In this issue:

**Significance of Nuzul al-Qur’an** by Mohammad Hashim Kamali

The Qur’an laid the foundations of a new religion and civilisation, deeply impacted the language and literature of the Arabs, and is the world’s most widely read book. What follows introduces major themes of the Qur’an. The central themes of the Qur’an are God-Man relationship, exposition of reality and truth, man’s salvation, and norms of just and ethical behaviour. The Qur’anic worldview is most evidently theocentric, in contrast to the worldview of the pre-Islamic Arabs, which was homocentric. There, Man was the sole conceptual pole to which no other conceptual pole stood in fundamental opposition. God stands in the very centre of the world of being, human and non-human. All are His servants and creatures. Allah is the highest focus-word in the vocabulary of the Qur’an, presiding over all the semantic fields and its entire structure of values.

Humankind stands next, in order of importance, to the exalted Self of God. Man’s nature, conduct, psychology, duties, destiny, what God says and does and how man reacts to it are central preoccupations of the Qur’an. God-Man relationship is multiple, bilateral and reciprocal and has several dimensions. Its ethical dimension is manifested in God’s infinite goodness, mercy, forgiveness and benevolence on the one hand, and His wrath, strict and unrelenting justice on the other. Correspondingly, there occurs, on the human side, the basic contrast between thankfulness (shukr) and piety (taqwa), on one hand, and kufr, both in the sense of thanklessness and that of disbelief on the other.

**Shaykh Saleh Al-Fawzan’s Fatwa On ‘All-You-Can Eat’ Buffets From An Ethical Perspective**

*by Mohammed Farid Ali*

Food is one of the basic needs of people, but the question arises: is it the food which people love, or their eating habits they developed through time? The mixed-reaction of people on social media, when Shaykh Saleh al-Fawzan's fatwa concerning buffet dining came on Al Arabiyah (13 March, 2014)1 shows that eating habits have become a matter of great sensitivity. Any type of restriction or limitation to one’s eating habit is tantamount to someone infringing on one’s personal choices. The ridiculing of the Shaykh and his fatwa was also due to misrepresentations by news writers.

**The Humour of the Prophet** by Tawfique al-Mubarak

Almighty Allah in the Holy Qur’an says that the last messenger Prophet Muhammad, pbuh, was sent as a ‘mercy for all creatures’ (al-Anbiya, 21:107). And it is out of His mercy that the Prophet was kind, lenient, and joyful with others. The Prophet was not only the messenger of Allah, but also a perfect statesman, the best of fathers, the best of teachers, and also the best of friends who would hear and console friends. He also had a good sense of humour. He often used to joke and enjoy humour with his fellows.

(More p. 3)

(More p. 4)

(More p. 5)
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.

(Hadith from al-Tirmidhi and al-Nasa’i)

EDITORIAL

Warm greetings! As we approach the holy month of Ramadan, in which Almighty Allah sent down the Noble Qur’an for our eternal guidance, I have written an article on the “Significance of Nuzul al-Qur’an” discussing its major themes. It is not easy to appreciate the immense significance of this inspiring book. It engendered a revolution in the thinking of the communities of the Arab Peninsula and subsequently enlightened billions of people to the east, west, north and south, continuing through generations until today, while emphasising continuity in the basic message of previous prophets (peace be upon them all). Mohammed Farid Ali presents an ethical perspective on ‘All-You-Can Eat’ buffets, and discusses a fatwa by Shaykh Saleh al-Fawzan who believed such buffets infringe Shari’ah law since they are in the nature of a bay’ al-majhul or sale involving an ‘unknown sold-matter’. This type of eating can also be critiqued for encouraging greed, obesity and waste. Tawfiq al-Mubarak has highlighted Prophet Muhammad’s sense of humour. Humour relieves stress and is the spice of life! The Sirah shows that the Prophet too beneficially used humour. We have had a busy time at IAIS with a series of talks in diverse fields, particularly relevant to youth – writer and poet, Ni’mah Isma’il Nawwab, spoke on Women and Youth in Saudi Arabia; Firoz Abdul Hamid on Ethics in Business in Malaysia; Imam Feisal Abdul Rauf on Constructing an Islamic Government and Rule of Law index; and Dr Jasser Auda on Maqasid al-Shariah: Youth and Civil Society Issues and Challenges. Finally, I provide a viewpoint on differences between Asian and American values. After a decade of difficult encounters resulting in tensions, the United States is now showing more interest in East Asia. It is a good time perhaps for a different approach – hopefully with constructive dialogue and perhaps more shared humour!

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Jointly published by IAIS Malaysia and The International Institute of Islamic Thought (IIIT), London
978-1-56564-555-4
58 pages, paperback

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Published by: International Institute of Advanced Islamic Studies (IAIS) Malaysia, Jalan Ilmu, Off Jalan Universiti, 59100 Kuala Lumpur | Tel: 03 - 7956 9188 | Fax: 03 - 7956 2188 | www.iais.org.my

Printed by: Vinlin Press Sdn Bhd, No. 2, Jalan Meranti Permai 1, Meranti Permai Industrial Park, Batu 15, Jalan Puchong, Selangor Darul Ehsan | Tel: 03 - 8061 5533 | Fax: 03 - 8062 5533
FOCUS

SIGNIFICANCE OF NUZUL AL-QUR’AN

by Mohammad Hashim Kamali

The Qur’an divides the world of being in which man lives into the two domains of seen and unseen (‘alam al-shahadah, ‘alam al-ghayb). This is the second major conceptual division discernible in the worldview of the Qur’an. Of these two, only the visible part is at man’s disposal, while God reigns over both. This distinction is, of course, purely from the human perspective, as there can be no ghayb from God’s standpoint. He is omniscient and His knowledge is all-encompassing.

The Qur’an underpins three foundations for successful human action: strength of faith; productivity of action; and effectiveness of action due to its righteousness. Qur’an’s vision of monotheism (tawhid) is universal, providing the most integrated vision of existence, a comprehensive response to the human spiritual need, and guide to human relations. There is one God and essentially one humanity. From this flows Qur’an’s vision of the fraternity of all humans. The Self and Other of man penetrate one another, each contributing something beneficial to the other. The Other is, therefore, an integral part of the Self, just as the self is understood to be an integral part of the Other.

The Qur’an sees human life as a serious and meaningful venture of fundamental goodness. The fruit of all we accomplish in this life is seen through stewardship, self-improvement, pursuit of learning, moral rectitude, moderation in thought and action, and building of a just civilisation on earth. All human relationships are to be based on justice, peace and beneficience. Justice must prevail even in situations of hostility and conflict with one's self-interests. Aggression must be avoided, and response to it must be proportionate to the pain suffered. The Qur’anic vision of moderation (wastiyah, tawazun) controls all aspects of human behaviour toward oneself, in societal relations and treatment of the natural environment.

The concept of a religious community, the ummah, originally meant a community that surrendered themselves to God, ummah muslimah, but which later signified the “Muslim community”. The establishment of this new concept changed the Arab concept of social unity based on kinship and tribe, and drew a distinction also between the believers and disbelievers (kuffar), the latter including a sub-category of hypocrites (munafiqun), who pretended outwardly to be Muslims, but in reality remained in the other camp. The ummah manifested a second tier in the wider Qur’anic conception of human fraternity, namely the fraternity of Muslims.

The Qur’an marked a departure from older religions of miracles and exclusivity to one that is inclusive, rational, disciplined and law-based. It speaks frequently of comprehending (tadabbur), reasoning (ta’agquq), insightful knowledge (tafaqqah), seeing and observation (basirah). Had the influence of Greek thought not diverted the Muslim way of thinking from the Qur’anic conceptions of inductive reasoning and experimental knowledge, Muslims would have arguably been leaders in scientific knowledge. Muslim thinkers and reformers should reclaim the lost grounds and take a comprehensive approach to reviving a science that is cognisant of metaphysical reality, the wider vision of human reality and existence.

Qur’an’s worldview succeeded in ages past because it fostered stewardship and vicegerency (khilafah), rationality, recognition of the principle of causality in human life, pursuit of knowledge, beneficience (ishan), compassion and forgiveness. The senses serve as tools of reason. Freedom of choice and will (al-ikhtiyar) serve as the basis of human action, either in the pursuit of good, or that of selfish and evil ends. The family is the bastion of love, care and mutual support. Parental responsibility focuses on the physical, moral and intellectual growth of children. Children must also do their utmost to be good to their parents. The Qur’anic vision of consumer behaviour, eating and drinking, social interaction and friendship is one of hayat tayyibah dedicated to purity beyond mere legalities. Compassion to animals, custody and care of the natural environment, cleanliness of one’s self, clothes, home and neighbourhood are integral to the wider concept of human stewardship.

All members of society are to promote what is good (al-ma’ruf) and prevent what is harmful and rejected (al-munkar). Decision-making is to be based on consultation (shura), and cooperation (tathawwun) in pursuit of goodness and piety (al-birr wal-taqwa). Mutual consultation should protect the community from the evils of tyranny and corruption.
This reached the extent that on 16th March, 2014 the respected Shaykh clarified on his own website that “the allegation that I declared a buffet to be unlawful (harām), is a lie. In fact I was asked about “All-You-Can-Eat” offered by some restaurants for a payment of a specified lump sum price. I stated: the sold-matter is unknown (majhūl). Selling an unknown item is not permitted, unless it is specified and made known.” Therefore the Shaykh was not referring to the buffet itself, but to the method of transaction involved. Shaykh Dr. Saleh al-Fawzan is a Saudi scholar and member of the Permanent Committee for Islamic Research and Issuing Fatwas, a committee under the Council of Senior Scholars.

The follow up to the Shaykh’s fatwa such as on the Sunnahway.net and saaid.net discussed this matter in detail. Their discussions came under the rubric of ‘uncertainty in sale’ (bay‘ al-gharar). Based on the commentary of the hadith reported in Sahih Muslim (hadith no. 1513): “Allah’s Messenger forbade a transaction determined by throwing stones, and the type which involves uncertainty”, scholars affirmed that the hadith is referring to major and extreme uncertainties in sales. As far as a buffet is concerned, it involves minor uncertainty (gharar yasīr), thus it is permitted; while some other scholars concluded that buffet dining is a custom-related issue. The nominal amount people eat can therefore be known by prevailing custom, and this solves the uncertainty in a buffet-sale. However those who know that they will eat more than the customary amount, should inform the restaurant owner beforehand. All these discussions are in reference to Shaykh Saleh al-Fawzan’s basis of his fatwa –unknown sold-matter (mabi‘ majhūl). The Shaykh by his fatwa and later by his clarification was referring specifically to a sale involving unknown sold-matter. In case of “All-You-Can-Eat” (AYCE) buffet, the amount and sometimes variety of food is not specified at payment time. This leaves the sold-matter (the food) unknown. Such sales are prohibited in Islam irrespective of whether it is part of buffet or not.

Another important perspective from which to view the Shaykh’s fatwa is to determine whether the element of ‘unknown sold-matter’ leads to health and environmental problems—the ethical perspective. AYCE buffet restaurants were first introduced in the 1970s, and since then the number of these restaurants grew tremendously. AYCE restaurants charge a fixed price for access to food allowing customers to consume as much food as they desire at no additional charge. Sometimes normal restaurants offer AYCE on special occasions such as an ‘Iftar (Breaking fast) Buffet’ which is offered in the month of Ramadan in countries like Malaysia and other Muslim concentrated places. Studies show that AYCE alters the eating behaviors of consumers which could lead to obesity. The reason behind this is that consumers are not restricted on how much and what food they bought for the price they paid (bay‘ al-majhūl). This drives them to “get their money’s worth” which often means consuming as much as possible. Regular customers at AYCE restaurants incited by this drive could develop obesity and other health related problems. This drive is awakened in consumers because of appetite desire. The trigger of this harmful trait is ‘unknown sold-matter’. Similarly in the case of customers who break their fast, hunger enhances their appetite. If the amount and the type of food were to be specified in the first place, then customers may better regulate their consumption.

Appetite desire in humans is weightier than mere necessity (darūrah)—it will lead one to grasp for things far beyond one’s sufficient needs. In case of AYCE customers their appetite leads them to fill their plates with food far beyond the limits of hunger. The excess food which they are not able to consume after they are full is wasted. Food-wasting has its own negative effects on our environment and on the health of people.

From this perspective, the Shaykh’s fatwa shows that the negative effect projected by bay‘ al-majhūl (a sale involving ‘unknown sold-matter’) is not limited to transactions alone. Its effect also penetrates into the spiritual, social, and environmental realms.

References:

6. Ibid.

Quotable Quotes

People are qualified for civil liberty, in exact proportion to their disposition to put moral chains on their own appetites. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters.

- Edmund Burke
On one occasion, he was with his companions enjoying some dates. 'Ali, his cousin was also among them. While they ate dates, 'Ali gathered his date pits in front of the Prophet [pbuh] and kept those along with his pits. Once they had finished, 'Ali asked the Prophet jokingly: ‘how is it that you ate so many dates alone?’ The Prophet smiled at 'Ali and replied: ‘how did you eat the dates with the pits?’ The incident not only expresses the Prophet’s genuine sense of humour, but also his extemporaneous bent of mind.

Another report mentions an old lady, who asked the Prophet if she would enter Paradise. The Prophet replied that old women do not enter Paradise. The old lady was very upset, and began to cry. Then the Prophet read out from the verses of Surah al-Waqilah, 56: 35-37

“Verily, We have created them (maidens) of special creation. And made them virgins, beloved (by nature), equal in age.”

Thus, the Prophet explained to her that those who will enter paradise will enter as young virgins of equal age to their husbands. She was then contented.

Another interesting narration mentions the Prophet’s humorous jest with a Bedouin companion of his named Zahir Bin Haram. Zahir was neither very handsome nor had good looks. Whenever he visited Madinah he would bring some gifts for the Prophet, and likewise the Prophet would also often send him gifts. Once he came to Madinah but could not find the Prophet, so he left for the market to sell some of the merchandise he brought with him. Upon learning of his arrival, the Prophet went to the market to look for him. The Prophet saw him from a distance, and slowly went to him and grabbed him from behind. Zahir, figuring out that it was the Prophet, put his back tight against the Prophet’s chest and rested assured. Holding him tight from the back, the Prophet jestfully called aloud in the market, “Who would like to buy this slave?!” Zahir joined the Prophet in his joke, and replied saying he would not bring a good value, for he neither has good looks, nor wealth. The Prophet replied assuring him that he was precious in the eyes of Allah.

This incident signifies several aspects of the life of the Prophet. First, it shows the Prophet’s humbleness and down-to-earth character. He was concerned about all his companions, irrespective of their status and lifestyle. Despite being a Bedouin, Zahir gained high respect and love from the Prophet. Second, it signifies the Prophet’s playfulness and easy going attitude with his companions. He was serious when necessary, but that did not prevent him being humorous and cheerful with others when it was appropriate.

The great companion Anas bin Malik reports a wonderful story from the life of the Prophet [pbuh]. Once a man asked the Prophet to provide him a camel to ride on. He was in a jolly mood, and thus replied to him saying that he will provide him a camel calf. The man was surprised to hear this, and asked, “How can I ride on a camel calf?” The Prophet then asked him in response, “Are not all camel calves of their mother camels?” Thus, the Prophet employed puns and practical jokes; nevertheless he never uttered untrue or false statements.

A man went to Ibn ‘Aqeel and said, “Whenever I plunge myself two to three times into a river to take a bath, I am not sure whether the water reached every part of my body, and am consequently unsure whether I have purified myself. What should I do?” He said “Do not pray.” “Why do you say that?” Ibn ‘Aqeel answered: “Allah’s messenger [pbuh] said, ‘The pen is lifted from three: from the child until he reaches adulthood, from the one who is sleeping until he wakes up, and from the insane man until he regains his senses.’ And whoever plunges himself into a river once, twice and then three times, yet still feels that he has not taken a bath is insane.”

Hasan bin Sahl asked Dinar bin ‘Abdullah,: “What is your religion?” He said, “I never thought that anyone alive would have to answer this question, for it is the question the angels of death, Nakir and Munkar, ask the dead.”
**EVENT REPORTS**

**Women and Youth in Saudi Arabia: The Current Realities**

*Thursday, 29 April 2014.*

*by Elmira Akhmetova*

On 29 April 2014, IAIS Malaysia received a courtesy visit by Ni’mah Isma’il Nawwab, a well-known Saudi Arabian poet, writer, editor, photographer and activist, who delivered a public lecture on Women and Youth in Saudi Arabia: the Current Realities. The event was organised by IAIS Malaysia and Muslim Youth Movement of Malaysia (ABIM). In her lecture, Ms. Nawwab acknowledged that today the issues of women and youth have become a big concern in the Muslim world. Although Islam is the most pro-women religion in the world, she stated, Muslim women are facing many challenges and gender discriminations in their daily lives. The Arab youth also remained marginalised, isolated and driven out from decision-making for decades. Besides, as Ms. Nawwab pointed out, youth today are facing more and larger challenges than the older generations, such as a high rate of unemployment and the lack of security and stability due to globalisation. They opt for changes, and, certainly, for quick and substantial changes, and the Arab Spring was the manifestation of such impulse and potential of youth. At present, according to the lecturer, more than half of the Muslim population is under the age of twenty five, and the needs and wants of such a significant portion of society should not be neglected. Governments must ensure a platform for youth and women to participate in decision-making. Ms. Nawwab also recommended that the promising potential of youth in the Muslim world should be recognised and directed in a correct manner through proper education, consultation and supervision. At the end of her presentation, she read a number of her inspiring poems on the veil, status of women and the participation of Arab women in elections.

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**Ethics in Business**

*Thursday, 8 May 2014.*

*by Nurul Uyun*

On 8 May 2014, IAIS Malaysia organised a Research Fellow Seminar (RFS) with an interesting presentation by Ms. Firoz Abdul Hamid, Fellow of the Royal Society of Arts and Consultant Advisor to LKY School of Public Policy of National University of Singapore.

Firoz Abdul Hamid, in her presentation Ethics in Business began by throwing the wide idea of the meaning of being ethical. In her finding, defining ethics and seeking consensus has to be universally accepted so as to cut across legal, moral, faith, tradition, culture, sovereignty, economics, and political fields. These principles then have to be applied across the different needs of industries and sectors serving the varied demography in the diverse settings of countries with distinct political and economic requirements. There is also the argument of where does ethics or its teachings begin, who sparks this, who is liable and responsible for it, and how does one enforce ethics. The next question is: can we legislate ethics? The discourse on ethics in business also involves gender, the role of governments and policymakers, specific industries, media, civil society, education, public and private sectors, international institutions, leaderships, corporate governance, CSR, and religion.

In trying to understand and grasp the exact meaning of “ethics in business”, Firoz Abdul Hamid has done interviews with many leaders from all walks of life, Prof. Dr. Tariq Ramadan, Tan Sri Ali Hamsa, Datuk Nicholas S. Zeffreys, Datin Paduka Siti Sa’adiah Sheikh Bakir, Prof. G. ‘Anand’ Anandalingam, and Prof. Mukesh Kapila to name a few. She wanted to understand their journey and what they were looking to achieve with their positions and, what changes and contributions they could make to humanity’s betterment. Integrity, dignity, justice, leadership, are among the core ingredients that these important people mentioned in order to be ethical.

At the end of her presentation, Firoz Abdul Hamid touched on the role models, the setters of standards. She summed up by saying that governments must be the role models as they are the setters of standards for markets and businesses. Having said that, there are also the issues of allowing public officials and politicians taking positions of chairmanship in companies, as well as how corporations influence government decisions.
EVENT REPORTS

Constructing an Islamic Government and Rule of Law Index
Thursday, 22 May 2014.

by Tengku Ahmad Hazri

Can justice, good governance and the rule of law ever be measured or at least quantified? Imam Feisal Abdul Rauf, a renowned American Islamic scholar at a public lecture on ‘Constructing an Islamic Government and Rule of Law Index’ at IAIS Malaysia on 22 May 2014 shared his knowledge and experience in producing an Islamic index of good governance. The project which brought together leading Islamic scholars was aimed at producing objective criteria by which standards of government and administration can be set deriving from Islamic norms and principles. The immediate picture that comes to mind is of course, the “Islamic state” but Imam Feisal clarified that there is hardly a consensus on what it actually entails. Indeed, the very concept itself is traceable recently to the writings of Rashid Rida (1865-1935), relative to the long history of Islam. Some scholars posit the maqasid al-shariah (objectives of Shariah) as examples of “values” that can be instilled in governance but even such generalities are not free from controversies when pressed to address concrete issues. This only demonstrates, as confirmed by some sceptical responses to the lecture, that while substantive discourse on good governance, law and justice is generally fruitful, translating the latter into quantitative formulae for measurement may not be a good idea after all.

Workshop on Maqasid al-Shariah: Youth and Civil Society Issues and Challenges
Saturday, 31 May 2014.

by Tengku Ahmad Hazri

Civil society should be independent with its own resources and agenda, and should stand parallel to the usual politics, argued an eminent scholar of Islamic law, Jasser Auda of the Qatar Faculty of Islamic Studies in Doha, and author of Maqasid al-Shariah as Philosophy of Islamic Law. Professor Auda at a public lecture on “Maqasid al-Shariah: Youth and Civil Society Issues and Challenges” at IAIS on 31 May 2014 emphasised the role of youth in driving civil society forward.

The maqasid al-shariah (objectives of Shariah) can be useful as a foundation for activism in three respects: (1) in setting the objectives of such work; (2) in setting priorities; and (3) as a basis or common ground for cooperation and dialogue. In their effort to make a difference in society, youth should be conscious of what their purposes are so as not to be distracted from them by challenges along the way. Likewise, setting priorities enable them to adapt to changing circumstances, e.g. in a society with a lack of safe drinking water and epidemic outbreak, voluntary efforts to teach Arabic to the people would occupy less prominence than addressing the former. The universal language of maqasid also enables youth to reach out to those outside the Muslim communities and more easily foster cooperation and collaboration.

Humour Without Malice

Ahmad was speaking to his friend and shared his happiness with him. So he said that he is fortunate to have been given two very special gifts in life. The friend was listening – there was a pause. He then asked: what are they Ahmad? Ahmad replied: one is a very good memory that God has given me. Ahmad paused again, and when his friend asked: what is the second one? Ahmad replied: Oh, wait a minute, I am trying to remember!
On Asian and American Values - A Viewpoint

by Mohammad Hashim Kamali

The diversity of Asian cultures is seemingly great. But in essence there is a body of common values and beliefs that many citizens of Asia share. In his book *Asian Values and the United States: How Much Conflict?* David Hitchcock concluded from a survey in 1996 that there were six societal values most treasured by the East Asians (Japanese, Thais, Chinese, Koreans, Malaysians, Singaporeans, Indonesians and Filipinos).

They are, in descending degree of importance: public order, harmony, accountability, open-mindedness, freedom of expression and loyalty. In addition, Asians cherished five major personal values, namely: respect for knowledge, self-discipline, obliging others, personal achievement and professional success.

The Hitchcock survey also found that the six most revered values among non-Asian Westerners, represented by the Americans were: freedom of expression, individuals’ rights, personal freedom, open debate, survival and accountability. Personal values of American respondents in the order of decreasing importance were: self-reliance, personal achievement, hard work, achieving success in life, helping others and fulfilling obligations to others.

In general, there appears to be a distinct difference between the two communities, with the non-Asians focusing more on “I”, while the Asians emphasised on “We”. In view of the great number of differences among the world’s countries and cultures, the United Nations is encouraging greater exchange, contact levels and dialogues to find common platforms. Hence in response to the proposal made by the world Muslim community, the United Nations General Assembly unanimously agreed to designate 2001 the “Year of Dialogue Among Civilisations”.

Has this materialised - what is the status of the Dialogue of Civilisations thirteen years on? How does it all read in the aftermath of the September 2001 attacks and the decade of violence that followed and, much to our chagrin, marred the climate of understanding on the global scale? What happened in 2001 was most unfortunate, but the aftermath of that most brazen attack on American soil is even more shocking. Muslims in America and Europe are faced with a daunting agenda of challenges they had not experienced before.

Has there been greater understanding and exchange on both sides, or on the contrary further alienation and distancing between the Asian and Western values? In response, one can hardly ignore the fact that the world has seen an upsurge in the use of military power by the United States and its European allies. This does not sound like the ‘dialogue of civilisations’! The past decade could also be labeled as the decade of strident globalisation which has served as the instrument mainly of American values and outshining of all other values, including the Asian. Borders disappear, people travel, cultures mingle, yet sadly people are recoiling more and more into religious and social enclaves. Perhaps it is true that citizens of the modern world are retreating into their personal identities as a means of survival. The shock of 9/11 and the realization of their vulnerabilities are classic examples of such an attitude among Americans, American Muslims and many other minority groups today. Unfortunately, 9/11 changed America. Islamophobia is fast becoming part of the American psyche thirteen years after those nefarious attacks.

The climate of international relations has visibly become tense. Dialogue can hardly be expected to prosper in a climate of tension. America and Asian countries, their thought leaders and politicians are therefore called upon to inject fresh impetus into the prospects of a genuine dialogue of values. Now that America is showing greater interest in Asia than it did a decade ago, there is a new window of opportunity for both sides to work on turning that promise into reality.

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**Hikmah**

*The Prophet [pbuh] said: “It is also charity to utter a good word.”* – Sahih Bukhari and Muslim

*Abdullah ibn ‘Abbas reported that the Prophet [pbuh] said, “The believer is not he who eats his fill while his neighbor is hungry.”* – Al-Bukhari, Adab Al-Mufrad

“My sin burdened me heavily. But when I measured it against Your Grace, O Lord, Your forgiveness came out greater.” – Imam Shafi’i
POLICY RECOMMENDATIONS

Reforming Microfinance

by Tengku Ahmad Hazri

The use of microfinance as a means to alleviate poverty is fairly common nowadays but its practice is beset with many weaknesses and shortcomings. These include:

- Failure to reach the poor and needy, when in fact they are the actual target group, due to stringent criteria in evaluating creditworthiness
- High rates of interest and hidden costs (such as administrative and membership fees)
- Getting the micro-entrepreneurs into a ‘debt-trap’ when they have to borrow from other financiers to settle previous loans because of their inability to repay
- Funds received for business projects not being channeled to income-generating activities but instead used to meet basic needs due to acute poverty

Towards reforming microfinance, the said proposals have been advanced:

- Instead of disbursing cash directly, Islamic microfinance institutions (IMFI) could instead fund specific projects by which the poor can be guaranteed employment. Once the project has regained its basic capital, the employees can be given the option to purchase shares thereby acquiring ownership of the business.
- Cash waqf can be used for funding microfinance activities. This can be sourced from potential donors while the IMFI itself becomes the trustee of the fund.
- Loans given to micro-entrepreneurs can be based on profit-sharing (musharakah) or cost-plus (murabahah) so that when they repay their loans the money can be used to replenish the cash waqf pool and in turn can be used as funds to be loaned out to other micro-entrepreneurs
- Extreme poverty itself can be addressed using the principle of qard hasan
- Credit should be given based on tawarruq instead of bay al-‘inah, meaning buying goods or assets in instalments and then selling them for cash at a lower price to a third party who is not the original seller of the commodity or asset

(Extracted from Norma Md Saad and Azizah Anuar, “‘Cash Waqf’ and Islamic Microfinance: Untapped Economic Opportunities”, ICR Volume 1 Number 2, December 2010; and Tawfique al-Mubarak, “Going ‘Beyond Microfinance’: Enhancing Islamic Microfinance Programmes in Bangladesh”, ICR Volume 5 Number 1, January 2014)

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ANNOUNCEMENT

INTERNATIONAL CONFERENCE ON DEVELOPING SYNERGIES BETWEEN ISLAM AND SCIENCE & TECHNOLOGY FOR MANKIND’S BENEFIT

Date: 1 & 2 October 2014 | Wednesday & Thursday
Venue: International Institute of Advanced Islamic Studies (IAIS) Malaysia

- To promote a better understanding of the key issues related to religion in general, and to Islam in particular, in the current pursuit of scientific knowledge and in enhancing the well-being of humanity at large;
- To address urgent ethical issues related to human biology / medical sciences and impacts on the living environment;
- To investigate a more holistic Tawhid-based methodology for the teaching of science in Islamic educational institutions.

Please refer to IAIS website http://www.iais.org.my for details of conference registration and programme.
**Prof. Dr Mohammad Hashim Kamali** is currently writing a book on Maqasid al-Shariah in Islamic Transactions and Finance. He is also revising for new editions his two books: The Parameter of Halal and Haram in Shariah and the Halal Industry; and Punishment in Islamic Law: An Enquiry into the Hudud Bill of Kelantan. Also, he is working on the preparation of a book: “Developments in Waqf: Contemporary Challenges and Future Prospects” with Sheila Ainon. He finalised and sent his MS to OUP: The Middle Path of Moderation in Islam: The Qur’anic Principle of Wasatiyyah in 260pp.

At the invitation of AREU, he completed a book in 50 pp “Afghanistan's Constitution Ten Years on: What are the issues?” to be published in 3 languages in Afghanistan. He also published “The Teaching of Islam in Western Universities”, a book chapter in The Teachings and Study of Islam in Western Universities. London and New York: Routledge Taylor & Francis Group, 2014, pp. 65-84. He was a presenter at the IAIS Seminar on Women’s Leadership in Islam on 15 May 2014, also chaired many of IAIS events and committee sessions. He has accepted the invitation of the SOAS Law Journal Editorial Board, University of London, to be on the Honorary Board of that journal.


**Dr Karim Douglas Crow** is preparing the volume on Islam and Diplomacy (editing and revisions), research into ethical factors enabling peace building and security, and assessing of the human sciences from the Islamic perspective; in addition to journal editing tasks, language review for Institute publications and colleagues, and preparation of several publications.

**Dr Daud Batchelor** has his paper “Integrating Islamic Principles and Values into the Fabric of Governance” appearing in the July 2014 edition of the ICR Journal. In connection with building the Institute's capability in the field of Islam and Science, Daud together with Professor Mohamed Azam, is organising the International Conference on Developing Synergies Between Islam and Science & Technology for Mankind's Benefit to be held at IAIS on 1st & 2nd October, 2014. Daud's paper, “Post-'Arab Spring': Beneficial lessons in Governance from Recent Events in Egypt and Tunisia”, was published in the Spring 2014 edition of the Politics and Religion journal, Belgrade. On 16th May Daud was interviewed by the Malaysian Observer (MO) TV program What You Say on “The New Islamic Rating Index”, on 16th May, 2014. Daud was Keynote Speaker for the Malaysia National Geoscience Conference held at Kuala Terengganu on 13th and 14th June, 2014 on the theme Climate and Sea Level Change Through Geologic Time. As an editorial committee member for the ICR and IAIS Bulletin, he has been engaged in the review, editing and revision of submitted articles and has participated in editorial planning meetings. He serves as member of the Peace and Security Forum (PSF) working group.

**Sheila Aion Yussof** was appointed reviewer/referee for Al-Hijaz International Journal on Islamic and Arabic Studies at King Abdul Aziz University. She was also appointed by the Rector of IIUM as a board advisor for their knowledge-based waqf project through IIUM Research Management Centre. She compiled and edited the IAIS Malaysia and Necmettin Erbakan University (Turkey) awqaf book manuscript; *Transformation of Waqf: Challenges of Tradition and Modernity*. The Foreword for the proposed Waqf book was also approved by the Ruler of Negri Sembilan. A study by Sheila on Negri Sembilan’s waqf was assisted by the State Islamic Religious Council (SIRC)’s director on the challenges faced by them; and her contribution towards the awqaf book *Modernising State-Based Awqaf: The Case of Negri Sembilan waqf* is nearing completion. To ensure
a good circulation of the ICR Journal, a meeting was also organised by her at IAIS Malaysia to discuss with the Malaysian Current Law Journal on the implementation of the ICR marketing terms and timelines and IAIS concerns. The Awqaf Forum on waqf experts, thought leaders and policy makers organised by IAIS Malaysia and hosted by Necmettin Erbakan University in Konya in November 2014 is a work- in- progress and Sheila is soliciting full sponsorship from the Islamic Research and Training Institute (IRTI) (through the IIUM Institute of Islamic Banking and Finance).

Dr Mohammed Farid Ali co authored a paper, “A Translation and Commentary of Ibn Abidin’s al-‘ilm al-zāhir fi naf’ i al-nasab al-tāhir (Evident Knowledge on the Benefit of Pure Lineage)” which is published in al-Shajarah June 2014. For ICR July issue he submitted a paper “Frugal-contentment (Qana’ah) as a Dimension of Human Character and its Role in Curbing Social and Environmental Problems” and a viewpoint “The Good-Wholesome Life (HAYĀTAN TAYYIBAH) as an Islamic Lifestyle Standard”. For IAIS bulletin no. 19 he submitted an article “Spreading and Accepting Rumors”. He is finalising his research paper “Maqāsid of Waqf” as a chapter for the upcoming book Transformation of Waqf: Challenges of Tradition and Modernity. He is also working on a paper “Cultural Globalisation and Challenges of Islamic Marriage: Case Study of Expensive Marriages in Malaysia”.

Dr Elmira Akhmetova’s paper entitled “The Arab Spring, Good Governance and Citizens’ Rights” is intended for publication in the July edition of the ICR journal, while her short piece, “Ukraine Vs Central Africa: Crises of Color?” is published in onislam.net website. She is currently engaged in a research project, entitled “Epistemological and Conceptual Problems in Defining Religion,” intended to be submitted to Intellectual Discourse (JIUM) journal; and is preparing a paper under the title of “Stability and Human Security in the Muslim World: A Critical View of Nationalism and Tribalism” for the 2nd World Conference on Islamic Thought and Civilisation on “The Rise and Fall of Civilisation: Contemporary States of Muslim Affairs,” to be organised by Sultan Azlan Shah Islamic University College (KUISAS) in 17-18 August, 2014, in Perak. She is also preparing a short piece on Ibn Sīnā for the Website under the Architects of Civilisation section. She serves as a co-editor of the Peace and Security Forum 2013 proceedings volume, entitled “Islam and Diplomacy: The Search for Human Security;” prepares short pieces for the ICR, Bulletin and IAIS website; and serves as a member of the Secretariat of the Peace and Security Forum (PSF).

Abdul Karim Abdullah (Leslie Terebessy) is preparing a chapter on the implementation of hudud in selected Muslim nations, Sudan, Pakistan, Iran, Saudi Arabia and Algeria, for a new, updated edition of Professor Kamali’s Book on Hudud Law. He is also completing a paper for the ICR, “Overcoming business cycles with an interest-free financial system.” In addition, he is writing a paper on risk sharing, for a conference in Istanbul on the same theme in September 2014.

Tawfique al-Mubarak presented a paper on “Surrogacy in Islamic Law: A Maqasidic Analysis” at the Harvard University’s Institute of Global Law & Policy (IGLP) annual seminar, held on 2-3 June 2014 at Cambridge, MA. He is expecting to complete a paper for the IRTI-Borsa Istanbul conference to be held in September 2014. He is, completing a note on the contributions of Imam al-Shatibi for the IAIS website’s ‘Architects of Civilisation.’

Tengku Ahmad Hazri continues research on constitutional law, theory and politics in Islam and the Muslim world. Presently, he is examining the theory and practice of Islamic constitutional law and states in the Islamic world in the light of contemporary trends in comparative public law. As a member of the editorial team of Islam and Civilisational Renewal and IAIS Bulletin, he is involved in the review, editing and proof-reading of contributions, as well as in editorial planning meetings.

Ahmad Badri Abdullah has recently completed a viewpoint for the July 2014 ICR titled ‘Halal Vaccine and the Ethical Dimension of Vaccination Programme’. He is now preparing a paper for the October 2014 ICR titled: “Al-Istiqra’ al-Ma’nawi as a Methodological Framework of Maqāsid al-Shari’ah and Its Contemporary Approach” and an article entitled ‘An Analysis on the Relation between Nas And Maslahah Through the Perspective of Systems Theories’ for a presentation at The World Congress of Islamic Systems 2014 in September. Moreover, he is also preparing a paper with Dr. Daud Abdul Fattah Batchelor, by reviewing the seminal work of Terrence Deacon entitled ‘Incomplete Nature: How Mind Emerged from Matter’ from the Islamic perspective for the International Conference: Developing Synergies Between Islam and Science & Technology for Mankind’s Benefit, which will be held on October 2014.
On 15 May 2014, IAIS Malaysia organised a seminar on Women’s Leadership in Islam in collaboration with Pertubuhan IKRAM Malaysia. The speakers were Professor Mohammad Hashim Kamali, CEO of IAIS Malaysia; Che Asmah Ibrahim, Deputy Chairman of the Women Committee, IKRAM; and Associate Professor Dr Raihanah Abdullah, associate professor at the Department of Shariah and Law, Academy of Islamic Studies, University of Malaya.

The first speaker, Prof Hashim Kamali defined leadership in a broad sense to include intellectual leadership, a domain which even historically has witnessed significant contributions by women, such as in the sciences of hadith. The renowned hadith scholar, Ibn Hajar al-Asqalani enlisted over 170 female hadith scholars, one of whom even mastered a number of other disciplines. A study by Jalal al-Din Suyuti reveals that no woman has been involved in hadith forgery.

Attempts to preclude women from leadership have invoked scriptural arguments—a strategy which Kamali deconstructed in detail. Verses that may have been misunderstood or misinterpreted include the one proclaiming that “men have a degree over women” (al-Baqarah 2:228) (which must actually be read in the light of another verse, al-Tawba 9:71 declaring that men and women are protectors (awliyya’) of each other) and that “men are caretakers (qawwamun) of women” (al-Nisa’ 4:34) (which actually goes on to say that this is only because the men provide by way of maintenance (nafaqa)).

This recognition for female leadership must nonetheless confront cultural impediments. Towards this end, progress is being made, as seen in the case of Afghanistan. The 2004 constitution of Afghanistan secures women’s rights among others by imposing a quota of one woman from each of the from each of the 34 provinces in the representative assembly. Yet women themselves demanded for higher quota, from one female representative to two representatives from each province, and it was approved by the Constitutional Assembly, The Loya Jirga.

The second speaker, Che Asmah Ibrahim, explored the concept and importance of leadership in Islam. Concurring with Kamali, Che Asmah added that throughout Islamic history, female participation in public life and decision-making has always been recognised. An example is when the second caliph, ‘Umar al-Khattab decided to lower the rate of dower (mahr) for marriages but swiftly retracted this policy following objections from the womenfolk. To be sure, classical scholars did exclude women from certain offices, but even then this has less to do with any innate qualities or traits of women than with the specific functions that these scholars assigned for the office, such as the caliph’s duty to lead military expeditions and to lead the Friday prayer congregation. Asmah insisted on equity over equality, for the latter seeks to homogenise or uniformise male and female by means of a “one-size-fits-all” formula whereas the former takes into account the peculiar strengths and distinct qualities of each gender. In practical terms the latter often means imposing male standards upon female, when in fact men and women may exhibit different leadership styles, which itself calls for greater awareness, training and education to understand the different ways in which the different genders lead.

Imposing quota as with the case in Afghanistan may not necessarily be productive. While acknowledging the possible benefits of the quota system, she nevertheless questioned if this will not offend women’s pride i.e. they hold their positions, not because they are qualified leaders but because they are women (to fulfill the quota requirement).

Asmah also explored the challenges faced by women, such as the lack of role models, balancing home and work, and challenging social stereotypes (sometimes the worst enemies of women are women themselves: for instance, based on their own testimonies, female workers are more comfortable with male subordinates and superiors than with female ones, perceiving female bosses in extreme terms, either too soft or too rigid, nowhere in the middle). By way of recommendation, Che Asmah proposed for the adoption of a national level Muslim Women’s Charter.

The third speaker, Raihanah Abdullah, examined the contemporary trends, issues and challenges of Muslim women leadership in Malaysia. She stressed that, while female participation in the economy is clearly visible and encouraging, women nevertheless seemed to gravitate more towards “soft” professions, such as teaching, nursing and health care.
Women are also less visible as leaders—except in some non-governmental organisations (NGOs) and even then as head of their “women committee”. Still more worrying is the status of women in Islamic institutions in Malaysia, none of which (she claimed) can boast of female leadership. However, in 2010, three women were appointed as Shariah court judges. Although an earlier state fatwa in Terengganu (1986) declared it impermissible, the National Fatwa Council (2006) allowed it. Women leadership faces further challenges such as cultural stereotypes, balancing work and home, and creating a work environment conducive to women’s safety and growth.

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National Geoscience Conference 2014:
‘Climate and Sea Level Change Through Geologic Time’
(Kuala Terengganu, Malaysia, 13-14 June 2014)

by Daud AbdulFattah Batchelor

The 27th National Geoscience Conference was held in Kuala Terengganu on 13-14 June, and co-organised by Universiti Malaysia Terengganu (UMT) and the Malaysian Minerals & Geoscience Department. The potential effects of ongoing climatic and sea level changes are of global concern, especially for countries with coastal populations. The most recent geologic period, the Quaternary (0 to 2.6 million years ago), is characterised by high frequency climate and sea level changes. The conference focussed on understanding these to facilitate prediction of future coastal trends. There were also sessions on geohazards, engineering geology, geochemistry, hydrogeology and economic geology. The conference was opened by Professor Ibrahim Komoo, UMT Vice Chancellor, who emphasised that geoscientists have a leading role in contributing towards understanding past environmental changes. Geologists understand past climatic changes well and so are ideally positioned to assist with future predictions.

Professor Fredolin Tangang, Vice Chair of the Intergovernmental Panel on Climate Change (IPCC), Working Group I, highlighted recently published IPCC findings that human-induced impacts are without doubt the dominant factor for increased greenhouse gas concentrations, global warming of the atmosphere and oceans (0.1°C per decade since 1971), diminishing ice and snow, and rising sea levels (17 mm per decade since 1901). General predictions are for a more rapid rise of temperatures and sea levels unless more is done to cap anthropogenic carbon dioxide. Dr Daud Batchelor in his Keynote Address provided an overview of the stratigraphy, climates, sea levels and environments experienced over the past three million years in the (currently) drowned Sundaland Continent and Peninsular Malaysia, and called for revisions of key stratigraphic units. The healthy state of the geoscience fraternity was reflected in the large number of papers and posters delivered by young researchers. Universiti Teknologi Petronas has arguably the largest Geosciences department in the world with over 400 students. The conference was closed by the newly appointed President of the Geological Society of Malaysia, Dr Mazlan Madon, who is also Chief Geoscientist of PETRONAS (Malaysia’s national oil company) and Malaysia’s representative to the UN Commission on Limits of the Continental Shelf.

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Malay Proverbs

“Yang berat sama dipikul, yang ringan sama dijinjing”
– In togetherness we share the burden and joys of striving towards a common goal of achieving a harmonious relationship and a level playing field

“Sedikit-sedikit, lama-lama jadi bukit”
– Little by little, with every grain of sand and every ounce of patience, we shall build a mountain of success

“Ukur baju ikut badan sendiri”
– Measure your clothes according to your own size
by Sheila Ainon Yassef

Some of the batik owned by President Barack Obama’s late mother Ann Dunham (an anthropologist) are said to be “not rare or expensive pieces but rather contemporary examples that were an expression of a living tradition, patterned with both classic designs and those of passing fashion”.

But what had fascinated her most were the lives of the batik makers. While earning degrees in anthropology from the University of Hawaii in the 1970s and 1980s, she focused on how to help craftspeople, like those creating batik in Indonesia. She worked with the Ford Foundation in Jakarta and later with USAID and the World Bank, guiding projects beneficial to poor women through micro and small enterprises. She eventually set up microcredit projects all over Indonesia as well as in Pakistan and Kenya. As Barack Obama fondly said of his mother:

“As a woman, she knew the textiles meant a livelihood for the mothers and women who made them. In these fabrics, I’m reminded of the principles that animated my mother’s life. She understood that whether you live in a rural village or a teeming city, we all share certain basic aspirations to live in dignity, peace and security; to provide for our families; to give our children a better life.

Interestingly enough, and not known to many, these prized collections of Ann Dunham were on display right here in Malaysia in 2012 at the Islamic Arts Museum Malaysia, prior to her son’s visit to this country in 2014. The exhibition was titled, “Ann Dunham’s Legacy: A Collection of Indonesian Batik”. The wide variation in the batiks on view in this exhibition reflected the range of colors and patterns that captured Anne Dunham’s imagination and provided a window into Indonesian culture.

The word “batik” is said to be derived from the Javanese word ‘ambatik’, which means “a cloth with little dots”. The suffix ‘tik’ means little dot, drop, point or to make dots. Batik may also originate from the Javanese word ‘tritik’ which describes a resist process for dyeing where the patterns are reserved on the textiles by tying and sewing areas prior to dying, similar to tie dye techniques. Another Javanese phrase for the magical experience of making batik is “mbatik manah” which means “drawing a batik design on the heart”.

The art and science of batik spans over a wide territory from China to India to West Africa but it found its tapestry of expression in Indonesia due to globalisation and the special techniques adopted. Indonesian batik is 400 years old and the richness of the art form is an imitation of a multicultural life. The further development of Indonesian batik began with the Dutch; Japanese influence during the second world war with “Hokokai” Javanese motifs; and there is also a Javanese batik, influenced by Islamic culture with motifs that resemble Arabic calligraphy. The art of batik is thus not a ‘pure product’, but the result of a motley of ideas, motifs, and symbols in perfect harmony from the mingling of different cultures.

No other cloth in Asia, perhaps in the whole world, contains so much symbolism and so many meanings, expressed in the philosophy of its colours and designs, and in the way it is made, folded and worn. Java was long a crossroads for many cultures – from the early Hindu and Buddhist kingdoms of Central Java to the later Muslim sultanes across the island, from communities of Chinese emigrants to colonial European residents. Although there are thousands of different batik designs, particular designs have traditionally been associated with traditional festivals and specific religious ceremonies. Previously, it was thought that certain cloth had mystical powers to ward off ill fortune, while other pieces could bring good luck. In general, there are two categories of batik designs: geometric motifs (which tend to be the earlier designs) and free-form designs (which are based on stylized patterns of natural forms or imitations of a woven texture; Nitis is the most famous design illustrating this effect). Certain areas are known for a predominance of certain designs. Central Javanese designs are influenced by traditional patterns and colors (court batik from Yogyakarta and Solo such as the Parang and Kawung designs and the shariah-compliant design like the Ceplok). Javanese royalty were known to be great patrons of the arts and provided the support necessary to develop many art forms, such as silver ornamentation, wayang kulit (leather puppets) and gamelan orchestras. Although originally used in the courts of Java, batik has since become a symbol of national identity, embraced by all regions whatever their ethnic origins.

Batik from the north coast of Java (Pekalongan, Cirebon, Lasem) reflects the long standing foreign influence on this area. Batik prints from this region displays different influences of Arabic calligraphy and European florals to Japanese cherry blossoms and Persian peacocks and Chinese cloud designs, displaying a brilliance of colours of yellows, ocher, pinks, mauve and blue.

Batik is an art that requires patience and an eye for detail. There are two main methods to produce batik. Batik tulis uses a wax-resistant dying process where the design of the print is drawn onto the fabric using dots and lines of hot wax which resists dye. This allows the artisan to design embellishments with great freedom and precision. Batik canting uses a technique of engraving designs onto metal objects, which are then attached to the fabric and filled with wax which is then dyed away to reveal the design. Batik kerajinan is another method which involves using a variety of tools and techniques to create intricate designs, often featuring nature-inspired motifs such as flowers, leaves and animals. The designs are created using a wooden or metal rod called a canting, which is dipped into a wax solution and then applied to the fabric. When the wax is heated, it solidifies and forms a design on the fabric. The process is repeated until the desired design is achieved. Batik canting is often used to create detailed and delicate designs, often featuring intricate patterns and motifs. Batik canting is also used to create designs that are不能 be created using batik tulis, such as designs that require a high level of precision or that are too complex to be achieved using the tulis technique. Batik canting can be used to create designs that are often more delicate and intricate than those created using batik tulis. Batik is an art that requires patience and an eye for detail. There are two main methods to produce batik. Batik tulis uses a wax-resistant dying process where the design of the print is drawn onto the fabric using dots and lines of hot wax which resists dye. This allows the artisan to design embellishments with great freedom and precision. Batik canting uses a technique of engraving designs onto metal objects, which are then attached to the fabric and filled with wax which is then dyed away to reveal the design. Batik kerajinan is another method which involves using a variety of tools and techniques to create intricate designs, often featuring nature-inspired motifs such as flowers, leaves and animals. The designs are created using a wooden or metal rod called a canting, which is dipped into a wax solution and then applied to the fabric. When the wax is heated, it solidifies and forms a design on the fabric. The process is repeated until the desired design is achieved. Batik kerajinan is often used to create designs that are more detailed and intricate than those created using batik canting, as it allows for greater control and precision in the design process. Batik kerajinan is also used to create designs that are more durable and resistant to the effects of wear and tear, as the wax is applied directly to the fabric and not through a metal rod.
to color selectively by soaking the cloth in one color, removing the wax with boiling water, and repeating the process if multiple colors are required. Batik tjap is the quicker modern method which uses copper blocks that already have patterns in place.

References:

ANNOUNCEMENT

SHAYKH HAMZA YUSUF
IN MALAYSIA
28 August - 4 September 2014

THU 28.8.2014 8.00pm - 10.30pm Merdeka Hall, Petronas World Trade Centre, Kuala Lumpur Public Lecture by Registration (limited seats)
FRI 29.8.2014 1.00pm - 2.00pm Masjid Tsawad Misas Zainal Abidin, Pusataya Jamaah Lecture (open for all)
SAT 30.8.2014 1.45pm - 3.00pm Masjid Wilayah Persekutuan, Kuala Lumpur Dhuhr Lecture (open for all)
TUE 2.9.2014 8.00pm - 10.30pm UTM, Shah Alam Public Lecture by Registration (limited seats)
WED 3.9.2014 8.00pm - 10.30pm International Institute of Advanced Islamic Studies, Kuala Lumpur, Malaysia Benefit Dinner (tickets required)

To register and/or purchase tickets, email your name, email address, i/c no. and contact no. to admin@alnaqiy.com
Call us at 03 6201 1062 or 02 6201 2116
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## EVENTS AT IAIS MALAYSIA

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<td>15th May</td>
<td>Seminar: “Women’s Leadership in Islam” by Professor Dr Mohammad Hashim Kamali, YBhg Datin Paduka Hajah Che Asmah Ibrahim and Associate Professor Dr Raihanah Haji Abdullah</td>
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<td>22nd May</td>
<td>Public Lecture: “Constructing an Islamic Government and Rule of Law Index” by Imam Feisal Abdul Rauf</td>
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<tr>
<td>31st May</td>
<td>Workshop on “Maqasid al-Shari’ah: Youth and Civil Society: Issues and Challenges” by Dr Jasser Auda</td>
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Images of various events at IAIS Malaysia.