundations with a spiritual dimension. Islamic psychology means "an Islamic worldview with new foundations" (Badri, 2019). Islamic Psychology has emerged for reasons such as the religious motivations of Muslims [verses of the Noble Qur'an, hadiths, the Prophet's pbuh life and recommendations such as Enjoining the right/honorable and forbidding the wrong/dishonorable (al- Amr bi al-Maruf wa'l-Nahyan al-Munkar)]; the inspiration for the search for knowledge; socio-political factors arising from this motivation and inspiration and arising together with it (Haque,2004: 357; Awaad, El-Sayed and Ali, 2020: 71; Ivry, 2012; Uysal, 2021).

Islamization & Entegration of Knowledge:

It is possible to interpret the studies in Islamic psychology as an effort to Islamize and integrate knowledge. It should also be reminded that many of the psychological theories and practices widely used today were first developed by early Muslim scholars. Of course, different themes have been seen in different fields with the aim of Islamizing knowledge. In fact, it can be said that one of the first pioneers who initiated Islamization was Abû Hamîd al-Ghazâlî (Badri, 2019). In later periods, prominent figures such as Muhammad Iqbal, Maududi, Sayyid Qutb, -

and Abu'l Hasan Ali Nadwi, who argued for the need to develop a new methodology of Islamic thought, pointed out that knowledge and guidance should be derived from the fundamental sources of Islam and defined the sources and tools of knowledge (Ali, 2012: 173, 174-180).

Studies on the Islamization of psychology in the modern era, which is a manifestation and continuation of the efforts to Islamize knowledge, were initiated in the 1970s. Although Naquib al-Attas (Ali M. M., 2013: 5) used the term Islamization in the 1960s, the first person to systematize the concept of Islamization as a research model within a scientific discipline in the 1970s was Raji al-Faruqi. Faruqi recommended steps such as "Becoming an expert in modern sciences, specializing in classical works, using an Islamic method in teaching modern sciences, identifying common points between classical works and modern sciences, and spreading a worldview based on the axis of Tawhid (the oneness of God)" (al-Faruqi, 1988: 58-64). It is important to note figures like Sayyid Muhammad Naqib al-Attas and Fazlur Rahman among the leading thinkers on the issue of Islamization. Al-Attas considers Islamization as "the possession of Islamic qualities in language and mental perceptions." Fazlur Rahman, on the other hand, defines Islamization in terms of the fundamental sources of Islam: "A doctrine or institution is Islamic to the extent that it is derived from the teachings of the Qur'an or Sunnah. The Islamization of a thought, doctrine, state, behavior, or discipline (in the sense of science) depends on whether its 'different' interpretations are directly derived from or developed within the context of the Islamic worldview" (Açıkgenç: 22).

The Islamization of knowledge is actually the restructuring of contemporary Islamic thought with the aim of resurrecting Islamic civilization. The reason why people such as -

Muhammad Iqbal, Ismail Raji Faruqi, Muhammad Osman Najati, al-Attas, Malik Badri criticized the West in the modern period was especially the inadequacy of modern psychology's methods of analyzing people. Islamic psychology is based on the thesis of approaching the human being holistically. It aims to develop a psychological approach that addresses the various spiritual dimensions of a person, such as the "heart (qalb), self (nafs), soul (rouh), intellect (aql), and perception," in their entirety. The fundamental principles of Islam, which offer a cultural identity and a comprehensive way of life, provide an effective solution to psychological issues.

A New Alternative by Prof. Nizar Al-Ani: The establishment of a brighter future for the individual and society - for Muslims in particular - can only be achieved by building upon the legacy left by the first Muslim scholars - those greatest intellectuals in history - through Qur'anic references. This can be accomplished by developing scientific approaches that address contemporary issues. The closing of eras in which humanity was deprived of the truth (ḥaqīqa), and the production of values that will weave the fabric of the civilization to be built in the 21st century, is possible through the cultivation and application of the heritage and rich knowledge we possess. As mentioned above, many pioneering and distinguished figures have succeeded in this endeavor. Prof. Nizar Al-Ani is undoubtedly among one of these names. His influential work "Contemporary Psychology–Concept, Crisis, Reality and Alternative" is a great contribution to the field. In Al-Ani's book, modern psychology is first examined conceptually, after which the current reality of modern psychology and the crisis it is experiencing are substantiated with scientific data. The second part of the book focuses on proposals for the general framework of an alternative science of contemporary psychology. This book was the subject of a discussion at an important workshop in Türkiye in August 2024.

Workshop on Islam and Contemporary Psychology:

A workshop on Islam and Contemporary Psychology organised by "The International Institute of Islamic Thought (IIIT)" and "Gaziantep Islam Science and Technology University" held in Istanbul on August 28-30, 2024. The workshop was opened by the speeches of Prof. Dawood Abdulmalek Yahya Al-Hidabi from "International Islamic University Malaysia (IIUM)" and Prof. Şehmus Demir from "Gaziantep Islam Science and Technology University". The workshop focused on the crisis of modern psychology and on proposals of an alternative approach. It included Prof. Al-Ani's lecture and explanations. Leading luminaries like Prof. Muhammad Okasha, Prof. Mariwan Husni made important contributions. Group discussions and questions and critics by important academics from different countries was a very good opportunity to scrutinize in minute details of *"the alternative"*. A total of 35 participants took part from Arabic countries and Prof. Süleyman Derin, Assoc. Prof. Turgay Şirin, Assoc. Prof. Mahsum Aytepe, Asst. Prof. Saliha Uysal were among Turkish academicians. The workshop concluded with the presentation of certificates by Prof. Ahmad Totonji to the participants on August 30, 2024.

On the first day of the workshop on August 28, 2024, Professor Nizar Al-Ani gave a lecture answering to the question "Why An Alternative Concept" within the framework of the historical course of psychology. Prof. Nizar Al-Ani started with the story about Diogene that he lit a lamp in full daylight saying he was searching for "a man". He was searching for an honest man - viewing the people around him as irrational and dishonest. Modern world has a crisis to find an honest man and also a man with good mental health. On the other hand Islamic culture advices man to try to reach perfection with pure consciousness and wisdom or to make -

progress on the path to be al-Insān al-Kāmil. According to early Muslim scholars the man has to preserve his health and protect his body & soul from disorders. He needs to make his body & soul stay in their natural healthy state. In this context, the necessity of maintaining the health of both body and soul is one of the essential elements in Islamic culture for achieving perfection and progressing on the path to becoming al-Insān al-Kāmil. To make this process to be better understood, Al-Ani started his explanation by highlighting three notions (mafhum) which are 'ilm (knowledge), ma'rifah (cognizance), takamul (perfection). Surely, a long debate is always possible on 'ilm.

Prof. Al-Ani spoke about the historical narrative and major events with distinctive station sand profiles that made the history of contemporary psychology reminding that the history of psychology is summarized by the psychologist Ebbinghaus & Meyer (1908) in one sentence, which is wonderful and significant at the same time: "Psychology has a long past, and a short history." Al-Ani added the following words: "*The Islamic civilization across the Middle East and North Africa, passing through Andalusia, presented to human civilization hundreds of scholars, philosophers, doctors and jurists, whose fingerprints are still distinctive and wonderful to this day. And if the American philosophers are like the Greeks, then the Islamic civilization gave birth to Al-Kindi, Al-Farabi, Ibn Sina, Ibn Al-Nafis and Ibn Rushd, whose books and manuscripts continued to be taught, especially Ibn Sina and Ibn Rushd, in European universities until the third decade of the twentieth century. In other words, they were not unaware of them, nor were they ignorant of them or their knowledge and their great scientific, cultural, philosophical and even psychological production.*"

Al-Ani continued his speech on four transformations in history of psychology. These transformations are *"From the duality of man to his oneness"*, then *"his duality from birth to dependency"* then *"independence from the soul... to the fragmented mind..."* then *"the universal mind"* then *"the abolished mind"*, then *"the return to it"*, then to *"a theory in it from the animal experimentally, to the human being in generalization"*. Al-Ani thinks that mentioning these transformations is very important to give a clear picture of the major turning points that psychology has gone through in its history. For him, the study of psychology among the Greek philosophers was not simple. Philosophy was not able to give a clear and well-defined picture of the soul. Rather, it was difficult and intractable for its most famous philosophers like Socrates, Aristo, Platon. Al-Ani pointed out that man is made up of two components: spirit and body (rouh & jasad), or soul and body (nafs & jasad), or mind and body (aql & jasad).

According to Al-Ani in order for the great transformation to take place from the dome of the church to the dome of science; and in order for the dualistic interpretation to shift to the monistic, a complete change in the image of man was necessary. After more than half a century of this transformation, a realistic review of psychology began to emerge from its major crisis when it entered the tunnel of this monism. Where the second half of the last century witnessed the gradual decline of monistic behavior (and after its inability to explain many facts and evidence in reality) to return to talk about the mind. For the mind to take its inevitable place, especially at the hands of the psychological perspectives (cognitive and humanistic), and for the dual interpretation to return to the psychological arena, and to the study of the human being. The European awakening - after a long coma - was based on the Greek heritage and the vast Islamic heritage, to renew their civilization, and to launch their intellectual awakening and their great scientific renaissance.

Al-Ani also spoke about an era or age of the church's removal from the role of authority and rule when the European mind woke up to the sound of three bells:

"*The bell of its Greek philosophical heritage; the bell of science and its good tidings from Andalusia; the bell of religious reform (Lutheran) and others. So it was the scientific and civilizational revolution in the face of the injustice and darkness of the ignorant and tyrannical church influence.*"

He continued with a four-item summary done by Muhammad Amzian (1991) about the methodological foundations on which positivist philosophy is based.

- Considering (sensation) as the only source of knowledge.
- Considering the (natural) model as a reference authority for the human sciences.
- Subjecting social phenomena to experimentation.
- (Objectification) of social phenomena.

On the second day of the workshop on August 29, 2024 "Crisis and Reality" was presented through some statistical data by Prof. Al-Ani has pointed out that contemporary psychology is in an ever-worsening crisis at the hands of scientists. According to him, psychology is not alone in this crisis, all sciences are in a deep unspeakable, complex, unexplained and protracted crisis. According to Al-Ani, the critiques of distinguished scientists and a healthy approach will guide psychology to be reformulated as a science concerning human beings, encouraging a more comprehensive and precise study of the human being. Al-Ani gave an example from the book of "A History of Modern Psychology". The biographies in Schultz's work address the problems individuals in the field of psychology had with their parents, and that each of them speaks about their traumatic pasts.

Prof. Al-Ani touched briefly on different sub-branches of psychology like behavioral psychology, biopsychology, developmental psychology, educational, cognitive, counseling, domestic (family), cross cultural psychology and also on speciality areas of psychology. He emphasized the percentages of graduates from different fields of psychology such as clinical, counseling, general, developmental, school, educational, social & personality, cognitive, industrial/organizational, biological & experimental psychology. He also mentioned the topics that modern psychology tries to cover like "human development, learning, perception, sensation, consciousness, personality, motivation, feelings, thinking, memory, intelligence". While mentioning about analyzing human behavior he stated that modern psychology has set general and specific goals that it specializes in studying. For example, "Behavior and mental processes" are among the areas that psychology specializes in studying. The overall goals are rather based on: Understanding [al-Fahm الفهم], interpretation [at-tafseer التفسير], prediction [at-tanabbu' التنبّؤ], change [at-taghayyur التغيّر]. Some people rank it as "understanding, prediction, change. Some put it in the order of "understanding, control [الضبط] and prediction.

He mentioned the studies of Wilhelm Wundt, Sigmund Freud, Ivan Pavlov, Alfred Adler, Alfred Binet, Pavlov, Thorndike…also some experiments (on pigeons and rats) by Skinner, (on Chimpanzees) by Kuhler, (on monkeys) by Harry Harlow and the nature of emotional attachment; experiments of Solomon Asch (on conformity), John Watson (Little Albert), Philip Zimbardo (Standford Prison Experiment). He also talked about Jean Piaget, Carl Rogers, Erik Erikson, Leon Festinger, Albert Bandura. According to Al-Ani in order to understand human being holistically and solve modern man's psychological problems, Islamic heritage should be integrated into contemporary -

psychological theories and practices. Without integration it will be a kind of prisoning human being in laboratory.

On the third day of the workshop on August 30, 2024 "An Alternative" in the context of Islam and Contemporary Psychology was consulted. Prof. Al-Ani pointed out how Islamic values and principles can be integrated into contemporary psychological theories and practices. He referred certain points that he had mentioned on the first day of workshop like the integration of knowledge from Qur'an, Sunnah and Islamic heritage with psychology. It provided a way to strenghten psychological models and context to understand human nature (fiṭrah), soul (rouh) and cognition, emotion & behaviour of human from Islamic perpective.

The workshop, based on the necessity of presenting an alternative understanding of the discipline of psychology, which places the human being at its center and offers a broader perspective, addresses the inadequacy of modern psychology in solving the complex problems of man. The workshop-especially the last session-was an important contribution to the maturation (taqamul) of the intersecting paths of psychology and Islam. Al-Ani provided examples from Muslim scholars and referred to some of them. He referred to Ghazali's statements about psychological problems arising from issues such as "provision and the desires of the self, mistakes stemming from things feared or hoped for, and difficulties - misfortunes - that occupy and distress a person, preventing them from worship." He reminded the participants that Ghazali points out that trusting in Allah as the provider, entrusting one's difficulties to Allah, showing patience in hardships, and accepting what happens can prevent states such as -

sorrow and depression. The workshop provided valuable insights on an alternative approach to psychology for the participants and anyone interested in the field. The general information and spesific statistical data presented by Prof. Al-Ani for three days at the workshop demonstrate that issues such as mental illness, domestic violence, suicide, discrimination, and addiction, which have become widespread in Western countries, have reached alarming levels. "The alternative" presented by Al-Ani is one that leads human being back to his essence, grants him freedom, and connects him to their original nature—in other words, it is an alternative that brings a person to their source. His proposed alternative is not a mechanical transformation; rather, it is an approach that broadens the mind and offers solutions to problems.

The workshop was much appreciated by the participants. With his commitment to these goals, sincerity, and wisdom, Prof. Al-Ani has provided participants and the names who are connected to the discipline with a broader view and perspective. The workshop was of great importance for psychiatrists, psychologists, and experts in the field of psychology of religion as it allowed them to become familiar with the contemporary contributions and the growing authority of the emerging trend. Without Al-Ani's enlightening guidance and the sincere, patient, and hospitable support of IIIT and Gaziantep University, this event would not have come to life. Despite the fact that the using of the terms "Islam and "Contemporary Psychology" together is still, at times, considered taboo, we are grateful to Prof. Nizar Al-Ani, Prof. Ahmad Totonji, Prof. Dawood Abdulmalek Yahya Al-Hidabi and entire organizing committee for their inspiring and successful organization. We owe them a deep debt of gratitude. We hope for more of such workshops in the near future.

Dr. Saliha Usayl receiving certificate of appreciation for attending Workshop on Islamic Psycology by Prof. Nizar Al-Ani.

To understand the human being holistically and solve modern man's psychological problems. the Islamic heritage should be integrated into contemporary psychological theories and practices. Without integration. it will be a kind of imprisonment of human beings in a laboratory.
– Prof Al-Ani –

Takaful and Its Contribution to Achieve the Maqāṣid Al-Sharīʿah

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Takaful is an Islamic insurance where participants contribute money to a pool system. This money will be shared in the group against damages and losses. Takaful is, as opposed to conventional insurance, based on Shariah compliance and Islamic principles.

The key distinction between Takaful and insurance lies in their principles: Takaful operates on donations, risk-sharing, and cooperation, avoiding prohibited elements like riba, gharar, and maysir, unlike insurance, which involves premiums and risk transfer.

Maqasid Shariah are the objectives of Islamic law, ensuring human welfare. The primary concept of Maqasid Shariah is to realize the maslahah (benefits) and avoid the mafsadah (harms).

The scholars have classified the Maqasid Shariah into five elements of preservation (protection of religion, life, lineage, intellect, and property). Thus, the Takaful implementation is deemed to have an essential relationship in achieving Maqasid Shariah.

Concerning the protection of ad-din (religion), Takaful is an Islamic insurance that accepts the members' contribution in the form of tabaru' (donation). This can be considered a sincere contribution of a member to the Takaful system. The relationship between the members and risk protection in Takaful is based on tabarru' as opposed to conventional insurance, which is the transfer of risk to insurance for the premium paid by the members. This donation from the members is to help one another who face misfortune can be considered as Ibadah -

(devotion). Ibadah is undoubtedly related to the preservation of ad-din as it is the main purpose of life in the Islamic Shariah.

Takaful is established based on the protection of participants' lives. This means protecting participants who are experiencing calamity and loss. This is the main spirit and practice of the Takaful system. It is in line with the objective of Shariah on life protection. Moreover, it encourages members to take all preventive measures for life protection.

Since maysir, gharar, and riba are prohibited under Takaful, it is believed that it will create a peaceful and harmonious mind and heart for the members and Takaful operators. In addition to that, the income gained through the Takaful process, which is lawful and not contradictory to Shariah rule, will lead to blessings from Almighty Allah. Those people who are blessed by Allah will have a very peaceful and tranquil heart and mind. In short, the preservation of al-aql or intellect is fulfilled through a participating mind in Shariah-compliant insurance.

The protection of al-nasl (lineage) can be achieved through the implementation of -

Takaful, especially through the Takaful - product called family Takaful. This provides financial assistance to the family of the members upon his or her demise. This protects the well-being of the member's family who might lose the head of the family, like the father or big brother.

Al-mal (property) protection is achieved as Takaful is not involved in the prohibited elements such as riba, maysir, and gharar. These kinds of prohibitions usually cause harm and injustice to the people in any society. It will lead to societal disorder and exploitation of one another, allowing rich people to become richer and poor ones to get poorer. Islam, in contrast, encourages lawful financial transactions that help the economy to get better and be prosperous.

These five elements of the objective of the Shariah are achieved through the implementation of Takaful as an alternative to conventional insurance. In addition to that, Takaful works on the principle of fairness, transparency, and social justice, which shows the greatness of the Islamic financial system and encourages more people to get involved in the Shariah-compliant institutions.

Islamic Curriculum in Thailand

Nida Kebbenmud

IIIT Student pursuing Doctor of philosophy in Education - IIUM

Islamic education in Thailand aims to nurture students to become devoted servants of Allah and inheritors of Islamic values on earth. While the overarching goal remains consistent across all schools, the curriculum varies in terms of teaching methods, assessment practices, learning schedules, and content depth. However, the core subjects taught are generally similar. The Islamic curriculum in Southern Thailand can be categorized into five types.

students to adapt to the changing times. Originally, this compulsory Islamic curriculum spanned six years, but it has now been extended to nine years. Classes are held on Saturdays and Sundays, with standardized exams conducted annually at various centers across the country. This curriculum is implemented in Islamic educational centers affiliated with the Islamic Teachers Association of Thailand, except in the three southern border provinces (Pattani, Yala, and Narathiwat) as well as in four districts of Songkhla Province (Chana, Thepha, Na Thawi, and Saba Yoi).

Examination Unit 12: The Islamic Teachers Association of Thailand under Royal Patronage

MATICHON Online:4 January 2019

The first is the Islamic Studies Curriculum of the Islamic Teachers Association of Thailand under Royal Patronage. This curriculum is guided by the vision of managing education to enable students to practice Islamic teachings correctly within a limited timeframe. It strives for academic excellence while preparing -

The second is the Islamic Studies Fardhu Ain Curriculum for Mosque-Based Centers (Tadika) at the Primary Islamic Studies Level (Ibtida'iyyah), Buddhist Era 2559 / Hijri Year 1437 (Ministry of Education). This curriculum is exclusively for the primary level of Islamic -

studies, replacing the previous Islamic Studies Fardhu Ain Curriculum for Mosque-Based Centers (Tadika), B.E. 2548 (Ministry of Education). It is designed for Islamic education centers located at mosques (Tadika) in the three southern border provinces and four districts of Songkhla Province (Chana, Thepha, Na Thawi, and Saba Yoi). Classes are held on Saturdays and Sundays, and students are eligible to take the Islamic National Educational Test (I-NET) annually.


Thai PBS news

The third is the Standard Curriculum for Pondok Educational Institutions, Buddhist Era 2561 / Hijri Year 1439 (Ministry of Education). This curriculum is implemented in pondok educational institutions in the three southern border provinces and four districts of Songkhla Province. It is designed for students completing their studies at the Aliyah (Higher) level. Previously, the Integrated Islamic Studies Curriculum for Pondok Educational Institutions in the Southern Border Provinces, B.E. 2547 (Ministry of Education) was used. The current curriculum consists of 16 subjects categorized into four areas:

1. **Quran and Hadith** – which includes Quranic studies (recitation, translation, and memorization) and Hadith studies (teachings of Prophet Muhammad).

2. **Aqidah and Akhlaq** – covering Islamic faith, beliefs, ethics, and moral conduct.

3. **Fiqh** – focusing on Islamic jurisprudence and religious practices in daily life.

4. **Language and Islamic Learning** – which includes Arabic language, Islamic literature, Islamic history, governance and society, Islamic teaching methods, Quranic interpretation (Tafsir), comparative religious principles (between Islamic schools of thought), Islamic law (Shariah), Islamic philosophy, and psychology and counseling.

This curriculum aims to provide comprehensive religious education while equipping students with practical skills and knowledge, reflecting the cultural and societal context of Thailand's southern border region.
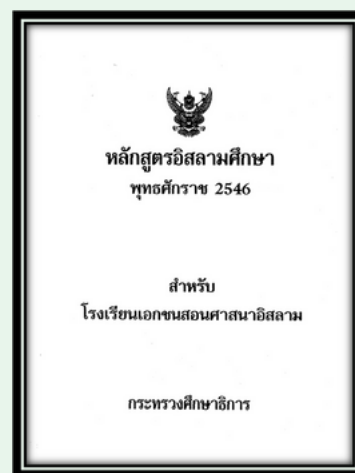
The fourth is the Islamic Studies Curriculum (B.E. 2546), developed by the Ministry of Education and revised in 2012 and 2022. This curriculum is specifically designed for private religious schools, particularly Islamic private schools in the three southern border provinces and four districts of Songkhla Province. The curriculum includes eight core subjects: Al-Quran and Tafsir, Al-Hadith, Al-Aqidah, Al-Fiqh, Islamic History (Attarikh), Al-Akhlaq, Arabic Language, and Melayu Language.

The fifth is the Islamic Studies Curriculum under the Basic Education Core Curriculum (B.E. 2551), developed by the Ministry of Education. It is implemented in schools under the Office of the Basic Education Commission (OBEC) nationwide. This curriculum -

comprises seven core subjects: Al-Quran, Al-Hadith, Al-Aqidah, Al-Fiqh, Islamic History (Attarikh), Al-Akhlaq, and Arabic Language. Additionally, there are two supplementary subjects: Melayu Language and Advanced Arabic Language. Other related curricula include the Maktab Curriculum, Quran Memorization Curriculum, Qiraati Curriculum, and Baghdadiah Curriculum, among others (Kuakul, 2023).

These curricula collectively aim to foster a well-rounded Islamic education, ensuring students develop spiritually, morally, and academically, while also embracing the cultural and societal uniqueness of Thailand.

A Heartfelt Tribute
Honoring the Contributions of Br Sherrif

The IIIT Magazine team takes great pride in expressing its sincere appreciation to Br.Sherrif for his outstanding service as an editor across three consecutive editions of the publication.

His unwavering dedication, keen editorial eye, and commitment to upholding the highest standards of content have left a lasting mark on our magazine. Each issue enriched by his input reflected clarity, precision, and a thoughtful approach that enhanced the reader's experience.

Behind the scenes, Br. Sherrif brought not only professionalism, but also a spirit of collaboration and sincerity that inspired the entire editorial team. His efforts have greatly contributed to the development and success of the magazine.

May Allah ﷻ reward Br Sherrif abundantly for his contributions and bless him with continued success in all his endeavors.

With gratitude and du'a,
The IIIT Magazine Team 🌻

Get to Know IIIT:
Objectives and its Focus at IIUM

The International Institute of Islamic Thought (IIIT) is a globally recognized academic organization dedicated to the revival and promotion of Islamic scholarship. Founded in 1981, IIIT aims to advance education, research, and intellectual discourse rooted in Islamic values and principles. The institute focuses on integrating Islamic thought with contemporary knowledge, offering support to scholars and students through research opportunities, publications, and scholarships. By fostering a deeper understanding of Islam in the modern world, IIIT plays a vital role in the development of Islamic education and intellectual growth across diverse fields. The institute offers scholarships to Muslim youth male and female across the globe.

Organizational Structure of the IIIT Students' Office

Prof. Dr. Dawood Abdulmalek Yahya Al-Hidabi
IIIT Scholarship Coordinator & Advisor

Br. Abdullah Bazyad
IIIT Students Financial Officer

Br. Bishrul Rifath
IIIT Programs Officer

Sr. Norrohani Binti Azizi
Personal Assistant

Br Sherrif Abu-Bakar Kais
IIIT Alumni & Magazine Officer

Vision

Thriving societies in which individuals have the opportunity to pursue and realize their fullest potential through transformative learning, social development, and personal growth.

Mission

To conduct and disseminate educational research to empower Muslim Societies with data-driven recommendations for transformative education policy and practice.

The primary objectives are:

Islamization of Knowledge

IIIT aims to integrate Islamic principles and values with contemporary knowledge in various fields such as social sciences, humanities, and natural sciences. This objective seeks to develop a knowledge framework that is rooted in Islamic epistemology.

Promoting Islamic Scholarship

The institute supports the development of Islamic scholarship by publishing research, organizing seminars and conferences, and collaborating with universities and academic institutions globally.

Reform of Islamic Thought

IIIT is committed to the reform of Islamic thought, ensuring that Islamic teachings are interpreted and applied in ways that are relevant to contemporary issues.

Education and Curriculum Development

The institute focuses on developing educational curricula that are aligned with Islamic values and promoting educational reforms that integrate Islamic teachings.

Research and Publications

IIIT invests heavily in research and publication efforts, producing books, journals, and papers that address key issues in the Muslim world from an Islamic perspective.

IIIT's Focus at IIUM:

At the International Islamic University Malaysia (IIUM), IIIT's focus includes:

Collaboration on Academic Programs

IIIT collaborates with IIUM in developing academic programs and curricula that integrate Islamic perspectives with modern disciplines, particularly in social sciences, humanities, and Law.

Research Support

IIIT provides support for research projects at IIUM that align with its objectives, particularly those focusing on the Islamization of Knowledge and the reform of Islamic thought.

Student and Faculty Development

The institute often conducts workshops, seminars, and training programs aimed at enhancing the intellectual and academic capabilities of IIUM students and faculty members. This include weekly training programs for IIIT sponsored students to revitalize their knowledge.

Promotion of Islamic Values

IIIT works closely with IIUM to promote Islamic values and ethics in education, research, and community engagement.

Publication and Dissemination of Knowledge

Through its publishing efforts, IIIT collaborates with IIUM to disseminate knowledge that reflects Islamic scholarship and thought, contributing to the university's academic environment.

To deepen collaboration with the IIUM community, it has introduced this magazine to provide a platform where intellectual and academic issues can be discussed through various writings by different authors, contributing to the advancement of knowledge and excellence.

Pictorial

Students posing for a photo after Training program session at Engineering

Halaqah session at Masjid Shah by IIIT Students of Mahallah Farooq

Brother Ahmed Totonji, Prof. Dawood, Dr. Riza, Dr. Saleh, and Sheikh Limo convened in Istanbul, Turkey, for a preparatory meeting ahead of the upcoming Leadership Training program, scheduled to take place in Kuala Lumpur from 1st to 11th August 2025

On 27th February 2025, a group of sisters participated in a social and vocational trip to the Forest Research Institute Malaysia (FRIM) On 27th February 2025, a group of sisters

Prof Dr. Dawood presenting the Book 'Sixty Years Between East and West' to a visitor

Prof. Dr. Dawood was seated near the Deputy Rector during the Rector's Road Show to the Kulliyyah of Education, held on 22nd April 2025
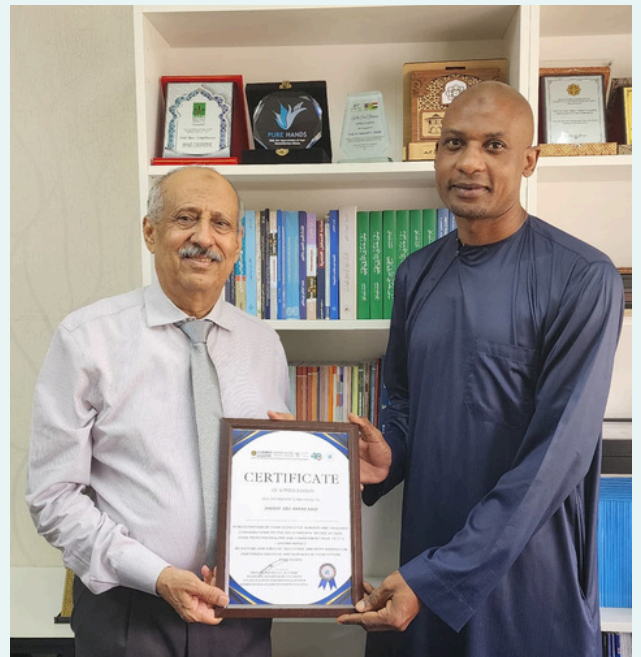
Prof Dr. Dawood sharing the IIIT Students' Magazine copies to the visitors

Prof Dr. Dawood in Turkey with the team discussing about leadership training program

Training program: IIIT students posing for a picture after the session on How to analyse Qualitative Data using Atlas.ti

A farewell session where Prof Dawood presented a certificate of appreciation to Brother Sherrif Kaisi - former editor of the IIIT Magazine & IIIT Alumni Platform officer

In the picture- brother Khalid Tebo, brother Bassam, and brother Abdullah Bazyad posing for a picture after successfully defending their Master Thesis in the Kulliyyah of Economics and Management studies IIUM

Farewell ceremony for the IIIT team with Br Sherrif, who has completed his PhD studies in Political Science.

IIIT
Leadership and Team Building

The International Institute of Islamic Thought upholds teamwork rooted in Islamic teachings, emphasizing collaboration and mutual support. Believing that true leaders inspire and nurture others. It fosters a leadership culture where leaders motivate and empower future leaders, ensuring a legacy of guidance and shared purpose.

يد الله مع الجماعة
"The hand of Allah is with the group"
(Sunan al-Tirmidhi, Hadith 2166)