International Conference on Islamic Awakening: Role of Islamic Thought, Culture and Civilization in Building Peace, Harmony and Tolerance in South Asia

14th-15th July 2018
Male’, Republic of Maldives
Patron In-Chief
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Editor- In Chief
Prof. Dr. Muhammad Tahir Khalily

Conference Secretary
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Dr. Tamkeen Saleem
Conference Associate

Sub-Editor
Mr. Mujeeb Masood
Conference Associate

International Institute of Islamic Thought, Islamabad Chapter
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First and the foremost we are thankful to Almighty Allah who gave us strength with mercy and kindness to make this endeavor successful.

In the journey towards this conference, we gratefully recognize the kind support of Islamic University Maldives (IUM) in general and particularly the Chancellor, IUM and Dean, Center for Research and Publication, IUM who gave us tremendous support and without their kind support it would not be possible to organize such a big event in such an apt manner.

We have great pleasure in acknowledging our gratitude to Dr. Ahmed Totonji and Dr. Omar Hassan Kasule who extended their full cooperation in setting up the secretariat and providing us guidance for all the technical arrangements of the conference.

Last but not the least we are also thankful to our national and international guests and speakers who shared their scientific knowledge and research experience and made this event valuable and useful.

International Institute of Islamic Thought
Islamabad Chapter
The International Conference on Islamic Awakening (ICIA) July 14-15, 2018 is a joint collaborative venture of the Islamic University Maldives (IUM), Male’, Maldives and International Institute of Islamic Thought (IIIT). For the conference a secretariat was set up at IIIT Islamabad Chapter for provision of technical support. The conference secretariat at Islamabad is managed by Conference Secretary, Dr. Muhammad Tahir Khalily, and Conference Associates Dr. Tamkeen Saleem and Mr Mujeeb Masood under the leadership and guidance of the Chair for the conference at International Institute of Islamic Thought Islamabad office Prof. Dr. Anis Ahmad. The Chair at Islamic University Maldives (IUM), Male’, Maldives is Dr. Dheeba Moosa, Dean, Center for Research and Publication, IUM taking the lead at Male’ for arrangements and with her team. All organizers have been involved in this particular exercise for last several months. Without their cooperation and full support, this conference would not have been possible.

The conference is comprised of five sessions. Day 1 is comprised of three sessions, one inaugural session and two scientific sessions (having three parallel sessions each). Day 2 has two sessions; one scientific session having three parallel sessions in three different seminar halls and one session consisting of a panel discussion and closing ceremony of the event. There will be three keynote speeches presented by world’s renowned Professors. A total of 45 oral presentations will be presented by Scholars, Academicians and Professors across the globe. At the end of all sessions, the panelists are expected to conclude of event with their scholarly contribution.
1. Islamic University of Maldives (IUM)

A short history

The journey of Islamic University of Maldives began a few decades ago merely as a college known as the College of Islamic Studies.

On 21st February 2004, the College of Islamic Studies was transformed to a full-fledged higher education institution and renamed Kulliyyah Al Dhiraasathil Islaamiyyah.

The change in status brought about several reforms to teaching and scope of education offered at the institution. Kulliyyah Al Dhiraasathil Islaamiyya adopted an approach to teaching which focused largely on integration of research and innovation to promote higher level of thinking and to enable students to consider religious studies from a broader, a more holistic and an informed lens.

Kulliyyah Al Dhiraasaathil Islaamiyah continued to offer a broad spectrum of courses including diploma and degrees in areas such as Arabic Language, Islamic Studies, Quranic Studies and Sharia and Law.

IUM Now

In 2015, the historical step to upgrade Kulliyyah Al Dhiraasaathil Islamiyah to Islamic University of Maldives (IUM) was taken by an act of parliament. This measure was taken to realize one of the highest priorities of the current government; to promote and protect the Islamic faith in the Maldives.
Since the transformation, the University has been engaged in a diligent process of reform. This includes strengthening the management of faculties, employing new staff to ensure smooth administration and functioning of the University and review and revision of existing courses. Since its inception in 2015, IUM has introduced a number of new postgraduate courses in a number of different areas including TESOL, Comparative Laws and so on. This is no doubt a bold and a promising step towards quality and diversity in the provision of higher education by the University.
The Vision and Mission of IUM

IUM is grounded on a dynamic and a prospective vision and a willful and determined mission to fulfil academic training and research along with dissemination of Islamic knowledge with its applicability in the context of the modern and fast changing world.

_Becoming the premier University advancing beneficial knowledge to the nation and Ummah_

_To produce outstanding students with balanced personality to attain success in this life and in the eternal life hereafter, in alignment with the national, regional as well as needs of the Ummah through excellence in teaching, learning, faculty research and scholarship and engagement in community service._

The logo of IUM

The logo embodies both national and Islamic identities. Therefore, the coloring in the logo represents green; one of three colors in the Maldivian flag and gold symbolizing the importance of knowledge, quality and excellence.

The four key elements; the Quran, circle, rope and the Islamic star from the core element representing the most visual identity of the Islamic University of Maldives. It is an embodiment of the University’s to nurture Islamic values, disseminate knowledge in all areas, sustain commitment to national service and aim for excellence.
2. International Institute of Islamic Thought (IIIT)

The International Institute of Islamic Thought (IIIT) is a private, non-profit, academic, cultural and educational institution, concerned with general issues of Islamic thought and education. The Institute was established in the United States of America in 1981 (1401 AH). It is independent of local politics, party orientations and ideological bias.

The headquarters of the Institute are situated in Herndon, Virginia, in the suburbs of Washington DC. IIIT has established cooperation with a number of institutions and organizations in a number of capitals world-wide in order to carry out the Institute’s activities and programs. The Institute is governed by a Board of Trustees that meets regularly and periodically elects one of its members to serve as President.

The Institute is an intellectual forum working on educational, academic and societal issues from an Islamic perspective to promote and support research projects, organize intellectual and cultural meetings, publish scholarly works, and engage in teaching and training. It has established a distinct intellectual trend in Islamic thought which relates to the vivid legacy of the Muslim nations and its continuous efforts of intellectual and methodological reform, principally in the field of education, classical knowledge and social science. This involves a large number of researchers and scholars from various parts of the world.

Mission of IIIT

The International Institute of Islamic Thought is dedicated to the revival and reform of Islamic thought and its methodology in order to enable Muslim Societies to deal effectively with present challenges, and contribute to the progress of human civilization in ways that will give it a meaning and a direction derived from divine guidance.

The Institute promotes academic research on the methodology and philosophy of various disciplines, and gives special emphasis to the development of Islamic scholarship in contemporary social sciences. The program endeavors to elucidate Islamic concepts that integrate Islamic revealed knowledge with human knowledge and revives Islamic ethical and moral knowledge, through education, teaching and support of scholarly research.

IIIT aspires to conduct courses in order to promote its objective to reform Islamic thought, to bridge the intellectual divide between the Islamic tradition and Western civilization. In its teaching and selection of teachers and courses, IIIT endeavors promote moderation, inter-faith dialogue and good citizenship.
Objectives of IIIT

In its endeavor to teach and prepare teachers for the modern world and produce intellectuals who can relate their Islam to modern day challenges the Institute aims to:

1. Serve as a think tank in the field of Islamic education, culture and knowledge.
2. Formulate a comprehensive Islamic vision and methodology that will help Muslim scholars in their critical analysis of contemporary knowledge.
3. Develop an appropriate methodology for understanding the Qur’an and the Sunnah of the Prophet.
4. Develop an appropriate methodology for dealing with Islamic legacy and contemporary knowledge, in order to draw on the experiences of both past and present, to build a better future for the Ummah and humanity at large.
5. Develop an appropriate methodology for understanding and dealing with the present situation of both the Ummah and the world in general, and the field of education in particular, in view of contemporary challenges and opportunities.

The Institute seeks to achieve its objectives by:

- Teaching, training of teachers, publication of text books.
- Supporting researchers and scholars in universities and research centers, and publishing selected scholarly, cultural and intellectual works, in English, Arabic and several other languages.
- Directing research and studies to develop Islamic thought.
- Holding specialized scholarly, intellectual and cultural conferences, seminars and study circles.
Message from the Chancellor of IUM

I would like to warmly welcome all the guests, scholars, participants to a very intellectual and academic gathering. It is one of the main objectives of IUM to organize intellectual conferences, research based seminars, aiming at strengthening relations with various scholars around the world and benefiting from their respective field of specialization.

South Asia is known as one of the regions where it has an extremely diverse geography which plays a large part in its diversity. This region comprise of ¼ of the total world population representing an immense diversity within a very broad formation of integration. The south Asian societies are marked by their characters in terms of languages, cultures, regions and religions. It also holds the main world religions, Hinduism, Islam and Buddhism. Nearly 140 million Muslims live in this region. The history has proven that the greatest cultural and political achievement of Islam has taken place in this region and Muslims have lived among different societies bearing diverse cultures in harmony.

Today, we are facing a world with complexities and threats to peace and security, threatening its unity with diversity. Therefore, it is my sincere hope that the scholars and academicians gathering here under the umbrella of IUM to address these issues and come up with their intellectual findings enhancing unity with diversity among communities of South Asia.

The philosophy that should be followed in this endeavor should be based on the message given by the Almighty Allah “Indeed this, your religion, is one religion, and I am your Lord, so worship me” (21:92), as this clearly guide us to the unification of Ummah while enjoying harmony and coexistence with the human societies. Islamic History is full of golden examples proving to the very title of this noble conference

I am indeed honored to hold this important conference under the roof of Islamic University of Maldives in collaboration with International Institute of Islamic Thoughts (IIIT). I wish all the participants and scholars a very successful intellectual work.

Thank you

Dr. Mohamed Shaheem Ali Saeed
Chancellor
Islamic University of Maldives
Welcome from the organizers (IUM)

On behalf of the ICIA2018 Steering Committee of Islamic University of Maldives (IUM), it is my pleasure to welcome you to the 3rd International conference on Islamic Awakening, organized by Islamic University of Maldives in partnership with International Institute of Islamic Thought (IIIT). IUM and IIIT have been enjoying a very close friendly and fruitful cooperation since 2016 when both institutions joined hands to host the very first research symposium on “Thought and Epistemology” in the Maldives. On behalf of all the staff of IUM, I would like to thank the Chancellor of IUM, Dr. Mohamed Shaheem Ali Saeed for initiating and facilitating the alliance between IUM and IIIT. IUM and its staff have greatly benefited from this cooperation and continue to do so, evident as we yet again embark together on the task of organizing this year’s conference.

This year we have invited scholars and researchers from all over South Asia region mainly because of the relevance of this year’s conference topic “Role of Islamic thought and civilization in building peace, harmony and tolerance in South Asia region” to the welfare of the people of this region. The South Asia region is a fast growing and dynamic region. It is an interesting melting pot of different cultures, races and religions and a true picture of diversity. The Asia region is also home to the world’s largest concentration of Muslims. Therefore, Muslim scholars can play a significant role in creating awareness and promoting peace and tolerance in this region. Peace, harmony and tolerance are concepts that are central to Islam. In Islam, tolerance to diversity and differences are regarded as a moral obligations and a right. This is an important principle of Islam which the media today has politicized to the extent that it has brought into existence concepts like Islamophobia. The western media often portrays a violent picture of Islam linking it unfairly to terrorism and extremism. Conferences such as this therefore can be an important platform to educate the academia and the communities, to create awareness and to encourage spread of the right message, that Islam is a religion of peace, to the world.

ICIA2018 was made possible by the hard work of many people. I am grateful to IUM staff who has assisted the steering committee in organizing the conference. I am also thankful to Professor Anis Ahmad (Riphah International University) for his guidance, Professor Tahir Khalily and Dr. Tamkeen Saleem (IIIT Islamabad Chapter) and the IIUI team for their valuable contribution in the organization of this conference.

The Chancellor of IUM has always encouraged IUM staff to face challenges and it is through his support and encouragement that ambitious projects in IUM has materialized and ICIA – our annual conference is no exception.

This year, the response to our conference from the international community has been overwhelming and this success is the result of the generosity of IIIT to financially and academically support IUM in the organization of ICIA2018. Therefore, on behalf of our chancellor, DVC's and our staff, I would like to thank IIIT for their support. I extend appreciation to our sponsors for their generosity and most importantly for spending to promote academic forums, an activity people are still reluctant to engage in.
I also thank the presenters and participants without whom this conference has no meaning. We at IUM hope all conference attendees have a fruitful time and at the same time, we encourage our international attendees to enjoy the beauty of Maldives and experience the hospitality of the Maldivian people as you network and build lasting friendships with the locals attending this conference.

On Behalf of the Steering Committee (IUM)

Dr. Dheeba Moosa (Chair of ICIA/ IUM)

Dean, Center for Research and Publication

Islamic University of Maldives
Message by Secretary General IIIT

The start of the 15th century of hijra (circa 1980 CE) was a time of reflection all over the ummah on reform (islaah) and renewal (tajdiid). Several intellectual and social initiatives started at that time and one of them was reform and renewal in the areas of thought (islaah al fikr) and human knowledge (islaah al ma’arifa). Many Muslim intellectuals have been working since for the past 3+ decades on these two issues as contribution to the overall reform and renewal effort.

The need for thought reform arose because of intellectual failure to articulate the everlasting message of the Qur’an and sunnat in the contemporary time-space context to be able to resolve contemporary problems. This arose from recent neglect of intellectual research (ijtihad) that was very active in golden era of Islam. The task at the start of the 15th century was therefore to start research programs that would define the current thought problems and propose solutions for them based on Qur’an and Sunnat. The thought problems spawn all areas of human activity including social, economic, and cultural dimensions. Over the past 3+ decades books have been published and conferences have been held to present the reform of thought (islah al fikr): causes and solutions. The present conference in the Maldives is in the series of these efforts.

This conference is rightly titled ‘International Conference on the role of Islamic thought, culture and civilization in building peace, harmony, and tolerance in South Asia’. South Asia with more than 1.5 billion citizens is an important region demographically and culturally both locally and in other parts of the world where South Asians have migrated and settled down. The conference will explore and expose how Islamic thought has over the past 14 centuries played a leading role in molding the culture and civilization of the region as well as contributing to peace and harmony in the past, the present and the future. The conferees will address specific issues of applying Qur’anic and sunnat guidelines to reform of Islamic thought by getting rid of misunderstandings (that breed extremism) and contributing to future peace and tolerance that are the bed-rock of human, social, and economic development.

It is appropriate that the conference is being held at the Islamic University of the Maldives (IUM) which from its name, vision, and mission is part of the solution to the Muslim knowledge crisis. The crisis manifests as duality in the education system between traditional modern knowledge each with a different worldview. The duality leads to confusion in thought as well as to division among the elites of the ummah who graduate from the different and parallel education systems and have different and sometimes opposing views of social development. IUM and other universities of the same genre are working to solve the crisis of duality in education by Integration of Knowledge (IOK).

IOK requires developing an integrated epistemology that combines values from the Qur’an with paradigms developed from human experience. This will lead to an integrated curriculum and an integrated educational system.

Finally I want to emphasize the complex interplay between thought and knowledge. It is futile to engage in the chicken and egg argument on what comes first because we will
never reach consensus. What is clear is that thought, philosophy, and epistemology play their role in the genesis of knowledge. Knowledge is needed to provide valid premises on which thought can be based. We therefore need to concentrate on reforming thought (islah al fikr) and reforming knowledge (islah al ma’arifat) because of their respective roles (in the past and in the future) in developing society, culture, and civilization in South Asia. The great intellectual luminaries gathered at this august conference will enlighten us in these roles.

Professor Omar Hasan Kasule
Secretary General
International Institute of Islamic Thought, USA
Message from IIIT Trustee

I would like to welcome the scholars who have responded to our call to think and share their critical views on the role of Islamic thought and civilization in building peace, harmony and tolerance in South Asia. It is prime responsibility of Muslim Scholars to understand nature of Islamic thought and role of Islamic civilization in responding to challenges of globalization. The globalization project subsumes relevance and applicability of modernity and westernization at a global level. Muslim scholars have to examine critically this claim and contribute their share in offering an alternate paradigm which can help in creation of peace and harmony in the ummah.

I hope the deliberations in the conference will lead to practical steps needed for a better and peaceful future for the ummah.

Dr Ahmad Totonji
Trustee
International Institute of Islamic Thought
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Conference Chair:

Prof. Dr. Anis Ahmad is a social scientist. He is meritorious Professor of comparative ethics and religion and founder Vice Chancellor of Riphah International University, Islamabad, Pakistan. He has previously held senior academic position as founding Dean, Faculty of Islamic Revealed Knowledge & Human Sciences, International Islamic University, Malaysia, Dean Faculty of Social Sciences and founder Dean of Faculty of Usul al Din; Director General Da’wah Academy and as Vice President, International Islamic University, Islamabad. He is also Editor In-Chief Islam and the West, Islamabad.

He has taught at national and international universities including The Appalachian State University, North Carolina, and Temple University, Pennsylvania, U.S.A. Lanzhou University, China, International Islamic University Malaysia, National Defense University Islamabad, Staff colleges, and Civil Science Academies in Pakistan.

He was Award University Fellowship at Temple University, Philadelphia, USA. He also holds fellowship of University Sains Malaysia.

He has been a Key-note speaker at International conferences, Seminars and Workshops in: Australia, Bahrain, Canada, Guyana, Hungary, Iran, Japan, Malaysia, Mauritius, Nepal, New Zealand, Saudi Arabia, South Africa, Sri Lanka, Turkey, Trinidad and Tobago, United Arab Emirates, United Kingdom and the USA among Others.

He writes on socio-political and educational issues. He has contributed articles in The Oxford Encyclopedia of Islamic World New York and London; Encyclopedia of Islamic Economics, London UK; and Encyclopedia of Islam, Turkey; The Muslim World Book Review, Leicester UK.
Conference Secretary:

Dr Muhammad Tahir Khalily is a Professor (Chair) of Psychology & Director Academics in International Islamic University Islamabad, Pakistan. He has more than twenty five years of national and international teaching, research, clinical, supervisory, academic, administrative and service development experience.

Moreover, he worked as Director Quality Enhancement Cell (QEC), Students Advisor and Director ORIC in International Islamic University Islamabad, Head and Senior psychologist in the Psychology Department Roscommon Mental Health Service and clinical supervisor of the school of psychology National University of Ireland Galway Republic of Ireland.

He did Masters in Drug Addiction and Alcohol Treatment policy from the addiction study centre Trinity College Dublin University Ireland, Higher diploma in health care management from Health Care management Centre, Royal College of Surgeons Dublin, National University Ireland Galway and post doctoral research fellowship from the University of Edinburgh UK. He did Advanced Course in Neuropsychology from Psychology Department Beaumont Hospital Dublin. Moreover, to add further to his interest in Neuropsychology, He has successfully qualified Siegfried Othmer Neurofeedback accredited (Non invasive treatment for a range of psychiatric disorders) advance course in Norway, accredited by APA. He is the executive member of Pakistan Psychological Association, Associate Fellow of Psychological Society of Ireland and Chartered member of British Psychological Society.

He has presented his scientific and research work in national and international conferences, attended and participated in continuous professional development trainings and workshops and has published articles on a range of mental health issues in psychology refereed journals including impact factor journals. His concentration and focus of research is in the field of psychology in general, collaborative integrating current psychological approaches with the cultural and religious milieu and inter professional learning and Clinical and Neuropsychology. His special interest is the rediscovering of religious perspective with renewed interest in the current therapeutic approaches of professional Psychology and their integration in line with the teaching of Quran and Sunah.
Conference Associate:

Dr Tamkeen Saleem is a Post Doc Research Fellow and Faculty Member at the Department of Psychology, International Islamic University Islamabad, Pakistan. She is also focal person for International Diploma on Mental Health Law Human Rights being conducted with technical supports of World Health Organization (WHO). She has done her PhD in Psychology (2017) with specialization in Family Psychology. She is a psychologist with more than 10 years of experience of teaching/training, research and counseling. She has received many academic awards being a meritorious scholar. She is a Gold medalist in MS Psychology (2008-2011) International Islamic University Islamabad, Roll of Honor Winner in M.Sc Applied Psychology (2002-2004) and Bachelor of Arts (2000-2002), University of Punjab. She did her Masters of Psychology in 2002-2004 and joined Shifa International Hospital Islamabad Pakistan as a Training Facilitator.

Due to her immense love for education and teaching she switched over to International Islamic University Islamabad in 2007. The cross-over between training and Teaching with research was a fertile ground for research and this has continued to be the case for till now. Her research interests include but are not limited to family psychology, emotion regulation, social competence, adolescent psychology, art therapy and religiosity. She has more than 25 publications in national and international journals. She has done educational and research consultancies with Ministry of Health, Pakistan, World Food Programme, World Health Organization, Society for Alternative Media and Research and Health Bridge, Strengthening Participatory Organization and HelpAge. She has organized, attended as a participant and facilitated as a resource person numerous workshops, seminars, mental health symposiums, national and international conferences.
Conference Associate:

Mr. Mujeeb Masud is a Research Assistant at Department of Psychology International Islamic University Islamabad, Pakistan. He has recently completed his MS in Clinical Psychology from International Islamic University Islamabad. Presently, as a research assistant he is coordinator of funded projects at department.

Mainly, his areas of research are Smartphone addiction and its treatment, role of media in development of personality and group dynamics. Off note, he has profound interest in generating rigorous scientific evidence that advocate against the New Atheism paradigm. In this regard, he has carried out range of scientific experiments demonstrating that religious beliefs are based on rationale and analytical thinking up to the limitation imposed by nature.
Conference Scientific Committee

Prof. Dr. Anis Ahmad, International Institute of Islamic Thought, Islamabad, Pakistan
Prof. Omar Hasan Kasule, International Institute of Islamic Thought, USA
Prof. Dr. Ahmad Totonji, International Institute of Islamic Thought, USA
Dr. Ibrahim Zakariyya Moosa, Islamic University Maldives (IUM), Male’, Maldives
Dr. Mariyam Shahuneeza Naseer, Islamic University Maldives (IUM), Male’, Maldives
Dr. Aishath Reesha, Islamic University Maldives (IUM), Male’, Maldives
Dr. Dheeba Moosa, Islamic University Maldives (IUM), Male’, Maldives
Dr. Mansoor Ahmad Kundi, International Islamic University Islamabad, Pakistan
Dr. Manzoor Afridi, International Islamic University, Islamabad, Pakistan
Dr. Atiq-uz-Zafar, International Islamic University Islamabad, Pakistan
Dr. Tahir Ali Mansoori, International Islamic University Islamabad, Pakistan
Dr. Rafia Riaz, International Islamic University Islamabad, Pakistan
Dr Habib-ur-Rehman Asim, International Islamic University Islamabad, Pakistan
Dr Haroon Rasheed, International Islamic University Islamabad, Pakistan
Dr Qaiser Shahzad, International Islamic University Islamabad, Pakistan
Dr Sheikh Tariq, International Islamic University Islamabad, Pakistan
Dr. Fazel-e-Rabi, International Islamic University Islamabad, Pakistan
Dr. Huma Zafar, Waqar-un-Nisa College, Rawalpindi, Pakistan
Conference Programme
Programme of The Conference

Day 1 – 14th July 2018 Saturday

Session I: INAUGRAL SESSION (0730 hrs -0900hrs)

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Inaugural Tea (0900 – 1000)

Day 1 (Morning Session) – 14th July 2018 Saturday

Session II: PRESENTATION SESSION (1000 hrs -1230hrs)

Venue: Main Conference Hall (PARALLEL SESSION 1)

Chair: Dr. Attiq-uz-Zafar
Moderator: Dr. Tamkeen Saleem
Facilitators: Mariyam Shazna/ Aishath Junaina Abdul Shukoor

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<td>Understanding the power of emotions as parents: a theoretical review explaining the role of culture and parenting</td>
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<td>Mohammad Shahadat Hossain</td>
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<td>An experimental investigation of analytical thinking among Muslims in Pakistan: Religious perspective</td>
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<td>Constructing and Negotiating Community Identity through Music: A Study on Mappilappaattu of Mappila Muslims</td>
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**Prayers & Lunch Break (1230hrs –1400hrs)**

**Venue: 602 (PARALLEL SESSION- 2) English**

**Chair:** Dr Mariyam Shahuneeza Naseer  
**Moderator:** Ms. Khoulath Saeed  
**Facilitators:** Sharfeela Hussain/ Mariyam Aamaal

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<thead>
<tr>
<th>Time</th>
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<th>Presenter</th>
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<tbody>
<tr>
<td>1000-1030</td>
<td>Keynote speaker (In Main Conference Hall)</td>
<td>Dr Aly Shameen</td>
</tr>
<tr>
<td>1030-1040</td>
<td>Opening of the Scientific Session</td>
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<tr>
<td>1040-1055</td>
<td>Impact of Islamic modes of finance on economic growth through financial stability</td>
<td>Mohammed Mukhthar</td>
</tr>
<tr>
<td>1055-1110</td>
<td>Practical relevance of the Islamic Civilization’s (IC’s) contributions in economic policy making: reflections and proposals</td>
<td>Jasmin Omericic</td>
</tr>
<tr>
<td>1110-1125</td>
<td>Islam, globalization and public sector governance in the contemporary era</td>
<td>SM Abdul Quddus</td>
</tr>
<tr>
<td>1125-1140</td>
<td>Enlightenment, or Muslim Modernism in South Asia Historical and Contemporary Discourses</td>
<td>Iftikhar H. Malik</td>
</tr>
<tr>
<td>1140-1155</td>
<td>An analysis on issues and problems of minorities and impediments in implementing their developmental programmes in Kerala</td>
<td>Firoz K T</td>
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<tr>
<td>1155-1215</td>
<td>Wrap Up for Session1</td>
<td>Session Chair</td>
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**Prayers & Lunch Break (1230hrs –1400hrs)**

**Venue: 603 (PARALLEL SESSION- 3) Arabic**

**Chair:** Dr. Hassan Muhammed Ali Kordi  
**Moderator:** Ust Ali Ibrahim  
**Facilitator:** Ali Nisham/ Ibrahim Rasheed

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<thead>
<tr>
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<th>Program</th>
<th>THEME: Influence of Islamic thought on South Asian Culture and Society</th>
<th>Presenter</th>
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<tbody>
<tr>
<td>1000-1030</td>
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<td></td>
<td>Dr Aly Shameen</td>
</tr>
<tr>
<td>1030-1040</td>
<td>Opening of the Scientific Session</td>
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<tr>
<td>Time</td>
<td>Program</td>
<td>THEME: Islam, Peace, Harmony &amp; Tolerance</td>
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<tr>
<td>1400-1430</td>
<td>Keynote Speaker 2 (In Main Conference Hall)</td>
<td>Professor Dr Anis Ahmad</td>
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<tr>
<td>1430-1440</td>
<td>Opening of the Scientific Session</td>
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</tr>
<tr>
<td>1440-1455</td>
<td>Role of Islamic thought, culture and civilization in shaping peaceful political system in Pakistan</td>
<td>Zahid Anwar</td>
<td></td>
</tr>
<tr>
<td>1455-1510</td>
<td>Anti-Corruption efforts in the Islamic world: an empirical investigation</td>
<td>Mohammed V. A. Khan</td>
<td></td>
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<tr>
<td>1510-1525</td>
<td>The impact of Maqasid Al-Shariah (Objectives of the Shariah) on harmony and tolerance through modern social media</td>
<td>Mohamad Fauzan Noordin</td>
<td></td>
</tr>
<tr>
<td>1525-1540</td>
<td>Utilization of media in establishing the image of Islam as a religion of peace</td>
<td>Afifa Bano</td>
<td></td>
</tr>
<tr>
<td>1540-1630</td>
<td>Wrap up and closing for Day 1/ Refreshments/Tea</td>
<td>Session Chair</td>
<td></td>
</tr>
<tr>
<td>1700</td>
<td>Male’ Tour</td>
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</tr>
<tr>
<td>2000</td>
<td>Networking Dinner</td>
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</tbody>
</table>
### Venue: 602 (PARALLEL SESSION 2) English

**Chair:** Dr. Ibrahim Zakariya Moosa  
**Moderator:** Ms. Fathmath Zameel  
**Facilitators:** Aishath Adhila / Shirmeeena Faheem

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<thead>
<tr>
<th>Time</th>
<th>Program</th>
<th>THEME: Conservation and Restoration of Education, Learning and Teacher-Student Issues</th>
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<tbody>
<tr>
<td>1400-1430</td>
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<td>Professor Dr Anis Ahmad</td>
</tr>
<tr>
<td>1430-1440</td>
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<tr>
<td>1440-1455</td>
<td>A comparative study on funding strategies in the education system</td>
<td>Khadeeja Mohamed Sameer</td>
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<tr>
<td>1455-1510</td>
<td>Factors affecting cultural adjustment of international students in the international Islamic university Islamabad</td>
<td>Nazia Iqbal</td>
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<tr>
<td>1510-1525</td>
<td>Factors contributing to teachers ‘stress in Male’, Maldives</td>
<td>Afaa Aboobakr</td>
</tr>
<tr>
<td>1525-1540</td>
<td>Role of Girl Guide Movement (Maldivian schools) in developing student’s spirituality and leadership skill</td>
<td>Visama Hasan and Khoulath Saeed</td>
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<tr>
<td>1540-1555</td>
<td>Peace, stability and sustainable development in Bangladesh: The role of religious education</td>
<td>Foyasal Khan</td>
</tr>
<tr>
<td>1555-1630</td>
<td>Wrap up and closing for Day 1/ Refreshments/Tea</td>
<td>Session Chair</td>
</tr>
<tr>
<td>1700</td>
<td>Male’ Tour</td>
<td></td>
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<tr>
<td>2000</td>
<td>Networking Dinner</td>
<td></td>
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</table>

### Venue: 603 (PARALLEL SESSION 3) English

**Chair:** Dr. Aisath Reesha  
**Moderator:** Ms. Aniyath Ali  
**Facilitators:** Nabahath Zahidh / Aminath Saiga

<table>
<thead>
<tr>
<th>Time</th>
<th>Program</th>
<th>THEME: Islam, Healthy Mind &amp; Healthy Environment</th>
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<tbody>
<tr>
<td>1400-1430</td>
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<td>Professor Dr Anis Ahmad</td>
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<tr>
<td>1430-1440</td>
<td>Opening of the Scientific Session</td>
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<tr>
<td>1440-1455</td>
<td>Do critical thinking reduce faith in religion among Muslims in Pakistan</td>
<td>Ahmad Ali Ansari</td>
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<td>1455-1510</td>
<td>Root causes of the rise in extremism and radicalization in Muslim communities</td>
<td>Aishath Jeehan Hasrath</td>
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<td>1510-1525</td>
<td>Role of faith and attitude towards Islamic cultural values in mental well-being among Earth quake survivors of Azad Jammu Kashmir</td>
<td>Sahmsheer Hayat Khan</td>
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<tr>
<td>1525-1540</td>
<td>Efficacy of Religiously Integrated Forgiveness Therapy among Individuals with Musculoskeletal Pain in Pakistan</td>
<td>Maria Bashir</td>
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1540-1555 Reinforcing the social relation of religious ethics: an Islamic perspective Tanzeel Ahmed
1555-1630 Wrap up and closing for Day 1/ Refreshments/Tea Session Chair
1700 Male’ Tour
2000 Networking Dinner

Day 2 – 15th July 2018 Sunday

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<tr>
<td>0730-0800</td>
<td>Re-registration of Day 1 Participants</td>
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<td>0800-0900</td>
<td>Breakfast</td>
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Venue: Main Conference Hall

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<tr>
<td>0900</td>
<td>Opening of The Session for 2nd Day</td>
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<tr>
<td>0910</td>
<td>Recitation of Holy Quran</td>
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</tbody>
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Day 2 (Morning Session) – 15th July 2018 Sunday

Session I: PRESENTATION SESSION (0920 hrs -1115hrs)

Venue: Main Conference Hall (PARALLEL SESSION 1) English

Chair: Prof. Dr. Muhammad Tahir Khalily  Moderator: Mr. Mujeeb Masud  Facilitators: Mariyam Shazna/ Sharfeela Hussain

<table>
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<tr>
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<tr>
<td>0920-0950</td>
<td>Keynote speaker 3 (In Main Conference Hall)</td>
<td>Prof. Dr. Omar Hasan Kasule</td>
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<tr>
<td>0950-1000</td>
<td>Opening of the Session</td>
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<tr>
<td>1000-1015</td>
<td>Efficacy of selected Quranic verses along with CBT intervention used to increase gratitude and hopefulness in depressive patients.</td>
<td>Ayesha Farooq</td>
</tr>
<tr>
<td>1015-1030</td>
<td>Research: the Quranic perspective</td>
<td>A. I. Vilayathullah</td>
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<tr>
<td>1030-1045</td>
<td>Surah Al-Rahman reduces cortisol level: a bio-Marker of stress in medical students</td>
<td>Shemaila Saleem</td>
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<tr>
<td>1045-1100</td>
<td>For centuries, Islam saved the Balkans non-Muslims from extinction and assimilation</td>
<td>Ahmet Alibašić</td>
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<tr>
<td>1100-1115</td>
<td>Wrap Up for Session1</td>
<td>Session Chair</td>
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### Venue: 602 (PARALLEL SESSION 2) English

**Chair:** Dr. Dheeba Moosa  
**Moderator:** Ms. Visama Hassan  
**Facilitators:** Shifna Moosa/ Fazrau Anwar

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<th>Time</th>
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<th>THEME: Violence against women and Poverty</th>
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<tr>
<td>0920-0950</td>
<td>Keynote speaker 3 (In Main Conference Hall)</td>
<td>Prof. Dr. Omar Hasan Kasule</td>
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<tr>
<td>0950-1000</td>
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<tr>
<td>1000-1015</td>
<td>A brief history of Awqaf in sub-continent and its potential role for eradication of poverty</td>
<td>Atiuzzafar Khan</td>
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<tr>
<td>1015-1030</td>
<td>Retrospective view of University education in disaster risk management</td>
<td>Kamran Azam</td>
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<tr>
<td>1030-1045</td>
<td>What accounts for violence against women in Pakistan</td>
<td>Mansoor Akbar Kundi</td>
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<tr>
<td>1045-1100</td>
<td>Wrap Up for Session1</td>
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### Venue: 603 (PARALLEL SESSION- 3) Arabic

**Chair:** Ust Ishaq Mohamed Fulhu  
**Moderator:** Ismail Najee  
**Facilitators:** Mohamed Uwais / Shiham Mohamed

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<th>Time</th>
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<th>THEME: Role of Islam in the stability of family and Culture</th>
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<tr>
<td>0950-1000</td>
<td>Opening of the Scientific Session</td>
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<tr>
<td>1000-1015</td>
<td>الظهارة الفضلى والطبيعة في التفكير الإسلامية</td>
<td>Mohammad Najmudheen</td>
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<td>1015-1030</td>
<td>التأثير الإسلامي في ثقافة الهند وحضاراتها</td>
<td>Abdussalam Nadwi</td>
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<td>1030-1045</td>
<td>لن يفلح قوم ولا &quot;مكانة المرأة وتوليتها بتحليل الحديث آمرهم إمرأة</td>
<td>Anas Chakrathody</td>
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<tr>
<td>1045-1100</td>
<td>Wrap Up for Session1</td>
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**Session II: PANEL DISCUSSION** *(1130 hrs - 1230hrs)*

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<tr>
<td>1130-1230</td>
<td><strong>Theme: DEBATING ISLAMIC THOUGHT, CULTURE AND CIVILIZATION AS HARBINGER OF PEACE AND HARMONY</strong></td>
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<td>Panel Discussion Experts</td>
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<td>1. Prof. Dr. Anis Ahmad (Panelist)</td>
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<tr>
<td></td>
<td>2. Prof. Dr. Omar Hasan Kasule (Panelist)</td>
</tr>
<tr>
<td></td>
<td>3. Prof. Muhammad Tahir Khalily (Moderator)</td>
</tr>
<tr>
<td>Prayers &amp; Lunch Break (1230hrs -1400hrs)</td>
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</tbody>
</table>

**Venue: Main Conference Hall**

**Session III: CLOSING SESSION** *(1400 hrs -1430hrs)*

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<tr>
<th>Time</th>
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<tbody>
<tr>
<td>1400</td>
<td>Closing ceremony of the conference (arrival of ICIA participants, academic board, council, SMT, invitees and IUM staff, Chancellor IUM and special Invitees)</td>
</tr>
<tr>
<td>1415</td>
<td>Quran recitation</td>
</tr>
<tr>
<td>1420</td>
<td>Vote of thanks</td>
</tr>
<tr>
<td>1430</td>
<td>Awarding of certificates to participants</td>
</tr>
<tr>
<td>1500</td>
<td>Asr Prayer &amp; Tea</td>
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<tr>
<td>1600</td>
<td>Hullhumale’ Tour</td>
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Abstracts in English
EXAMINING THE PERCEPTION OF MUSLIMS ON THE ROLE OF WAQF TOWARDS POVERTY REDUCTION: A CASE STUDY OF RIJYAR ZAKI OF KANO, NIGERIA

Aisha Garba Habib

One of the most critical challenges being faced by the Muslim ummah is the issue of poverty among its citizens. And although various poverty reduction strategies are available in Islam, proper attention, both in writing and practice, have not been given to such strategies. These strategies are meant to serve as mechanisms for redistribution of wealth in the society, thereby helping in reducing or even eliminating poverty. One of such strategies is waqf, which had played a significant role in financing socio-religious and public welfare systems during the early days of Islam, and is also relevant today. Many Muslim communities such as Malaysia and Turkey are utilizing waqf for poverty reduction and enhancing the living condition of their citizens, but that is not the case in Nigeria. The objectives of this paper therefore are to examine the rate of Muslim awareness towards the concept of waqf, and its role in poverty reduction, and also to find out the rate of its acceptability among them and the reasons for its non-utilization by the Muslims in Nigeria. In carrying out the study, quantitative research method was used, and questionnaire was adopted as the instrument for collecting data. Data collected was analyzed using descriptive analysis through the use of simple frequency counts and percentages. Majority of the respondents are aware of waqf as a strategy for socio-economic development. But although most of them know that immovable assets can be donated, a lot of them do not know that even movable assets can also be donated. This unawareness of donating movable assets coupled with mistrust of the overseers are some of the major reasons why waqf is not fully utilized by the Muslim community. Waqf is an important strategy for poverty reduction and enhancing the living condition of Muslims, and that is why it is necessary for scholars to enlighten people on the concept and the acceptability of donating even movable assets according to contemporary Muslim scholars as it is easier, cheaper and convenient. This, it is believed, would give the generality of Muslims more opportunity to contribute their assets, however small, to the socio-economic development of the Muslim community.

Keywords: Waqf, Poverty reduction, Perception, Muslim community

Aisha Garba Habib, Associate Professor, Department of Islamic Studies, Yusuf Maitama Sule University, Kano – Nigeria. E-mail: aishaghabib@yahoo.com, aishaghabib2@gmail.com
Efficacy of Selected Quranic Verses Along with CBT Intervention Used to Increase Gratitude and Hopefulness in Depressive Patients

Ayesha Farooq

This study was aimed at observing the treatment of depressive symptoms using CBT techniques and the efficacy of selected Quranic verses. A total of 10 participants experiencing mild to moderate symptoms of depression were taken for this study. 5 of the participants were provided with CBT interventions alone for the treatment of their depressive symptoms such as low self-esteem, insomnia, low self-worth, hopelessness and low level of gratitude. The other 5 patients were given CBT interventions along with the task of listening to a set of selected Quranic verses with translation. The gradual effects of the CBT interventions and Quranic verses were observed over a period of 6-8 sessions. Changes in the levels of gratitude and hopelessness were recorded. It was observed that the symptoms of depression in both groups were decreased gradually but the second group experienced an increased level of gratitude and hopefulness in comparison to the first group. Also, there symptoms of the second group decreased more rapidly as compared to the first group. The changes in the level of gratitude and hopelessness were recorded on a scale of 1-10 and through BDI (Beck Depression Inventory). A total of 10 participants experiencing mild to moderate symptoms of depression were taken for this study. 5 of the participants were provided with CBT interventions alone for the treatment of their depressive symptoms such as low self-esteem, insomnia, low self-worth, hopelessness and low level of gratitude. The other 5 patients were given CBT interventions along with the task of listening to a set of selected Quranic verses with translation. The gradual effects of the CBT interventions and Quranic verses were observed over a period of 6-8 sessions. Changes in the levels of gratitude and hopelessness were recorded. It was observed that the symptoms of depression in both groups were decreased gradually but the second group experienced an increased level of gratitude and hopefulness in comparison to the first group. Also, there symptoms of the second group decreased more rapidly as compared to the first group. The changes in the level of gratitude and hopelessness were recorded on a scale of 1-10 and through BDI (Beck Depression Inventory). T-Test was used with BDI (Beck Depression Inventory) to evaluate the results of intervention. It was concluded from the study that combining selected Quranic verses with CBT interventions accelerated the process of healing of depressive symptoms specifically level of gratitude and hopelessness.

Keywords: Selected Quranic Verses, CBT Interventions, Gratitude, Hopefulness, Depression

Ayesha Farooq, Institute of Professional Psychology, Bahria University, Karachi, Pakistan. Email: ayshaa.zahid@gmail.com
UNDERSTANDING THE POWER OF EMOTIONS AS PARENTS: A THEORETICAL REVIEW EXPLAINING THE ROLE OF CULTURE AND PARENTING

Zainab F. Zadeh

As humans we may experience various shades of emotions, and yet it is not our emotions themselves that distinguish us from other species, rather, it is our ability to recognize and think about them that gives us a special position in this world. It is through exploration of different facts related to development of human emotions; we became aware that emotions serve specific purposes in child’s development into happy and successful adults. The present paper gives the review of the facts and experiences related to child’s emotional development in context of Pakistani culture and educational environment. It also highlights the factors related to parenting contributing in child’s behavior going terribly awry and causing them to suffer from a wide variety of personal and social problems. From Islamic perspective and as per Muslim belief system the pattern of parenting of Hazrat Mohammad (S.A.W) is the best model of parenting. This paper reflects upon how prophetic parenting can holistically influence overall wellbeing of children. It is based on Archival Review. The theoretical review is suggestive of the idea that there is a set of basic emotions including love, hate, fear, grief, and guilt and that all other emotions, are derived from these basic building blocks, much like the way primary colors are used to form a nearly endless array of hues. Teaching children to understand and communicate their emotions will affect aspects of their development and life success. Likewise failing to teach children to understand and communicate their emotions could make them unnecessarily vulnerable to conflicts. Integration of aforementioned idea into prophet parenting or Islamic model of parenting may enhance overall wellbeing of children.

Keywords: Power of emotion, Culture, Parenting. Islamic model of parenting, prophetic parenting

Dr. Zainab F. Zadeh, Director, Institute of Professional Psychology, Bahria University, Karachi Campus, Pakistan, E-mail: Zainabzainee2@gmail.com, Director.ipp@bahria.edu.pk
ANTI-CORRUPTION EFFORTS IN THE ISLAMIC WORLD: AN EMPIRICAL INVESTIGATION

Mohammed V. A. Khan

Muslims are spiritual communities devoted to One God and who give to charity as well as practice pilgrimage, fasting and daily prayers. Unfortunately, corruption has corroded Muslim communities and cultures across the world. This is reflected in Transparency International’s Corruption Perceptions Index, a ranking of countries based on the perceived levels of corruption. Out of 176 countries, the bottom ten (highly corrupt) is Muslim-majority countries. This paper aims to argue that Muslim countries do take necessary actions to fight corruption through empirical data for ten Muslim countries. The paper examines concrete actions taken by ten Muslim countries to fight corruption and related issues based on secondary sources and a few primary data. The paper uses De Jaegere’s (2012) principle of “Mandate” to examine the extent of the efforts and to benchmark the agencies. All the Muslim countries in the study have taken necessary some actions to fight corruption mainly by ratifying anti-corruption conventions and through establishment of dedicated agencies. The lens of De Jaegere’s (2012) principle suggests that the Muslim countries have a broad enough mandate to effectively prevent and investigate corruption. For Muslim nations to be recognised for their efforts in fighting corruption, they need to setup visible and durable forms of anti-corruption efforts. This paper is the first of its kind to empirically focus on Muslim countries and examine their anti-corruption activities. The paper informs policy makers and other watchdogs the efforts deployed to fight corruption which can assist in shaping state institutions and processes.

Keywords: Muslim countries, corruption rankings, mandates, anti-corruption agencies, benchmarks

Mohammed V. A. Khan, Open University of Mauritius, Mauritius. Email: mohammedvak@hotmail.com
EFFICACY OF RELIGIOUSLY INTEGRATED FORGIVENESS THERAPY AMONG INDIVIDUALS WITH MUSCULOSKELETAL PAIN IN PAKISTAN

Maria Bashir, Tamkeen Saleem, & Kehkashan Arouj

Individuals living with musculoskeletal pain experience functional disability leading to distress in emotional, social, and financial aspects of their life. Being unable to forgive has been identified as an important risk factor for musculoskeletal pain. Research indicates that anger acts as a mediator in the association between inability to forgive and pain related outcomes. Present study aimed to indigenously adopt Enright’s model of forgiveness and to find out its efficacy in improving forgiveness as well as reducing anger and pain among individuals having musculoskeletal pain in Pakistan. This study comprised of two phases. The first phase consisted of integrating Enright’s process model of forgiveness with an indigenous model grounded in Islamic teachings. The second phase was the main study; it was a quasi-experimental research in which, participants received the intervention via religiously integrated model of forgiveness therapy. Initially 30 individuals participated in the study; however, 25 individuals were retained who completed the recommended package of sessions. Statistics from paired sample t-test indicated that after the intervention, comprising of 12 session completed in 6 weeks, participants reported decrease in the intensity of anger and pain. There was a significant reduction in anger and pain from pre-test to post-test measures. It was concluded that the religiously integrated model of forgiveness therapy was effective for reducing anger and pain among individuals with musculoskeletal pain.

Keywords: Musculoskeletal Pain, Anger, Religious Integration, Forgiveness Therapy

Maria Bashir, MS Scholar, Department of Psychology, International Islamic University Islamabad, Pakistan. E-mail: mariabashir1@hotmail.com
PRACTICAL RELEVANCE OF THE ISLAMIC CIVILIZATION’S (IC’S) CONTRIBUTIONS IN ECONOMIC POLICY MAKING: REFLECTIONS AND PROPOSALS

Jasmin Omercic

Long ago, researchers indicated a gap of over 500 years in phases of development of economics. On one hand, the western history of economic thought is well researched and thoroughly analyzed what renders further discourse about it unnecessary. However, it is important to know that the Christian Paternalistic Ethic (CPE) authority shifted from the Church to owner capitalists in 16th-century until today. On the other hand, the history of the 7th to 13th centuries development of economics gap which characterizes the flourishing of Islamic civilizational (IC’s) contributions is also well researched. Contributions to economics’ development is today of particular interest, especially the values-ethics-morality-laden holistic ‘views’ in economics. The objectives of this paper are to relevantize practical benefits of such ‘views’ when forming economic policies with reference to Islamic economics, banking and finance.

The adopted methodology of this paper is qualitative in nature. Content analysis of the extant literature is the main methodological tool. The results of this paper reveal the IC’s values-ethics-morality-laden holistic ‘views’ enabled it to flourish relentlessly. Its practical implications reveal potential to formulate economic policies that resolve social problems caused by inherent flaws of dominant economics. Moreover, the paper proposes an integrative dialogue among scholars of texts and contexts in formulating such policies. The IC’s contributions were not yet packaged for practical relevance. An indirectly integration of the Islamization of Knowledge (IK) methodology with that of Islamic Economics (IE), in this paper, as the ‘core’ mechanism in devising practical policies in contemporary circumstantial contexts relevantizes IC’s contributions.

Keywords: Contributions, development, economics, integration, Islamic Economics, Islamization of Knowledge.

Jasmin Omercic, PhD Scholar Economics, Department of Economics, Kulliyah of Economics and Management Sciences (KENMS), International Islamic University Malaysia, Malaysia. E-mail: omercic_jasmin@hotmail.com
ROLE OF ISLAMIC THOUGHT, CULTURE AND CIVILIZATION IN SHAPING PEACEFUL POLITICAL SYSTEM IN PAKISTAN

Zahid Anwar

South Asia is a region with rich cultural and spiritual heritage. Islam is a religion of peace which played a crucial role in shaping political life of Muslims in the region. Muslims of the subcontinent struggled for independence against colonial rule to have their own state, where they can live according to their traditions and spiritual values. Without an iota of doubt Islamic culture played a vital role in manifesting their national identity. Political system is that set of formal legal institutions, which constitute a government or state. After independence Objectives Resolution played an important role in moulding the political system of Pakistan. It underlined that sovereignty belongs to Allah. The first constitution of Pakistan in 1956 carried Islamic provisions which were incorporated in the constitution as per popular demand. Islamic provisions were also included in the 1962 constitution of Pakistan. The 1973 constitution of Pakistan also comprised the Islamic provisions which reflected the aspirations of majority of its population. The epithet political system comprehends actual and prescribed forms of political behaviour. In Pakistan political system passed through several ups and downs and oscillated like a pendulum between dictatorship and democracy. The democratization continued and with passage of time political consciousness of its citizens increased. Institutions came into existence to strengthen social, political and economic democracy. Despite many perplexities a new political system is evolving in Pakistan which is based on the social, political, and economic values of its people. The research paper explores contributions of Islamic political thought in shaping peaceful political system in Pakistan. The research is based on primary and secondary sources and the data is analysed in historical perspective with application of mixed method.

Keywords: Islam, Pakistan, Political System, peace, development

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AN EXPERIMENTAL INVESTIGATION OF ANALYTICAL THINKING AMONG MUSLIMS IN PAKISTAN: RELIGIOUS PERSPECTIVE

Basharat Hussain

The dominance of evolutionary paradigm in Western natural and social science has led many western scientists to believe that analytical thinking mitigate the faith in religion and concepts related to religion. The most prevalent reason proposed by the proponents of this conception is that about 80% of scientists (who are most often involved in analytical thinking) don’t believe in any religion. Although this evidence is generated in range of studies demonstrating that scientists are mostly non-believers however, this evidence is not adequate in the light of scientific research method and process for two reasons: 1: This evidence don’t establish the causal direction, i.e. Science/ critical thinking led individuals towards decrease in their religiosity or individuals already having low levels of faith in religion mostly choose to become scientists 2: There may be alternative explanations including mediating or moderating factors that might be responsible for such relationship like culture, attitude towards religion, content of belief to be analytically analyzed and natural cognitive mechanism (regardless of any type of content of belief, either religious or any other, individuals tends to doubt about it when they become critical about it). Although, range of studies has been conducted only in western countries indicating that analytical thinking reduce faith in religion. However, no study has been conducted to address the aforementioned points. Therefore, the present study intends to test the assumption that does intuitive thinking leads Muslims in Pakistani Eastern context to express decrease faith in religious concepts as compared to analytical thinking. This study is imperative to elucidate the role of Muslim culture in such association. Independent sample experimental design with two conditions i.e. intuitive prime or analytic prime was carried out. A total of one hundred and fifteen individuals were recruited in the study and further participants were randomly assigned to one of two conditions priming either neutral/intuitive or effortful/analytic cognitive processing using a standard sentence unscrambling task. Finally, participants completed the dependent measure, measuring the intensity of religiosity. Individuals exposed to intuitive prime condition scored (M = 9.20; SD = 1.03) slightly higher as compared to individuals exposed to rational prime condition (M = 6.43; SD = 1.08). The observed difference was non-significant as t (113) = .19, p = .87. These findings indicated that religiosity in Muslim has non-significant negative association with analytical thinking. The findings indicate that analytical thinking has no significant association with religiosity in Muslim dominant populace nation. Majority of the studies conducted on this issue are from Western countries. It shows that culture can influence significantly, in this regard, the novel theoretical perspectives incorporating the role cultural is required to be generated.

Keywords: Analytical Thinking, Intuitive Thinking, Religiosity, Muslims

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THE IMPACT OF MAQASID AL-SHARIAH (OBJECTIVES OF THE SHARIAH) ON HARMONY AND TOLERANCE THROUGH MODERN SOCIAL MEDIA

Mohamad Fauzan Noordin

In this era, social media has been instilled deeply in our life with the advancement of technology and changed the interaction method between people. In this article, we determined the impact of social media on the objectives of shariah considering the five values that Islam aims preserve and protect to assure the well-being of the Muslim ummah and the whole society. Social media is approached by plenty of people on different ages and the users are increasing rapidly, thus, we addressed the influence of social media due to the lack of awareness about underestimation of the massive influence of social media in Muslim countries and its huge effects on Muslim ummah. we deemed that the accurate way of preserving the five values of Maqasid Al-Shariah, is making Islamic teaching and ethics as the backbone of social media usage. Key words: social media, objectives of shariah, massive influence, well-being, Muslim ummah, five values, Islamic teaching, ethics, Harmony. CONCLUSION In this world, the technology advancement and development has been considered as a great enhancement to our life in a way that it brings ease, comforts and prevents difficulties. Social media has been raised to be the convenient mean of communication, virtual interaction, and a profitable business platform in a global level. Social media is being adopted by almost the whole world including Muslim countries, bringing the importance of knowing the effects of social media networks on the Muslim ummah and the means of mitigating those effects to ensure the well-being and public interest of the Muslim ummah. social media must be backed and based on Islamic rules and the teaching of Quran and Sunnah to have a real Islamic environment, avoid the intervention of western thoughts in Muslims, and exploit those technology to become a good Khalifa in this world. consequently, enabling the use of social media in Muslim countries without jeopardizing Muslims’ five values of Maqasid Al-Shariah and contravention of Islamic rules and teachings.

Keywords: Maqasid Al-Shariah, Harmony, Tolerance, Social Media

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AN ANALYSIS ON ISSUES AND PROBLEMS OF MINORITIES AND IMPEDIMENTS IN IMPLEMENTING THEIR DEVELOPMENTAL PROGRAMMES IN KERALA

Firoz. KT

Minorities are suffered unimaginable oppression, through gender, poverty, unemployment, lack of education, etc. from which there was no escape. The hardships of minorities are not simply due to their poverty, economical status, or lack of education, but are a direct result of the severe exploitation and suppression other groups. The life of minorities is full of hardships and misfortunes. This paper highlights the major issues and problems faced by the minorities in south India especially in Kerala. The paper gives due importance to the fact that lakhs of rupees are invested for the advancement of minorities in our country, but some hazards are faced in the implementation. The paper gives an insight into the major impediment in implementing the developmental programs for minorities. The study may serve as an eye opener towards the issues and may lead for a recommendation to reach the investments for minorities on time through the right hands.

Keywords: Minorities, Development programmes

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UTILIZATION OF MEDIA IN ESTABLISHING THE IMAGE OF ISLAM AS A RELIGION OF PEACE

Afifa Bano & Shameemul Haque

Nowadays media is not merely the source of communication but also a source of revolution. It is capable of bringing about huge change in the society as well as in the world. Media has a power to run through the mindset of human being and remold it thoroughly. The audience of present era does not only want information from media but also expect to be able to choose what they read. They are no more only passive gainer of information but also actively contribute the contents and opinions. Since media, having its different forms like TV, radio, newspaper, internet and nowadays social media like Facebook, Twitter, Instagram etc. have so much of impact on public that they tend to believe each and everything they get through it. We cannot deny the fact that the media is the fourth pillar of the democratic world and its key factors are transparency and honesty; still, it is impossible to conjecture that media is made up of completely unbiased information and that the media companies do not impose their own control upon the information being supplied to media users. It is the media which has figured every man with long beard is a terrorist. In the contemporary world where Muslims are misunderstood as a terrorist and Islam as the religion of producing such fundamentalists, media is the only tool which can be used to enlighten the truth about Islam and Muslims. It is the duty of media to show both the sides of a coin but unfortunately some of the media sectors are misusing the power and trying to destroy the real identity of Islam. In the proposed paper I would like to study and discuss the utilization of this weapon called media in establishing the image of Islam as a religion of peace.

Keywords: Media, Information, Religion of peace, Fourth pillar, Contribute, misunderstood.

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CONSTRUCTING AND NEGOTIATING COMMUNITY IDENTITY THROUGH MUSIC: A STUDY ON MAPPILAPPAATTU OF MAPPILA MUSLIMS

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Mappila Muslim of Malabar is an indigenous Muslim community which was formed by the interactions, intermingling and intermarriage of the Arab, Persian merchants and the natives. They came into existence through the marriage of local women to Arab sailors and traders. Mappilas have their own distinct art forms such as Mappilappaatttu, Kolkkali, Aravanamuttu, Oppana, Dafmuttu and others. Mappila art forms can be treated as one of site to understand the expression of their own community feelings. Their cultural art forms are very rich in contents and it is always being mediated, adapted and modified from one stage to another. Mappilappaatttu (Songs of the Mappilas) is one of their traditional art forms which are believed to have existed from 16th Century onwards. Using their art forms Mappila Muslims are articulating their identities. By taking mappilappaatttu, a study is done how Mappila art forms as a distinct genre emerged and preserved through generation. It passes through oral tradition to a written one. In the proposed paper I would like to study the genre of Mappilappaatttu along with an analysis of how it is used in the negotiation of the identity of the community, and the vital role it plays as a dialogue of power at local, national and global levels. Mappilappaatttu becomes a common platform to redefine and renegotiate community identities. Mappilappaatttu plays an important role in producing the Mappila identity and somewhat it gets candid in their ritual life and it acts as a common cultural context for bringing the community together on a collective platform, thus displaying a sense of togetherness. The close connections of mappilappaatttu to language, religion, and social life proves its mettle by reflecting much about culture, society, and history generally, as grounded in individual experience and it serves as a primary site for the production of social identity and unity, and for the negotiation of those identities.

Keywords: Mappila Muslims, Mappilappaatttu, Identity Formation, Music Studies, Malabar

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RESEARCH: THE QURANIC PERSPECTIVE

A. I. Vilayathullah

The present research is an attempt to explore what the Quran says about research in general in all areas of knowledge. The Quran looks upon every phenomenon of interest pertaining to any area of knowledge as an ayah or a divine sign which holds in store a great deal of enlightening information that gives the researcher a direction in life and makes him clear-sighted. A reciprocity between the ayahs in the Quran and those in the universe could be discerned easily. The paper further explores as to whether the Quran pinpoints any particular method of carrying out researches in any particular area of knowledge.

Keywords: Research, Ayah, Quran

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A COMPARATIVE STUDY ON FUNDING STRATEGIES IN EDUCATION SYSTEMS

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Education is one of the most important sectors in any country. Hence, the education sector must be allocated one of the biggest share of the country’s income, as it is the biggest investment for sustainable development of the nation. However, there are inevitable issues that require immediate attention in the Maldivian education system. One main issue is the limited budget allocated for the Ministry of Education (MOE) justified by the percentage of the students failing in all IGCSE subjects, the poor conditions and lack of resources in the schools, as well as the distressing number of untrained teachers. The study analyzes the public expenditure on the education system of the Maldives. Evidence from national data was compared to that of top-ranking Asian countries in Program for International Student Assessment (PISA) to understand the policies and practices that led to their success. The study is a qualitative research using a mixed-model of features from Harold Noah and Max Eckstein’s Scientific Approach, as well as Brian Holmes’s Problem Approach, to view the relationships between the strategies used in the different countries and their success in the education field. There are policies that MOE could adopt such as, partnership with the private sector, favouritism in fund allocations, and funding teachers’ professional development. Adapting educational funding strategies used by successful countries in the region can help to formulate policy recommendations to address the issue of public expenditure on education in the Maldives.

Keywords: Funding, Financial, Education, Policy, Comparative

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IMPACT OF ISLAMIC MODES OF FINANCE ON ECONOMIC GROWTH THROUGH FINANCIAL STABILITY

Mohammed Mukhtar

This study aims to investigate the relation between Islamic banks performance and economic growth. It attempts to answer the question whether Islamic banks are a perquisite for economic development or whether their financial stability a consequence of it. The goal of Islamic banking and finance is to bring greater justice and strive to achieve socioeconomic development. Islamic financial system can serve as a tool to foster economic growth and human well-being. Promoting risk-sharing instead of debt-financing, reduces poverty and inequalities which are the necessary objectives of that need to be addressed by economic development policy makers. Islamic modes of finance are designed to facilitate financing by the principles in Islamic Sharia, such as Murabah, Mushraka, Ijarah, Istitina and Salam. In addition, financial intermediation is an important indicator of economic development as well as economic growth. The study develops new simple model to describe the relation between Islamic modes of finance and real economy growth. Also the study fills the gap because there are no previous studies were conducted in the relation between Islamic modes of finance and financial stability of the banks. As we knew Islamic finance have grown rapidly in recent time, also there is general conception that Islamic banks are more stable during last financial crisis than conventional counterpart; however there is no clear consensus about the relation between Islamic finance and economic development, so that this study investigates how can Islamic modes of finance effect on economic growth and bank financial stability at the same time.

Keywords: Islamic modes of finance and Real Economy Growth, Ijarah, Istitina, Mushraka

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WAQF MARITIME TOURISM: THE GAP SOLUTION AND REALIZATION OF INDONESIAN’S INTERNATIONAL MARITIME TOURISM

Fatturroyhan & Fajar Al-Farouq

The problem of gap is not a recent issue in this country, an effort to settle the gap in Indonesia again sticking. The government has worked hard to overcome it in various way however this conditions is too hard to solve if depend only on its government. Tourism sector has an important value and contribution with a huge dimension, such as economically, socially, politically, culturally, regionally, and environmentally. In the digital age, financial technology becomes an important things because it has a great influence on the needs of people’s lives. A fintech mechanism that can change this condition is an urgent need. This research intend to apply financial technology to solve the gap and realization of Indonesian’s International Maritime Tourism. The type of research used is qualitative. The type of data used in this study is secondary data. The data collection method in this research is by using literature review or study and documenter. The result of this research provide a proposing waqf financing that can fund Indonesia’s Maritime Tourism in the form of online financial technology platform called “Waqf Maritime Tourism”. In practice, financial technology of Waqf Maritime Tourism be an intermediate to link the surplus fund (al-waqif) with deficit fund (al-mauqf ḍalaḥ) through the crowdfunding mechanism.

Keywords: Fintech, Waqf Maritime Tourism, Maritime Tourism, Indonesia

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ENLIGHTENMENT, OR MUSLIM MODERNISM IN SOUTH ASIA: HISTORICAL AND CONTEMPORARY DISCOURSES

Iftikhar H. Malik

During the 70- year of Sub-continental independence and bi-centenary of Sir Syed Ahmed Khan, preeminent South Asian reformer and educationist, it is all the more pertinent to seek out the interplay of modernist trajectories with their traditional counterparts. Instead of falling into all too-familiar paradigms of “good Muslims, bad Muslims” or “extremists versus moderates” we need to look at how several intellectuals, in recent times, have flagged self-questioning as well as a confident appropriation of their heritage. Sustained critique and even denigration by the Orientalists and missionaries during the colonial era certainly added new challenges and momentum to Muslim discourses at the various levels. In post-9/11 phase, we see a reenergised discussion of Islam lacking or needing its Enlightenment, if not a full-fledged Reformation. More or less like the early modern times, the recent media coverage and academic discourses, in general, tend to exceptionalise Islam where Muslims are often seen both as perpetrators and victims often driven towards violence by inherent some kind of emotive primitivism. Despite classical anti-clerical avowals, Muslims of all denominations are seen to have succumbed to priestly hold on theological learning and practices, even to the extent of ignoring civic and rational prerogatives. In a uniquely Eurocentric/North Atlantic self-righteousness, it is opined that Islam might be overdue for its Martin Luthers, Calvins and Zwinglis before it is delivered to the Enlightenment. Certainly, it is a challenging field for those who work on the intellectual strands in Muslim history with more focus on the contributions by Muslim modernists such as Sir Syed Ahmed Khan, Allama Iqbal, Muhammad Abduh, Hassan Al-Attaar, Rifa al-Tahtawi, Ibrahim Sinasi, Namik Kemal, Halide Edib Hanum, Midhat Pasha, Syed Ameer Ali, Mumtaz Ali, Atiya Fyzee, Saleh Shirazi, Ahmed Qasravi and several others. Here the idea is to define paradigms like Enlightenment as per Immanuel Kant, John Gray, and Francis Wheen with the ideas of some Muslim intellectuals within the contexts of works by Frederick Starr, Christopher de Bellaigue, Fazlur Rehman, Talal Assad, Saba Mahmud, Ali Allawi and Mustafa Akoyal.

Keywords: Enlightenment, Violence, Muslim Modernists

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This paper mainly focuses on the cash waqf management and its development through private Banks in Bangladesh. In very recent, Bangladesh has transformed its global status from least developed countries to developing countries which is the result of nonstop contribution of public and private initiatives. Bangladesh is a Muslim country with huge potentials for cash waqf scheme and people are accustomed with various types of charity works. The study will further explores a brief account of Shariah appraisal of waqf estate specifically, cash waqf and its development in Bangladesh. Furthermore, the article investigates existing practices cash waqf which can promote to establish a balance and sustainable society in Bangladesh. In addition, to address the key challenges in accelerating the number of cash waqf scheme throughout the country for providing basic assistance in terms of education and culture, family rehabilitation, social utility, and health and sanitation services. In these key sectors government has not enough arrangement to support all the disadvantaged people in the country therefore, cash waqf has a huge potentials in fulfilling the demand of the people in Bangladesh. The objective of this study is to identify the ways for sustainable social development through cash waqf and to address the concern public and private authorities, policy makers to formulate an effective policy for cash waqf in Bangladesh. The outcome of this study is that, it is possible to make a huge impact on the society by intensifying cash waqf in Bangladesh. The paper adopted the doctrinal research approach wherein both primary and secondary sources of data have been analysed. It further consulted with relevant articles and statute of the country.

**Keywords:** Cash Waqf, management, Shariah, rehabilitation, balanced society, social development

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PEACE, STABILITY AND SUSTAINABLE DEVELOPMENT IN BANGLADESH: THE ROLE OF RELIGIOUS EDUCATION

Foyasal Khan

Bangladesh is a South Asian country sharing land borders with India and Myanmar. It gained independence in 1971. The major religion in Bangladesh is Islam (90%), but a significant percentage of the population follows Hinduism (9%). Other religious groups include Buddhists (0.6%) and Christians (0.3%). Bangladesh was founded as a secular state. Then Islam has been the country’s official religion since 1988. But in 2010, the High Court upholds the secular principles of the 1972 constitution. Even recent news reports that Islam could be dropped as Bangladesh’s official religion. In this drive towards secularization, the role of religious education is surely going to be waned. Instead of religious education, moral education is suggested based on secular humanism. However, divorcing religion and moral education is an impossible task because of their age-old historical backgrounds. Religious education certainly forms a backbone to moral education. To enhance a morally responsible and just society, there is the need for value and civic education in Bangladesh based on religion as it propagates the message of peace and promotes the principles of stability. Together it leads to sustainable development. This paper, therefore, intends to look at the role of religious education to peace, stability and sustainable development in Bangladesh. In terms of methods, the data from both primary and secondary sources will be used. The paper, therefore, expects to recommend that, religion as a subject should be made compulsory for students at all levels of the educational system right from the primary up to the tertiary level.

Keywords: Religion, Peace, Stability, Sustainable Development, Bangladesh

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ISLAM, GLOBALIZATION AND PUBLIC SECTOR GOVERNANCE IN THE CONTEMPORARY ERA
SM Abdul Qudus

Globalization started sometime ago and it is an ongoing process. It is a multi-faceted phenomenon, which infiltrates into all areas of human life (Larry Ray, 2007). The usage of internet and other modern electronic media directly or indirectly has speed up the process of transporting modern globalization to the world community. Given that Islam has become a global phenomenon, it is increasingly important that its principles are respected and not made irrelevant in the modern world. "All religious people in any age have to make their traditions address the challenge of their particular modernity. Rather than provoking the bi-polarization of the world, separating Islamic values from Western values, the goal of globalization is to develop an understanding of each other's values and codes of ethics and to establish a common ground.

Since modern globalization is mainly coming from the West, one should intend to explore and investigate: in what ways Muslim conceptualization of globalization is different when compared to modern globalization, to look into some of the meanings given to modern globalization, the shifting aims of education, the marginalization of local culture and language, brain drain due to globalization, how should Muslims react to globalization and finally on the question, how public sector management should be reformed in line with the reality of globalization and Islamic philosophy of government and adminstration in the contemporary era?

However, following the example of the Western capitalist models and excluding religion public sector reform has produced varied reactions in MMCs. Such reactions include widespread social alienation and accelerated unhappiness and promotion of restless competition rather than cooperation. All these realities raise some unavoidable questions and debates that need to be properly addressed both from theoretical and practical perspectives. A refocused attention at the philosophy of public sector governance in light with the role of religion and globalized and technology-driven world is an important endeavor to undertake. Thus the main objective of this paper is to explore an administrative model for public sector governance that will fulfil the socio-economic, technological and spiritual needs of a society. Data for this paper will be collected mainly from secondary sources i.e. content analysis. ‘Islamic administrative model’ as suggested by Al-Bureay will be used as a theoretical underpinning of this study.

Keywords: Globalization, Heartware and software, Islam, New Public management, Islamic administrative model

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REINFORCING THE SOCIAL RELATION OF RELIGIOUS ETHICS: AN ISLAMIC PERSPECTIVE

Tanjeel Ahmed

The term ethics (Ilm al Mu’amala), the science of practical ethics or Akhlaq, is used by Al-Ghazzali in his book ethico-religious system. Ethics involves assessing what is valuable and why? Ethics is a branch of philosophy that used to study ideal human behaviour and ideal ways of being. The primary objective of this paper is to highlight and pinpoint the significance of social relation and social welfare in Islam. Society is a group of people involved in persistent social interaction sharing the same geographical or social territories. In India, it has largest numbers of multi-cultural societies in the world. India is the epitome of the pluralism and it has the large number of people of different caste, colour, creed and they live together but nowadays, there is emerging of the new gap among the societies due to the new politics. There is a huge existence of the Social injustice, Social inequality and also social Issues. Social responsibility is an ethical theory, in which individuals are accountable for fulfilling their civic duty; the actions of an individual must benefit for the whole of society. This paper intended the perspective of Islam in the social responsibilities. What should be the relation of Muslims towards the Non-Muslim and how should make the behaviour with them. The Prophet Muhammad Said; “do not sever the ties with your relations even if they have severed them with you”. There may be morality without religion, but there has not been a religion without morality.

The Topic depicts, the Islamic way to existing the peace and harmony by making the social relationships with different people of the different communities. Moral values that are inherent in society create a distinction between right or wrong. As the prophet Muhammad (PBUH) make good relation with the Jews. Islam wants its adherent to be just too every human being (Al-Qur’an 5:2-8), which make the proper social structure of the society.

Keywords: Islam, Ethics, social relation, Peace, Harmony

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DO CRITICAL THINKING REDUCE FAITH IN RELIGION AMONG MUSLIMS IN PAKISTAN

Ahmed Ali Ansari & Mujeeb Masood

Historically, there is a long standing debate regarding cognitive processes involved in understanding and believing in divine and unseen religious concepts. In this regard, proponents of naturalism and atheism propose that religious concepts appear to be based upon cognitively intuitive, automatic and effortless thinking process. In contrast, proponents of theism propose that religious beliefs are not entirely based upon intuitive thinking. They argue that human beings have limitation in their cognitive resources and understanding religious beliefs require utilization effortful and rational aspects of thinking but up to certain limitation imposed by nature. Range of studies has been conducted in western countries indicating that intuitive, automatic and effortless thinking decrease faith in religious concepts as compared to analytical and effortful thinking. However, there is no study conducted to date in Eastern context among Muslim population. Therefore, the present study intends to test the assumption that does intuitive thinking leads Muslims in Pakistani Eastern context to express decrease faith in religious concepts as compared to analytical thinking. The study design was an independent sample experimental design with two conditions i.e. intuitive prime or analytic prime. Data was collected from Pakistani Muslims in Islamabad Pakistan (n = 115). Participants were randomly assigned to one of two conditions priming either neutral/intuitive or effortful/analytic cognitive processing using a standard sentence unscrambling task. Finally, participants completed the dependent measure, measuring faith in the specific religious concepts in Islam. Independent sample t-test was carried out to investigate the differences between individuals exposed to intuitive prime condition and rationale prime condition. On average individuals exposed to intuitive prime condition scored (M = 9.20; SD = 1.03) slightly higher as compared to individuals exposed to rational prime condition (M = 9.15; SD = 1.45). The observed small difference was non-significant as t (114) = .23, p = .81. These findings indicated that faith in religious concepts particularly in Islam doesn't decrease under analytical thinking. The findings from the study support the notion that faith in religious concepts is not entirely based upon intuitive or effortless thinking process as there are no statistical significant differences were observed between groups exposed to rational or effortless thinking and intuitive or effortful thinking. Although more empirical studies are required on this issue for clarification and generating novel theoretical perspective in the light of modern cognitive sciences along with Islamic perspective. As utilization of rationalism in understanding and believing in religious faith has limitation, human can use their rationale thinking up-to certain limitation. Hence, the focus on whether the religious concepts are intuitive or rational requires refocusing upon the limitation of human cognitive processes. In this regard, it is pertinent to study that whether human rational and effortful thinking is adequate enough to understand the religious concepts that are beyond the range of human cognitive resources.

Keywords: Rational Thinking, Intuitive Thinking, Faith, Islamic Perspective

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ROLE OF FAITH AND ATTITUDE TOWARDS ISLAMIC CULTURAL VALUES IN MENTAL WELL-BEING AMONG EARTH QUAKE SURVIVORS OF AJK

Shamsher Hayat Khan

This study aims to investigate the moderating role of faith in Islam and attitude towards Islamic cultural values on the relationship between perceived stress and mental wellbeing among students of earth quake affected areas of Azad Jammu and Kashmir, Pakistan. A total of 320 students (male = 146, female = 174) had mean age 21 years were recruited. The data was collected by using scales includes Faith in Islam, attitude towards Islamic cultural values and Warwick Edinburg Mental Well-being Scale. The findings indicated that Faith in Islam and attitude towards Islamic cultural values were significantly related with wellbeing perceived stress. Faith in Islam and attitude towards Islamic cultural values have significant positive relationship with mental health well being. In contrast, faith in Islam and attitude towards Islamic cultural values has negative relationship with perceived stress. Similarly, faith in Islam and attitude towards Islamic cultural values significantly moderated the relationship between perceived stress and mental health wellbeing. The simple slope analysis revealed that as intensity on faith in Islam and attitudes towards Islamic cultural values increase the strength of negative relationship between perceived stress and mental health wellbeing decrease. The findings of the study indicate that the management of the psychological issues required the incorporation religious based intervention targeting to improve faith and attitudes towards Islam.

Keywords: Mental wellbeing, perceived stress, sense of coherence, students

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ROOT CAUSES OF THE RISE IN EXTREMISM AND RADICALIZATION IN MUSLIM COMMUNITIES

Aishath Jeehan Hasrath

Extremism and radicalization is a deeply concerning issue facing the Muslim world today. Increasingly an alarming number of Muslims, especially the youth are beginning to abandon moderate practices and internalize extremist views and ideologies. This paper analyzes the root causes of Islamic extremism. It provides a contemporary perspective on radical Islam, the basis for fundamentalist views and the underlying reasoning behind the prevalence of Islamic extremism in society today. The theoretical literature review methodology was employed in the synthesis and evaluation of current literature available on Islamic extremism. The paper provides a detailed discussion of the facts, ideologies, observations and studies relevant to the aforementioned issue. Several underlying factors contributing to this issue were revealed during the analysis of the literature, including but not limited to; a lack of access to education in rural Muslim communities, the misconstrued notion of ‘Jihad’, fringe scholars with questionable credibility promoting extremist views, and the coercion of Muslim youth into joining extremist organizations. In the course of the study it was apparent that there is a lack of significant rigorous research into the matter at hand. It is imperative that more studies be done to uncover the methods of indoctrination used by extremist organizations, understand why these methods are so effective in persuading the Muslim youth and discover the appropriate preventative measures that need to be taken in order to combat this issue.

Keywords: Extremism, Radical, Youth, Causes, Muslims

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FACTORS CONTRIBUTING TO TEACHERS’ STRESS IN MALE’, MALDIVES.

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Teachers have an important role as they work with children and young adults regularly. In many studies, it has been found stress affects teachers psychologically, physically and behaviorally. Identifying the cause of stress can help stakeholders to take necessary measures to reduce stress in the workplace to lead to improved performance of teachers and better quality of life. This study attempted to determine the factors affecting the stress of primary and secondary teachers in Male’, Republic of Maldives. A survey questionnaire of three sections were administered to 20 randomly selected teachers. Section A of the survey questionnaire comprised of seven items based on participants’ demographics. Section Two comprised of 22 items based on teachers’ job and feelings on a 5point Likert scale. Section Three of the survey questionnaire included one item requiring participants to list down three causes of stress in their job. The data was analyzed using SPSS version 23. The most common reasons for teachers’ stress were workload, pressure from parents, after session work and demands for higher results of students. Teachers’ are engaged in a demanding profession, hence spend a substantial amount of time at work. Due to the nature of the profession, many stressful environments and situations are encountered by teachers. This study identified some factors leading to the stress of teachers in their profession. It is recommended school leaders consider measures to limit and manage such situations in their schools in order to retain healthy and motivated teachers.

Keywords: Stress, Teachers, Maldives
FACTORS AFFECTING CULTURAL ADJUSTMENT OF INTERNATIONAL STUDENTS IN THE INTERNATIONAL ISLAMIC UNIVERSITY ISLAMABAD

Nazia Iqbal, Sana Altaf & Bushra Hassan Malik

The main objective of the present study was to investigate the major factors that are affecting cultural adjustment of international students. In this study, international students’ experiences were examined in academic and cultural settings. 6 participants were taken from International Islamic University Islamabad belonging to different countries i.e. China, Indonesia, Somalia, Afghanistan, Thailand and Malaysia. Through qualitative interviews, cultural adjustment academic challenges and social separation were found to be confronted by foreign students of International Islamic University Islamabad. Specifically, the findings shown that international students contract with, academic contests included communication with professors, classmates, and staff, food problem, management problem and adaptation. Therefore, they contract with social isolation when they have to get involved in different group activities. Generally, they need to challenge the different ways of living. Thus, the study shown that having a better considerate of these students’ academic challenges, university authorities can acknowledge students’ needs and effectually deal understanding campus means and facilities. This study also suggests that university need to take measures that will support international students upon their arrival.

Key words: Cultural adjustment, Factors affecting
WHAT ACCOUNTS FOR VIOLENCE AGAINST WOMEN IN PAKISTAN?

Mansoor Akbar Kundi

The crime against women is crime against humanity which happens in large number of developing and underdeveloped countries. The ratio of gender harassment and violence are higher in developing and under-developed countries. It coincides with human rights violation in case of females. Despite the fact that all the leading religions supports equality of rights and privileges for gender, there are discrimination in gender case. Pakistan is no exception. It is a country where violence and injustices against them are rampant.

There are a number of factors accountable for the phenomenon. The major one is the male-chauvinist trends the society is based on. Male chauvinist approach is based on the major assumptions that males are more important than females and need special preferences. The concept of females being confined to household duties also supports male chauvinism. The revengeful and non-excusable attitude towards females by society leads to violence against females. The paper will focus light on the variable in detail that how non-excusable attitude towards women entails violence. The paper will highlight the trends which make the society least tolerable and highly doubtful of females’ misdemeanor. Societal norms where females are treated as commodity is one of the factors for phenomenon of violence and injustices against them. Pakistani society which in large is agrarian and rural is marked with many trends. They will be discussed in detail. The lack of true Islamic spirit in practice and religious fundamentalism and extremism in a society is also one of the factors accountable for female violence and usurpation of their rights. Illiteracy in Pakistan is one of the root causes of females’ being responsible for helpless and dis-empowerment. The things would have been different had they been educated and trained equal to men. Pakistan’s urban areas where female education is larger the ratio of violence/injustice is smaller. Islam does not discriminate or differentiate between the two on the issues of the pursuit of knowledge and training. The pursuit of education is incumbent on both.

The article will focus in detail about the factors accountable for violence/injustices against women in Pakistan. Recommendations will be forwarded under Islamic values how to stem it.

Keywords: Women, Violence

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SURAH AL-RAHMAN REDUCES CORTISOL LEVEL: A BIO-MARKER OF STRESS IN MEDICAL STUDENTS

Shemaila Saleem

Relaxation music holds power to treat mental health problems which has been empirically evidenced by the research in mental health. Holy Quran is a sacred book for Muslims and it holds Healing (shifa) in itself for its followers. Surah Al-Rahman is the most rhythmic surah of the Quran. The present quasi-experimental study was aimed to study the efficacy of audition of Recitation of Surah Al-Rahman Versus Relaxation Music in attenuating stress among medical students. Present study measured the cortisol level and stress subscale of Depression Anxiety Stress Scale as measures of stress among medical students. The sample size was calculated through G Power for Before and After Study, by keeping the alpha 0.05, values of effect size as 0.40, power of the test as 0.20, and standard deviation as 1, which generated a sample size of 49. Therefore, a convenient sample of 60 medical students was recruited for the present study. The sample was divided in two groups; Experimental group (n=30) with Audition of Surah Al-Rahman and Control Group (n=30) with Audition of Relaxation Music. Saliva samples were taken from participants and they were asked to fill in the study questionnaire to assess stress level before and after the 20 minutes of intervention for the two groups. For analysis of the results, descriptive, paired sample t-test and independent group t-test were applied. Within group difference findings revealed Surah Al-Rahman and Relaxation Music both are effective in attenuating stress levels. Whereas, between group differences revealed that Listening to Surah Al-Rahman is statistically more significant in lowering of cortisol levels and scores of stress scale in comparison to Relaxation Music. There were no significant differences in outcomes based on prior experiences with music listening and listening to Quran verses, media choice, or gender. This enlightens that Islam is a complete code of life and holds resolution for all problems and diseases. Effects of listening to Quran may be further investigated in forthcoming studies with reference to other mental health issues.

Keywords: Stress, Surah Al-Rahman, Music

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A BRIEF HISTORY OF AWQAF IN SUB-CENTINENT AND ITS POTENTIAL ROLE FOR ERADICATION OF POVERTY

Atiquzzafar Khan

Islam is a complete code of life and provides directions to its followers in every field of life. Islam emphasizes much on helping poor are needy through charities. There are three types of charities found in Shariah; one is compulsory which is Zakat and others two are optional which are Sadaqat and Awqaf. These charities help poor segment of the society by providing them basic needs such as food, health care, education, clean drinking water and also increase the human resources and employment (Sadeq, 1995). In Islamic history these tools have played an important role in poverty reduction and welfare of Muslim communities. In present time, when most of the Muslim countries are facing acute level of poverty, they are neglecting these effective and time tested tools of poverty alleviation. Many countries including Pakistan have the safety net programs for the very poor and susceptible but no country has included the institution of Zakat and Awqaf as a part of their poverty reduction strategy. However, in Pakistan first time the poverty Reduction Strategy paper (PRSP-II) has mentioned the role of Zakat in poverty alleviation but they do not consider any role of the institution of waqf in poverty alleviation (Shirazi, 2014).

History of Awqaf in sub-continent is as old as history of Muslim empires in this region. Muslim rulers were used to allocate agricultural land as a source of funding of educational and social institutions. During British rule waqf properties were in the private ownership of Muslims under Mussalman Wakf Validating Act, 1913 (Malik, 1990). As many waqf properties were mismanaged and income used for personal benefits, the Government of Pakistan walked in and passed the waqf properties ordinance of 1959, to consolidate the Awqaf acts of different provinces of Pakistan. Awqaf were made a provincial subject in 1979 as waqf properties ordinances in four provinces Baluchistan, NWFP, Punjab and Sindh were passed and imposed. Under this ordinance Awqaf department was established in each province and provincial government has the right to take over the waqf property if it is judged mismanaged (Ahmed, 2004).

This study aims to study and analyze current state of awqaf properties in Pakistan in general and in Punjab and Capital territory in particular. The analysis include the description of the nature of the Awqaf, number of waqf estates, their income and source of income, expenditures, administrative structure, function of Awqaf department and number of its beneficiaries.

In history waqf can be used to enhance the capabilities of the poor by providing them basic needs such as basic education, health facilities, clean drinking water, and shelter for orphans and etc (Cizakca, 1998). In order to combat with poverty special attention is needed to be given to health and education sector. In Pakistan there are many educational institutions managed by trusts (awqaf). In this study we will survey the beneficiaries of selected waqf educational institution to assess their perception about waqf and its contribution in poverty alleviation.

Keywords: Awqaf, Zakat, Beneficiaries

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RETROSPECTIVE VIEW OF UNIVERSITY EDUCATION IN DISASTER RISK MANAGEMENT

Kamran Azam

Disaster Management Education (DME) has been a subject of interest to many in the developing countries like Pakistan, but very few took sustainable initiatives at the university level. Currently, only five universities are offering graduate programs while around a dozen are in the planning phase. DME has been introduced at Peshawar University in later half of 2000s and then at National University of Sciences and Technology in the beginning of 2010s. Same was followed by University of Balochistan in the public sector, while Preston University and RIPHAH International University has launched DME programs in the later half of 2010s. In the meanwhile National Curriculum Review Committee (NCRC) at the Higher Education Commission has devised course curricula at all levels i.e. BS, MSc, MPhil and PhD while the same has been revised in the recent meetings of NCRC in 2018. The documentation related progress sounds to be satisfactory, as far as the course content related discussions and upgradation are concerned. However there are numerous issues that are faced by the concerned academic corners. The burning issue at hand is availability of PhD qualified faculty in the field, since it is a cross disciplinary emerging field and a range of experts from social and management sciences to hard core sciences and engineering related fields are claimed to be relevant. The private sector has resource constraint to search, identify, attract and retain qualified faculty while the internal politics at public sector universities is hindering the same. Second most important issue is provision of laboratories and library resource centers with dedicated equipment and reference materials. This is again overlooked at some places where the departments are led by social scientists. Thirdly, there is not a single research journal at national level that can cater as a publication avenue in the field. Fourthly the line agencies are devising and implementing policies and practices in isolations, while academia is reinventing the wheel as well. Need of the hour is to amalgamate the stakeholders from all walks of life for promoting DME in all public and private sector universities. A comprehensive dialogue among all sectors is recommended with a sense of socio-political activism and passion towards serving the marginalized and vulnerable communities.

Keywords: Research journal, Socio-political activism
FOR CENTURIES, ISLAM SAVED THE BALKANS NON-MUSLIMS FROM EXTINGUISHMENT AND ASSIMILATION

Ahmet Alibašić

This paper elaborates the thesis that in pre-Modern times Islam saved the Balkan non-Muslims from physical extermination, expulsion, and ethnocideat times and on the continent where the general rule was *cuiusregio, eiusreligio*. Nothing but Islamic teachings can explain this phenomenon, for nowhere else prior to 1878 did the Muslims survive the end of the Muslim rule in Europe. Neither did non-Muslims survive in significant numbers the Muslim rule, at the time when nationalism replaced Islam as the general social frame of reference in Muslim countries. Counter-intuitively, modernization and secularization of Muslim states resulted in ethnic (and religious) homogenization at the expense of non-Muslims. Therefore, this paper concludes that the above phenomenon of non-Muslim perseverance under Muslim rule in pre-Modern times cannot be explained by 'spirit of times' or some socio-economic interest of Muslim governments.

This begs the question about the nature of principles and teachings that enabled this historic phenomenon. The paper asserts it is a whole set of moral and legal norms and precedents from the Prophet's life, at the core of which are Qur'anic verses about human dignity and freedom of religion as God's will, that enabled this tolerant attitude.

The paper goes on to argue that it would be too pretentious to claim that, historically, Islam has secured the highest standards in the protection of human rights of non-Muslims. However, it seems reasonable to claim that re-affirmation of Islamic teachings that has saved 'Others' from their Muslim rulers and neighbours (with necessary updating of their interpretation and understanding) could only help coexistence in multi-religious societies and stability of the global village of ours. This paper is not an apology for all that Muslims historically did to 'Others'. Unfortunately, Muslims have failed the noble principles of their religion too often, both in their dealings within and outside their community.

**Keywords:** Balkans, Muslim Rule, non-Muslim survival, inter-religious coexistence.

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ROLE OF GIRL GUIDE MOVEMENT (MALDIVIAN SCHOOLS) IN DEVELOPING STUDENT’S SPIRITUALITY AND LEADERSHIP SKILLS

Visama Hassan & Khoulath Saeed

Girl Guide movement for girls have been conducting in Maldivian schools since 1951. Number of children joining the movement has been increasing year by year. At the beginning the movement was only for Guides (eleven to fifteen years), later on branches of the movement gradually increased. Now different branches like Star, Little Maids, Girl Guides and Young Leaders have been developed as sub branches in the movement in which students can participate depending on their age group. However, the question, whether the girls are joining this movement to achieve some goals or for any other reason is continuously asked. Most of the parents feel Guide Movement is to enjoy and have fun, but the parents do not realize the movement is conducted based on a special curriculum. This paper employs a document analysis approach and thus the paper aims to answer the research questions, on the role of the Girl Guide movement in improving students’ leadership skills, mental health and the role it plays in encouraging students to pay attention to religious practices, especially pray on time and recite Quran. Findings from previous literature and the analyzed documents revealed that through Girl Guide movement the mental health, leadership skills and love for the religion can be instilled and improved in the students. Hence, the Girl Guide movement conducted in Maldivian schools enhance religious practices, especially daily prayers and recitation of Quran. Furthermore, it plays a key role in improving the leadership skills and mental health of the students. In addition to this, it suggests strategies on how Guiders can inculcate religious practices among the participants in the movement.

Keywords: Girl Guide, Little Maids, Star, Young Leaders, Branches, Religious Practice, Mental Health, Leadership, Guiders

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Abstracts in Arabic
تطوّر وتعزيز النظام التعليمي في ضوء التحديات المعاصرة

Mohamed Uwais Mohamed Ameen

إن الغرض من هذه الدراسة هو إعطاء القارئ موجزًا عن أن التعليم حق للجميع ومن الأمور المهمة لتنمية العملية التعليمية كأداة وجماعات وهو المحرك لتطوير الأمة. ويهدف البحث إلى التعرف على أهمية التعليم ودوره وتأثيره في التنمية الشاملة للعُلماء الإسلامية لم تراجع إلى الوراء إلا بعد أن وصلت إنسانها ذات المعايير الرائدة إلى ذيل الأمم. كما يتطرق البحث إلى أهم العوامل التي تساعدنا على الرقي والعلاقات البدنية وال الوصول إلى مراكزنا التي كنا فيها القادة والقيادة. كما أن البحث يتناول مشاكل تنمية التعليم بطريقة صحية وواقعية وتوجهه الأنظار أولا إلى العوامل التي تساعد على ذلك وعلى رأسها العلم كما لا تتفاوت عن العصر الآخرين المحرك لعملية التعليم وهو الطالب، وتدريجه على التعليم التفاعلي معاً إلى الجهود المتتالية سلباً إيجابياً. أما عن الخطة المنهجية التي تقوم عليها الدراسة فستعتمد على المنهج الاستباقي والتحريبي من خلال إعداد العناصر لم يكن الفصل، وتحليفي بعض التقارير الموضوعات، وتحقيق المنشورات ووسائل التعليم المختلفة التي تساعد على تطور التعليم، ومشاركة أولويات الأمور في سير العمل، والتي تسهل عملية التواصل للتعاون المستمر وتفعيل العلاقات واللقاءات المتعلقة بتطوير العملية التعليمية، وتسهيل التطور المطلوب من أجل وصل الأمور وأولويات أوروباللمعلومات الأكاديمية. ويكون ذلك باستخدام أحد أحدث طرق وسائل التكنولوجيا الحديثة التي تحقق وتنجز ذلك الهدف وتبعه النتائج المرجوة عبر عصر التحول التكنولوجي السريع وتطور التعليم. وأخيراً فعلى الجميع القيام بدوره الفعال من أجل بناء مستقبل آمن وشامل.

كلمات مفتاحية: تطور، وسائل، عقبات، عنصر، تكنولوجيا

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المنهج النبوي في التعامل مع غير المسلمين: الأقلية المسلمة في "سريلانكا" أَمْوَذِجا

Mohamed Ibrahim Mohamed Siddeek

تُركز الدراسة على إبراز منهج رائع من مدرسة النبوة في التعامل مع غير المسلمين، لأنها موضوع من الموضوعات المالية حاليًا في ساحة البحث بسب الإشكالية التي تسود وتزداد يوميا بفساد منهج تعامل بعض المسلمين مع غير المسلمين، وسوء العلاقة بينهم، وعدم معرفة حقوقهم وواجباتهم تجاه الآخر، ولا يستثنى منها الأقلية المسلمة السريلانكية التي تعيش وسط مجتمع مختلف الأجناس والأديان، وأن أوضاعها الراهنة قد وصلت إلى أشد الاحوال وأفسدها بسبب معاناتها وتحدياتها الشديدة من قبل بعض الحكومات والمنظمات المتطرفة الأغلبية ذات البوذية والمذهبية، وذلك بشكل منهج للمحافظة على الإسلام فكريًا، واجتماعيًا، وأقتصاديًا، وثقافيًا. وجدت هذه الدراسة أنفسة منهجين نبيلين يجريان في مواجهة الإسلام瞄准ت كلاهما منهجين شاملاً في تعامل المسلمين مع غير المسلمين، في سياق الصحيح والشرعي، وذلك من منهج الرسول ﷺ في التعامل مع غير المسلمين وفقًا للمنهج النبوي.

وتشير الدراسة إلى أن الأقلية المسلمة السريلانكية، رغم قلة عددها، إلا أنها تعيش في ظروف حادة وتعاني من تهويد قسري وتهديدات متزايدة، وهي تواجه جرحاً في كلا جوانبها: الوضع الاجتماعي، والاقتصادي، والسياسي، والثقافي، والاجتماعي، والسياسي.

وقد وجدت الدراسة أن منهج الرسول ﷺ في التعامل مع غير المسلمين، كان مبنية على أساسين هما: الاحترام الكامل للهوية الإسلامية، والاحترام لحريتكم بالتعايش مع المسلمين وتعزيز مفعول بإلغاء الإسلام، وتعزيز مفعول بإلغاء الإسلام، وتعزيز مفعول بإلغاء الإسلام.

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المجتمع المدني كنسبة مناوة للسلطة في العالم الإسلامي: إشكالية المفهوم واللممارسة

Belal Shobaki

تشهد دول كثيرة في العالم الإسلامي دعاوات متناثرة للإصلاح السياسي، بل التغيير، وفي بعض الأحيان إلى الثورة، وذلك كاستجابة طبيعية لتردي الأوضاع في معظم الدول الإسلامية وخصوصاً العربية منها، ناتجةً لفُقهة طويلة من تعاقب الاستعمار والاستبداد ومن ثم الحروب الأهلية. سعي المجتمعات الإسلامية لإحراز تقدم في مسيرة النهضة المفترضة، لم يكن بالضرورة سعياً منطلقًا من مرجعيات إسلامية، إنما علم أطرافات عديدة بأيديولوجيات مختلفة كلها تصب للإصلاح والتغير السياسي.

الإشكالية الجهوية التي اصطدمت بها أطروحات الإصلاح والتغيير المناوية للتحكم السلمي في كثير من دول العالم الإسلامي بانتشال جلي، حين تبين أن المجتمع المدني في العالم الإسلامي لم يمت مع جهوزية كافية لاحترام مشروع تغيير، وهو ما أتاح عملية الإصلاح والتغيير إلى مواجهة صادمة مع الأنظمة الحاكمة. تتفترض هذه الورقة أن عموم جهوزية المجتمع المدني التي حالت دون نجاح التغيير الإصلاح نتجت عن إشكالية مفاهيمية هوياتية، بالنظر إلى المجتمع المدني من قبل بعض المنظرين الإسلاميين نظرية أرباب انطلاقاً من الزعم بأن في وجود بيئة كينية موازية لنفس الدولة آمرًا مغايراً للطروح الإسلامي، كما تناجت أيضاً عن إشكالية سياسية، وهي إشكالية متجاوزة للحبل المفاهيمي وتظهر على شكل استجواب كامل لمفهوم المجتمع المدني الغربي وممارساته، وهي أصبحت بعض مؤسساته الحيوية حاملة للقيم لا تنسب مع إرادة الشارع الإسلامي.

وعليها، فإن هذه الورقة تستعمل على فحص الافتراضات السابقة من خلال متابعة مفاهيمية لتصحل المجتمع المدني وتقديم قراءة مغايرة معتدلة على إطار نظري مبني بشكل أساسي على فكرة التواء والتراحم التي طرحها المثيري في مقابل فكرة التكافل. كما ستختل الورقة استقرائياً السلوك السياسي لبعض هذه المؤسسات كنماذج غير متباينة مع الشارع الإسلامي.

الكلمات المفتاحية: المجتمع المدني، السلطوية، الإصلاح، التغيير السياسي، الاستبداد

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الطهارة الفئادية والطبيعية فى التفكر الإسلامية

Mohammad Najmudheen

الطهارة الفئادية و الطهارة الطبيعية فى التفكر الإسلامي

ها هنا بأيديكم أفكارى المنخصة عن الطهارة الفئادية و الطبيعية فى التفكر الإسلامي. أريد أن أشار هذة الموضوعة المهمة بلطف موجز لكن معنها طويلة. الطهارة الفئادية قد تتعلق ب طهارة طبيعية لأنها قد ورد في الحديث "من تنظف نُفوسهم ومن طاب ريحهم رائد عقله.

الطهارة الفئادية فى التفكر الإسلامي

الطهارة الفئادية هي تطهير القلب من الكبر والحسد والاعجاب وسائر الأمراض القلوب. قد ورد الإكثار في المحكم التنزل عن أمراض القلوب وتطهيرها، قال جل ذكره في آية البقرة " في قلوبهم مرض فزادتهم الله مرضا وهم عذاب أبيهم بما كانوا يكذبون " ومن الآية أن الحاسد والمكبر ونحوهما يعدون في الآخر بعذاب أليم. وهنا أن زيادة الإمام سبب لزيادة تطهير القلوب. ومن ثم نستطيع أن نكسب تنزيهة القلوب. وقد ورد في الحديث أيضا " إن في الجسد مرضة إذا صلحت صلح الجسد كله وإذا فسدت فساد الجنس كله أما و هي القلب. " و معنى أن تحصيل العلم تلزم تطهير القلب من شغل الدنيا لأنه قد أنشد الإمام الشافعي رحمه الله تعالى نشيدة جذابة، وهي " لا يعلم العلم إلا فتى خال من الأفكار والشغل.

الطهارة الطبيعية فى التفكر الإسلامي

أخبرنا الله تعالى بأن فساد الأرض في برها وبحرها. إنما هو بسبب التصرفات الفاسدة التي يقوم بها بنو آدم جل ذكره في الآية " ظهر الفساد في البر والبحر بما كسبت أيدي الناس من فساد لما خلقها وما فيها من عوضات، فمنها أن رسول الله (ص) أمرنا بحفظ الأرض ومنع جرارة الأرض وعدم قطعها عبثا وظلم، ومن غير سبب، فقال (ص) من قطع سدرة صوب الله رأسه في النار. إن الإسلام قد حرض الناس لحفظ الطبيعة لأنه النبي (ص) حيث المسلمين على زراعت الأرض وعدم تركها جرداء ميتة لا زرع فيها. تتحدث الأحاديث كثيرة وأيضاً كثيرة عن تطهير البيئة. ومن المبادئ والقيم التي أمرنا بها ديننا الحسن على البيئة ان نحرص على النظافة في كل مكان. وقد قال النبي (ص) أن شطر الإيمان وهو أيضاً طهر الدم. وهذا كل مبادئ إلى تطهير الطبيعة.

الكلمات المفتاحية: الطهارة الفئادية، الطهارة الطبيعية، تطهير البيئة، التفكر الإسلامية

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التأثير الإسلامي في ثقافة الهند وحضارتها

Abdussalam Nadwi

إن الإسلام قد حمل إلى الهند مشعلًا من نور قد اجبلته به الظلمات التي كانت تغشي الحياة الإنسانية في عصر مالت فيه المدن القديمة إلى الإخطاط والندل، ومالت الحضارة إلى المتعصب والتمزق، لقد كان تفوح الإسلام في عالم الأفكار والحضارة واسع وأعظم منها في حقل السياسة، ولكن كان من سوء الحظ أن ظل تاريخ الإسلام في شبة القارة الهندية مرتبطة بالحكومة فقيمت حقيقة الإسلام في حجاب، وبقيت هباته وأعماله الجميلة مختفية عن الأنظار.

أنتجت الهند رجالاً من المسلمين شهد العلماء بالفضل، وعكفوا على كتبهم وتراثهم ينقلون ويقتبسون ويستدلون ويحتجون. وقد أنجبت كذلك علماء ينفرد بتأهلهم في الذكاء، ونصوص الفكر والإبتكار العلمي. وقد أنجبت من الملوك رجالاً ينفرد في حسن سياستهم وتنظيمهم الدولة وحسن القوانين العادلة، وفي فضائلهم الخلقية والعلمية والعملية والجمع بين الدين والدنيا.

ومن الواضح المقرر أن الإسلام وثقافته قد أثر في حضارة الهند وثقافتها وفي ديانتها الهندوسية وثقافة هندية. وقد ظهر هذا التأثير في المدن والدعمات التي ظهرت في العهد الإسلامية كديانة بكتي (bhagti) وديانة كبداس.

وفي تأثير الاجتماع كان أعجف ما حمله المسلمون معهم هي المساوات الإنسانية التي لم يكن للهند عهد بها، ولعب تعاليم الإسلام دورًا قوياً ضد النظام الطبقي، وحاز المسلمون على الحق في مساواة الرأي، وذلك في حق المرأة والإعتراف بحقوقها وكرامتها كعضو محترم من أعضاء الأسرة الإنسانية وشقيقة الرجل.

وقد تأثر المسلمون في الهند علمًا وثقافةًا وفنًا وعلمًا وغيرهما من المجالات، مما أدى إلى نشر الإسلام في الهند وانتشار الثقافة الإسلامية.

وكان تأثير المسلمين في الهند Blondy والفن والثقافة والإسلام وعلم الطبيعة وثقافة الهند، وهو ما اقترحه بعض العلماء.

ويمكن القول أن تأثير الإسلام في الهند يبدع في تأثيره الثقافي والاجتماعي والسياسي، مما أدى إلى نشر الإسلام في الهند وانتشار الثقافة الإسلامية.

الكلمات المفتاحية: التأثير الإسلامي، ثقافة الهند، الإسلام، الهندوسية، النظام الطبيعة

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لن يفلح قوم ولوا "مكانة المرأة وتوليتها بتحليل الحديث أمرهم إمراة"

Anas Chakrathody

فضل الإسلام المرأة، فخصها بسورة في القرآن، ورفع من شأنها بأن سُواها بمخلوقاته؛ بإعطائها حقوقها وإنصافها، حيث جعل لها أولوية التفضيل والتعليم مساوياً بالرجل، ومنحها حق العمل بشرطة مساعدة زوجها، وتقاسم أعماله بينها، ومنحها حق إبداء رأيها، والتعبير عن ذاكما، بأن جعل لها حق الالتحاق والمشاركة في العمل السياسي؛ ليكون لها صوت فاعل.

فهناك اعتقاد في أغلب المجتمعات العربية بوجود تعارض بين الدين ووجود المرأة على الساحة السياسية، أو حتى على مستوى العمل. يدور النقاش حول المرأة والسياسة، انطلاقاً من مقالات معظمها دينية، بعض النظر عن مدى إدراك المشاركين في هذا النقاش لها أو لدلاليتها، أو إدراكهم أنها قد ترتبط بقضايا اجتماعية وليس بثوابت دينية. وتشتد سخونة هذا النقاش عندما يصل إلى رئاسة الدولة وحق المرأة في تولي هذا الموقف من عدمه.

يستهدف الباحث بهذا البحث دراسة نقدية حول مكانة المرأة وتوليتها بنقد الحديث "لن يفلح قوم ولوا أمرهم إمراة" الذي رواه الإمام البخاري وغيره. ويشمل الباحث هنا مكانة المرأة في الأديان المختلفة والقوانين المتميزة. ويينoggle دور المرأة سياسياً مقرراً بالإسلام ويرد الشبهات التي ندور حول هذا الحديث المطهر مع تحليله وتوجيهاته المندوبي. يواجه المشككون المسنين في سلوك المرأة في المناصب العليا بصعوباتهم المنشورة في أنحاء العالم ويدعم دراسة فقهية مقارنة يعرض فيها مواقف المؤيدين والمعارضين للدور السياسي للمرأة في الفكر الإسلامي.

وبعد ذلك، وسعت هذه الدراسة حسب كل مثير للمرأة مثل الحديث الذي رواه البخاري عن أبي بكر "لن يفلح قوم ولوا أمرهم إمراة". وتكون هذه الدراسة اجابة للحوار التالي: الفرق بين خلق المرأة والرجل؟ هل للمرأة حق لولاية؟ ما الذي حكم الولادة في الإسلام؟ ما هي الحقوق التي اعترفتها الإسلامية للمرأة؟ ما هي أهمية الحديث "لن يفلح قوم ولوا أمرهم إمراة" في هذا العصر؟ كيف تقدر نظرية الحديث "هن ناقصات عقل ودين".

الكلمات الرئيسية: التولية، العمل السياسي، التحليل، ناقصات، الحقوق

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14–15 July, Maldives
2018