We would like to wish all readers “Ramadhan Kareem” and year of happiness and fulfilment to follow

EDUCATION IN TURKEY
Opportunities & Challenges For Its Muslim Community

On 15 May 2012, IAIS Malaysia organised the ‘Forum on Education in Turkey: the Hizmet Model of Education’ in collaboration with the Malaysian Turkish Dialogue Society (MTDS). The speakers were Dr Ali Unsal and Dr Saim Kayadibi while Prof Osman Bakar moderated the session. This photo was taken after the forum. Professor Mohammad Hashim Kamali and Emeritus Professor Osman Bakar with delegates from Malaysian Turkish Dialogue Society. (Read more p. 3)

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O GOD: YOU are Peace, YOU are the source of Peace, Peace belongs to YOU. So welcome us (in the Hereafter) O LORD with the salutation of ‘Peace!’, and admit us into Paradise the Abode of Peace. Blessed and Exalted are YOU our LORD, Possessor of Majesty and Reverence.

(Text from al-Tirmidhi and al-Nasa’i)
Facets of Wasatiyyah in Islam

“Between Spirituality and Legalism: The Moderating Influence of Sufism”

by Mohammad Hashim Kamali

Sufism accentuates the inner life and spirituality of Islam in contradistinction with law, fiqh and Shariah, which are focused on its externalities. Fiqh and Sufism are both valid manifestations of Islam each in their respective capacities. It would indeed be erroneous to turn to one in total isolation of the other. The purpose is to advocate a moderate stance between the two so that Islam is understood not as a collection of rules driven by the dry logic of rules for the sake of rules, as is often the case with the advocates of literalism, the now extinct but well-known Zahiri school of law, for example, who exaggerated in the degree of emphasis they placed on the literal and obvious meaning of text. The Mu'tazilite rationalists are also known, at the other extreme, to have exceeded the limits of moderation, in their attempts to rationalise even the dogmatic and theological aspects of the faith.

It would be erroneous to equate Sufism with the whole of Islam and thus run away from the notion of adherence to the rule of law and valid precedent. Wasatiyyah instead favours the middle approach that endorses the validity of both yet seeks to strike a compromise between externality and what may not be so obvious to the naked eye. Wasatiyyah is meant to protect Islam against extremist and tendentious views and interpretations that seek to alienate an integral part of Islam as a faith and a legal system (‘aqīdah wa shari‘ah) and thus jeopardise a holistic understanding of the faith.

It is conceivable that the inner life of Islam might have been suffocated in the ever-narrowing net of scholastic definitions and legal prescriptions, the external rituals which seemed incessantly increasing, had it not been for the moderating influence of Sufism that pulled Islam closer to its spiritual core. The initial rift between the ulama and worldly rulers occurred when the Umayyads changed the caliphate to monarchy (mulk) and the ulama refused to recognise the legitimacy of that momentous and unprecedented change. Persistent disagreement and a certain amount of disillusionment with the excesses of worldly rulers persuaded the religious strata and pious ulama to turn to spirituality and asceticism. Later it is noted that the salutary influence of numerous Sufi Orders which permeated the length and breadth of the Ottoman world softened the rigours of legalism with a spiritual fragrance and access to the core values of Qur'anic teachings.

An overview of the variety of Sufi Orders in the different parts of the Ottoman empire shows how these Orders performed particular functions in respect of different social, economic, political, military and religious groups. All these functions worked together to provide what Marshall Hodgson called a ‘subtle leaven’ without which, he argues, the Shariah could not have operated so effectively.1

Maulana Jalal al-Din Rumi (d.1273) whom A J Arberry described as ‘surely the greatest mystical poet in the history of mankind,’ epitomised in his masterpiece, The Mathnawi, the ecumenical spirit of devotion. In one of his renowned couplets, he wrote: “The religion of Love is separate from all religions; for lovers, the religion and creed is God.” Also he wrote on the ultimate metaphysical meaning of tawḥīd (divine oneness), which indicates the transcendence of the essence of religion over all its forms, including even Islam:

What is to be done, O Muslims? For I do not recognise myself. I am neither Christian, nor Jew, nor gabr (Zoroastrian), nor Muslim. I am not of the east, nor of the west, nor of the land, nor of the sea. My place is the placeless, my Trace is the Traceless; ‘Tis neither body nor soul, for I belong to the soul of the Beloved. One I seek, One I know, One I see, One I call. He is the First, He is the Last, He is the Outward, He is the Inward.2

**Why is Sufism important today?**

Sufism is widespread among Muslims almost everywhere, but interestingly enough that it has significant following also in the West, even among non-Muslims. The popularity of Sufism is partly due to a near-total preoccupation of Muslims masses, not only in Southeast Asia but almost everywhere, with ritualism and conformity to the externalities of Islam at the expense of its spirituality and ethics. The mosques are full especially on Fridays and other religious occasions. While this is to be commended, there is a tendency toward literalist conformity and ritualism, often at the expense of meaning and purpose. This critique also reverberates nowadays regarding the more recent phenomenon of Islamic banking and finance. People in the industry and practitioners say that they practice the Shariah in total isolation from its spirit and purpose, or maqasid al-Shariah. Secularist modernity and European colonialism disrupted the continuity and relevance of Islamic thought and institutions with the practicalities of Muslim life. The challenge to face is how the teachings of Islam and its Shariah can be meaningfully related to contemporary realities, not just as a set of rituals and rules but as a comprehensive guide to conduct. The balance is clearly tilted in favour of dry legalism of Islam that calls for another corrective and revival (tajdid) of its spiritual essence. This may resemble in some ways, perhaps, to what prompted Imam al-Ghazali (d.1111) to write his magnum opus, the Ihya Ulum al-Din (revivification of the religious sciences) in face of the overwhelming tide of Hellenistic philosophy and thought that threatened the spiritual core of Islam.

To generate insight into this unbalanced focus on externality and form, one may also add that some of this is perhaps embedded in the nature of fiqh, which has a certain bias toward legality and positivism in the juris corpus of its rules - as I shall presently explain.

Law is characteristically concerned with the externalities of conduct, aspects of behaviour that can be seen and proven before the court of justice. Fiqh is by definition concerned with 'knowledge of the practical rules of Shariah pertaining to the conduct of the mukallaf' or a competent person, in contradistinction with morality and dogma, which fall outside the court jurisdiction. For dogma is a state of mind, whereas morality essentially consists of good advice, which unlike a legal command, is not binding. Yet there is widespread criticism among Muslims that the impact of modernity and secularism on Islam has been to reduce the Shariah to a set of rules, applied almost for their own sake. Hence the challenge faced is once again to establish a balance between the inner and outer self of Islam as not only consisting of devotional practices but of ethical substance and holistic understanding of its impact on the conduct of everyday life. Sufism thus continues to hold its appeal.

Sufism, an Arabic word derived from suf "wool" signifies the originally ascetic character of the movement. Just as early Christian ascetics in the Near East used to wear woolen cloaks, early Muslim ascetics too donned a dark, usually dark blue woolen garb. The term 'wool-wearer' thus came to carry the connotation of 'renunciant' or 'ascetic'. The origins of Sufism are attributed to Hassan al-Basri (d.728 CE) under whose influence the first known ascetics of Iraq and Syria appeared, men and women, who devoted themselves to nightly vigils and constantly fought against the nafs, the lower soul that 'instigates to evil' (Q 12:53). For according to a saying of the Prophet, struggle against the nafs is 'the greatest jihad - al-jihad al-akbar' the true holy struggle in the service of God. In one of his sayings, 'Ali ibn Abu Talib refers to the forces which are engaged in this battle for the soul: the intellect commands the forces of al-Rahmân (the Compassionate), while caprice (hawa) commands those of al-Shaytân (the devil). The soul itself vacillates between these two poles, susceptible to the attraction of both (mutajâzihab baynahumâ) and enters into the domain of whichever of the two will triumph.

Success in quest for self-mastery and disciplining the ego within oneself is undoubtedly the most challenging of all struggles. This is also a journey, not a destination: The unceasing struggle for control of each and every thought and action was in turn refined to become a science of its own, so that one's whole life could be led in sincerity 'ikhlâs', purity, through remembrance of God and consciousness of Him (dbiker Allah) that eventually:

> Dominates the zeal of your pride, the vehemence of your castigation, the power of your hand, and the sharpness of your tongue. Guard against these vices by restraining all impulsiveness, and putting off all resort to force until your anger subsides, and you regain self-control.

In course of time, this introspective pursuit for refinement developed in new discourses on spiritual states and stages of attainment in knowledge of the inner self, closeness to God, and love. This was accompanied, in turn, by a parallel effort to discern the inner meanings of the Qur'ân and Sunnah by using methods of allegorical interpretation based on inference and allusion. The heart was understood as the spiritual organ of God's presence in the person, and its chief sustenance was the remembrance of God through invocation (dbiker) and 'hearing' or witnessing God in poetry and music (samâ' ). Given the Qur'ânic affirmation that the entire creation is constituted of 'signs' which are 'verses', Sufi exegetes distinguished between al-Qur'ân al-takwini, 'the anthological Qur'ân' and al-Qur'ân al-tadhwini, 'the written Qur'ân'. For example the fourteenth century Sufi, 'Azîz al-Dîn Nasâfi, wrote: "Each day, destiny and the passage of time set this book before you, surah for surah, verse for verse, letter for letter and read it to you."

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4 May - June 2012
The essence of true religious life was absolute trust in God, which is a practical aspect of tawhīd: one places his trust in God because there is no other bestower of goods but Him. Another goal of Sufism is grateful contentment (ridā) of whatever comes. Gnosis, or non-discursive knowledge of God (ma‘rifah) presents human life as a journey toward achieving ‘God-consciousness’ and through it human beings experience wondrous experiential proximity to God. The first signs of genuine love mysticism were publicly manifested by a woman, the legendary Rabī‘ah of Basra (d. 801). Numerous are the legends that surround this great saint of Islam, one places his trust in God because there is no other bestower of goods but Him. Another goal of Sufism is grateful contentment (ridā) of whatever comes. Gnosis, or non-discursive knowledge of God (ma‘rifah) presents human life as a journey toward achieving ‘God-consciousness’ and through it human beings experience wondrous experiential proximity to God.

The Sufis classify into the three categories of al-aḥwāl, al-ma‘nāzīl, al-maqaţmāt (conditions, stations, and ranks), finely expounded by the Shaykh al-Islam Ibn Taymiyyah (d. 1327) in his book, al-Tuhfah al-‘Irāqiyyah fī l-A ṭāl al-Qalbiyyah, and then by his disciple Ibn Qayyim al-Jawziyyah, who authored several works on the subject. Both the teacher and disciple were leading jurists and Salafis, and have gone a long way in their teachings to exemplify the ‘finely balanced approach of wazāţiyyah’ on the subject. The rigorous approaches of the hard Salafis were moderated and softened by the Sufis who have in many ways excelled in their influence and in their conclusions. Yet the learned leaders of the Salafis just named have also shown exemplary openness to the right blend of Sufism with the Shariah in a way that is mutually enriching.

Most theologians and jurists did not use ‘love’ to describe the relationship between man and God, but would instead speak of obedience to His will and command. Yet the strong element of love could not be pushed aside for it occurs in the Qur’ān. Like Rabī‘ah the Sufis and many others liked to refer to Sura (5:59): “He loves them and they love Him.” This and certain other passages in the Qur’ān seem to prove the possibility of mutual love, which, like every act in the world, begins in and from God.

Al-Qaradawi speaks of the imbalances of some “rigid traditionalists” (al-salāfīyyīn) who drew a hard message at every opportunity and were diminished in the softness that spirituality and living faith introduces into those rules. They had scant share of “hope, modesty, eagerness, contentment and love—what the Sufis classify into the three categories of al-aḥwāl, al-maţāzīl, al-maqaţmāt (conditions, stations, and ranks), finely expounded by the Shaykh al-Islam Ibn Taymiyyah (d. 1327) in his book, al-Tuhfah al-‘Irāqiyyah fī l-A ṭāl al-Qalbiyyah, and then by his disciple Ibn Qayyim al-Jawziyyah, who authored several works on the subject.” Both the teacher and disciple were leading jurists and Salafis, and have gone a long way in their teachings to exemplify the ‘finely balanced approach of wazāţiyyah’ on the subject. The rigorous approaches of the hard Salafis were moderated and softened by the Sufis who have in many ways excelled in their influence and in their conclusions. Yet the learned leaders of the Salafis just named have also shown exemplary openness to the right blend of Sufism with the Shariah in a way that is mutually enriching.

Notes:

11. Ibid., 321.
On 15 May 2012, IAIS Malaysia organised the ‘Forum on Education in Turkey: the Hizmet Model of Education’ in collaboration with the Malaysian Turkish Dialogue Society (MTDS). The speakers were Dr Ali Unsal and Dr Saim Kayadibi while Prof Osman Bakar moderated the session.

Dr Unsal shared his thoughts on the educational philosophy of Fethullah Gulen (b. 1941), the prominent Turkish scholar and intellectual behind the Hizmet movement (also called the Gulen movement). The Hizmet model is guided by the philosophy that education amounts to more than teaching, for the latter merely imparts information, whereas the former helps in the development of personality built on qualities of self-discipline, tolerance and a sense of mission. Thus Hizmet educational system places emphasis on character formation, based on the conviction in the uniqueness of every individual, and on the primacy of service to humanity guided by ethics. These ideals foster in individuals the ability to connect to one another, reaching beyond minds to address also their hearts, which lies at the heart of dialogue.

Responding to Dr Unsal, Dr Saim Kayadibi situated the Hizmet movement against the backdrop of the wider Turkish society, which includes many other movements inspired by Islamic ideals. We were told, for instance, that Gulen’s ideas trace back to Bediuzzaman Said Nursi (1877-1960), a scholar deeply immersed in Sufism. There are also other groups that focus on different aspects of society but also in one way or another affiliated to certain leading Islamic scholars, most notably groups associated with Süleyman Hilmi Tunahan (1888-1959), Mehmed Zahid Korku (1897-1980) and Iskender Paşa. Each of these groups focuses on specific areas: for instance, that of Iskender Pasa on politics and politicians, that of Tunahan on religious education, and that of Nursi (and later Gulen) on the integration of religious and modern sciences. Yet they complement rather than compete with one another. Turkish educational experience developed in the context of a coercive secular system, so the focus for social transformation has been on education rather than politics.

Emeritus Professor David Ray Griffin, American theologian, philosopher and activist of the 9/11 Truth Movement, delivered a lecture on ‘9/11 and the Ecological Crisis’ at IAIS Malaysia on 27 June 2012, moderated by Dr Chandra Muzaffar, President of the International Movement for a Just World (JUST) (co-organiser of the event) and a member of IAIS Board of Directors.

The thrust of Griffin’s argument is that there is a connection, if only indirectly, between 9/11 tragedy and the global environmental crisis, particularly global warming, climate change and ocean acidification. After the end of the Cold War, rhetoric abound about ‘peace dividend’, according to which money previously used for the Pentagon could be devoted to solving (among others) the ecological crisis. The 9/11 attacks were used to scuttle that talk by convincing people that the West is confronted with a danger greater than the so-called ecological crisis, namely, ‘Islamic terrorism’.

In reality, the ecological crisis was more serious than the presumed threat of terrorism or indeed, a nuclear holocaust, for while the latter demands at least some proactive effort, i.e. the waging of nuclear war, to materialise, the ecological crisis could spiral into a global catastrophe by our mere apathy and indifference, for the symptoms are already present. Ocean acidification, for example, has increased much faster than is predicted by scientists. Similarly, the rise of the global sea level now up to three to six feet could in due course mean that many countries would eventually be submerged.

The US has shown little commitment to address the environmental crisis because there are powerful interest groups that oppose such measures lest their commercial interests would be affected. As an excuse and veneer for not committing itself to the ecological agenda, the US government invoked the 9/11 tragedy and the need for ‘war on terror’. And thus, despite its own self-image as a global leader, the US has failed to provide the leadership necessary to escape from the present turmoil. The solution instead, Griffin argued, is for a concerted multi-lateral global effort to address the crisis.

Griffin also shared his findings on the reliability (or the lack thereof) of the official and mainstream narrative about the 9/11 tragedy, i.e. that the World Trade Centre (WTC) and Pentagon were brought down by Muslim hijackers who flew directly into the buildings, bringing about their collapse. Instead, all the empirical evidence points to the impossibility of the collapse, which could have only be brought down by explosive devices and combustion, to say nothing of the fall of a “third building” that is hardly even addressed by the mainstream narrative.
The modern banking system is known as the “fractional reserve system.” This means that a financial institution is legally permitted to operate with only a “fraction” of its total deposits in the form of liquid reserves (cash or equivalents). By requiring them to keep only a “fraction” of all deposits in liquid form, the law allows banks to lend the vast majority of deposits (liabilities) to borrowers and thereby earn interest income. The shareholders of financial institution earn interest income by making loans using depositors’ savings to borrowers at rates higher than those they pay to depositors.

The mismatch between the financial institution’s liquid assets and its total liabilities has given rise to the need for “liquidity management.” This requires ensuring that the financial institution does not run out of cash due to “investing” depositors’ money in the form of making loans at interest.

Islam shuns excessive risk-taking (gharar), akin to gambling. The risks (of bank runs) arising from fractional reserve banking may be excessive, and thus come under the proscribed, excessively risky (mukhatarab) category. There is also a lack of transparency between the bank and its depositors. If the money in a deposit account is in a fiduciary account, such as wad‘i‘ab or mudarabah, which are ‘uqud al-‘amanat (fiduciary contracts), then a trust relationship is created. Every instance of use of that money should henceforth be with the knowledge and permission of the customers or depositors.

The risks inherent in fractional reserve banking could in principle be addressed by the application of Islamic principles, in particular financing on the basis of profit and loss sharing. Financial institutions operating on these principles would have a partnership relationship with their customers (former depositors). This would require transforming banks that lend at interest into Islamic institutions that invest for profit rather than lend for interest. An advantage would be that a financial system that operates on the basis of profit and loss sharing would allocate resources more efficiently than a system of interest-based lending.

Entrepreneurs obtaining financing on the basis of PLS would pay to profits to investors only when they earned profits, and they would not need to guarantee (return) to investors their capital. Financiers would gain by receiving higher returns on their investments than those they could expect to receive had they merely deposited their funds in savings accounts that pay very low rates of interest, rates that generally do not even compensate for loss of purchasing power due to inflation.

Banks that are unable to overcome the liquidity crisis resulting from a mismatch between liquid assets and total liabilities commonly require government bailouts, where public (taxpayer) funds are used to guarantee depositors’ savings. Having the financial institutions operate on a profit and loss sharing basis would force the shareholders of financial institutions to absorb any losses and thereby save taxpayers potentially large sums of money, as well as make it unnecessary to add to the national debt. Requiring shareholders to take risk would provide a strong incentive to them to exercise due diligence and oversight over the financial institution’s management. It would also establish the important link between reward and responsibility, a sine qua non for ensuring an efficient allocation of resources.
Accumulation of words is not knowledge. Real knowledge is to understand and conceptualise what one learns or memorises. In this regard Imam al-Mawardi says:

Sometimes the seeker of knowledge is concerned about memorising without conceiving and understanding the words - to the extent that he becomes the memoriser of the words and the custodian of reciting the words while not perceiving and absorbing what the words convey. He narrates the words without any reflection and informs without any experience. He becomes the carrier of a book which does not clarify any doubt not support any argument. (Chap. 2, p. 50)

Memorising the Prophets hadith without knowing its meanings does not make one a scholar. In this regard Imam al-Mawardi wrote:

It is related from the Prophet  that he said: “The zeal of the fool is to narrate while the zeal of the scholar is to reflect.” Ibn Mas‘ūd  said: Be seekers and protectors of knowledge and do not be its mere reporters; only the one who reflects does not report, and the one who does not reflect reports. Al-Hasan al-Basari related a hadith: someone asked him “O father of Sa‘îd from whom are you narrating?” Al-Hasan al-Basari replied: “What do you want to do with ‘from whom (‘an man)’? The moral of the hadith has already possessed you and proven to you its authority. (Chap. 2, p. 51)

Sometimes the seekers of knowledge depend only on their memory and reflection, they leave out the capturing of the sciences in their books, on the basis of trusting that which is in their minds. This is a mistake originating from them, because the doubt takes over and forgetfulness can occur. Anas Ibn Malik reported from the Prophet  saying: “Capture the knowledge by writing it down”. It is reported that a man complained to the Prophet  about his forgetfulness. In response the Prophet  said: “Use your hand” meaning you write it down so when you forget you can refer to what you have written. Al-Khalil Ibn Ahmad said: “Make what is in the books your capital and your expenditure of what is in your heart”. (Chap. 2, p. 51)

Writing other than safeguarding the knowledge, is a wisdom itself. Imam al-Mawardi in this regard said:

It is narrated that Ibn Abbas in a commentary on the Qur’anic verse: “Or any remnant of knowledge (you may have)” (al-Aḥqāf 46: 4) that it means writing. (Chap. 2, p. 52)
It is related from Mujahid that the meaning of the verse “He grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing…” (al-Baqarah 2: 269) that it means writing. The Arabs say: Writing is one of the two languages and its perfection is one of the two degrees of eloquences. Jafar Ibn Yahya said: Writing is the thread of wisdom, by it all its tiny pieces are categorised and by it its scattered prosaic segments are arranged. Ibn al-Muqaffa’ said: The tongue is only limited to someone present nearby while the pen extends to both the present and non-present. Writing for the bygone is existent. Similarly, writing is present for the existing. A Roman sage said: Writing is the spiritual geometry even though it comes into form by physical instruments. An Arab sage said: Writing in its essence is soul even if it comes into form by the senses of the body. (Chap. 2, p. 52)

**Hikmah**

Good deeds and evil ones can never be equal. Repel evil with what is better, then you will find that the one with whom you might have had enmity will become as though he were an intimate friend - Fussilat, 41:34

A pleasant word is a form of charity - Hadith

Always you have been told that work is a curse and labour a misfortune. But I say to you that when you work you fulfil a part of earth’s furthest dream, assigned to you when that dream was born, And in keeping yourself with labour you are in truth loving life, And to love life through labour is to be intimate with life’s inmost secret. - Khalil Gibran

Brother stand the pain; Escape the poison of your impulses. The sky will bow to your beauty, if you do. Learn to light the candle. Rise with the sun. Turn away from the cave of your sleeping. That way a thorn expands to a rose. A particular glows with the universal. - Rumi

**Quotable Quotes**

A talent is formed in stillness, a character in the world’s torrent – Johann W Goethe

Anyone who stops learning is old, whether at twenty or eighty. Anyone who keeps leaning stays young – Henry Ford

Science is organised knowledge. Wisdom is organised life – Immanuel Kant
RESEARCH, PUBLICATION AND CONFERENCE PRESENTATION

Professor Mohammad Hashim Kamali
1. Working on a collection of my written works to be published as a book on “Maqasid al-Shari’ah” with the assistance of Tengku Hazri.
2. Writing on “Censorship in Islam” for an Encyclopedia in United States.

Emeritus Professor Datuk Osman Bakar submitted two articles, a book review, and an events report for publication in the coming July issue of ICR Journal. His article is titled “The Identity Crisis of the Contemporary Muslim Ummah: The Loss of Tawhidic Epistemology as Its Root Cause.” He was one of the keynote speakers at the Inaugural National Conference on Medicine and Religion held in Chicago on 23-25 May 2012 and organised by The Program on Medicine and Religion at the University of Chicago, Department of Medicine, MacLean Center for Clinical Medical Ethics. Dr Osman presented two papers at the Conference, titled “Medicine and Religion in Islamic Culture” and “The Relationship between Religion Ethics, Science and the Practice of Medicine: An Islamic Perspective.”

Dr. Karim Douglas Crow pursues research on adaptation of Islam to globalizing Modernity; cultural impacts of materialist consumption on Muslim societies; and how Islamic Rationality contrasts with Euro-American values as a basis for the Islamic alternative to Modernity. His other main concern is faith and ethics and their relevance to contemporary conceptions of Security-Peace.

Abdul Karim Abdullah @ Leslie Terebessy has completed a paper for the ICR on ‘Debt as the Root cause of the financial crisis,’ and is currently engaged in writing an OPS entitled “From Interest-based Financing to Profit and Loss Sharing,” which is a comparison of the costs of interest-based financing with the benefits of financing by way of profit and loss sharing.

Mohammed Farid Ali
1. Working on a small book Shariah Objectives (Maqasid al-Shari’ah) in Financial Transactions and contracts with Prof Dr. Mohammad Hashim Kamali.
2. Final revisions to the forthcoming publication Forty Hadith of Mulla Jami. He is a co-author with Prof. Dr. Ajmal M. Razak al-Aidrus.
4. Wrote a small article Imam Abu al-Hasan al-Mawardi (d. 1058 CE) on Adab of Learning: Excerpts from his Adab al-Dunia wa al-Din for IAIS Bulletin no.7 and continued the same article for no. 8 (the current issue).
5. Wrote a small article Economic Thoughts of Umar Ibn al-Khattab for the next IAIS Bulletin no. 9.
6. Writing a viewpoint on Relooking at the Verses of the Qur’an on Riba and Its Implications on Society.
7. Finalising a draft of recommendations for action, on the topic of peace and security from the perspective of Islam, for publication as a policy issues paper.


Tengku Ahmad Hazri is researching on legal and constitutional theory in Islam, currently revising his paper on the rule of law and shorter pieces on related topics, in addition to published contributions in the ICR. He is also helping Prof Kamali with the latter’s book on maqasid al-shari’ah (objectives of Shari’ah).
POLICY RECOMMENDATIONS

The following policy recommendations have been excerpted from longer research articles carried in IAIS Malaysia’s journal, *Islam and Civilisational Renewal*, Volume 3, Number 3, April 2012

Osman Bakar – *The Qur’ānic Identity of the Muslim Ummah: Tawhīdic Epistemology as Its Foundation and Sustainer*

- Centres of Islamic studies need to intensify research on issues of ummatic identity given its importance to the health and dignity of the ummah;
- There should be more teaching and research programmes on epistemology from the Islamic perspectives in the Muslim world that will result in much needed publications on the subject;
- Leadership-followership issues and the issue of the unity of the ‘ulamā’ and umarā’ need to be further articulated for the benefit of the general public;
- Islam’s knowledge and thinking-culture needs to be better understood and cultivated by the Muslims with the view of strengthening the ummatic identity.

Mohammad Hashim Kamali – *Tourism and the Halal Industry: A Global Shari‘ah Perspective*

- In Malaysia, government departments, universities and institutions of research should coordinate their efforts more effectively in the development and standardisation of shari‘ah-rules of concern to Islamic tourism and the Halal industry;
- Islamic tourism companies and operators should continue to improve and diversify their products and services and provide more attractive packages that respond to the needs of Muslims worldwide;
- Governments and the general public everywhere should do their utmost to curb violence and terrorist activities, which paralyse everyday life and are especially damaging to the tourist industry.

Rosnani Hashim – *Muslim Private Higher Educational Institutions in Malaysia: Issues and Challenges*

Muslim private higher education institutions (PHEIs) should

- offer programmes that are sensitive to the changing needs and demands of the market to ensure its viability and also consistent with policies of the ministry of higher education;
- maintain their philosophy by making Islamic philosophy or worldview the core of all disciplines so as to tie the sciences as a unit;
- provide community-oriented extra-curricular activities for the development of character, leadership, practical and social skills.

Saim Kayadibi – *Islamic Civilisation: Awakening Parameters*

- Muslim civic initiatives and the conscious efforts by Islamic nations must develop their intellectual and material resources for strengthening and expanding the global network of the leading Muslim scientific, educational, economic and cultural institutions in order to promote more effective cooperation, a combined pursuit of shared goals, and clarity of purpose and method;
- The expansion of this ummah-wide network will facilitate the recovery of Islamic ontological self-awareness, alleviate ‘civilisational amnesia’, and powerfully encourage rethinking and reclaiming the key universal values for realising the new world system where Islam plays a vital and leading role.

Adeyemo Lateef Kayode & Mobolaji Hakeem Ishola – *Islamic Banking Practices and The Need for Ethical Concerns*

- There is a need to guard against all sorts of indiscipline on the part of all the stakeholders in the industry;
- Islamic banking and finance is based on divine injunctions that should be interpreted accordingly with an eye on ethics as well;
- Further research needs to be done on how to integrate IBF into jurisdictions that are essentially multicultural.
## EVENTS AT IAIS MALAYSIA

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<th>DATE</th>
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<td>Visit by Delegates from French Institute of Islamic Sciences in Paris</td>
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<td>7th May</td>
<td>Visit by Delegates from the Government of Republic of Singapore headed by His Excellency Mr Massagos Zulkifi, Minister of Home Affairs and Ministry of Foreign Affairs, Republic of Singapore.</td>
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<tr>
<td>8th May</td>
<td>Datuk Dr Tengku Azman Sharifadeen presented a talk entitled ‘Islamic Futures: Alternative Islamic Development Strategies’ during the Research Fellows Seminar (in-house meeting) held at IAIS Malaysia. Datuk Dr Tengku Azman Sharifadeen was the Former Dean of Faculty of Engineering, University of Malaya and former CEO of MIMOS (Malaysia Institute of Microelectronic Systems). He is now a consultant at the Jeddah-based Islamic Development Bank (IDB) &amp; member of New Club of Paris.</td>
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<td>8th May</td>
<td>Visit by Muslim Student Union (Persatuan Mahasiswa Islam Universiti Malaya), University of Malaya</td>
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<td>15th May</td>
<td>Public Forum: The Hizmet Model of Education. The public forum was co-organised by IAIS Malaysia and Malaysian Turkish Dialogue Society (MTDS). The presentations were delivered by Dr Ali Unsal, Director of Fethullah Gulen Chair and Associated Professor Dr Saim Kayadibi. It was moderated by Emeritus Professor Datuk Dr Osman Bakar</td>
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<td>4th June</td>
<td>Visit by Delegates from Dar al-Irfan; a well known Scientific and Research Centre in Iran, headed by Professor Dr Hossein Ansarian,</td>
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<td>12th June</td>
<td>The Delegation from Ministry of Education, Afghanistan is headed by the Deputy Minister, Mr MSediq Patman. Among the member of the delegation is Mr Abdul Haq Rahmati (Director of Academic Affairs, Teacher Education Directorate, Ministry of Education, Afghanistan).</td>
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<td>27th June</td>
<td>Public Forum: The 9/11 and the Ecological Crisis. The public forum was co-organised by International Institute of Advanced Islamic Studies (IAIS) Malaysia and International Movement for a Just World (JUST). It was moderated by Professor Dr Chandra Muzaffar, President of JUST. The main speaker is Professor David Ray Griffin, an Emeritus Professor of Theology at the Claremont School of Theology, USA. He is also one of the most respected leaders of the 9/11 Truth Movement.</td>
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<td>29th June</td>
<td>Visit by Delegates from Al-Maghrib Institute headed by Shaykh Dr Waleed Basyouni and Bro Khairul Amar Razali</td>
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