



Welcoming Dinner for the World Islamic Tourism Forum, July 2011

### PEACE, SECURITY AND ISLAM Cultural Diplomacy as Soft Power

For millennia classic diplomacy was conceived as projecting the security interests of ruling polities, meaning use of violence as the basis and ultimate sanction of power politics. But our globalised world requires exchanges and co-operation on a higher level.

[\(Read more p.3\)](#)

### SEMINAR REPORT

Diplomacy: Theory & Practice in Islam

IAIS Malaysia organised a closed seminar on Islam and Diplomacy on 25 July 2011. The two speakers were diplomat-turned-academic, Professor Ahmad Kazemi-Moussavi, and Dr Wang Yong Bao (Ahmed Musa).

[\(Read more p.4\)](#)

### WORLD ISLAMIC TOURISM FORUM 2011

Since the term 'Islamic tourism' was first introduced more than a decade ago, there has been a growing interest and curiosity in what it actually means. The wide interest shown is not merely academic in nature. Guided by their own respective understandings of the term, various parties and organisations, both governmental and non-governmental, have sought to promote Islamic tourism industry by offering tourists packages which they think fulfill the definitions and requirements of Islamic tourism.

[\(Read more p.6\)](#)

### Article

Symbolism in the Spiritual Dimension of Islam

[\(Read more p.9\)](#)



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اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَإِلَيْكَ يَعُودُ السَّلَامُ  
فَحِينَا رَبَّنَا بِالسَّلَامِ وَأَدْخِلْنَا الْجَنَّةَ دَارَ السَّلَامِ تَبَارَكْتَ رَبَّنَا  
وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

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)

## Focus: Cultural Diplomacy as Soft Power

by Karim Douglas Crow  
from page 1



engagement with the pressing issues of our day, through engaging in forms of *citizen diplomacy* which potentially may enliven the values and ideals preserved in Islam's legal, ethical and spiritual legacy? We now witness the emergence of popular social movements in the Arab world reaching for a more open, accountable and more transparent society—sometimes met by brutal oppression and state-engineered violence. Popular will stoked by the energy and imagination of the youthful generation reflects the transformation in thinking and expectations of a better educated urban population with middle-class economic aspirations using free communication who envision alternative futures. Ordinary citizens have created a wide social network of persons willing to actively participate in peaceful engagement for social transformation. But will these people's movements succeed in embodying genuine Islamic ideals in realistic ways?

More promising is the idea of cultural diplomacy which involves new non-governmental and non-professional actors engaging in diplomatic activities by means of exchanging ideas, value systems, faith-beliefs and related aspects of culture. In the framework of globalisation, human culture and religion plays a major role in defining identity and conditioning relations between peoples. Cultural diplomacy rests on informed *reciprocity* and *mutual recognition* of another's distinctive cultural dynamics. Mutual understanding requires the study of foreign cultural dynamics and an appreciation of the world-view of the engaging party. Cultural relations create a special dynamic for meaningful dialogue – not necessarily

Until recently inter-state relations remained confined to a function of nation states, and diplomacy was conceived as a defining characteristic of the state in the international system. Diplomacy is usually viewed in the context of relations between states who communicate for purposes of cooperation, rivalry or strategic advantage. Diplomacy could also be a prelude and preparation for warfare, or for arbitration and negotiating terms of peace to end conflict. The self-interest of the nation-state determined the parameters of 'security'—defined in the limiting terms of 'state security' as perceived by ruling elites.

A wider more inclusive idea of 'Human Security' is now gaining ground exercising an impact on the policies of state elites. Notions of 'trans-national' security and 'non-traditional' security (covering natural disasters, regional economic upheavals, countering trans-national terror, etc.) are today accepted as legitimate areas of concern by many governments. Given this transformation in our understanding of

security, should Muslims also begin to think of exercising diplomacy in more flexible ways?

Global, communal, and individual security have now become inseparable, and require that essential human needs be secured equitably: food – natural resources – energy – education – health – employment – as well as more intangible yet equally crucial ethical and spiritual needs. Potential for rivalry and conflict is increasing, with violent bloodshed in several Muslim societies persisting unabated. Islamic norms of Moderation, Oneness & Dignity of Humanity, Just socio-economic Order, Reconciliation, and Peaceful-Security may appear remote or overly idealistic to pragmatic-minded officials and society leaders. How may Muslim societies and governments best position themselves within this shifting order?

Should the responsibility and direction for an Islamic-inspired diplomacy be left in the hands of the state alone? Or can Muslims conceive of an expanded

### Announcing the 2<sup>nd</sup> Conference on Higher Education

A two day conference jointly organised by

International Institute of Advanced Islamic Studies (IAIS Malaysia)  
The Pahang State Foundation  
IKIP International College  
International Institute of Islamic Thought (IIIT) East Asia.

**Theme:** "The Empowerment of the Muslim Communities in Private Higher Education"

**Date:** 14 and 15 November 2011 (Monday & Tuesday)

**Time:** 9:00 AM to 5:00 PM

**Venue:** The Pahang State Foundation Complex, Kuantan, Pahang

**Speakers include:**

- Professor Dr. Sultan Abu-Orabi, President, Yarmouk University, Jordan.
- Professor Dr. Anis Ahmad, Vice Chancellor, Riphah International University, Pakistan.
- Professor Mohammad Hashim Kamali, Founding Chairman & CEO, IAIS Malaysia.
- Emeritus Professor Datuk Osman Bakar, Deputy CEO, IAIS Malaysia.

### EDITOR'S NOTE

**Welcome to our fourth bulletin! You will find our continuing research into Peace and Security in Islam as well as our regular features. We have expanded our Wise Words to include short stories. In the center you will find photos commemorating our Iftar gathering, where we enjoyed the presence of Tun Abdullah Ahmad Badawi and the Imam of the mosque in Shah Alam, who led the tarawih prayers.**



ERIC WINKEL  
Editor

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for full agreement or approval, but for collaborative recognition and understanding built by consensus and shared interests. Cultural diplomacy tends to promote reciprocal acknowledgement of equal rights on equal terms.

Cultural diplomacy is essential for fostering and sustaining unions between nations as regional blocs (EU, League of Arab States, ASEAN), and is beneficial for reaching agreements in trade, investment, immigration or inter-state security. Private and public institutions and corporations have long understood the utility of this mode of informed dialogue for sustaining mutual activities, and the same is true of NGOs and humanitarian agencies. When wisely practiced by governments, or by society groups and civic leaders, cultural diplomacy brings benefits to the lives of ordinary people. The recognised importance of cultural diplomacy and pragmatic benefits of cultural exchanges has led to its institutionalisation by

several governments.

If we are to take Human Security seriously in our global context, and successfully mitigate the negative effects of the 'state'-centered security concept, then contributions of Earth's leading civilisations will have to be integrated into our diplomatic thinking and practice. How may Islamic values and principles find meaningful application within the current system of international politics and state relations? Muslims retain valuable resources for accomplishing this transformation towards understanding security in human-centered terms. The Qur'an is an extended exercise in persuasion with important lessons to absorb. The Prophet Muhammad's mission clearly displayed a judicious combination of Hard and Soft Power, and forms a worthy model that remains relevant today.

Central Islamic principles and practices – *tafāhūm* reciprocal-understanding,

**Cultural diplomacy is essential for fostering and sustaining unions between nations as regional blocs (EU, League of Arab States, ASEAN), and is beneficial for reaching agreements in trade, investment, immigration or inter-state security**

*ta'āwun* mutual-assistance, *ta'āruf* mutual-recognition, and *tasābuq* wholesome-competition – confirm the primacy of peaceable persuasion and harmonious reciprocity in exchanging ideas, goods, and persons for common benefit. Might it also be true that potentialities rarely realised previously under historical Muslim polities or within legal schools, could be re-imagined and embodied as authentic Islamic possibilities in our emerging global order?

politically imaginative, so that concepts with manifestly qur'anic pedigree are given ideological or political interpretation. Ali Shariati's identification of the *mustakbirin* (the arrogant ones) (16:23) with the capitalist bourgeoisie and *mustaz'afin* with the proletariat, for instance, supplies a socialist

context for these values. But at times it risks succumbing to nationalist parochialism: as credible a scholar as Ismail al-Faruqi could scandalously announce that Islam is but one among many other Arab contributions to humanity! Likewise Khomeini's Iran intensified nationalism despite its Islamic

origins: Iranian constitution even made it a state duty to propagate 'Islamic revolution' abroad. The challenge of Islamic diplomacy then is to remain steadfast to its ethical mission to avoid such moral compromises.

## Seminar Report

### Diplomacy: Theory & Practice in Islam

from page 1



Former Iranian diplomat, Prof. Moussavi speaking about cultural diplomacy at IAIS Malaysia recently

IAIS Malaysia organised a closed seminar on Islam and Diplomacy on 25 July 2011. The two speakers were diplomat-turned-academic, Professor Ahmad Kazemi-Moussavi (on 'Rethinking Diplomacy and Islam') and Malaysia-trained

scholar from China, Dr Wang Yong Bao (Ahmed Musa) (on 'Diplomacy: Theory and Practice in Islam'). The seminar examined the theoretical foundations, challenges and prospects of diplomacy in Islam. It transpired during the discussion that diplomacy in Islam traces its roots back to its scriptural validation (exemplified in many verses of the Qur'an) and historical vindication. The latter is evidenced by the examples of the Prophet Muhammad (pbuh), such as the negotiations toward the Madinah Charter, his rank as an 'excellent pattern' (*uswat al-hasanah*) (33:21) and his numerous correspondences—something which

attracted scholarly attention quite early as seen, for instance, in the works al-Shaybani and al-Awza'i (c. 8<sup>th</sup>-9<sup>th</sup> centuries). Islamic diplomacy hinges squarely on a moral axis which is supportive of justice, peace and freedom (though significantly, this last virtue penetrates even the metaphysical, as conveyed by the Arabic word *ikhtiyar*, rather than *hurriyya*). Moreover, the Qur'an's characterisation of Muslims as the 'middle nation' (*ummat wasat*) (2:143) and 'best of nations' (*khayr al-ummah*) further cements this moral commitment. These notwithstanding, the social realities that this ideal confronts make it useful capital for the



Assoc. Prof. Dr. Wang Yong Bao from Xi'an International Studies University delivering a lecture 'Diplomacy: Theory & Practice in Islam'

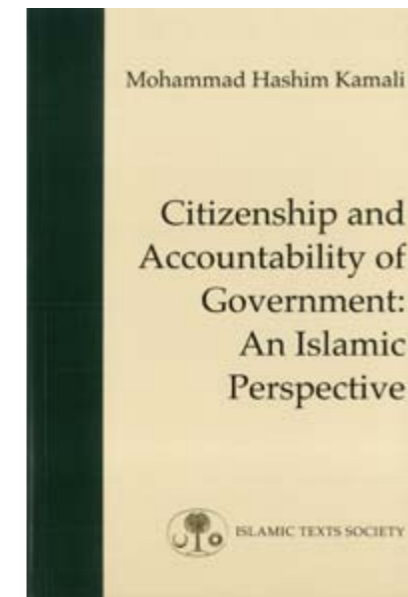


IAIS Principal Research Fellow, Dr. Ismail Marcinkowski



Prof. Muddathir Abdel Rahim from ISTAC, IIUM

## LATEST PUBLICATIONS



*Citizenship and Accountability of Government: An Islamic Perspective*

pp.x + 321

By Mohammad Hashim Kamali

ISBN: 978-1903682-61-6

Published: 2011

Publisher: The Islamic Texts Society

The concepts of citizenship and accountability of government have never been discussed as separate topics in Islamic jurisprudence. In this book, Prof. M. H. Kamali brings together these two subjects, traces their origin in the Qur'an, the *Sunnah* of the Prophet and the practice of the first four caliphs; follows their integration under different branches and discussions of the rights and obligations of Muslim in Islamic law; and finally, advances possible applications for each subject to modern Muslim state and to the position of Muslims living in non-Muslim countries.

Organised by IAIS Malaysia and GITO Malaysia  
 July 12 - July 13 2011  
 from page 1



Since the term 'Islamic tourism' was first introduced more than a decade ago, there has been a growing interest and curiosity in what it actually means. The wide interest shown is not merely academic in nature. Guided by their own respective understandings of the term, various parties and organizations, both governmental and non-governmental, have sought to promote Islamic tourism industry by offering tourists packages which they think fulfill the definitions and requirements of Islamic tourism.

In the current general usage of the term 'Islamic tourism,' the understanding of it is limited to visits to Islam's holy places and to the religious and historical sites in the different Muslim countries that are normally associated with the history of Islam

and the Muslim community in each of those countries. A pertinent question that may be asked here is whether this is all what we mean by Islamic tourism. It is the well-considered view of the organisers of this conference that there is a need to broaden the current mainstream understanding of Islamic tourism and that this more comprehensive and universal understanding of the term actually finds strong support in the Qur'an itself.

It is in the light of this awareness of the need for new perspectives on Islamic tourism that the organisers of this conference have decided to organise this two-day event. It is our sincere hope that these new perspectives would provide a new impetus for the healthy growth of Islamic tourism on a global scale that would help promote not only a deeper understanding of Islam and its civilisation which is characterised by unity in diversity but also a deeper mutual understanding between the world's cultures and civilisations



that is so essential to world peace. Islamic intellectual tradition, the Islamicity of things is judged in the light of two principles: tawhid-compliance at the level of ideas and beliefs and shari'ah-compliance at the level of practices and ethical values. These two principles determine the scope of Islamic tourism. Their universality, save for certain aspects of the Shari'ah that are meant only for Muslims such as those pertaining to halal food, would help guarantee the broad scope and the global significance of Islamic tourism.

A tawhid-compliant Islamic tourism would be based on the Quran's universal spiritual and religious history of mankind that began with the first man, Adam, whom Islam also regards as the first Prophet. In the light of this universal understanding of Islamicity, Islamic interest in the religious and cultural legacies of the past would extend well into the pre-Islamic eras. Consequently, Islamic tourism would acquire a new broader meaning than currently understood.



**IAIS wishes all readers "EID MUBARAK"**



**Short Story**

This story is told by the teacher to the aspirant (*murid*) when one is too concerned with the opinions of others. A man riding a donkey and his grandson were going to the market. They passed some people who remarked disdainfully, Look at the man sitting while the boy has to walk! So they changed positions, but soon they passed other people who made comments like, Look, the strong boy sits while his old grandfather has to walk! So they both got on, but soon they passed more people who said, Look, the two healthy men sit and make the poor donkey carry them both! So they both got off, but then they started hearing jeers, Look, they don't let their pet donkey do any work! At some point, the aspirants realise that there is no pleasing everyone, and perhaps also that in the next world the approval or disapproval of people will mean nothing, and so they begin to realign their priorities.

Dr. Benjamin Soares, Senior Researcher at the African Studies Centre in the Netherlands, delivered an overview of Islam in West Africa at IAIS Malaysia on 18 July 2011. He highlighted the futility of rigid monochromes (“Sufism vs. Islamism”; “Local vs. Foreign”; “Peaceful vs. Militant”) that typify conventional wisdom about Islam in West Africa. The viability of “post-Islamism” as a narrative template offered by Bernard Lewis and Asef Bayat to map the discourse on Islam in the region is likewise questioned. It transpired during the discussion that the “Islamist” paradigm is imposed from the outside, yet the grip of what Syed Hussein Alatas called “the captive mind” has resulted in Muslims imbibing this logic so as to identify themselves as “Islamists”, the very simulacrum constructed to secure their docility.



Dr. Benjamin Soares



Prof. Osman Bakar, moderator of the session



Q&A Session



Q&A Session



Souvenir from IAIS Malaysia



With one of the participants

FORTHCOMING PUBLICATIONS

Islam in Russia: Historical Facts and Modern Development  
*Elmira Akhmetova*

Islam in Europe: Present Trends and Future Challenges  
*Christoph Marcinkowski*

Islamic Finance and Economics in Crisis: An Analysis of Issues  
*Salah El-Sheikh*

SYMBOLISM IN THE SPIRITUAL DIMENSION OF ISLAM (IHSAN, OR DOING THE BEAUTIFUL)

Continued from previous issue...

by Sheila Aimon

Symbol of the Rose and the Nightingale

Sufi poetry often pairs the rose with the nightingale.

The nightingale prowls the garden at night singing its mournful song, lost in its love for the rose. The nightingale is the lover, the seeker, the Sufi, and the rose is the Beloved, God. The inner rose reveals itself in the heart when the individual soul completely and joyously opens itself to the Reality.

In Sufi poetry, the nightingale is said to sing such an enchanting, mournful song because it is hopelessly in love with the rose: “every cry of the forlorn nightingale is for the rose”. The rose is the Beloved, the Heart of hearts, and the nightingale is the lover, the seeker, the Sufi. Every yearning in the world, every cry of longing and desire in the world is the crying out of creation for the Beloved. It is the crying out for the intoxication of unity.

The Prophet’s love for roses may have induced the poets to call him ‘the nightingale of the Eternal Garden’, for he discloses to the faithful some of the mysteries of God, the Everlasting Rose.<sup>1</sup> Since this flower (the rose) reveals divine beauty and glory most perfectly, the nightingale, symbol of longing soul, is once and forever bound to love it – and the

numberless roses and nightingales in Persian and Turkish poetry take



Baghwan: “Vafa Garden near Kabr” 16th century, watercolor on paper. A miniature for the first Mughal emperor Babur’s memoir “Babur-Nama”. Babur brought ‘Islamic Garden’ to India and his favourite garden was a chahar bagh that he made in his Kabul period.

and lover *par excellence*; the rose is beautiful, proud, and often cruel, while the nightingale sings endlessly of his longing and devotion. *Gol o bolbol* designs were used to beautify all manner of objects, from prosaic ceramics and woodwork to the most precious regalia and manuscripts. The literary theme enjoyed great popularity due to its universal appeal and the range of both earthly and divine meanings which it conveyed; as a decorative tradition, the continued vitality of the *gol o bolbol* design may be attributed to its stylistic and formal versatility.

Notes:  
1. Annemarie Shimmel (2005)

on, wittingly or unwittingly, this metaphysical connotation of the “soul-bird” and “divine rose”.

Poetic Art: The Rose and The Nightingale

The theme of rose and nightingale, *gol o bolbol*—a sub-theme of flower and bird painting, *gol o botta* or *gol o morg*—was the principal theme of the decorative repertory of the Safavid (1501-1722) and Qajar (1785-1925) eras. Together, rose and nightingale are the types of beloved



Rose and nightingale (*gol-o-bul-bul*) drawing [Iran] (1993-98), in Heilbrunn Timeline of Art History, New York: The Metropolitan Museum of Art, 2000

## Research Updates

**Professor Mohammad Hashim Kamali** is writing “Ethics and Finance: the Role of the Maqasid” for the KLIFF conference in 5 October 2011; revising and enhancing his recent book on “The Qur’anic Principle of *Wasatiyyah*”; writing “Environmental Care in Islam: a Qur’anic Perspective”; editing chapters for the book “Sukuk: Issues and Reforms”; preparing a book of essays on “Islamic law of Transactions and Finance: General Principles”; and writing on Peace, Security and Islam.

**Dr. Karim Crow** pursues research into faith, rationality and Islamic modernity and has initiated fresh work in Islamic Peace & Security, and the Prophet’s Diplomacy. He works on Website postings on ‘Peace-Security’, and the planning of several major conferences for 2011–12 in cooperation with the Institute for Diplomacy and Foreign Relations.

**Dr. Christoph Marcinkowski** has brought two books, (ed., in collaboration with Constance Chevallier-Govers and Ruhana Harun), *Malaysia and the European Union: Perspectives for the Twenty-First Century*, Freiburg Studies in Social Anthropology 32 (Berlin: LIT Verlag, 2011), and (ed.), *Islam in Europe: Present Trends and Future Challenges*, with a foreword by Constance Chevallier-Govers, University of Grenoble, IAIS Monograph Series 4 (Kuala Lumpur: IAIS Malaysia, 2011).

**Dr. Eric Winkel** is preparing “Islamic civilisational renewal and the New Sciences: Opportunities for private higher-education” and continuing work on the concept of Time, with “There is No Time: The illusion of time in Ibn ‘Arabi, and from Parmenides (and Heraclitus) to Julian Barbour.

**Abdul Karim** is co-authoring with Professor Kamali a book titled *Hudud in the Qur’an: Classical and Contemporary Applications*.

**Tg Iskandar** is researching the Quranic prohibition of “maysir” (the game of chance) as it relates to Islamic investing.

**Sheila Ainon Yusof** is producing a book on “Islamic Transactions and Finance: General Principles” which will include her chapter “Shariah Compliant Rating of Islamic Financial Instruments,” and “A Model Shariah Audit for IFIs”. She is also writing for “Taxation Issues of Cross-Border Sukuk: The Case of Trans Thai-Malaysia (Thailand) Limited or TTM Sukuk Berhad”.

**Tg Hazri** is conducting research on Religion, Spirituality and Epistemology. He is writing on “The ‘Religious State’ in an Epistemological Context” and “Peace-Security in Islam: looking at the contribution of Islamic spiritual ethics”.

## Policy Recommendations

The following policy recommendations have been excerpted from longer research articles carried in the IAIS Malaysia Journal of Islam and Civilisational Renewal, Vol. 2, Number 4, July 2011

In ‘The Concept of the Centre in Islam’ **Hamza Zeghlache** raises the need to understand not only the relationship with man’s built environment but also the Islamic view which includes man’s attempt to attain prosperity through the ordering of space. He recommends the study of insights of Muslim writers such as *Yaqut* and *al-Suyuti*, stressing that such knowledge is indeed crucial for interdisciplinary Muslim scholars in the re-interpretation of architectural education and production of contemporary built environment.

**Osman Bakar**’s “The Evolving Face of Religious Tolerance in Post-Colonial Malaysia: Understanding Its Shaping Factors” calls on relevant authorities and NGOs to collectively formulate

a comprehensive national policy on interreligious relations that would focus on strategies to promote and advance religious tolerance. To help draft the said policy, he proposes the Department of National Unity set up a panel of experts on interreligious relations which would thenceforth avail of all research reports on the subject.

‘Islamophobia: A Projection of the West’s “Dark Side”’ by **Arthur F. Buehler** debunks Huntington’s ‘clash of civilisations’ by emphasizing that people and cultures have changed and will continue to change. He advocates undertaking a ‘healing process’ by exercising the requisite spiritual skills while balancing a heart-felt acknowledgement of our common

humanity with the acknowledgement of factors preventing this greater awareness, e.g. our ‘dark side’. Indeed there is no room for mutual distrust – i.e. undifferentiated hatred for the West on the part of Muslims, and ‘islamophobia’ on the part of the West.

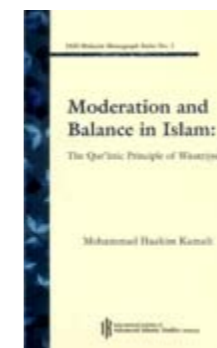
In ‘Toward Effective Legal Regulations and an Enabling Environment for Inalienable Muslim Endowments (*Awqaf*)’ **Mohammed Hisham Dafterdar** notes that *awqaf* organisations require guidance in the institutional, legal and regulatory disciplines, which will involve gate-keeping and stewardship of *awqaf* properties. Cooperation among regulators is needed to develop a global *awqaf* law, while the regulatory and

standards setting bodies of the Islamic financing industry are called upon to embark on a comprehensive study of *awqaf*.

**Abdul Karim Abdullah** writes on ‘Overcoming Weaknesses in *Sukuk*: Towards Risk-sharing Instruments in Islamic Finance’ where he recommends structuring *sukuk* geared to raise funds for investment as profit and loss sharing (PLS) instruments to prevent possibility of default. He proposes all *sukuk* be structured as ‘asset-backed’ to enhance investor protection and make the *sukuk* tradable; and highlights the need for transparency in *sukuk* issuance plus the need to resolve issues of overlapping jurisdiction.

Finally, in ‘Contemporary *Fiqh* in Singapore: Some Observations’, **Muhammad Haniff Hassan** and **Sharifah Thuraiyah S. A. Alhabshi** recommend re-evaluating and improving the learning of *fiqh* among Singaporean Muslims in a holistic fashion across all levels of society. Learning of *fiqh* must be popularised and serious effort made to cultivate a high appreciation of *fiqh*-related traditional sciences. Locally established Islamic institutions of higher learning would catalyse spin-off academic activities, contributing to the transformation of a new learning culture of *fiqh* among the Muslim community.

## IAIS MALAYSIA PUBLICATIONS



M. Hashim Kamali  
**Moderation and Balance in Islam: The Qur’anic Principle of *Wasatiyyah***



Constance C. Govers  
**Shari’ah and Legal Pluralism in Malaysia**



Seyyed Hossein Nasr  
**Muslims and Christians in the New Millennium**



Keynote Addresses by  
Tun Abdullah Ahmad  
Badawi at IAIS Malaysia



M. Hashim Kamali  
**Civilisational Renewal: Revisiting the Islam Hadhari Approach**



M. Hashim Kamali  
**IAIS Malaysia: Exploring the Intellectual Horizons of Civilisational Islam**

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- OPS 2: Dialogue Between Islam and the West** by John Obert Voll
- OPS 3: Dialogue as Encounter in Faith** by Christian Troll
- OPS 4: American Muslims and the Future of American-Islamic World Relations** by John Esposito
- OPS 5: Enhancing Inter-Ethnic Relations in Malaysia** by Shamsul Amri

## Hikmah

God the Most High loves it when someone brings happiness to a believer by satisfying his hunger, dispelling his worries, or paying off his debt (Hadith At-Tabarani)

The Prophet Muhammad, peace be on him, said : “Shall I tell you who is kept away from Hell? Everyone who is gentle and kindly, approachable and of an easy disposition.” (Hadith At-Tirmidhi)



*Islam and Civilisational Renewal (ICR)* is an international peer-reviewed journal published quarterly by Pluto Journals for the International Institute of Advanced Islamic Studies (IAIS) Malaysia in Kuala Lumpur. It carries articles, book reviews and viewpoints on civilisational renewal and aims to promote advanced research on the contribution of Muslims to science and culture.

#### LIST OF ARTICLES IN OUR LATEST ISSUES

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The Legal Framework of Religion-State Relations in Southeast Asia (Tahir Mahmood)  
Constitutionalism and Democracy (Mohammad Hashim Kamali)  
Religion, Law and Governance in Malaysia (Abdul Aziz Bari)  
A Malaysian Perspective on Quranic Governance: Family Autonomy vs. State Intervention (Zaleha Kamaruddin)  
The Rule of Law and Legal Pluralism in Malaysia (Constance Chevallier-Govers)  
Islam, Corruption, Good Governance, and Civil Society: The Indonesian Experience (Azyumardi Azra)

#### **VOL. 2 NO. 2 (JANUARY 2011) SPECIAL ISSUE: MAQASID, IJTIHAD, AND THE PROSPECTS OF CIVILISATIONAL RENEWAL**

*Maqasid al-Shari'ah* and *Ijtihad* as Instruments of Civilisational Renewal: A Methodological Perspective (Mohammad Hashim Kamali)  
Rethinking Islamic Legal Methodology with Reference to *Maqasid al-Shari'ah* (Ahmad Kazemi-Moussavi)  
The Place and Role of *Maqasid al-Shari'ah* in the Ummah's 21<sup>st</sup> Century Civilisational Renewal (Osman Bakar)  
*Maqasid al-Shari'ah*: A Literature Review (Eric Winkel)  
The Framework of *Maqasid al-Shari'ah* and Its Implication for Islamic Finance (Asyraf Wajdi Dusuki and Said Bouheraoua)  
The Impact of *Maqasid al-Shari'ah* on Islamist Political Thought: Implications for Islam-West Relations (Halim Rane)  
The *Maqasid* of *Hifz al-Din*: Is Liberal Religious Freedom Sufficient for the *Shari'ah*? (Andrew F. March)

#### **VOL. 2 NO. 3 (APRIL 2011)**

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Education Toward Values (Sobhi Rayan)  
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Islam, Democracy, and the Road to Moderation: Testing the Political Commitment of Indonesian Muslim Activists (Jamhari Makruf)  
Navigating a Fractal World: Ibn al-<sup>c</sup>Arabi, Civilisational Renewal, and the New Sciences (Eric Winkel)

#### **VOL. 2 NO. 4 (JULY 2011)**

The Concept of the Centre in Islam (Hamza Zeghlache)  
The Evolving Face of Religious Tolerance in Post-Colonial Malaysia (Osman Bakar)  
Islamophobia: A Projection of the West's 'Dark Side' (Arthur F. Buehler)  
Toward Effective Legal Regulations and an Enabling Environment for Inalienable Muslim Endowments (Mohammed Hisham Dafterdar)  
Overcoming the Weakness in Sukuk: Toward Risk-Sharing Instruments in Islamic Finance (Abdul Karim Abdullah @ Leslie Terebessy)  
Contemporary Fiqh in Singapore: Some Observations (Muhammad Haniff Hassan and Sharifah Thuraiya S.A Alhabshi)

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