



IIIT Students' *Magazine*



Magazine No.1 (November 2024)

The Muttaqi Leader

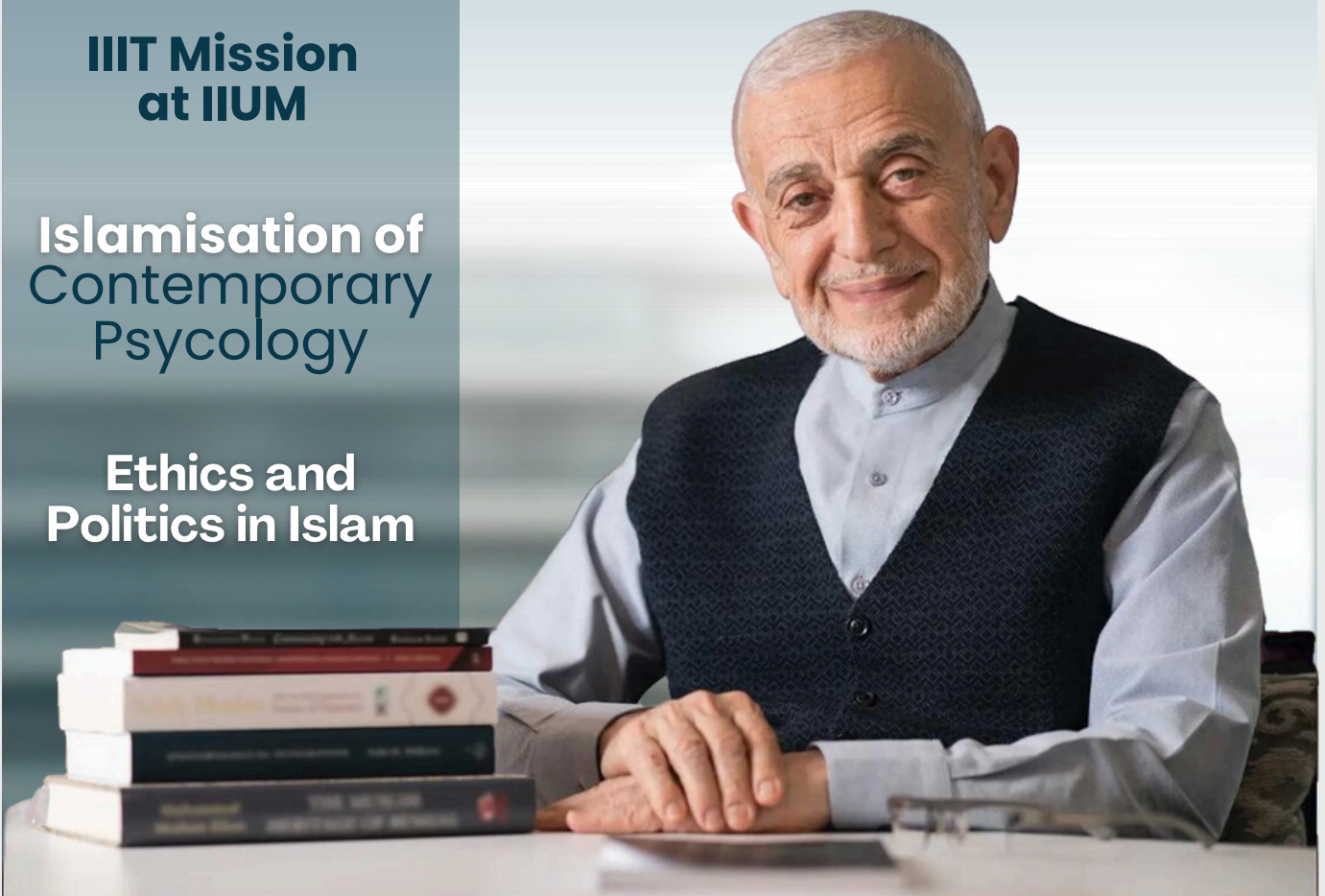
Reflections from Al-Qur'an

Interview with
exemplary IIIT student:
Dr. Arafat Careem

**IIIT Mission
at IIUM**

**Islamisation of
Contemporary
Psychology**

**Ethics and
Politics in Islam**



The Journey of a Giant: A Mentor for Muslim Youth

First Edition, 2024
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Editorial Message



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

Welcome to the 1st edition of International Institute for Islamic Thought (IIIT) Students' Magazine!

The IIIT family is delighted to have you join us as we embark on a journey through the rich and diverse landscape of Islamic thought. Our magazine is a dedicated platform for sharing insightful views and reflections on various aspects of Islam, with a particular focus on integration of Knowledge, Dawah and the importance of education in general.

At IIIT, we believe in the transformative power of knowledge and the crucial role it plays in personal and communal development. Our mission is to provide you with thought-provoking content that not only informs but also inspires. Through our articles, we aim to delve into the depths of Islamic scholarship, explore contemporary issues, and offer perspectives that resonate with the principles of our faith.

We therefore, invite you to immerse yourself in the pages of our magazine, reflect on the ideas presented, and join the conversation. Your participation and feedback are invaluable to us as we continue to grow and evolve. We also invite you to contribute by writing and sending us articles to be published in this magazine. Your views are most valuable.

We hope to publish this magazine three times a year. We kindly ask for your tireless contributions. Thank you for being part of the IIIT community. Enjoy the journey through our first edition, and may it bring you knowledge, inspiration, and a deeper connection to the essence of Islam.

Warm regards,

A handwritten signature in black ink, consisting of a series of fluid, connected strokes that form the name of the signatory.

Prof Dawood A. Al-Hidabi

Chief Editor and Team Leader - IIIT Students' Magazine

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The Journey of a Giant: **A Mentor for Muslim Youth**



As a young boy, Dr. Ahmad Totonji was born in Arbil, in the north of Iraq. His father, Al Haj Mohammad, was a prominent businessman in Arbil who focused on daily teaching his children to read the Quran at Fajr time. By the age of 6, Ahmad had managed to read the entire Quran. Ahmad writes in his Book ‘Sixty Years between East and West’ that, besides reading the Qur’an, his father also taught him and his siblings how to fast during Ramadan. He also introduced them to Islamic literature. His beloved mother infused a love for the Qur’an in him and his siblings. She often recited the Qur’an and asked her children to listen, encouraging them to correct her if she missed a verse or mispronounced an Arabic word, as her background was influenced by the Turkmen tribe, which had lived in northern Iraq for many generations. Besides his Quranic education, Ahmad also attended school. He later moved from Arbil to Baghdad to attend high school, where he graduated in 1958.

In 1958, Dr. Ahmad traveled to the United Kingdom to further his academic studies. In his book, Dr. Ahmad recalls that upon arriving in the UK, he and his fellow new students were welcomed by senior students who invited them to join a party. Bravely, and mindful of Islamic values, one of his friends responded, "Whoever wants to go to Piccadilly Circus, God bless him! We are going to our hotel and will do what we feel is right for us." This stance demonstrated how strong their faith was in maintaining Islamic values and strictly following the teachings of the Qur’an and the Prophetic traditions.

With such a strong and unshakable Islamic foundation, Dr. Ahmad Totonji journeyed from childhood to adulthood as a principled man who always wished well for others for the sake of Islam. Building on this foundation, Dr. Ahmad Totonji has pioneered the establishment of many international Islamic organizations throughout his life. While still a university student in England, he was one of the founders of the Muslim Students Society of the UK & Eire (MSS) in 1960, the United Muslim Student Organization of Europe (UMSO) in 1961, and the Federation of Islamic Student Societies in the UK & Eire (FOSIS) in 1963. Additionally, he helped develop various activities for the Muslim community in Birmingham, England, from 1960 to 1963.

His active involvement in organizing and shaping Muslim societies did not hinder his academic pursuits. In 1963, Ahmad Totonji graduated with distinction in Petroleum Production Engineering from Birmingham University. He was subsequently awarded a scholarship from Penn State University in the USA to pursue a Master's and Ph.D., marking a new chapter in his life that would impact American communities just as he had in the UK.

Upon his arrival in the USA in 1963, he quickly became one of the organizers behind the establishment of the Muslim Students Association (MSA) of the US & Canada, serving as the publication secretary. As the first publication secretary of MSA in 1964, he produced the MSA

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Far left is Malaysian PM Anwar Ibrahim with Dr. Ahmad Totonji next to him is Dr. Hisham Talib. Far right Dr. Totonji with his son Mohamad Totonji with others

In 1968, Dr. Ahmad Totonji visited Trinidad, Barbados, and Guyana when he was invited by IMG to attend their conference. He later became a member of the committee responsible for acquiring the first MSA hostel in Ann Arbor, Michigan, and played an instrumental role in establishing the Al-Ameen Mosque in Gary, Indiana, which housed the first headquarters of MSA of the US & Canada. The North American Islamic Trust was established to register the building, and Dr. Ahmad provided invaluable assistance, voluntarily and full-time, to upgrade the headquarters from 1971 to 1972.

Dr. Ahmad's efforts did not stop there. In 1969, alongside a few associates, he organized the foundation of the International Islamic Federation of Student Organizations and became its first Secretary General, representing the MSA of the US & Canada. This organization initially translated 40 Islamic books into more than 100 languages and organized International Youth Camps on five continents.



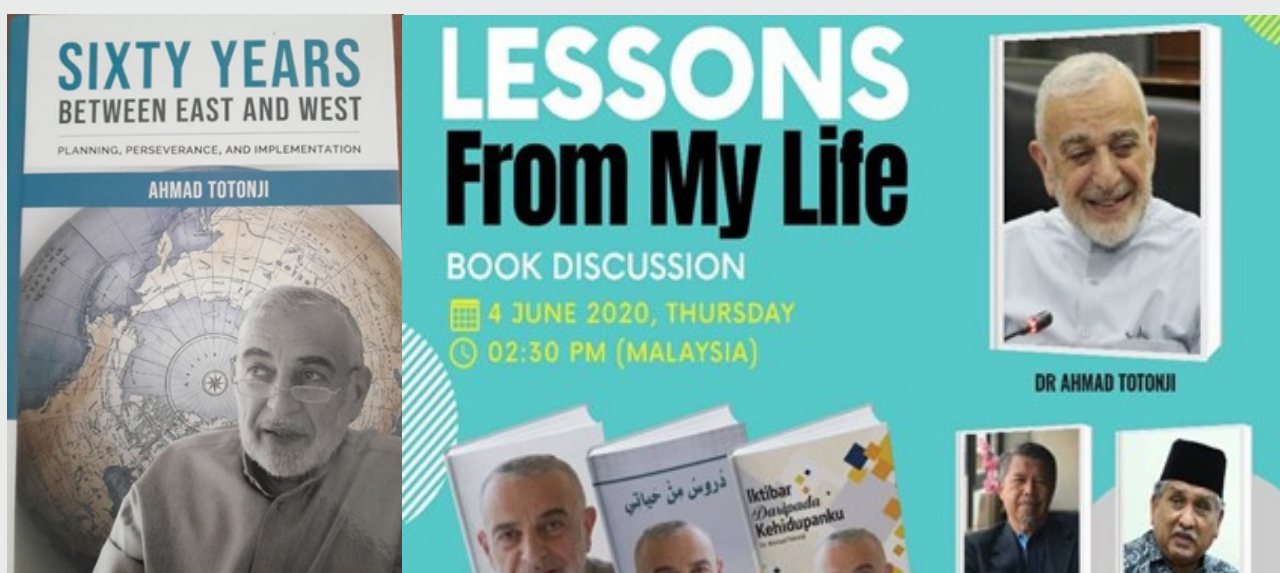
Far left Dr. Ahmad Tototnji with Dr. Wahadeen Razi. Far right Dr. Totonji with Dr. Wan Azizah Wan Ismail

Dr. Ahmad Totonji completed his Ph.D. in Petroleum Engineering in 1970. In 1972, he helped establish the College of Petroleum and Mineral Engineering at Al-Fateh University in Tripoli, Libya. In 1974, he established the Department of Petroleum Engineering at King Saud University in

Riyadh, Saudi Arabia.

It is clear that Dr. Ahmad Totonji has been instrumental in establishing many Islamic think tanks and charity organizations across the world. Among these are the International Institute of Islamic Thought (IIIT) in the USA, the SAAR Foundation in the USA, the International Islamic Forum for Science, Technology and Human Resources Development (IFTIKHAR) in Indonesia, the International Islamic Charitable Organization in Kuwait, and the Islamic Call Society in Tripoli, Libya (where the editor of this magazine graduated in 2007).

Throughout his involvement in Muslim organizations worldwide, Dr. Ahmad has organized and arranged numerous Islamic national and international conferences and training programs, visiting over 135 countries. Additionally, he assisted Islamic educational activities in many countries. All his great works and contributions to human development in accordance of faith are documented in his Book titled “Sixty Years Between East and West”



Dr. Ahmad is a brother, friend, father, uncle, companion, scholar, educator, leader, and a most generous human being to all. His smile never leaves his face, and he leaves a positive impression on those who meet him, often impacting people who remember him for decades. Despite his advanced age, he still handles crucial issues at the IIIT with the same conviction and motivation to help make the world a better place for humanity.

Dr. Totonji is a remarkable person, worthy of emulation by all Muslim youth who seek to make a difference in their lives. As a young man, he impacted and changed many lives for the better and continues this noble work to this day. His journey is one that we all should strive to follow.



Compiled by,

Br. Sherrif Abu-Bakar Kaisi

PhD Student, Editor IIIT Magazine
& IIIT Alumni coordinator

The Muttaqi Leader

Reflections from Al-Qur'an

(Surah Ali-Imran: 133 - 136)



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

Muslims are commanded to reflect deeply when they recite the Qur'an. In Surat Al-Imran, Ayat 133-136, the qualities of the Muttaqeen are discussed, highlighting the attributes that every Muttaqi leader must embody. Allah says, "أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا" (Do they not then reflect on the Qur'an? Or are there locks on their hearts?).

We understand from another verse in the Qur'an, where Allah says in one of the Qur'anic supplications for believers, "وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا" (and make us leaders of the Muttaqeen). If believers aspire to be leaders of the Muttaqeen, they must first comprehend the qualities that define the Muttaqeen. They must be committed in such a way that they become exemplary models, worthy of leading the Muttaqeen.

Allah says in Qur'an 3:133

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمُوتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

"And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the Muttaqeen." (Qur'an 3:133) And hasten to the forgiveness of your Lord and a Paradise as vast as the heavens and the earth, prepared for the Muttaqeen (God-fearing).

Generally, this verse from Surah Al-Imran encourages believers to actively seek the forgiveness of Allah and strive for the ultimate reward—Paradise, which is vast beyond imagination, encompassing the heavens and the earth. This Paradise is specifically prepared for the Muttaqeen, those who are God-fearing and conscious of their duties to Allah.

Additionally, the verse serves as a reminder of the urgency in seeking Allah's mercy and the importance of living a life characterized by taqwa (piety and mindfulness of Allah). The concept of taqwa involves being constantly aware of Allah's presence, adhering to His commands, and avoiding what He has forbidden. The reward for such consciousness is not just forgiveness but also a magnificent Paradise, a promise from Allah to those who live their lives in devotion and righteousness. The following are some specific lessons drawn from the verse that are worthy of reflection.

1. Forgiveness and Paradise as Primary Aims:

Muslims seek forgiveness and admission into Paradise as their main goals. Human nature is prone to sin and error, so the first step is seeking forgiveness from Allah. The ultimate admission into Paradise is granted by Allah's mercy, not solely by human deeds.

2. Urgency and Collective Effort:

The term 'hasten' in the beginning of the Ayat indicates the urgency of the task, emphasizing that time is short. Therefore, believers are urged to swiftly and collectively strive toward these aims. Islam prioritizes the community and the Ummah over individuals and places the hereafter above the fleeting nature of this worldly life.

3. Mercy in Allah's Address:

Allah's address to the community of believers is an act of mercy. He does not need us, but we need Him. This invitation is a form of motivation and encouragement to seize the opportunity for salvation, as He, our Creator, knows what is best for us.

4. Connection to Allah:

The phrase "from your Lord" emphasizes the importance of maintaining a constant connection with Allah. Sincerity is the most important quality of believers, as Allah is the Creator, Sustainer, Caretaker, and Educator. The word Rab is particularly fitting in this context.

5. Paradise as a Motivation:

The description of Paradise as "a garden as vast as the heavens and the earth" inspires believers to aspire to greater ambitions and motivates them to prioritize the hereafter in their efforts.

6. Reward for the Muttaqeen:

This reward from Allah is reserved exclusively for the Muttaqeen—those who live in a state of continuous consciousness and mindfulness of Allah. They consistently abide by His commands, they love Him, and avoid what He has prohibited.

Leadership implications from the Verse

1. Prioritize the Hereafter:

Ensure that your actions in this life are acts of worship aimed at pleasing Allah, with the hereafter as your ultimate focus.

2. Seek Forgiveness and Paradise:

Continuously aspire to seek Allah's forgiveness and strive for admittance into Paradise.

3. Maintain Consciousness of Allah:

Always be mindful of Allah in all aspects of leadership and decision-making.

Reflection Corner

4. Foster Collective Effort:

Work collaboratively with the Muslim community, emphasizing unity and shared goals.

5. Be Proactive and Initiate:

Take the lead and act swiftly in pursuing noble causes and fulfilling responsibilities.

6. Promote a Competitive Spirit:

Contribute to creating an environment that encourages healthy competition in achieving good and common goals that benefit the Muslim community and humanity.

7. Practice Selflessness:

Avoid selfishness and greed; prioritize the needs of others and the greater good.

8. Lead by Example:

Be a role model and an exemplary figure for others to follow.

9. Act as a Murabbi:

A *muttaqi* leader guides through actions, embodying the role of a mentor (*Qudwah*) and nurturer.

10. Strive for Collective Piety:

Work together with your community to be among the *Muttaqeen*, so that you can earn Allah's forgiveness and acceptance.

11. Manage Time Effectively:

Utilize your time efficiently and effectively to maximize productivity and spiritual growth.

12. Trust in Allah's Mercy:

Place your full trust in Allah's mercy, seeking His help and support in all endeavors.

Allah says in Qur'an 3:134

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Those who spend in the way of Allah both in plenty and hardship, who restrain their anger, and forgive others. Allah loves such good-doers." (3:134)

Allah, in this *ayat*, began explaining the qualities of *muttaqeen*. Among these qualities are:

Qualities of the Muttaqeen

In this verse, Allah begins by describing the qualities of the *Muttaqeen* (the God-fearing). Among them are:

1. Spending in the Way of Allah:

The term (spend) is comprehensive, encompassing all forms of giving, not just financial or material contributions. It includes teaching, training, advising, and any other actions that benefit the community. Spending should be done sincerely, with the intention of pleasing Allah alone.

2. Infaq as a Consistent Practice:

Spending (Infaq) is a consistent habit for Muslims, both individually and collectively, whether in times of prosperity or adversity. Allah evaluates our intentions (Niyyat) and capabilities, not the quantity of what we spend.

3. Managing Anger Collectively:

Allah addresses us collectively in this verse, emphasizing the importance of controlling and managing our anger. Unchecked anger can disrupt and undermine collective efforts within the community.

4. Forgiveness:

Muslims are encouraged to be forgiving, even when wronged by others.

5. Generosity and Responsibility:

In addition to being forgiving, Muslims should also be generous, extending their hands to help and support others, particularly, the needy. They should always take a responsibility for the well-being of the community.

6. Excellence in Action (Ihsan): Muhsin can manifest in three ways:

- By being conscious of Allah, worshipping Him as though we see Him. If we don't see Him, still be aware that He sees us.
- By performing our work and activities with effectiveness and efficiency.
- By delivering benefits of all types to both Muslims and non-Muslims. Bearing in mind that Islam does not allow any form of discrimination.

Leadership implications

1. Strive to Be a Muttaqi Leader:

A Muslim leader should continually strive to be a Muttaqi, as another verse emphasizes the importance of being a leader for the Muttaqeen (an Imam for the Muttaqeen).

2. Proactively Offer Benefits:

Ensure that you provide for the needs of your team, staff, or beneficiaries without waiting for them to ask. Anticipate and meet their needs proactively.

3. Understand the Breadth of Infaq and Ihsan:

Recognize that Infaq (spending in the way of Allah) and Ihsan (excellence) have broad and comprehensive meanings that encompass various aspects of leadership and service.

4. Fulfill the Qualities of a Muttaqi Leader:

As much as possible, embody the qualities of a Muttaqi leader as outlined in this verse.

5. Cultivate the Three Key Qualities:

A Muttaqi leader must strive to control anger, practice forgiveness, and embody Ihsan (being a Muhsin).

6. Maintain Sincerity and Devotion:

A Muttaqi leader should be conscious of their sincerity and devotion to Allah, viewing all their activities as acts of worship, provided they are carried out with sincerity and in accordance with Allah's commands.

Allah says in Qur'an [3:135]

وَالَّذِينَ إِذَا فَعَلُوا فَاجِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

“And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins – and who can forgive sins except Allah? – and [who] do not persist in what they have done while they know”

The verse speaks to the qualities of those who are conscious of Allah (the Muttaqeen). It emphasizes the importance of immediately turning to Allah and seeking forgiveness when one commits an indecency or wrongs themselves, acknowledging that only Allah can forgive sins. Additionally, it stresses that such individuals do not persist in their wrongdoing once they realize it. The following are several key points regarding the qualities of the *Muttaqeen*:

1. Collective Implementation:

The qualities of the Muttaqeen should be implemented collectively. As humans, we may fall into sin or wrongdoing, but it is crucial to remember Allah promptly and seek His forgiveness. The essential condition is to avoid persisting in sin while being aware of it.

2. Emphasis on Forgiveness:

Forgiveness is a central theme here, as highlighted in the earlier verses. A Muttaqi leader must maintain a constant connection with Allah, being ever mindful of the need for forgiveness and striving to avoid continuous wrongdoing.

Leadership implications

The leadership implications derived from this verse highlight the essential qualities and practices that a Muttaqi (God-conscious) leader should embody. Here's a breakdown of these implications:

1. Collective Tarbiyah and Companionship:

Leadership qualities are cultivated through **collective spiritual training** (Tarbiyah). This involves learning and growing alongside others, particularly through companionship and practical experience. A leader benefits from being part of a community where mutual support and guidance help develop essential character traits.

2. Core Qualities of a Muttaqi Leader:

A Muttaqi leader should embody several key qualities:

- **Infuq (charity of all types):** This includes not just financial charity but also giving of time, knowledge, and effort for the benefit of others.
- **Anger control:** The ability to manage anger and respond with patience and calmness.
- **Forgiveness:** Being forgiving towards others, reflecting the quality of mercy and compassion.

Reflection Corner

- **Ihsan (excellence):** Striving for excellence in all actions, going beyond what is required, and doing so with sincerity.
- **Remembering Allah and seeking forgiveness:** Constantly being mindful of Allah's presence, turning to Him in repentance, and not persisting in sins or wrongdoings.

Focus on the Hereafter:

أُولَٰئِكَ جَزَاؤُهُمْ مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ

“Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; and excellent is the reward of the [righteous] workers”

In this verse Qur'an 3:136, Allah describes the ultimate reward for those who embody the qualities of the Muttaqeen. He said "Those— their recompense is forgiveness from their Lord and gardens beneath which rivers flow, wherein they will abide eternally; how excellent is the reward of those who labor."

This verse highlights the outcomes for those who fulfill the qualities of the Muttaqeen and provides essential lessons for leadership:

1. Collective Outcome:

The verse emphasizes that the outcome of fulfilling the qualities of the Muttaqeen is collective. It's not just an individual achievement but one that impacts the broader community. The reward, both spiritual and material, is shared among those who embody these virtues.

2. Key Elements of the Reward:

- **Forgiveness:** The first and foremost reward is forgiveness from Allah, signifying the cleansing of sins and a fresh start.
- **Our Lord:** This phrase emphasizes the personal relationship between the believer and Allah, reinforcing the idea that all good comes from Allah, who is the ultimate source of mercy and guidance.
- **Admittance to Paradise:** The ultimate reward is entry into Jannah, described as gardens beneath which rivers flow, where the righteous will dwell forever.

3. Leadership and Connection to Allah:

A leader must be acutely aware of the necessity of maintaining a direct and unwavering connection to Allah. This connection is foundational, as it guides the leader's actions and decisions, ensuring they are aligned with divine principles rather than worldly distractions.

4. Focus on the Hereafter (Akhirah):

The description of Paradise in this verse, with its eternal rivers and gardens, serves as a reminder for Muslim leaders to prioritize the Akhirah (Hereafter). This focus encourages leaders to strive for eternal rewards, guiding their communities toward righteousness and long-term success in the Hereafter.

5. Leadership implications:

The leadership implications drawn from Surah Al-Imran (3:136) and its related reflections -

offer a clear framework for developing and guiding leaders within an Islamic context:

1. Teamwork and Collective Effort:

A leader must work closely with others, fostering a sense of teamwork and collective responsibility. Effective leadership is not solitary but involves collaboration and the collective pursuit of shared goals. This approach ensures that the leader's vision and the community's objectives are aligned and mutually supported.

2. Cultivation of Taqwa through Collective Tarbiyah:

Taqwa (God-consciousness) is a crucial quality for leaders, and it is cultivated through collective Tarbiyah (spiritual and moral training). By engaging in communal learning, mentorship, and practical experiences, leaders can strengthen their Taqwa, ensuring that their decisions and actions are rooted in a deep awareness of Allah's guidance.

3. Connecting with Allah as the Primary Aim:

The main aim of a Muttaqi leader is to establish and maintain a strong connection with Allah, continuously seeking His forgiveness and aspiring for Jannah (Paradise). This spiritual focus ensures that the leader's motivations are aligned with divine will, guiding their actions toward righteousness and the ultimate success in the Hereafter.

4. Incorporating Qualities of a Muttaqi Leader into Tarbiyah Programs:

The Tarbiyah program for leaders should be designed to cultivate the specific qualities of a Muttaqi leader, as mentioned in the previous discussions. These include attributes like charity, anger control, forgiveness, Ihsan (excellence), and constant remembrance of Allah. By integrating these qualities into the training, leaders can develop the moral and ethical foundation needed to lead effectively and righteously.

Conclusion:

These verses offer profound lessons and reflections that every Muslim aspiring to lead the Ummah and the community should embrace and practice. The Qur'an emphasizes that a Muttaqi leader must first and foremost fear Allah and maintain a pure intention, ensuring that all actions are performed solely to please Him, not to seek approval from anyone else. The cultivation of leadership qualities is essential for any individual aspiring to hold a leadership position within the community. These qualities, rooted in sincerity and devotion, are critical for guiding the Ummah in accordance with the principles laid out in the Qur'an. This understanding reinforces the idea that a true leader, one who is God-conscious, must be in constant remembrance of Allah, seek His forgiveness, and lead with the awareness that they are accountable to Him.

Understanding Special Needs Children

Through

Maqasid Syariah Lens



Asst Prof Dr Noorlila Ahmad

International Islamic University Malaysia

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"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you." (Al-Qur'an, 49:13)

What truly matters is how we live our lives, not our physical or mental abilities. Everyone is equal in the eyes of Allah SWT. The Al-Quran, through Maqasid Syariah, emphasizes justice, compassion and inclusivity, especially for special needs children. It instructs us to care for all members of society, ensuring that special needs children receive the education, support and respect they deserve. Al-Quran and Maqasid Syariah guide Muslims to create a harmonious community where every child regardless of their abilities is valued and supported.



In Islam, the concept of Maqasid Syariah, or the objectives of Islamic law provides a framework for understanding how we should approach various aspects of life, including education. When it comes to special needs children, Maqasid Syariah offers valuable insights into how their rights and what needs should be met. By focusing on the preservation of life, intellect, and social responsibility, this perspective emphasizes the importance of inclusive and compassionate education for all children, ensuring that those with special needs are given the opportunity to learn, grow and contribute to society.

Questions to ponder. What are the components of the Islamic law in Maqasid Syariah? The components are faith (din), life (nafs), intellect ('aql), lineage (nasl), and wealth (mal). How can these components relate to Special Needs Children and Education? These principles are designed to protect and promote the well-being of individuals and society as a whole. Why these components are essential to this unique group? Firstly, the preservation of life (nafs) refers to the importance of safeguarding the physical and emotional well-being of all individuals, including those with special needs. Islam promotes for the care, support, and protection of vulnerable individuals, ensuring that they receive the -

necessary resources and attention to lead a dignified life.



Next, intellect ('aql) means for the empowerment of special needs children through education and mental development. Islam encourages the pursuit of knowledge and the cultivation of intellectual abilities, regardless of an individual's capabilities. We could provide and tailored education and support for special needs children aligns with this objective, helping them to achieve their fullest potential.

Finally, the preservation of lineage (nasl) emphasizes the role of family and community in nurturing and protecting the rights of special needs children. Islam promotes the idea of strong family relationship and social responsibility, encouraging communities to come together to support families with special needs members. This combined approach ensures that these children are not marginalized but rather integrated into society with respect and care.



Islam encourages us to include children with special needs in every part of life, especially in education. The Prophet Muhammad PBUH set an example by involving everyone, no matter their abilities, in the community. For instance, he once chose a blind man, Abdullah ibn Umm Maktum, to lead prayers, showing that everyone has something valuable to offer.



Understanding special needs education through the lens of Maqasid Syariah highlights the principles of Islamic commitment to inclusivity and support for all individuals. The inclusion and care of special needs children are not just moral obligations but essential parts of Islamic teachings. By focusing on their well-being, intellectual growth and social integration, Maqasid Syariah encourages us to create a society where every child is respected and valued. As faithful servants, it's our responsibility to nurture the next generation with kindness, care, respect and compassion, ensuring that no one is left behind.



IIIT Interview:

Dr. Arafath Careem

Completed PhD in a year and a half



The International Institute of Islamic Thought (IIIT) is a globally recognized academic organization dedicated to the revival and promotion of Islamic scholarship. Founded in 1981, IIIT aims to advance education, research, and intellectual discourse rooted in Islamic values and principles. The institute focuses on integrating Islamic thought with contemporary knowledge, offering support to scholars and students through research opportunities, publications, and scholarships. By fostering a deeper understanding of Islam in the modern world, IIIT plays a vital role in the development of Islamic education and intellectual growth across diverse fields. The institute offer scholarship to Muslim youth male and female across the globe. To have an insight information about this, on 12th August 2024, the editor interviewed Dr. Arafath Careem who benefitted from this scholarship.

Welcome Dr. Arafat, its pleasure to have you in this segment.

Background and Experience

1

Can you share a bit about your academic journey before receiving the IIIT scholarship? What motivated you to pursue a PhD?

I gained Licentiate Certificate in Arabic Language and Islamic studies with first class (CGP 3.82) from Naleeemiah Institute of Islamic Studies which is renowned “Jamiah Naleemiah, Sri Lanka and also obtained Bachelor Degree from the University of Peradeniya, Sri Lanka in 2006. Then I was appointed as a lecturer in Jamiah Naleemiah. I was blessed to pursue my Master in Fiqh and Usul al Fiqh in AHAS KIRKHS, IIUM. My degree was mix mood and I was able to complete Master degree in a short time (2013-2014). My thesis was published by the University entitled “Inheritance and Last Will Between Islamic Jurisprudence and Sri Lankan Law: An Analytical Study. I achieved CGP 3.92 in my Master’s Degree. Then I assumed the duty as senior lecturer at Jamiah Naleemiah, Sri Lanka. I could be able to publish many books and articles on my expertise. I was motivated by the Management of Institution to pursue PhD. Then I got the -

offer letter from IIUM in the Department of Fiqh and Usul al Fiqh. I should mention that already I have a connection with Prof Dr Dawood. He advised me to apply for IIIT scholarship and extended his support to get approval from IIIT.

2

How did you learn about the IIIT scholarship, and what inspired you to apply for it?

When I was studying at Jamiah Naleemiah, Sri Lanka, our library has a good collection of IIIT publications. I was so curious to read IIIT publications because those books provided a balanced and moderate view on various topics that shaped my thought. Also, some colloques encouraged me to get in touch with IIIT. This is how, I was motivated to apply for the IIIT scholarship.

3

Could you describe the moment when you found out you were awarded the IIIT scholarship? How did it feel, and what did it mean to you?

Alhamdulillah, first and foremost, I must be thankful to Allah for this great blessing. Then I am so grateful to IIIT. When I got the mail

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stating my application has been approved by IIIT scholarship, I felt so happy and I cannot be able to describe the happiness that I felt in my words. Once I got the approval letter, I informed whoever motivated and guided me to continue doctoral degree that I have been awarded a scholarship. It was indeed a great moment in my academic life.

4

What role did the IIIT scholarship play in your academic and personal life during your PhD studies?

Really, as I usually tell that IIIT did not just give financial assistance, rather it continually provided intellectual enhancement and shaped my thought through its constant, insightful publications and continued rigorous training programs. I should specially thank Prof Dr Dawood, my mentor, who always motivated and advised me to get involved in academic activities. He also feels so happy in my each and every achievement.

Managing the PhD Journey

5

Completing a PhD in a year and a half is an impressive achievement. Can you walk us through how you managed your time and resources to complete your research in such a short period?

Yes, it is Allah's blessings. I am blessed with early morning. I am early bird I prefer learning, reading, drafting and researching in the morning time. Once I finished Thahajjud I starts reviewing the literature and academic stuff related to my thesis. Also, with the blessings of Allah I can continue the work on my thesis until 12 noon except breakfast and other short breaks. Then I read whatever I have written in front of Prof Mumtaz Ali and also once I finished a chapter, I sent it to Prof Amanullah to read and get comments. I am thankful to both of them. Also, Supervisor Prof Abdul Hamid and co-supervisor Dr Mustafa continually guided and motivated. I must be thankful to Prof Abdul Hamid for his

prompt response and wonderful guidance. Mostly I spent 12-14 hours for my thesis work for each and single day. I think that is the reason behind finishing writing thesis in a short period. It is the discipline that I have maintained throughout my PhD journey.

6

What challenges did you face during this accelerated journey, and how did you overcome them?

In this process I had to do other works which boosted my scholarly career. I was involved in writing articles, and books to be published. In this way, I was able to publish 10 research articles at reputable journals and produced two books and three chapters. Not only that, I had to present papers on my expertise at international conferences. I was able to manage time along with thesis writing. My family was in Sri Lanka and I wanted to make all arrangements for them. By the grace of Almighty, I managed to do it. I took all challenges that I had to face during my PhD journey as opportunities.

7

How did the IIIT scholarship specifically support your ability to focus and complete your PhD within this timeframe?

The scholarship that IIIT granted for me made the things easier because I could fully engage in writing chapters as well as academic works smoothly. Since I focused on my studies, I did not have extra expenditures. IIIT stipends helped me to meet my needs. Alhamdulillah. Also, I bought important books and publications. I obliged to extend my heartfelt gratitude to IIIT scholarship management for such a great financial support. May Almighty Allah reward them all.

8

Were there any particular strategies, methodologies, or tools that helped you stay on track and meet your academic goals

Of course, there was no particular strategy or -

Our Guest

method. But I am so concerned about time and punctuality. From the under graduate life, when I was assigned any task, I take it seriously and engage in finishing it as much as quick before given time. Not only finishing it quickly but I am so concerned about the work to be completed in an excellent manner.

Support and Guidance

9 How did the IIIT community and network contribute to your academic success? Were there any mentors or peers who played a significant role in your journey?

Yes, IIIT community and network contributed a lot through its constant academic sessions and rigorous training programs. Prof Dr Dawood played a vital role in shaping my personality. He tremendously influenced me and the way he handles the things and the way he presents and teaches shaped me to be who I am today. Almost each day I meet him in his office and he also shows his curiosity to meet and talk to me. I must record what I have benefitted from my honorable mentor Prof Dawood as follows:

- When I started my PhD career, my English communication was unsatisfied but I began to communicate with Prof in English that boosted my confidence. Also, another positive matter is Arabic communication. Even though I am not a native Arab, I can communicate well in Arabic. But I wanted to improve more. I utilized Prof to improve both languages.
- Always he motivated me to be involved in community engagement along with research activities.
- Whenever he organizes any program that is beneficial for the students, he personally shares the detail and ask me to attend.
- He also guided me to take audit courses that could enhance my career. Then I took two audit courses; Curriculum Development and Human Recourse -

Development. Prof Dawood taught both courses.

- I attended many lectures and programs that were conducted by Prof Dawood.

I am still connected with him and benefitting continuously even I completed my PhD. I am so thankful to him for his unwavering commitment in my academic and skills developments.

10 In what ways did the Islamic values and principles promoted by IIIT influence your research approach or the themes of your dissertation?

Mainly IIIT promoted integrated education system from pure Islamic values through its constant publications and programs, and training that immensely contributed to develop the ideas on integration. Due to that, I could incorporate the idea into my thesis.

11 Can you share any memorable experiences or milestones during your PhD journey that were made possible by the IIIT scholarship?

I should say that IIIT scholarship was credited on time like monthly salary that was memorable experience for me.

Reflection and Appreciation

12 Looking back, how do you feel about your time as a PhD student under the IIIT sponsorship?

It was a joyful moment that still I do remember. Without IIIT scholarship I would have faced difficulties in my PhD Journey. The scholarship helped me to do my studies well with no monitory pressure.

13 What message would you like to convey to IIIT for their support and investment in your academic journey?

Yes, it should be a permanent and successful

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investment of IIIT. This is because, since I come from Muslim minority country like Sri Lanka, IIIT's contribution should be viewed as a huge achievement. They should continue helping the needy Muslim youth across the globe to pursue higher education so that when they graduate will help to shape and change their societies back home.

14 How has this experience with IIIT shaped your future academic or professional goals?

As mentioned earlier, in my view IIIT is not a financial industry rather it is an intellectual forum that contributed to shape contemporary Islamic thought. I am an IIIT's academic product. The rigorous scholarly contribution of IIIT helped me to enhance future academic and professional careers.

Advice for Future Scholars

15 What advice would you give to other students who might be considering applying for the IIIT scholarship or who are currently pursuing their PhDs under similar conditions?

- They should maintaining strict habits without being distracted by other things.
- Stick to discipline that could immensely help to actualize their dreams.
- Consistency is a key for success.
- Relying on self-motivation rather than external motivation.
- Improving skills and professional skills along with thesis.



Dr. Arafath and other IIIT Student's with Prof Dawood

16 How do you plan to give back or contribute to the IIIT community or the broader academic field in the future?

Already I began my contribution to the philosophy of IIIT which is the development of contemporary Islamic thought in the Sri Lankan pluralistic context. Also, I hope to domore research on my area of specialization. I do have a plan to carry out some useful projects collectively for the betterment of the Ummah. I am ready to extend my fully cooperation to IIIT whenever it approaches me.

17 Is there anything else you'd like to share about your experience or insights for those who are about to embark on a similar academic path?

Once pursuing PhD, we need to have clear future path, otherwise, we will get astray. Another important thing is even after the completion of doctoral degree we have to improve ourself constantly and be beneficial to the community, nations and humanity. I pray to Allah to bless and accept good deeds of all those who contributed directly or indirectly towards my successful completion of my PhD studies. I ask Allah to bless me to be more beneficial to humankind.

We thank you very much for your time
Dr Arafath Careem.



Dr. Arafath achieved an appreciation for his excellent achievement in study.

Experiences and Lessons Learnt from a Three-day Workshop on: Modern Psychology and the Islamic Perspective

held in the Cosmopolitan City of Istanbul



Saeed Nasser
Counsellor/psychotherapist/Clinical
Supervisor - United Kingdom

In the name of Allah the most gracious most merciful

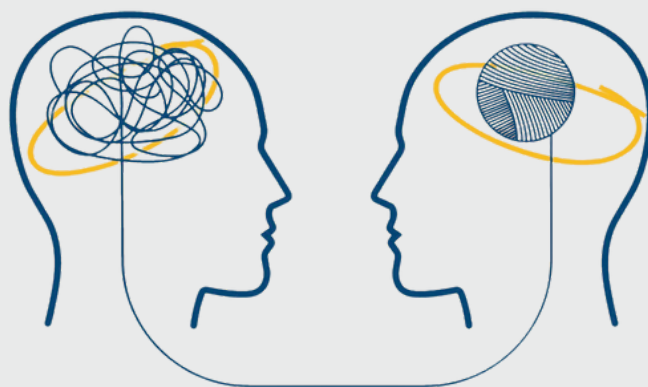
My name is Saeed Nasser, I am an integrative counsellor/psychotherapist and a clinical supervisor working in the UK. My interests are centred in learning and developing skills/understanding and applying them in my clinical practice with clients in psychology from an Islamic perspective.

The International Institute of Islamic Thought in collaboration with the International Islamic University of Malaysia and the University of Gaziantep, organised a three-day workshop on Modern Psychology and the Islamic perspective in the cosmopolitan city of Istanbul between the 27th and 30th August 2024.



View of the Cosmopolitan City- Istanbul

I received a kind and generous invitation to -



attend the workshop. Below I share with the reader some of my experiences, impressions and the profound learning gained from this amazing and unique opportunity. The presenter of the course was the distinguished Professor Nizar Al Ani who excelled in introducing his seminal forthcoming book, (Modern Psychology, Understanding, Crises, current situation and the Alternative Perspective).

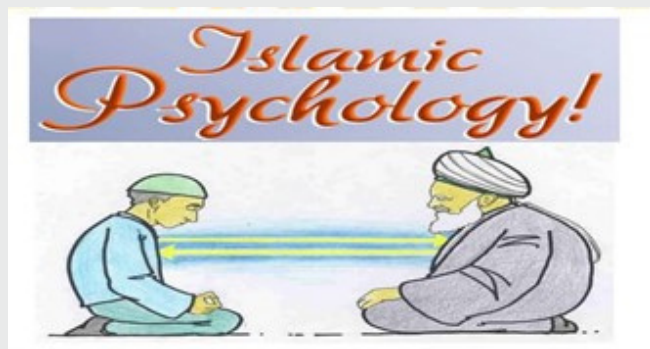


Dr Ahmad Totonji having dinner with distinguished participants who attended the workshop on Modern Psychology and the Islamic perspective in the cosmopolitan city of Istanbul

His unique delivery, comprehensive understanding of the topic and experiences over the last fifty years, made the workshop and the focus on the various aspects of modern psychology and the Islamic perspective very insightful and informative.

The first day began by building the groundwork of considering the process of making the distinction between knowledge, understanding and the sources of knowledge. Then, the workshop presenter explored in detail the ten most influential and historical psychology figures in the field of the development of modern Western Psychology.

After considering the crises and challenges of modern psychology and the failure of modern psychology to meet the ever-increasing demands and to resolve the mental health crises currently experienced in the world population in particular the USA as an example, the focus shifted to the alternative psychology perspective from the Islamic Lens.



This exploration led to the hypothesis that modern psychology has lost its way. After this examination, the presenter naturally moved to assert the significant need for a sound framework as an alternative perspective from an Islamic lens that correlates with the Fitrah (Primordial Nature of Allah's creation). The idea is not to re-invent the wheel, but to correct the direction of modern psychology to meet the ever-growing needs in mental health.

At the heart of this alternative perspective is the overall philosophy which is underpinned and motivated by the intention to benefit the creation of Allah SWT and what is useful for mankind as revealed by our Creator, Allah SWT through the Quran and Sunnah of the Prophet PBUH.

In order to identify the principles and values of this perspective, the philosophy must be deeply

rooted in the sources of revelation.

Prof. Al Ani painstakingly considered in detail how the alternative perspective framework has so much heritage, reach and understanding to meet the needs of humanity, and gave examples of great Islamic models contained in the works of Islamic scholars such as Imam Al-Ghazali RA, Imam Ibn Taymiyyah RA and the works of Al-Hassan Ibn Al-Haytham RA.

My overall impressions and experiences of the workshop.

For me, it was an amazing privilege and opportunity to learn from a remarkable scholar and amazing professionals in their fields.

Prof. Nizar Al Ani demonstrated remarkable versatility, understanding and deep thought/insight in exploring modern psychology and the alternative Islamic perspective. The workshop gave me the opportunity to be in the company and in the presence of so many wonderful professionals, brothers and sisters representing so many academic institutions in the Arab/Islamic world.

I pray that Allah SWT Grant us more opportunities to develop partnerships and collaborations to disseminate and advance the philosophy, understanding and practice of psychology from the Islamic perspective.

I would like to extend my thanks to the organisers for their diligence, planning and wonderful hospitality. I would especially like to thank Prof Al Ani for his illuminating and insightful presentations.

I would also like to take this opportunity to express my immense gratitude to my teacher and mentor, Prof. Dawood Abdulmalek Yahya Al-Hidabi, to whom I am indebted for his generosity, encouragement and support.

I thank Allah SWT for granting me this wonderful opportunity.

The Beacon of Hope:

My Journey with IIIT Scholarship as an International Student from Malawi



Sr. Habiba Ganda

Master Student - Department of
Education Psychology -IIUM

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As I stepped onto the campus of the International Islamic University Malaysia (IIUM) for the first time, a wave of emotions washed over me - excitement, anticipation, and a deep sense of gratitude. My name is Habiba Ganda, and I hail from the warm heart of Africa, Malawi. My journey to IIUM was made possible by the International Institute of Islamic Thought (IIIT) scholarship, initiated by br sherrif kaisi an IIIT Alumni coordinator (facilitated by Prof Dr. Dawood) which I received through the Muslim Association of Malawi (MAM). This scholarship represented not just an opportunity for academic advancement, but a beacon of hope for the future of Muslim youth in my home country.

The Road to IIUM

Coming from Malawi, where Muslims constitute a minority of the population 28.6% only, the opportunities for higher Islamic education are limited. Growing up, I was always passionate about learning and had a deep desire to pursue my studies in an environment where I could merge my academic pursuits with my Islamic identity. However, the financial constraints were a significant barrier. Many bright young Muslims in Malawi face similar challenges - dreams of -

higher education are often overshadowed by the stark realities of economic hardship.



Life at UIA with friends: On the far left, I'm with my country friend, Brother Jaffar Sabulani, and on the far right, we're having fun with some girlfriends

The IIIT scholarship, facilitated by the Muslim Association of Malawi, was a lifeline. When I received the news that I had been awarded the scholarship, it felt like a divine intervention.

This opportunity was not just about pursuing my academic goals; it was about representing the hopes and aspirations of the Muslim youth in Malawi. The scholarship covered my tuition, accommodation, and provided a monthly stipend, alleviating the financial burden on my family and allowing me to focus entirely on my studies.

A Transformative Semester

My first semester at IIUM has been nothing short of transformative. The diversity on campus, with students from all corners of the globe, has enriched my educational experience beyond measure. I have had the privilege of engaging with peers from different cultural and intellectual backgrounds, all united by a shared commitment to Islamic values and academic excellence.



At Port Dickson Beach friends on a IIIT Students vacation.

The academic rigor at IIUM has challenged -

me in ways I had never imagined. The lecturers are not only experts in their fields but also serve as mentors, guiding us to think critically and approach problems from both western and Islamic perspectives. The university's holistic - approach to education - integrating knowledge with spirituality - has deepened my understanding of Islam and its application in various aspects of life.



With a friend having coffee

Attending the IIIT Saturday programs has also profoundly deepened my understanding of Islam, complementing my academic studies in ways I had never anticipated. These programs offer a unique blend of scholarly discourse and spiritual insight, allowing me to engage with Islamic teachings on a deeper level while refining my intellectual pursuits. The knowledge and perspectives gained from these sessions have been invaluable, shaping not only my personal faith but also my approach -



IIIT's Saturday programme

to academic challenges. I earnestly wish that more Muslim youth from Malawi could have the opportunity to participate in these programs, as they are instrumental in fostering a well-rounded Islamic education that integrates faith with scholarship.



Discussion with IIIT members on Saturday's Talk

The Need for Continued Support

The IIIT scholarship has been a game-changer for me, and it has the potential to change the lives of many more Muslim youth in Malawi. As a minority within Malawi, we face unique challenges in accessing quality education and opportunities for personal and professional development. The scholarship not only provides financial support but also empowers young Muslims to pursue their dreams and become leaders in their communities.

In Malawi, the Muslim population is often marginalized, with limited access to educational resources and opportunities. Many young Muslims in Malawi are eager to pursue higher education, but without financial assistance, these dreams remain out of reach. The IIIT scholarship is a vital lifeline for these young minds, offering them a chance to study in an environment that nurtures both their academic and spiritual growth.

The impact of this scholarship extends beyond the individual recipients. When young Muslims from Malawi are given the opportunity to study at institutions like IIUM, they return home with the knowledge and skills needed to drive positive change in their -

communities. They become role models for the younger generation, demonstrating that with hard work and faith, it is possible to overcome obstacles and achieve great things.

Conclusion

As I reflect on my journey so far, I am filled with gratitude for the IIIT scholarship and the opportunities it has afforded me. My experience at IIUM has been enriching, both academically and spiritually, and I am eager to continue my studies with the same enthusiasm and determination.

The IIIT scholarship is more than just financial support—it is an investment in the future of the Muslim Ummah, particularly in communities like Malawi where Muslims are a minority. I urge the IIIT and other organizations to continue and even expand their support for Muslim youth in Malawi. By doing so, they are not just helping individual students; they are contributing to the growth and development of entire country and the globe.

For many young Muslims in Malawi, the IIIT scholarship is the key to unlocking their potential and achieving their dreams. It is my sincere hope that more students will have the opportunity to benefit from this life-changing support, so that they too can embark on a journey of learning, growth, and contribution to the Ummah.



International Institute of Islamic Thought (IIIT)

The Islamic Adventure Chronicles: *A Day at a Holistic Madrassa in South Africa*

Fatima Altalib

BA Hons. Islamic Revealed Knowledge (IIUM)

M.Ed. Curriculum and Instruction (IIUM)



Today's children are nurtured by technology, while mothers are out at work. This has become the new model for modern day living. Families of all denominations are thrown into crisis, unable to counteract the fast growth and influence of technology advancements and changes in family role structure and lifestyle. Resisting the change would be taking on an undefeatable Goliath, and condemning reality does not make the situation better. As Muslims, how do we embrace the chaos around us, and raise resilient children to emerge with an unscathed identity? I think as educators, we are well positioned to address this, and we can only tackle the change if we are prepared to change our own methodologies.

The South African Islamic Education Landscape

Stepping back home into the Muslim education environment has expedited my calling to bring some reform to our Islamic education system. In South Africa, Islamic education often follows a dualistic model, -

where children attend secular schools during the day and after-school madrassas for religious instruction. Studies indicate that many of these madrassas still rely on traditional, teacher-centred approaches, primarily focusing on the preservation of culture and rituals.

Moreover, many Islamic education programmes fail to truly integrate the Islamic worldview, which is crucial for enabling children to view and engage with the world through an Islamic lens, regardless of the diverse and sometimes conflicting ideas they encounter.

The Islamic Adventure Chronicles

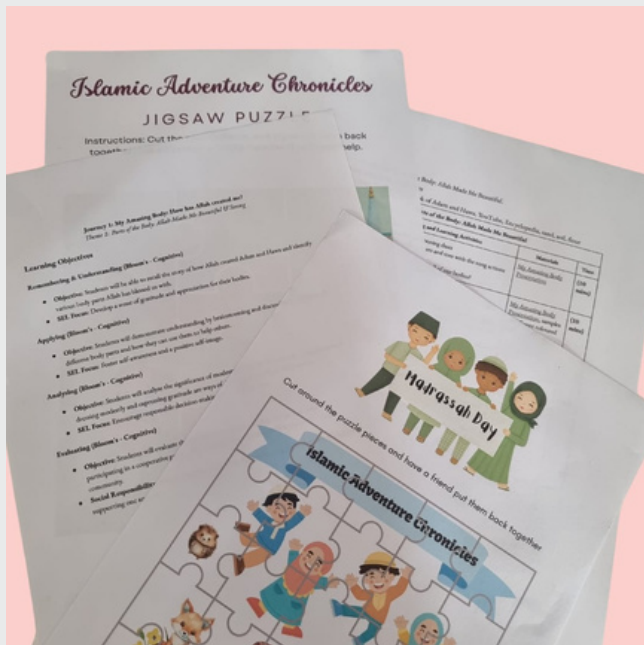
I decided to pilot a new curriculum for primary school students, called The Islamic Adventure Chronicles, and document my progress. The lessons are written and developed parallel to my teaching. Through these "Chronicles" I aim to create successive activities that can engage our children's interest and minds, without demanding long concentration spans. The lessons are structured to mimic the 'happiness' that technology typically brings, by stimulating the mind's supply of serotonin and dopamine. The chronicles are theme-based, built on the Islamic worldview, and are created in a way that can recognise and respect the uniqueness of each child. Learners are taken on a journey of growth and self-discovery in relation to the Creator and the purpose of life. This curriculum is aimed at creating a resilient -

Muslim identity and the love for life-long learning.

To zoom in, I welcome you to my second day in class.

My Second Day of Teaching

The children echoed the universal greeting of Islam “Assalamu alaikum”. Eyes sparkled with curiosity, a result of yesterday’s introduction. We began with our customary opening dua’a as we invoked Allah’s blessings. “Today, we’re going to discover something very special,” I said, watching their faces light up.



Lesson Theme: Parts of the Body – Allah Made Me Beautiful and Strong

The goal was to help the children recognize the wisdom in how Allah created each of us with unique abilities, and to inspire appreciation for their bodies while understanding their role as stewards on this earth. I reminded the children of the classroom expectations that we had established together the day before. This simple act of letting them participate in creating the rules encouraged a sense of civic engagement, personal responsibility, and respect. Today, I was about to see how those -

values would manifest.

Brainstorming Good Deeds

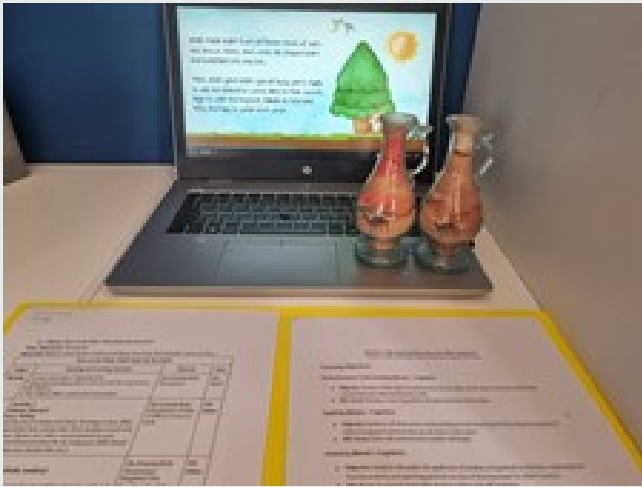
As part of the introduction, I told the children the story of Prophet Adam (AS) and Hawa (AS), the first human beings Allah created. We discussed the different types of soil used to create Adam, and how, even today, our skin tones mirror the diverse soils of the earth. I showed them soil samples, as they compared them to their own hands. “See how different you are from each other, but how perfectly Allah created each one of you?” I asked.



We discussed how we can use our bodies to do good and help others. The children brainstormed ways to use their hands, legs, and eyes for the benefit of Allah’s creation. This opened the door to a deeper discussion about modesty and social responsibility.

Transformation for Tariq

Tariq’s mother had informed me about his -



Various sand samples illustrating the story of Adam's creation, representing the beautiful diversity of mankind.

stutter, and the low self-esteem he carried as a result of being called 'stupid'. This has made him reluctant to speak.

Today, however, something changed.

I recited the dua of Prophet Musa (AS) – "O my Lord, open my chest for me, ease my task for me, and remove the impediment from my speech, so they may understand my words". I explained at length how Prophet Musa (AS) had a stutter, yet Allah chose him to speak to the tyrant Firawn and lead his people. For the first time Tariq broke his silence as he interjected, "I stutter too!"

Working Together as One Body

We transitioned into the physical activity of the day, where the children held hands in a circle and worked together to keep a balloon afloat. It was a fun and engaging way to bring to life the hadith of the Muslim ummah resembling one body. The children soon learned that by strategizing together and starting with "bismillah", they were more successful.

Later, we moved onto learning the Arabic words for different body parts through a fun video featuring the Arabic song "Head, Shoulders, Knees, and Toes." The room buzzed with excitement as the children sang -



The children joining hands, symbolising how we must work together as one body.

along, practicing new Arabic words with understanding.

What have we achieved?

In 50 minutes, we explored Islamic history through a prophet's story, learnt a Hadith, studied character building, and practised Arabic. The children gained a deeper understanding of themselves and the importance of teamwork.

At the end of the lesson, Yusuf gave me a big smile. "Five stars for this madrassa!"

By creating a learning environment that celebrates diversity, encourages self-expression, and fosters social responsibility, we can inspire the next generation to not only learn, but to live by the values of Islam.





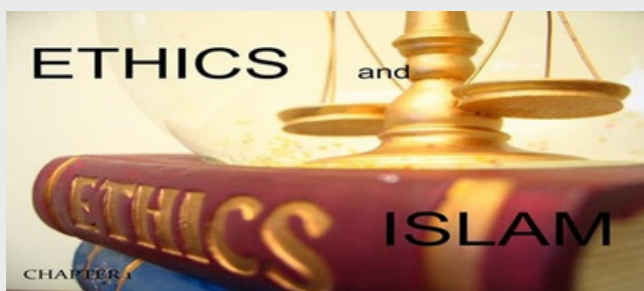
Ethics and Politics in Islam

Sr. Arisha Nur Iman

UG Student - Department of Political Science IIUM

Islam is a religion which should be emulated by all of mankind. It is not just a religion - it is a lifestyle, a way of life, a guidance towards the better humanity. It encompasses all walks and values of life, especially in the social, economic, political aspect, and more. This article, explains how ethics and politics goes hand in hand within the confines of Islamic teaching.

What is politics, exactly? Politics can be defined as the activities associated with the governance of a country or area, especially the debate between political parties having power. In simple words, politics also means the ways that governments make rules and laws to manage human society properly. Politics can also be seen in other groups, such as in companies, clubs, schools, and churches. In short, politics encompasses everything, from families, institutions, the workforce and more.



Just like Islam. It is also closely intertwined with psychology - the only difference is that, while psychology specializes in the study of the human mind and its functions, trying to discern what exactly is their characteristics and attitudes, politics is the study of humans in a government, county or a state setting. In -

general, it is finding out how people can live and co-habit together in a shared territory.

Islam places great emphasis on maintaining high moral standards within the realm of politics. A strong sense of morality is essential for ethical governance, a concept deeply rooted in Islamic teachings and exemplified during Islam's Golden Age. Ali bin Abi Talib (RA) and Umar bin al-Khattab (RA) are hailed as exemplary political leaders of their time, renowned for their unwavering commitment to truth. Their leadership mirrored the noble qualities of Rasulullah (S.A.W), as they strived to uphold equality, humility, and justice. By fostering a society built on these virtues, they ensured that moderate rights were granted for the collective benefit of the people. Through the implementation of moral integrity and ethical values in accordance with Allah's commands, they contributed to the success and well-being of their societies. As famously stated, "Our politics is as our religion, and our religion is as our politics," highlighting the inseparable link between faith and governance.

The general society would be in shambles, and is already in shambles by letting corruption and inequality run rampant in many societies across the globe. Immorality and dishonesty, making the elites and upper-class echelons take advantage of the economy and the political scene, while exploiting the poor and impoverished citizens. This is because our so-called leaders, whether in Islamic or non-Islamic countries alike, never implement -

Islamic teachings in accordance with the Quran and Sunnah. For the non-believers, not being tied down to any faith makes them think that there are no repercussions to their actions. For the Muslim leaders, they think that they can twist Islam by fitting it into their own narrative and definitions, without even caring about the oppressed and marginalized citizens. This is what happens if Islam is not implemented.



Shuarah, or consultation, is also the ethical basis in Islamic politics. Where the Greeks called it democracy, Islam calls it “shuarah”. It is the basis of Islamic religion, where esteemed rulers and scholars come together for a basic consensus in order to come to a decision or solve socio-economic issues and disputes plaguing the local community. This shows that everyone’s opinion matters and that each and everyone in the community has a say in what they want. There is no means of authoritarian or monarchy rulings -- instead, everyone is treated fairly and justly.



Ethics in politics should be shaped by a good leader who can guide citizens to the path of Islam, especially with the accordance to the Quran and Sunnah. This is how ideal society can be formed. The general public, especially youths, should be taught from a young age the basic principles as to why certain Islamic actions are imposed or forbidden to us. If we do not know why we do certain things, we would never be consistent in emulating it. Eventually, Islamic principles will fade away as youths grow older, long forgotten, only to be replaced with Western concepts of ruling and ethics, such as secularism, heedlessness, materialism, following one’s base desires and more, causing chaos and instability to this Earth.



In conclusion, morality, justice, and consensus are vital pillars of Islamic ethics within the political sphere. For any society aspiring to progress and ensure the proper regulation of its political system, these values should serve as the cornerstone for building a better future. Islam places great emphasis on morality, justice, and equality as foundational elements in establishing a well-governed nation, grounded in the principles of good governance.

Islamisation of Contemporary Psychology:

An Enlightening Integration Work between Modern Psychology and Islamic Faith-Value



Asst. Prof. Dr. Nursyahidah Khalid
Department of Educational Psychology and
Counseling, Kuliyyah of Education- IIUM

The seminar on Islamisation of Psychology held from 31 May 2024 to 2 June 2024 at the International Islamic University, Malaysia (IIUM). The seminar was jointly organized by the International Institute of Islamic Thought (IIIT) and the International Islamic University, Malaysia (IIUM). The seminar focused on integrating Islamic values with modern psychological practices. Its goal was to enhance understanding of human nature—covering behavior, emotions, spirituality, and cognition—through Islamic teachings. The workshop aimed to create a more culturally and spiritually relevant approach to mental health by incorporating Islamic principles into contemporary psychological theories and practices.

As a new lecturer in counseling and psychotherapy, I always looking forward to enhance my knowledge and learn new knowledge for me to be able to teach and share the same knowledge with my colleagues. The 3 days seminar has reinforce my interest to deepen my knowledge in Islamic psychology and research conduct. The moment we encounter the word Islamic is something that we relate to Islam. However, Islamisation is something what I understand is to revert and come back to Islam. The whole course made us to understand the concept, where the root of every knowledge is from Islam. Psychology is Islam, as well as the rest of other disciplines -

and fields in knowledge. Books, articles and research endeavours have been provided long ago by Muslim Scholars in Psychology and Psychotherapy such as AlBalkhi, Ibn Arabi and the Famous Al-Ghazali. Naturally, human beings are social beings. It means that human behaviour, emotions, cognitive developmental and actions are subject to the environment that we call culture and norms. We cannot simply and just rely on one source, books or manual that can be cultural-bias or discriminative approach, as one's issue can be caused by many factors not just by physical symptoms.

As an academician and a researcher, I have been pondering on my role and limited knowledge when Honorable Prof. Dr. Nizar shared his vast experience in between the unveiled his precious book review, due to his more than 50 years in this field of Islam Psychology, provoking the suppressed inclination and endeavours of myself to delve and investigate more on Islam Psychology, as I changed now the term as it is Islam in nature, formula and sources. It is time, and the effort will never cease. Therefore, our actions must be intensified, beginning both individually and collectively, to spread this knowledge and understanding. Moreover, we must teach the Islamic approach and conduct research, particularly in the field of Islamic Psychology, believing in both the process and its effectiveness. If not us, then who will take the

initiative? Our ultimate aim is to seek the pleasure of Allah (Mardhotillah), with the final destination in mind. Thus, an unshattered work on research methods, academic writing and research must be parallel and checked in the realm of Islamic concept, sources and resources. Also, I would continue supporting the plan for the department of Psychology and Counseling to write books in Islamic Counseling and contribute from time to time. I will take the challenge as my inevitable responsibility. Here, I would summarize this piece with the highlights of the seminar:

- The workshop highlighted the importance of key Islamic concepts like fitrah (common sense) and ruh (spirit/soul) for understanding human behavior. It stressed the need for culturally adapted approaches in psychology and emphasized that Allah is the ultimate source of knowledge. Integrating Islamic principles into psychology was seen as essential for a deeper and more culturally relevant understanding.
- There was a call for careful consideration of psychological data from an Islamic perspective, including stages of human development from the Qur'an, cultural standards, and traditional knowledge. The importance of adhering to Islamic ethical guidelines, such as respect for human dignity and objectivity.
- Integrating Islamic principles into academic and research settings was addressed through



Get to Know **IIIT**: **Objectives** and its **Focus** at **IIUM**

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

IIIT Students' Office Organization Structure



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



Br. Abdullah Bazyad
IIIT Students Financial Officer



Br. Omar Bin Abdulaziz
IIIT Programs Officer



Sr. Norrohani Binti Azizi
Personal Assistant



Br Sherrif Abu-Bakar Kais
IIIT Alumni & Magazine Officer

Vision

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

Mission

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

The primary objectives are:

Islamization of Knowledge

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

Promoting Islamic Scholarship

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

Reform of Islamic Thought

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

Education and Curriculum Development

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

Research and Publications

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

IIIT's Focus at IIUM:

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

Collaboration on Academic Programs

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

Research Support

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

Student and Faculty Development

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

Promotion of Islamic Values

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

Publication and Dissemination of Knowledge

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

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



Pictorial



Prof Dawood meeting with Islamic School Teachers from Canada



Prof Dawood with visitors from India and the UK, among them a student who want to study at IIUM Kulliyah of education



IIIT students at the iFuture 2024 International Youth Conference held at World Trade Center in Kuala-Lumpur



Prof Dawood with Palestinian Medical Doctors in their visit to IIUM - IIMU office



Prof Dawood and other distinguished Professors of KOED with a Palestinian visitor from the Palestinian Educational agency who visited IIUM KOED to explore avenues of collaboration with IIUM KOED



Prof Dawood holding a meeting with NAMA Foundation officials



*Youth leadership training material development team
- 30th Sep 2024*



IIIT Students attending a weekly training program



*IIIT Research writing workshop in Namibia -
Africa. 12 June 2024*



*Prof Dawood with Azerbaijan IIIT students in his
office*



*Prof Dawood with his fellow awardees holding
certificate of recognition for research at IIUM.*



*Prof Dawood and organizers of the iLead youth
leadership program posing a photo with participants
in Britain 2024*



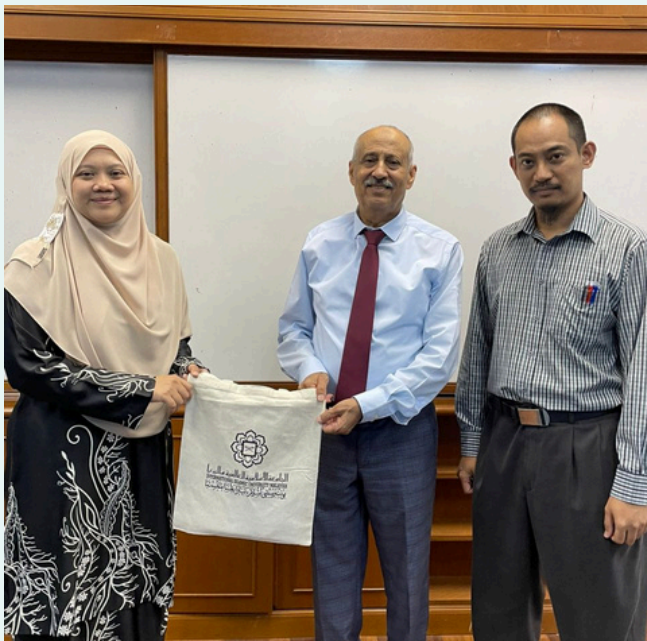
Prof Dawood with assoc. Prof. Habeebullah Zakariyah receiving awards of recognition for tremendous contributions to research production. IIUM is ranked No 6 as a research University in Malaysia.



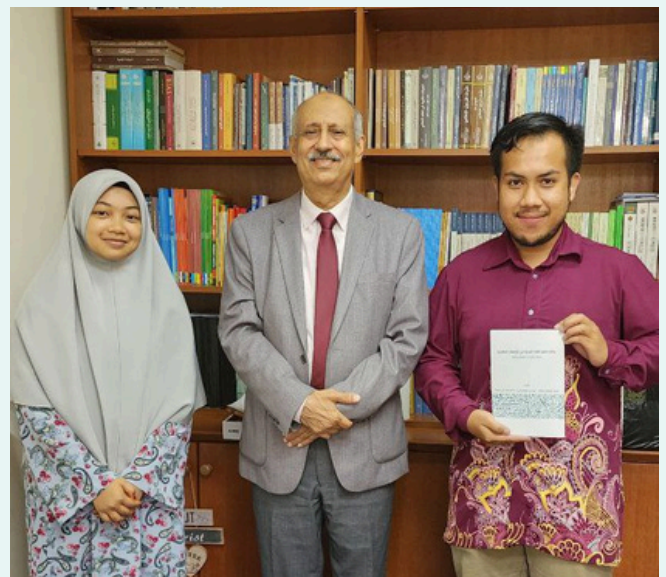
Prof. Dawood with others holding their awards of recognition for their contribution to research at IIUM.



Oman Heritage Conference



Prof Dawood at the IIUM Hufaz Sejahtera Leadership Program



Visit from Ustaz Fitri, Al-Azhar Alumni



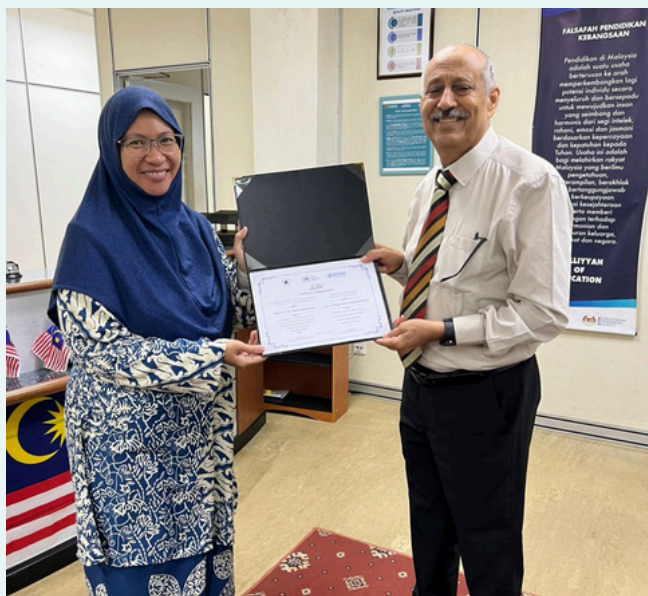
Prof Dawood with IIIIT students and others who participated in iLead youth leadership training program in the UK.



Dinner Meeting in Istanbul hosted by Dr. Totonji while discussing future plans for IIIIT work held August 2024



Prof.Dawood honored at the Prophetic Leadership Workshop in UK



Prof Dawood Alhidabi presenting the appreciation certificate of iiit in Washington DC ,USA for collaboration in organizing Islamic Psychology workshop in Istanbul 28-30 Agust 2024.



RDC Sumit 2024 at IIUM Bunquent Hall



Prof Dawood leading a team developing Training material for leadership program at IIUM on September 24,2024.

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