



THE ISLAMIC WORLDVIEW, KNOWLEDGE & CIVILIZATION

UNGS 2090

STANDARD CONTENTS PART II

KNOWLEDGE & CIVILIZATION

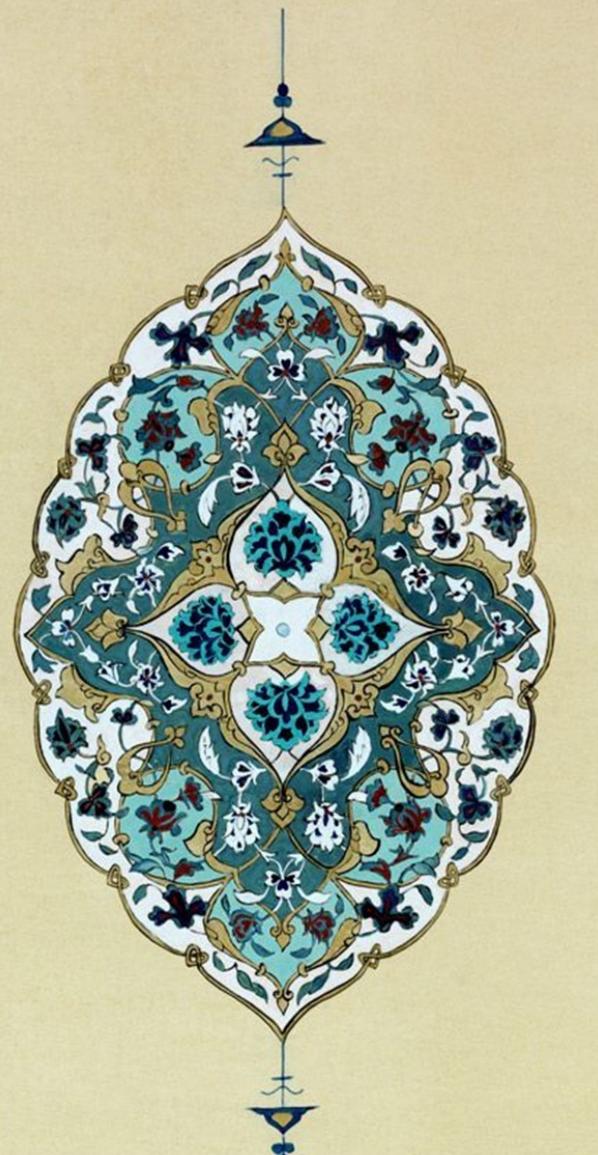
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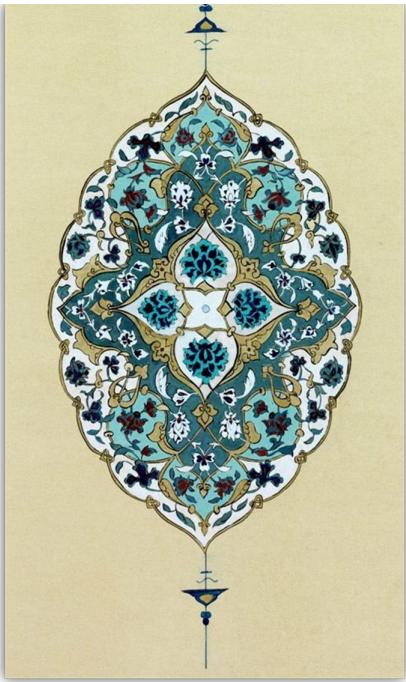


الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
جامعة إسلامية عالمية في ماليزيا



WEEK 6

KNOWLEDGE IN ISLAM: Concept & Classification



KNOWLEDGE ('ILM): DEFINITION

Literally from Arabic word '*ilm*', which means:

1. *Al-Ma'rifah* (المَعْرِفَةُ): knowing by experiment.
2. *Al-Fiqh* (الْفِقْهُ): Understanding
3. *Tadabbur* (تَدْبُّرٌ): Observation
4. *Baṣīran* (بَصِيرًا): Mental perception
5. *Tadhakkur* (تَذَكْرٌ): Remembrance
6. *Tafakkur* (تَفَكْرٌ): Thought

KNOWLEDGE ('ILM): DEFINITION

Technically:

1. Realization of the meanings of things (Al-Ghazali)
2. The obtainment of the *ma 'na* (meaning) of an object in the soul / the arrival of meaning in the soul (Al-Attas)-Experience.
3. Realization of something in its true nature/reality.

TRUE KNOWLEDGE: A firm belief that accords with the reality of things (correspondence theory of the truth), not assumption.

“Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault, and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes.” (Q. 47:19)

What is the origin of knowledge in islam? Allah. The Origin of knowledge. The source of K is Allah.

This Islamic epistemology = theory of knowledge, how we know?

- unity of knowledge – all knowledge is coming from Allah. What is the root of this idea- Tauhid.

-foundation of Islamic epistemology – Tauhid.

-senses (al-hawwas)

-reason, intellect

The recipient of knowledge i.e. human being

Hierarchy of knowledge – k has levels... grade,

DEGREES OF KNOWLEDGE

- كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (٥) لَتَرَوْنَ الْجَحِيمَ (٦) ثُمَّ لَتَرَوْنَهَا عَيْنَ الْيَقِينِ (٧) (الْتَّكَاثُرُ)
- Knowledge by inference with certainty of mind (*'Ilm al-Yaqin*)
 - Implication, extrapolation, interpretation of fact. / study, research, observation, etc.
- Knowledge by & observation with certainty of sight (*'Ayn al-Yaqin*)
 - Perception, insight, awareness, acuity, discernment

“But verily it (the Qur'an) is Truth of assured certainty.”

“Verily, this (al-Akhirah) is the Very Truth and Certainly.” (al-Waqi 'ah:95)

DEGREES OF KNOWLEDGE

- Knowledge with inner experiential certainty (*Haqq al-Yaqin*)
 - وَإِنَّهُ لَحَقُّ الْيَقِينِ (51) (الْحَاقَةُ)
 - إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ (95) (الْوَاقِعَةُ)

“But verily it (the Qur'an) is Truth of assured certainty.”

“Verily, this (al-Akhirah) is the Very Truth and Certainly.” (al-Waqi‘ah:95)

ALLEGORY OF THE CAVE

KNOWLEDGE: WESTERN PERSPECTIVE

WESTERN EPISTEMOLOGY

1. understanding of or information about a subject that you get by experience or study, either known by one person or by people generally.
2. Empirical study (empiricism/positivism-philosophy)

(Cambridge Dictionary, 2021)

Postmodernism

Pre-modern	Modern	Postmodern Industrial Revolution 2.0

(1): the fact or condition of knowing something with familiarity gained through experience

(2): acquaintance with or understanding of a science, art, or technique

b(1): the fact or condition of being aware of something

(2): the range of one's information or understanding answered to the best of my knowledge

- c: the circumstance or condition
of apprehending truth or fact through reasoning /
logic, rational deliberation.
- d: the fact or condition of having information or of being
learned a person of unusual *knowledge*

2a: the sum of what is known : the body of truth,
information, and principles acquired by humankind

KNOWLEDGE vs INFORMATION

Information	Knowledge
<ul style="list-style-type: none">General data expressed by numbers, words, images and sounds	<ul style="list-style-type: none">Processed data and understood.Comprehended & internalized informationInvolves a personal experience
<ul style="list-style-type: none">Can be shared, much more easily understood by everyone	<ul style="list-style-type: none">Knowledge is made up of factors such as information, beliefs and experiences
<ul style="list-style-type: none">Perceived differently	<ul style="list-style-type: none">Can be shared but might be perceived differently

'ILM: THE IMPORTANCE

- The **first revelation** to the Messenger of Allah (Q. 96:1- 5).
- Parallel with man's **vocation** as Allah's '*abd & khalifah*'. (Q. 2:30-33).
 - Islam is a religion based upon knowledge, certainty. Not based on assumption.
 - The **Quran** is inviting human being to observe, think, ponder, contemplate & learn.
 - “*'Ilm*” & its derivatives - more than **700** mentions of thinking in the Quran.
 - The **Qur'an** as the Book of Knowledge - proof of authenticity of Muhammad ﷺ's Prophethood.

'ILM: THE IMPORTANCE

- Seeking knowledge is **obligatory** on every Muslim – Hadith.
- Knowledge is the way to **recognize Allah & discover the truth.** (Q. *al-Nisa'*: 162; *Saba'*: 6)
- Knowledge elevates the status of its bearer (Q. *al-Mujadilah*: 11; *al-Naml*: 15; *Saba'*: 10-11; *al-Zumar*: 9). The knowledgeable person is having a higher status.

'ILM: THE IMPORTANCE

- Allah created & provided man with all the tools for acquiring knowledge. (Q. *al-Nahl*: 78)- sight/eyes, hearing, taste, smell, mind/intellect.
- Knowledge is a prerequisite for authentic peace. (Q. *Maryam*: 122)- inner peace.

'ILM: The PURPOSE of Seeking

The ultimate objectives/purpose of seeking knowledge is To practice with it. Prophet Muhammad (s) asked in His prayers:

- اللَّهُمَّ انْفَعِنِي بِمَا عَلَمْتَنِي وَعَلِمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا
- “O Allah! Make my ‘ilm beneficial for me, give me knowledge which is beneficial and increase my knowledge.” (Tirmidhi, *Da‘awat*, 128)
- اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ

‘ILM: The PURPOSE of Seeking

- “O Allah! I seek your refuge from useless knowledge, from a heart that is not humbled, from an insatiable soul and from du’a’ that is not heard.”
- To achieve the happiness of both worlds (*hasanah fi al-Dunya wa al-Akhirah*). This world is the field where we sow our deeds and harvest in the next world.
- To distinguish between right and wrong
- To get Allah’s pleasure, to gain nearness to Him. (mardhatillah)

The purpose of knowledge

- Knowledge in the Western context means information about something, divine or corporeal.
- ‘Ilm is an all-embracing term covering theory, action & education.
- Al-Ghazali – ‘ilm, ‘amal, hāl – **knowing, doing, being**
 - the highest purpose of knowledge is to enable one to get closer to Allah, and eventually to the ultimate bliss of coming face to face with Him (“*Wajh Allāh*”, Q. *al-Baqarah*: 115, 272; *al-Rūm*: 38-39; *al-Insān*: 9), the more the self comprehends knowledge, the better it knows God.
 - With better knowledge and awareness of God, the closer one comes to Him and the greater is the happiness of humankind .
 - “Clear understanding and clear intellect are the highest attributes of man, because through the intellect, the responsibility of Allah’s trust is accepted, and through it man can enjoy the closeness to Allah” (*The Book of Knowledge*, 2013:49)

DEGREES OF KNOWLEDGE

- كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (٥) لَتَرَوْنَ الْجَحِيمَ (٦) ثُمَّ لَتَرَوْنَهَا عَيْنَ الْيَقِينِ (٧) (الْتَّكَاثُرُ)
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- Knowledge with inner experiential certainty (*Haqq al-Yaqin*)
 - وَإِنَّهُ لَحَقُّ الْيَقِينِ (٥١) (الْحَاقَةُ)
 - “But verily it (the Qur'an) is Truth of assured certainty.”
إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ (٩٥) (الْوَاقِعُ)
 - “Verily, this (al-Akhirah) is the Very Truth and Certainly.” (al-Waqi 'ah:95)

'ADAB/THE ETHICS OF SEEKING KNOWLEDGE & Knowledge Acquisition

Al-Ghazali –Ihya Ulum al-Din. First Chapter on Knowledge.

1. Purify the heart from impure traits & blameworthy characteristics. Example: egoism, showing off, envy, (toxin/toxic) – how to remove it?
2. Minimize affairs of the world, distraction- focus to seek knowledge.
3. Be humble towards teachers – humility vs. egoism.
4. Not to be so affected by different opinions among people- don't get busy with the debate.
5. Examine any branch of praiseworthy knowledge carefully – benefits of the knowledge you learned. (fadhal/benefits). Ascertain the noble nature of one knowledge & the others.

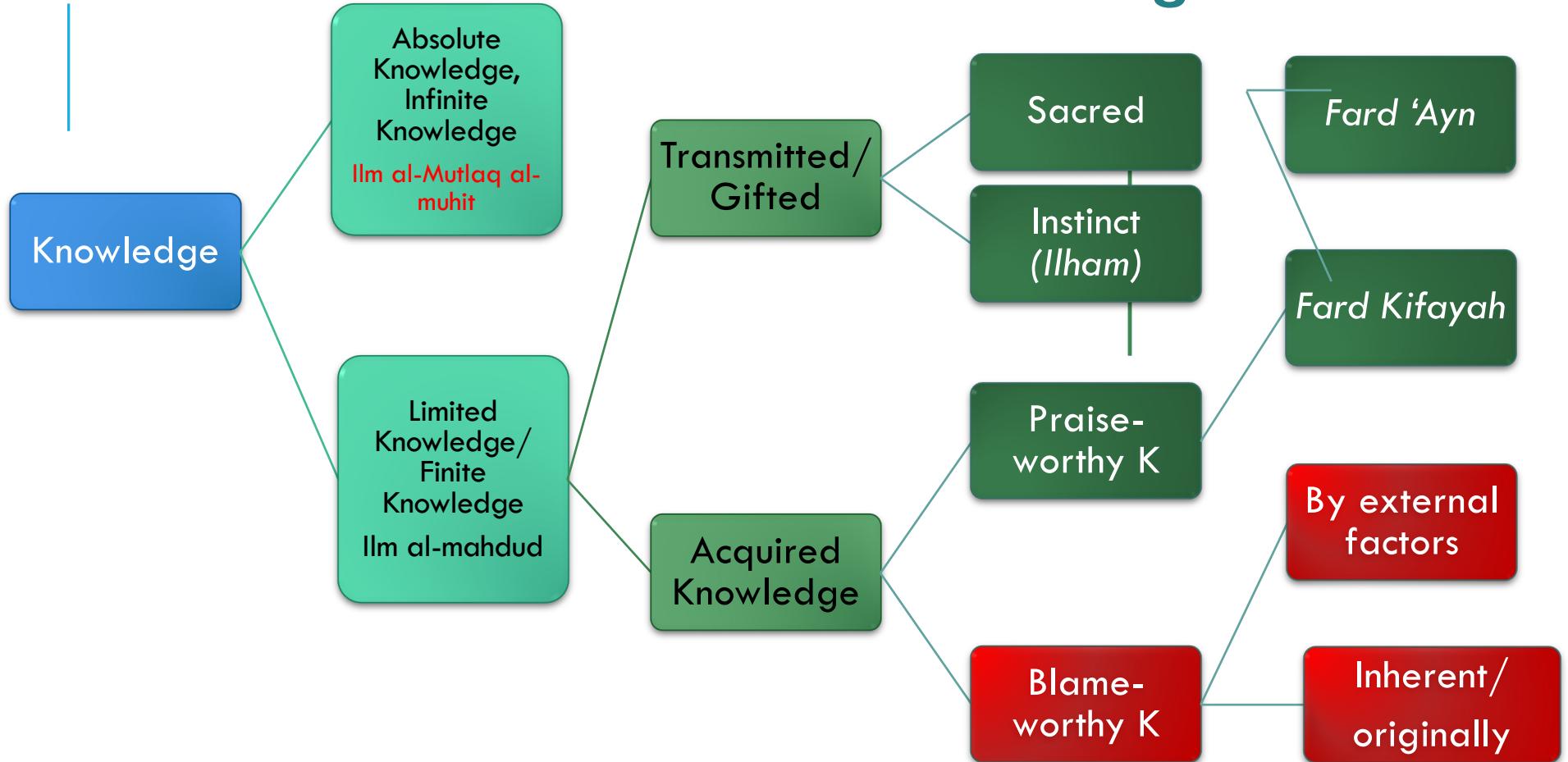
'ADAB/ THE ETHICS OF SEEKING KNOWLEDGE & Knowledge Acquisition

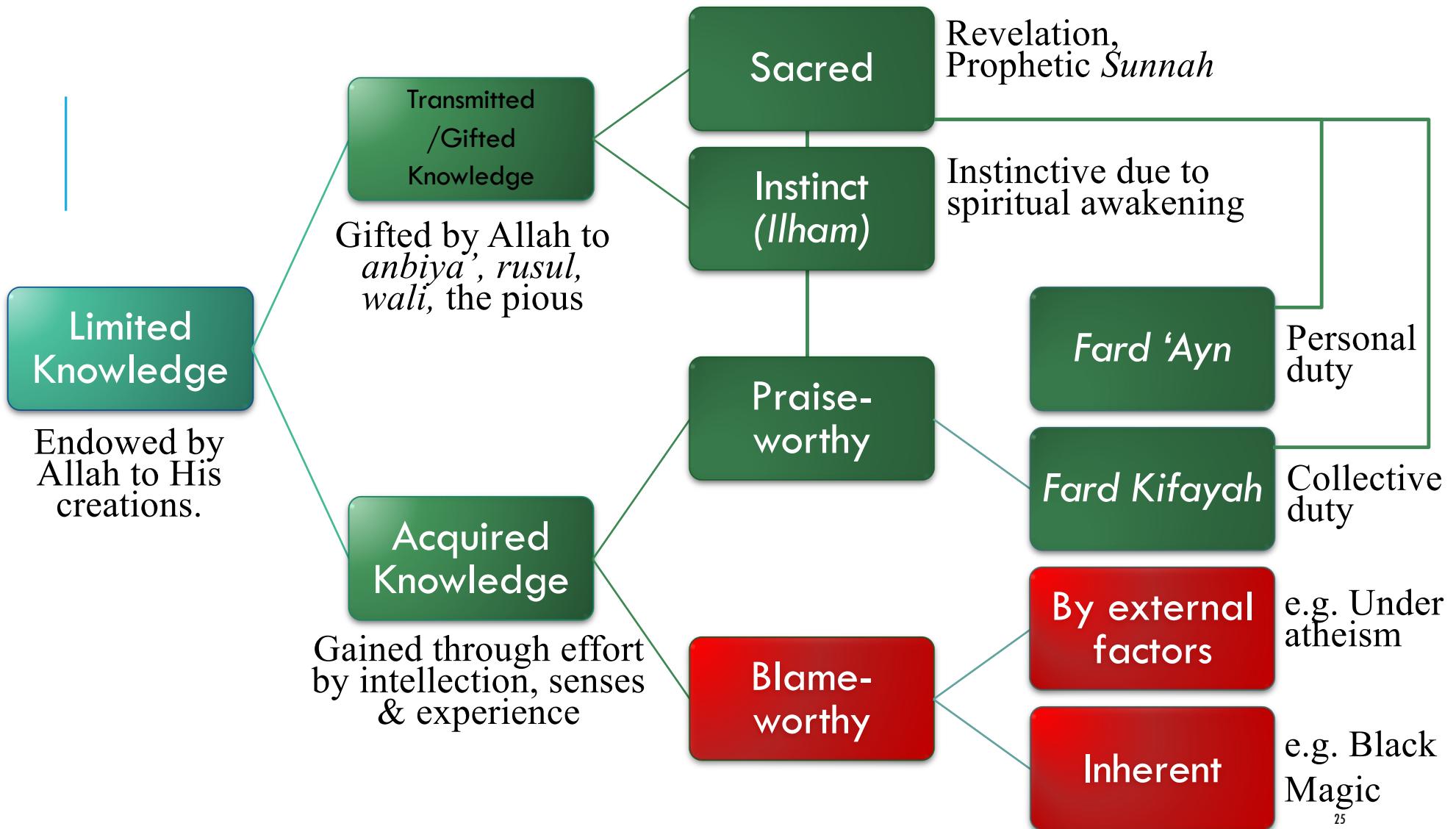
6. Start learning on the most important ones – be clear about the fundamental knowledge first. Learn from below, take the step higher... don't jump to higher level. Master one knowledge before proceeding to the next.
7. Beautify inner-self with virtue.(budi Bahasa yang halus).



CLASSIFICATION of KNOWLEDGE

General Classification of Knowledge in Islam





AL-GHAZZALI'S CLASSIFICATION

1. THEORETICAL & PRACTICAL

Makes known the states of beings as they are.

Deals with man's actions in finding out the human activities conducive to men's well-being in life here & hereafter.

2. PRESENTIAL & ACQUIRED

Direct, immediate, supra-rational, intuitive, and contemplative.

Indirect, rational, logical, and discursive.

Al-Ghazzali's Classification

3. RELIGIOUS & INTELLECTUAL

Al-‘ulum al-syar‘iyyah:
more specific than transmitted
knowledge.

Al-‘ulum al-‘aqliyyah:
attained by human
intellect alone.

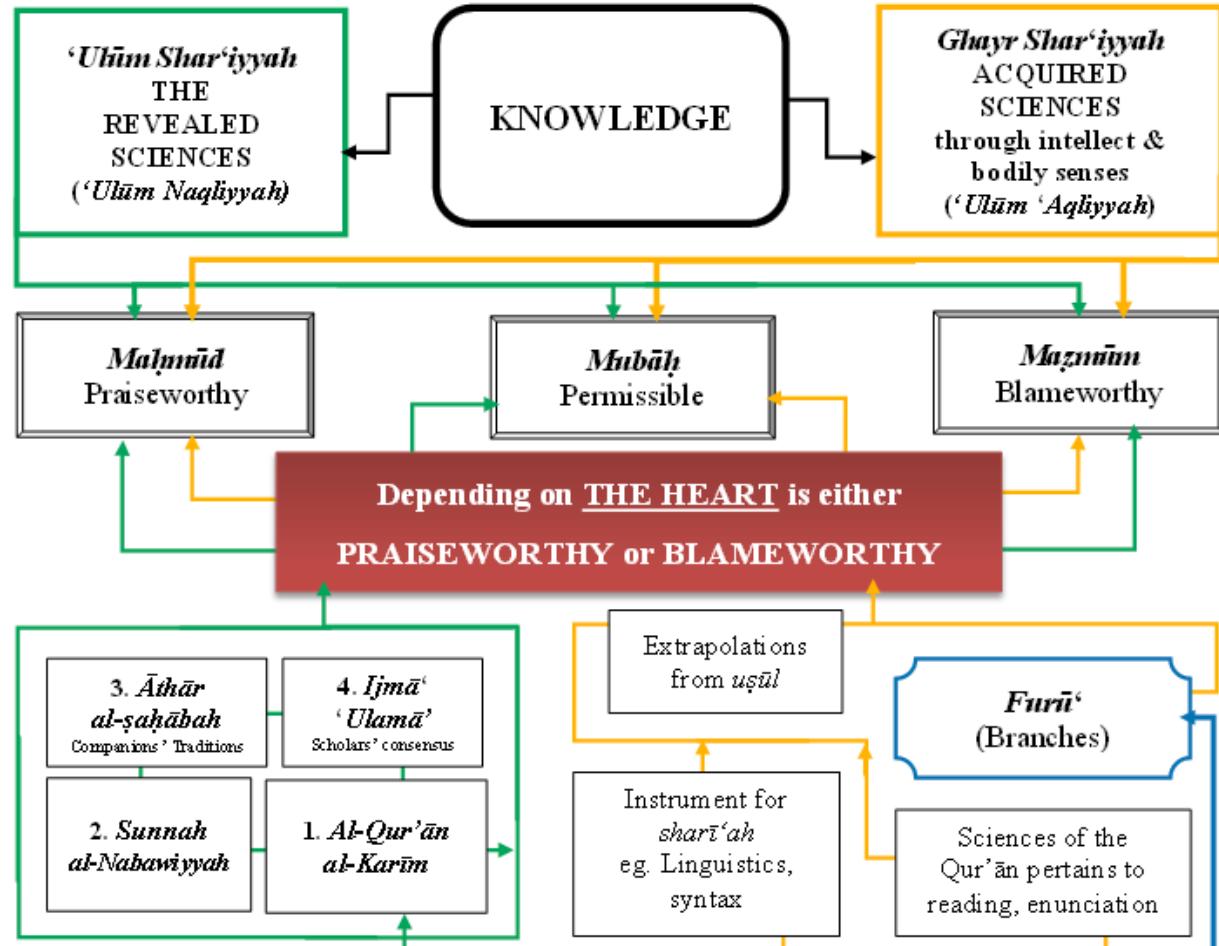
4. *FARD ‘AYN* & *FARD KIFAYAH*

Basic knowledge.
A religious obligation that
binding on every Muslim.

Professional knowledge
Divinely ordained and binding for the
Muslim community
as a whole. Eg. Moon sighting

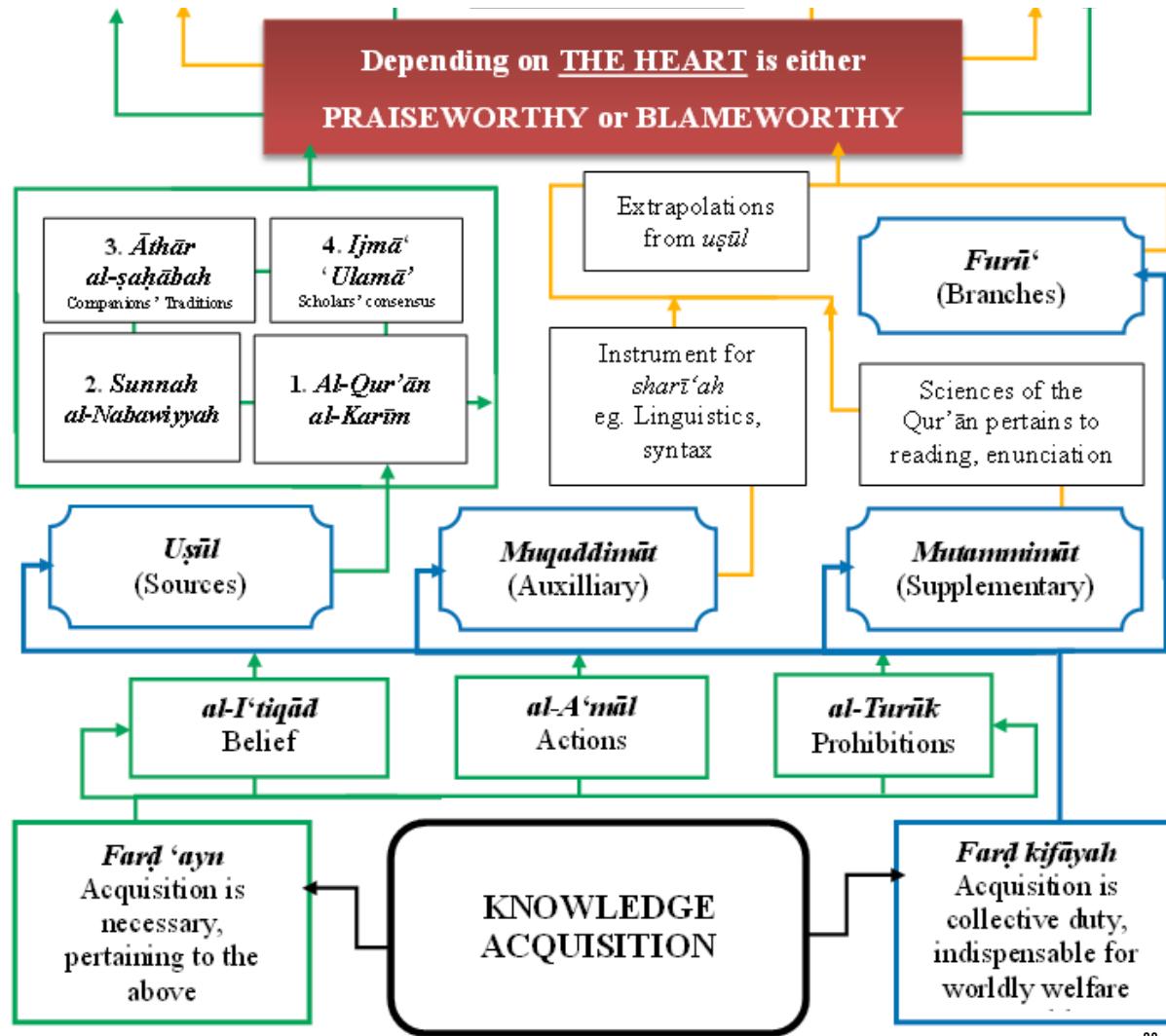
Al-Ghazzali's knowledge classification in a bigger scheme.

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Al-Ghazzali's knowledge classification in a bigger scheme.

Diagram continues from the previous page



IBN KHALDUN'S CLASSIFICATION

1. INTELLECTUAL KNOWLEDGE

The use of intellect/mind/reason

- Logic/'ilm mantiq
- Natural Sciences:
Physical sciences, medicine, agriculture, botany,
- **Metaphysics: Sciences of Beings beyond Nature /**
Magic, talismans, science of the occult properties of the alphabet, alchemy
- **Sciences Dealing with Quantity:**
Geometry, arithmetic, astronomy, music

2. TRANSMITTED KNOWLEDGE

Knowledge based on revelation, religious knowledge

- Al-Quran
- Al-Hadith
- Jurisprudence /fiqh/The Sacred Law
- Theology Dialectics, or *kalam*
- Sufism /Tasawuf
- Linguistic Sciences -Grammar, lexicography, literature.

Epistemology

=the study of knowledge.

=how do we know? “how do we know that we know?”

Islamic Epistemology=combined between revelation
(wahy/wahyu) and reason/mind/intellect/empirical studies.

Western epistemology= rely on reason/mind/intellect + empirical knowledge/science. They reject religion/revelation as the source of knowledge. Why? It is not proven, logically, scientifically.

Feeling/emotion has no logic. Can't apply logic to love.

QUESTIONS

How to differentiate concept of knowledge between Islam and the West?

How Islam views/conceptualise knowledge

How the West views knowledge?

Why they are different?

Reason/logic/science/empiricism

Why the West hates religion?

Separate religion from political life?
Why is that so?

France... banned any religious
symbols e.g. hijab to school. Public
places.

Religion= illogical, fanaticism, ignorance., etc.

Why the West hates religion?

1. they believe in the theory of evolution (Charles Darwin) (Adwf)
2. religion was used to cover immoral behaviors committed by religious people (Asya')
3. history of the West, their worldview during that time, the church controlled lives of people during that time. Religion is controlling. (Yasmin)
4. religion makes people closed minded, against their freedom. (Haris)
- 5.

TASK: PLEASE WRITE THIS IN YOUR NOTEBOOK!- SELF-LEARNING HOURS

1. *Dark Ages in Europe*
2. *The Enlightenment*
3. *Industrial Revolution.*

How these **experiences** shaped their
understanding/worldview of religion today, before
as well.

“RELIGION”

The experience in Islamic world, religion creates or built civilization.

Arabia was in the state of ignorance /age of ignorance/jahiliyyah.

In the west, they have to leave religion to build civilization.

What religion is that? =Christianity!

Separation of religion and politics.

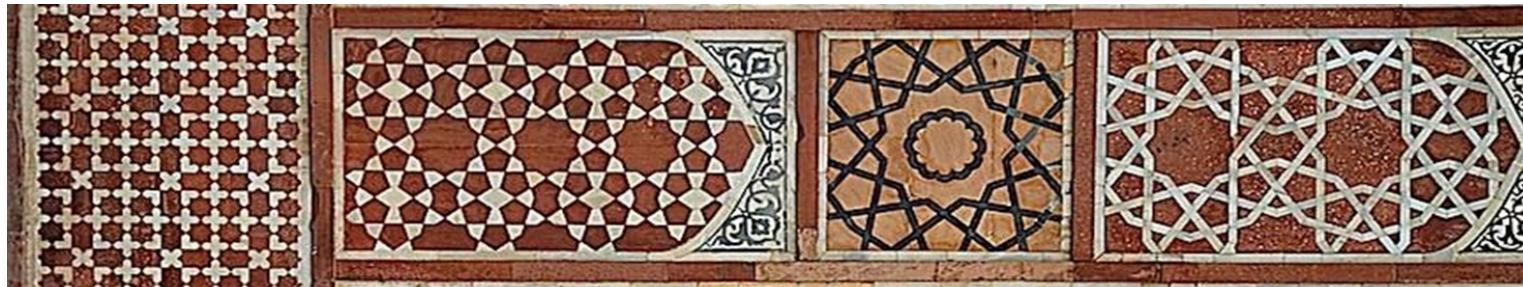


WEEKS 7-8

KNOWLEDGE IN ISLAM: Sources & Means



What are the
sources of
knowledge in Islam?



THE SOURCES OF KNOWLEDGE: THE “TWO BOOKS”/SOURCES

- 1. DIVINE REVELATION (*AL-WAHY*): *AL-QUR’AN & AL-SUNNAH***
- 2. THE NATURE/natural world/ PHYSICAL WORLD (*AL-KAWM*)= creation of Allah in the Universe.**



AL-WAHY: Divine Revelation

❖ AL-QUR'AN

- The Qur'an is the Book revealed by Allah (Words of Allah/**Kalamullah**) to His Messenger Muhammad ﷺ through Jibril (intermediary), then written in *masahif* & transmitted to us through an authentic continuous narration.
- Belief in the Qur'an is part of our aqidah (faith).
 - ✓ The pure speech of Allah, the only revealed speech of Allah to Muhammad ﷺ (Q. *al-Zumar*: 1, *al-Jāthiyah*: 2, *al-Ahqāf*: 2)
 - ✓ An exposition of all things. (Q. *al-Nahl*: 89).
 - ✓ As guidance and mercy. (Q. *al-Nahl*: 89).
 - ✓ Nothing is neglected (Q. *al-An'am*: 38).



AL-QUR'AN: Its Characteristics

- *Qur 'ān* (to be read, recited or proclaimed, Q. *Yūsuf*: 2, *Tā Hā*: 113),
- *Al-Kitāb al-Hakīm* (The Book of Wisdom, Q. *Yūnus*: 1),
- *Al-Furqān* (The Criterion, Q. *al-Furqān*: 1), Revealing reality & clarifying doubts (*al-Ma'idah*: 15).
- Preacher for believers (*Al 'Imran*: 138), bearing *Rahmah* (Mercy) and *Dhikra* (a Reminder) (Q. *al-'Ankabūt*: 49 – 51),
- *Huda* (a Guide) and *Rahmah* (Mercy) (Q. *al-Baqarah*: 2; *Luqmān*: 1-3),
- *Shifā'* (Healing from all that ails, Q. *al-Isrā'*: 82, *Yūnus*: 57),
- *Kitāb huwa al-Haqq* (the Book which is the Truth, Q. *Fāthir*: 31), testifying Prophethood (Q. *al-Ahzāb*: 21, *al-Anbiyā'*: 107, *al-Saffāt*: 37).
- *Bashīran wa Nadhīr* (Giving Good News and Admonition, Q. *Fussilat*: 3-4).
- Light (*al-A'rāf*: 157), *al-Kitāb al-Mubīn* (things made clear, Q. *al-Qaṣāṣ*: 2)

Sinful acts=

Sense of guilt

Sense of emptiness

Sense of loneliness

Anxious

Feeling lost

Feeling worthless

Check your ibadah

Check your activities =sinful activities.

Taubah. Taubah taubah... repeat again, keep coming back!

US/HUMAN BEING

Three elements:

1. physical body; = eat foods, rice, drink, sustain the body, workout, swim, jog, nice.

2. mind/intellect= need food too. Study, thinking. Creativity, imagination, fantasy. Etc. to stay sober, sane, i.e. not crazy, positive.

3. soul/heart=need foods. To sustain. What kind of food? Ibadah, God, belief, in life, everyday...

Meaningless... life has no meaning... why? The soul did not eat.

Bird, who is hungry, thirsty, living in a golden cage.

Junk food=for the soul... music, entertainment, movies, karoke, etc.

Lost... depressed, suicidal thought. Life is meaningless....

❖ THE **SUNNAH** OF MUHAMMAD (s)

- Literally: A clear path, an established course of conduct, the pattern of life, a precedent & custom.
- Technically: The acts, sayings & approvals of the Messenger (s) as the seal of Prophethood with the Final Message (*al-Risālah al-nihā'iyyah*)
- The opposite : ***bid'ah*** (innovation); negates transcendentalism & religious pluralism – all religions in the world are true/leading to God.

Types of *Sunnah*:

- ✓ ***Sunnah* of binding law/*sunnatullah*** = the law of nature. E.g. fire burns. Water wets. Sun rises from the East.
 - eg *Sunnat Allah* (Allāh's ways in dealing with peoples' persistent behaviours, see Q. *al-Ahzāb*: 38, 62; *Fātir*: 43; *Ghāfir*: 85 and *al-Fath*: 23)
- ✓ The specific ***Sunnah* of the Prophet (*Hadith*)** – his deeds, sayings, his silence.
 - Normal physical acts of every human being, human experience [**NOT WAHY**] 44

QUR'ANIC/HADITH PERSPECTIVE ON KNOWLEDGE

How Qur'an and Hadith perceive knowledge?

THE QUR'AN & *HADITH* VIEWS ON KNOWLEDGE

❖ QUR'ANIC VIEW

- “*Read in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen. Taught man that which he knew not.*” (*al-‘Alaq: 1-5*)
- “... Say, “Are those who know equal to those who do not know?” Only they will remember [who are] people of understanding.” (*al-Zumar: 9*)
- (*Al-Jumu’ah: 2; al-Mujadilah: 11, al-Tawbah: 122, Ta Ha: 114, al-Nahl: 43*)

Surah al-'Alaq, 1-5 = learning.

Indicates the importance of knowledge in Islam.

This is the first Qur'anic verses revealed to the Prophet.

Knowledge is very important.



HADITH ON KNOWLEDGE

- “When a man dies, his works also stop except three things: 1. acts of charity, 2. beneficial knowledge, 3. righteous children who pray for him” (Abu Hurairah, Abu Daud, Tarmizi and Nasaie)
- “Who so walks in path seeking for knowledge therein, God will thereby make easy to him the path of paradise” (Abu Hurairah and Muslim)
- “To acquire knowledge is binding upon all Muslims.” (Anas bin Malik and Ibn Majah)
- “The worst of man in the sight of God in respect of rank on the day of Resurrection shall be the learned man who profited not by his knowledge.” (Abu Hurairah)
- “Allah gives understanding of the religion and guidance to him for whom He wants beneficence.” (Bukhari and Muslim)

TYPES OF KNOWLEDGE IN THE QUR'AN & THE SUNNAH

❖ IN THE QUR'AN

- ✓ Religious sciences: *Tawhid*, prophethood, angels, paradise, hell, etc.
- ✓ Prophecies. Wisdom – al hikmah. All teachings of Qur'an are hikmah.
- ✓ Physical & Natural Sciences: Astronomy (25:61, 6:96, 16:40, 7:54, 36:38), geology (41:9-10, 35:27), embryology (23:12-14), botany (36:34-36), zoology (24:45), etc.
- ✓ Human/ Social Relations & Ethics: Relationships: family, relatives, neighbours, different genders, non-Muslims, animals, ethics, etiquettes & manners, etc.
- ✓ Halal & haram (Do's and Don't's) : Food, drinks, clothes, etc.
- ✓ Laws & commandments: Family, criminal, procedural, commercial, international.

❖ TYPES OF KNOWLEDGE IN THE QUR'AN

- ✓ **Economic systems:** Usury, loan (*al-Baqarah*: 282), zakat, social welfare (*al-Hasyr*: 7), measure & weight (*Hud*: 85)
- ✓ **Political systems:** A governmental/ central authority & the subjects' duties, based on consultation (شوری) & the right of people to select leaders, the format of شوری, government are on people's choice & open for development.
- ✓ **History and civilization:** (*al-A'raf*: 59, 80-82; *Nuh*: 1, *al-Hijr*: 73-76, *Ibrahim*: 9, *Hud*: 65, etc...)
- ✓ **The origin of universe:** The origin of mankind. (15: 26, 15: 28-29, 17: 61, 23: 12, 32: 7, 32: 9, 38: 71-72, 4: 1, 7: 189, 39: 6)
- ✓ **History of the Messengers of Allah,** etc...

These are ***Ayat Allah fi al-Qur'an*** (Signs of Allah in the Qur'an) for people to observe, think, take heed & learn, and remember Allah & the final destiny (Q. 51: 20-21, 31:11-27).

❖ TYPES OF KNOWLEDGE IN THE SUNNAH

- ✓ Worship (‘ibadah): The rulings & teachings related to ‘ibadah.
- ✓ Halal and haram: In food, drinks, clothes, transactions, etc.
- ✓ Laws: family, criminal, commercial, procedural, international.
- ✓ Manner of conduct: The Prophet ﷺ is the model of individual moral conduct. (*al-Ahzab*: 21)
- ✓ Leadership: Learnt the requirements of a successful leader from him.
- ✓ *Da‘wah*: He started from nothing and ended with remarkable followers.
- ✓ Nation building and social reformation: Establishing a nation & changed a primitive society by unity, cooperation & brotherhood, eliminating social bias
- ✓ Theology: Eliminating idolatry & establishing *Tawhid*



THE FUNCTIONS OF THE SUNNAH IN RELATION TO THE QUR'AN

- ✓ The second source after the Qur'an.
- ✓ No Islam without the adoption of the Sunnah.
- ✓ An elaboration & commentary on the Qur'an .
- ✓ Deals with some general, undetermined or unelaborated *ahkam* in the Qur'an.
- ✓ The concrete implementation & actual embodiment of the Qur'an
- ✓ May contain some unmentioned rules in the Qur'an
- ✓ Qur'an says: "And whatsoever the messenger brought to you, follow it. And whatsoever he forbids, abstain from it" (*al-Hashr*: 7)



AL-KAWN: The Cosmos/Universe

❖ Allah's Open Book of Revelation

- The Nature “sings” with the symphony of unity in creation, reflecting the *tawhid* of Allah, The Author, The Creator & Sustainer of all.
- The cosmos is brimming with *Ayat Allah al-kawniyyah* (Allah’s Signs in nature)
- The Qur'an is replete with verses pointing to aspects of nature to draw our attention to Him
- “*Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?*” (Q. *Fussilat*: 53)
- The cosmos is to be studied, observed and contemplated upon, to know Allah, understand the purpose of creation & attain closeness to Him

سَرِّيْهُمْ اِيْتَنَا فِي الْاَفَاقِ وَفِي اَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ اَوْلَمْ يَكُفِ بِرَبِّكَ اَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

.53Kami akan memperlihatkan kepada mereka tanda-tanda (kebesaran) Kami di **segenap penjuru** dan pada **diri mereka sendiri**, sehingga jelaslah bagi mereka bahwa Al-Qur'an itu adalah benar. Tidak cukupkah (bagi kamu) bahwa Tuhanmu menjadi saksi atas segala sesuatu?

❖ ***AL-KAWN: Allah's Open Book of Revelation***

○ The Characteristics of Nature:

- ✓ Profane: i.e. not sacred or divine in itself (**rejects pantheism**). Allah is the Creator (al-Khaliq), and the Nature is the created (makhluq). i.e. it is created by Allah.
- ✓ Created by Allah out of nothing (*ex-nihilo*) (**rejects evolution theory**).
 - (Q. 2:117; 21:104). He creates, destroys and recreates (Q. 10:34; 27:64; 29:19).
- ✓ Orderly by Allah's law through His *Tadbīr* (regulation & administration) and *Taqdīr* (His determination & decree) (**rejects naturalism, mechanism**)
 - Allah's *Tadbir* & *Taqdir* establish the physical properties and orderliness of nature.
- ✓ Purposive: not for idle play but as Allah's Sign, and to serve Him (Q. 21:16, 38:27, 44:38, 44:39) (**rejects atheism**)/ **divine function**.
- ✓ Subservient to Allah, and made for the benefit of human (**rejects positivism**)

AL-KAWN: Allah's Open Book of Revelation

- Allah's *tadbir* & *taqdir* set the perpetual nature and constancies of things in nature, resulting in physical phenomena and predictability in the Cosmos.
 - Laws set by Allah in Nature
 - Scientific theories/laws – are those that man has thus far discovered & understood from studying nature through observation & experimentation, and the patterns expressed in human terms
- Natural science (*al-'ilm al-tabi'iyyah*) is a study of Allah's Signs in nature
 - To discover & understand patterns in phenomena of nature.
 - Science requires & indicates causality – in Islam, the Ultimate /Primary Cause is ALLAH (The Prime Mover), the rest are secondary.
- Knowledge of nature is infinite at both microcosmic & macrocosmic levels, of which Allah gives man only a little
- Not everything is knowable through science.
 - Science as human intellectual activity is limited, contingent & subjective to human terms
 - THE QUR'AN AS THE WORD OF ALLAH IS PERMANENT, OBJECTIVE & ABSOLUTE.

❖ ***AL-KAWN: Allah's Open Book of Revelation***

- On the study of nature, man
 - Should be guided by the words of the Author of both Books, i.e. guided by the Qur'an
 - Should proceed in line with the Worldview of *Tawhid*
 - Yūsuf ‘Alī (1992:313) highlights, “who did not stop short at the wonders of nature”, but penetrated “from nature up to nature’s God”.
- In so doing, pursuing science is an ‘*ubūdiyyah* (servitude, Q. 51:56) to the Lord and as part of *khilāfah* (vicegerency, Q. 6:195), by means of promoting prosperity of the earth (*isti ‘mār*, Q. 11:61) and spreading mercy to all (*rahmatan li al- ‘ālamīn*, Q. 21:107).
- “...serve Allah, Ye have no other God save Him. He brought you forth from the earth and hath made you husband it. So ask forgiveness of Him and turn unto Him repentant...” (Q. 11:61).
- Ibadah/servitude: It is a fulfilment of man’s *raison d'être* (reason for existence)



THE QUR'AN: Examples of *Ayat Kawniyyah*

“And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees - of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe”. (Q. 6:99)

- (Q. 25:48-49)
- (Q. 16:65)
- (Q. 13:3-4)
- (Q. 24:43)
- (Q. 7:57)
- (Q. 16:15)
- (Q. 39:21)..... etc

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَنَا بِهِ نَبَاتٍ كُلِّ
شَيْءٍ فَأَخْرَجَنَا مِنْهُ خَضْرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ
النَّخْلِ مِنْ طَلْعَهَا قُنْوَانٌ دَانِيَةٌ وَجَنَاحَاتٌ مِنْ أَعْنَابٍ
وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٖ قَلَّا اَنْظَرُوا إِلَى
ثَمَرٍ إِذَا أَثْمَرَ وَبَنْعِهِ جِئِنَ فِي ذَلِكُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ



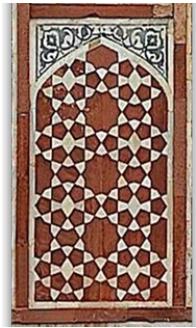
THE MEANS OF KNOWLEDGE:

1. THE SENSES (*AL-HAWWAS*) / *5 senses (sight, hearing, touch, taste, smell) empiricism/empirical studies.*
2. REASON / INTELLECT (*AL-'AQL*)-to learn, understand, to study, comprehend etc.
3. INTUITION (*ILHAM*), *pure inspiration/original ideas/given by Allah.*
4. TRUE REPORT (*AL-KHABAR AL-SADIQ*)

Instrument of Knowledge

Alat untuk menuntut ilmu.

Apakah alat yang kita boleh gunakan untuk memahami sesuatu ilmu?



REASON / INTELLECT

❖ *AL-AQL/akal*

- Al-Ghazali on the spiritual heart (*qalb*):
 - 4 faculties forming an organic whole: *Ruh* (spirit), *nafs* (self), '*aql* (intellect/reason), *qalb (spiritual heart) is the king/*
 - The seat of knowledge - mirror reflecting signs of Allah: image clear or distorted, depending on the condition of the spiritual heart (pure or diseased)
- *Al-'Aql* (vis-à-vis the *qalb*) is the noblest part of human – balancer/scale/judge to weight good and bad, right or wrong, truth or falsehood (besides revelation/wahy)
 - the basis of *taklif* (legal capacity) - it is the power of discernment by which humans distinguish between 'good' and 'bad', 'right' and 'wrong'
 - ✓ Based on inherent human nature (*fitrah*) *to determine right and wrong.*
 - ✓ Based on Qur'anic & Prophetic criteria (*Furqan*)



AL-AQL

- With the criteria & guidance set by *al-Wahy*,
 - the rational/intellect is also the basis of *iman* (faith), thus, it is given the authority to examine the authenticity of Prophets and the Revelation they claim to bring from God.
 - The prohibition of *taqlid* (blind faith/following)
 - man discovers unknown realities (esp. from *ghaybiyyah*)
 - ‘*aql* is the rational faculty that assist in understanding the unknown from the known,
 - **helps** to discern which of the things we desire are good and useful and which are bad and harmful.
- Scientists insist that whatever knowledge we have gained about this mysterious universe we owe to reason – **BUT is this the whole picture?**
- Aql/intellect has certain limitation- revelation/wahy will complete the picture.

❖ The Qur'an exhort people to use their 'Aql

- Allah dignifies the intellect as a tool for gaining knowledge. He commands thinking and observing
- Full with references that command and exhort people to think, ponder & contemplate over their affairs
 - eg *Yunus*: 24, 67; *Al-Rum*: 8
أَفَلَا تَعْقِلُونَ – أَفَلَا يَنْظَرُونَ ... ? لَعَلَّكُمْ تَعْقِلُونَ – لَعَلَّكُمْ تَتَفَكَّرُونَ ... ?
أَوْلَمْ يَنْظُرُوا – أَوْلَمْ يَتَفَكَّرُوا ... ? لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ... ?
- Several verses describe those who do not think and do not use their '*aql* (*qalb*) as deaf and/or dumb and/or blind. In case of blindness the Qur'an clarifies the meaning:
 - “*Do they not travel through the land that they may have hearts with which to reason and ears with which to hear? (In most cases), it is not the eyes that become blind, but the hearts that are in the breasts*” (Q. 22:46).

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ إِذَا نَّ
يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَرُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي

الْمُسْدُورِ ٤٦

The Qur'an exhort people to use their 'Aql

- Thus blindness is the failure to apply the 'aql (*qalb*) to what one sees and as a result fail to see a great many important truths - are worse than all living creatures.
 - living creatures grow to realize the potential of development with which Allah created them while human beings who do not think and reason fall ruefully short of their potential.
- Those human beings who do not use their faculties of thinking and reasoning are **worse than animals** (Q. *Al-A'raf*:179)
- The Qur'an equates those who go astray with those who cannot (or will not) use their intellect - it uses the phrase “*wa la ya'qilun*” (they do not use their intellect) or the phrase “*la yafqahun*” (they comprehend not). Those who do not use their intellect are those who have denied themselves access to one of the highest aspects of their humanity.

❖ Role of ‘Aql in Islamic Civilizational Legacy

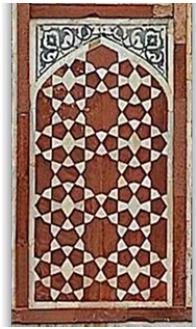
- Exercise of the intellect (‘aql) is of significance in Islamic civilization - important role in the development of all kinds of knowledge, scientific or otherwise, in the Muslim world.
- Muhammad Iqbal (1877-1938) (Indo-Pak Muslim thinker) in his *Reconstruction of Religious Thought in Islam*, points out that
 - *ijtihad* is a dynamic principle in the body of Islam. He notes that much before Francis Bacon (16th century), Muslim scientists propagated the sciences on the principles of scientific induction emphasized by the Qur'an (revealed in the 7th century), which highlights the importance of observation and experimentation in arriving at certain conclusions.
- ❖ “Now have come to you, from your Lord, proofs: if any will see (*faman absara*), it will be for his own soul...” (Q. al-An ‘ām: 104);
- ❖ ٰقَدْ جَاءَكُمْ بِصَانِرٍ مِّنْ رَّبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا ۖ وَمَا أَنَا عَلَيْكُمْ بِحَفِظٍ ۖ

❖ Role of ‘Aqīl in Islamic Civilizational Legacy

❖ “It is He Who has made the night for you, so that you might have rest therein, and the day to make (you) see (mubṣirā); verily in this are Signs for those who listen (inna fī dhālika la Āyātin li qawmin yasma ‘ūn). ” (Q. Yūnus: 67);

❖ هُوَ الَّذِي جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۖ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ

❖ “Behold! In the creation of the heavens and the earth.... Indeed are Signs for a people who use their reason (la Āyātin li qawmin ya ‘qilūn) ”. (Q. al-Baqarah: 164)



SENSES & SENSIBILITIES

❖ *AL- HAWWAS – human asset – build civilisation*

- The Qur'an mentions physical senses through which reliable knowledge is obtained. They are:
 - Ears for hearing, eyes for seeing - "*And Allah has brought you forth from the wombs of your mothers-you did not know anything-and He gave you the hearing and the sight and the heart.*" (Q. 16:78)
 - Spiritual heart (*qalb*) for understanding
 - "*Then he fashioned him in due proportion and breathed into him something of His Spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give!*" (Q. 32: 9)
 - وَاللَّهُ أَخْرَجَكُم مِّنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ الْسَّمْعَ وَالْأَبْصَارَ وَالْأَفْئَدَةَ لَعَلَّكُمْ تَشْكُرُونَ

The Qur'an urges us to use the faculties of senses which will bear witness for or against one on the Day of Judgment.

❖ ***AL-HAWWAS & SENSIBILITIES***

Al-Ghazali: The physical senses (sensibilities) are inlets/ "way in" to the *qalb* (mirror to & the seat of knowledge) – thus the need to keep them purified

- “*By the Soul, and the proportion and order given to it, and its Enlightenment as to its wrong and its right – Truly he succeeds that purifies it, and he fails that corrupts it*” (Q. *al-Shams*: 7-10).
- ✓ True knowledge can only be unveiled once the *qalb* is cleansed and the veils removed (through *tazkiyat al-nafs*), and the self disciplined & cultivated through learning and practicing the Qur'an and *Sunnah*.
- ✓ A person with a sound heart (*qalbin salim*, Q. 26:89) has acute internal sense faculties, regardless of his physical sight or hearing.
- ✓ A person with a heart full of diseases fails to see / listen regardless of his physical health:
- “*Do they not travel through the land, so that their hearts (qulub) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts*” (Q. 22:46)

INDICATORS

Loneliness

Emptiness

Lack of contentment

Lost direction

Can't experience calmness/serenity

Sense insecurity

Afraid of the past and future.

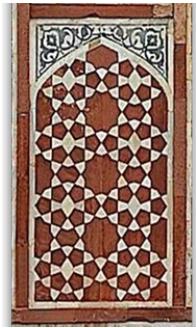
Detachment from God.

❖ ***AL-HAWWAS & SENSIBILITIES***

- With due purification and discipline (*tazkiyat al-nafs*)/spiritual exercise of the body, the physical senses and the spiritual heart, (meditation).
- and cultivated further through learning & practicing the Qur'an and *Sunnah*, the faculties of internal senses such as
 - common sense, representation, estimation, retention-recollection, imagination will become acute, sharp and divinely illumined.
- Without purification & discipline – despite being an *expert* at the utilitarian aspect of knowledge – one will **succumb to diseases of the spiritual heart**,
 - resulting in the internal senses to become dull, deluded and misguided
 - unable to penetrate through Allah's signs in the cosmos
 - "*He hears the Signs of Allah rehearsed to him, yet is obstinate and lofty, as if he had not heard them: then announce to him a Penalty Grievous!* (Q. 45:8)

❖ ***ULU AL-ALBAB & DISCERNING WISDOM – ILHAM***

- *Ulū al-Albāb* are those endowed with acute wisdom and deep understanding, able to arrive at true knowledge
 - “Can, then, he who knows that whatever has been bestowed from on high upon thee by thy Sustainer is the truth be deemed equal to one who is blind? Only they who are endowed with insight keep this in mind” (Q. 13:19) (also see Q. 3:189-190, etc.)
 - This deep wisdom & understanding result from
 - *Tazkiyat al-nafs* - their hearts (*ruh, nafs, ‘aql, qalb*) are not bound by base inclinations/desire.
 - Occupy self with *iqra’, dhikr, fikr*
 - Observe Qur’anic ethics to the point that Allah is “...his hearing with which he hears, his seeing with which he sees, his hands with which he strikes, and his foot with which he walks... (*hadith qudsy*)
 - May receive *ilham* (intuition) from Allah



AL-KHABAR AL-SADIQ : TRUE REPORT

❖ *Al-khabar al-sadiq* (truthful information) or *khabar al-sadiq* (information from the truthful)

- Knowledge is also attained from scholars who are authorities in their fields
- The most authoritative are information / reports / knowledge that have been verified independently and established by different scholars at different times and places.
- These have undergone the test of time, and have been proven as correct, accurate and valid.
- Even so, to avoid *taqlid*, any piece of information, no matter how established, must pass every element of Qur'anic criterion.



WEEKS 9-11

CIVILIZATION

- **WESTERN**
- **ISLAMIC**



❖ CIVILIZATION IN GENERAL

- Civilization designates a condition of human society, its culture & its way of life.
- An advanced collective development of intellect, culture, non-material & material development in society.
- Civilisation has two dimensions: it has a body / matter & a soul:
 - ✓ The body: material achievements.
 - ✓ The soul/non-material: the set of ideologies, moral values & traditions

❖ Culture & Civilization in the Western Precept

- Culture - the way of life of a people in a certain time and place.
- Cultural elements: Customs, laws, dresses, architectures, social classes, religion & traditions.
 - Civilization is “a cultural infrastructure of information & knowledge that serves survival & continuity.” (Andrew Bosworth)
- Components/manifestation/signs of Civilizations:

Cities

Government

Social Structure

Religion

Writing

Art

❖ Culture & Civilization in the Western Precept

- The Qualifications/requirements of Civilization:
 - Concentration of people in one or more urban area.
 - Division of labor & specialization, expertise – build fine building.
 - Surplus of food / wealth/ (GDP, gold, silver, oil, gas etc.)
 - Presence of a formal knowledge system, with the people subscribing to it./education institution.



The Worlds Civilizations

- Ancient Mesopotamia: (6500 – 2000 B.C.)
- Ancient Egypt: (5000 – After 1100 B.C.)
- Harappan: (Before 2500 – 2000 B.C.)
- Ancient China: (7000 – 771 B.C.)
- Mesoamerica: (Before 1000 B.C. – 1519 A.D.)
- Greece: (1000 – 323 B.C.)
- Imperial Rome: (510 B.C. – 235 A.D.)
- Islam: (Early 600-1492 A.D. – 18th / 19th Century – present?)
- Modern / Western / Contemporary – western civilization.

Lecturer = 100%

Constraints time= 50% / 20%

Students=20%... 10%

True excellent student= university education/lecturer's knowledge + self-learning/self-education.

1. smart + problematic attitude=

2. smart + good attitude = succeed

3. not smart+ good attitude/work hard, keep trying, =

4. not smart + bad attitude. =

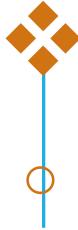
❖ ISLAMIC CIVILIZATION

○ Meaning & Origin of Terms

Arabic terms:

- *Al-Hadarah*: the cultural, moral & ethical heritage./non-material
- *Al-Tamaddun*: refers to material aspects such as urbanization, cities, architectural aspect, discoveries.
- *Al-‘Umran*: people’s settlement & habitation in a particular time & place.





ISLAMIC CIVILIZATION

- *Al-hadarah, al-tamaddun & al-madaniyyah*: derived from the word '**madīnah**' (city or town) & '**dīn**' (religion).
- **Islamic civilization**:
 - A group of people or a nation whose way of life or culture is:
 - ✓ Theocentric (God-centred), *Tawhid* as the core
 - ✓ Based on Islamic worldview, founded upon the teachings of the Qur'an & *Sunnah – Islamic worldview, how Islam views God, human and universe.*
 - ✓ Motivated by '*ubudiyah* & **khalifah** – to worship Allah, and to hold the function of khalifah on earth. (khalifah as the role, function=applicable to all humanity)
 - ✓ Functions on three dimensional relationship: Human – God (Me-Allah), Human – Human (Me-Others), Human – Cosmos/universe (Me-Universe)
 - ✓ *Rahmatan lil-‘Alamin* – mercy to all mankind/humanity

4 level of relationships:

1. self-self (self-talk).
2. self-God
3. self-closest ones.
4. self-others/public view.



ISLAMIC CIVILIZATION

- Founded by Prophet Muhammad ﷺ and exemplified by his *sunnah – very revolutionary- desert to the city-tawhid.*
- *Michael J. Hart, 100 Most Influential Person in the World.*
- Though in varying degrees,
 - Followed by the four rightly guided caliphs (*Khulafa' al-Rashidun*)
 - Later Caliphates & Sultanates
- Emerged in the center of Arabian Peninsula (i.e. Makkah)
- The only civilization that leads man to a truly peaceful life.
- Built on fundamentals Islamic ethics – dos and donts, right and wrong.
- A knowledge-based civilization

1924- the fall of Ottoman Caliphate.

ISIS- 2014. declared the caliphate, Mosul, Iraq.



ISLAMIC CIVILIZATION

- Founded by Prophet Muhammad ﷺ and exemplified by his *sunnah*
- Though in varying degrees,
- Followed by the four rightly guided caliphs (*Khulafa' al-Rashidun*)
- Later Caliphates & Sultanates
- Ibnu Khaldun's theory on the stages of civilization:
 - ✓ Nomadism (*badw*),
 - ✓ Aggression (*ghazwah*), - the victor possessed strong asabiyah/bonding/united.
 - ✓ Civilization (*hadar*) -
 - ✓ State (*dawlah*).

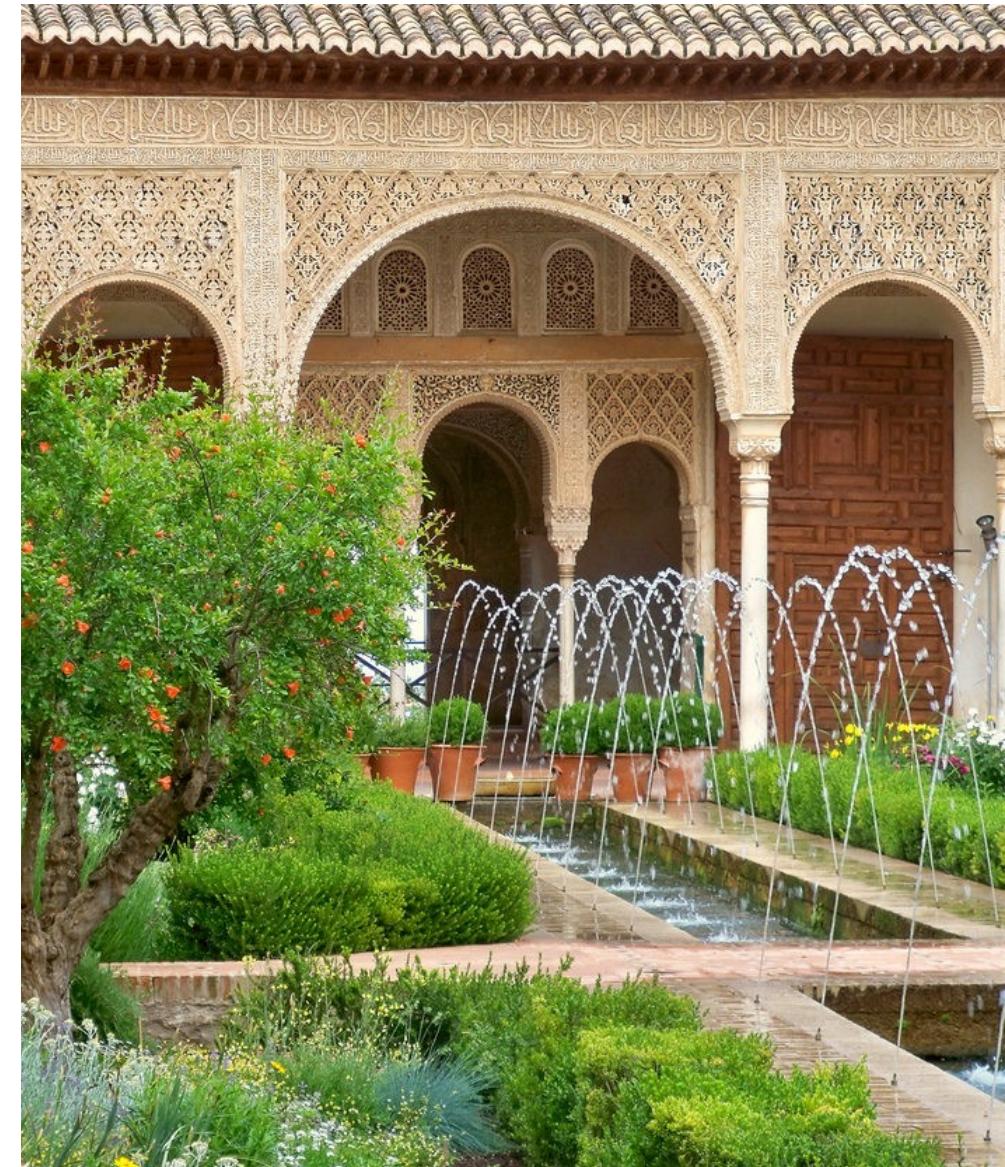
ISLAMIC Civilization: Characteristics

1. Based on *Tawhid*, modelled after Prophetic examples - *Islam, Iman, Ihsan*
2. Universality
 - Inclusive, not exclusive - accepts diversity and **plurality**, NOT **pluralism**
 - **Rahmatan lil-‘alamin** (mercy to ALL)
 - **Tolerance & peaceful coexistence.**
3. *Wasaṭiyah* – excellence, rightful balance, justice
 - Moderate rationalism – intellect guided by Revelation.
 - Human capital + physical development.
4. Integrated & balanced civilization – development of physical and non-physical.
 - In full harmony with the uncorrupted human nature
5. Permanence – (*uṣūl*) fundamentals of Islam, values, principles of ethics.
6. Dynamism – (*furu‘*), **flexibility/changeable**- proliferation of knowledge, true prosperity, trade & transactions, etc



Interactions among Civilizations

- Pre-Islamic Arab - China trade relations (traced on 618 C.E.).
- Pre-Islamic Arab - India trade relations (93/711).
- East, Central, West & south Africa - Arab educational (7th Century) & trade relation (gold, ivory & slaves).
- Pre-Islamic Malay-Pre-Islamic Arab trade relation (3rd Century A/D).
- Thai-Pre-Islamic Persian cultural, trade & diplomatic relations (1501-1722).
- Pre-Islamic Arabs – Byzantine Empire & Sasanid caravan trade relations.



ISLAMIC CIVILIZATION

• The Rise & Decline



❖ THE RISE FACTORS

- ✓ Firm hold on *Tawhid, Qur'an & Sunnah*
- ✓ High spirit to spread the word of Allah-dakwah.
- ✓ Followed examples of Muhammad ﷺ.
- ✓ Transformation of Qur'anic ideals into daily conduct & reality.
- ✓ High level spiritual & intellectual culture
 - Humility & sincerity in seeking knowledge & all matters.
- ✓ The use of reason, drive to seek for knowledge - Growth of knowledge/ sciences
- ✓ Intellectual freedom from superstitions
- ✓ Growth of thinking/intellectuality - Think critically and creatively



❖ THE RISE FACTORS

- ✓ Political freedom: equity between the rulers & people.
- ✓ Inclusivity: we appreciate diversity - To learn, embraced peoples of different races & intermarriages. Unity in diversity
- ✓ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
Say: "Behold, my prayer, and (all) my acts of worship, and my living and my dying are for God [alone], the Sustainer of all the worlds (Q. 6:162)



❖ FACTORS OF DECLINE

- ✓ Human ties- Weakening of Islamic brotherhood: internal fights
 - Tribalism, Ethnocentrism, Sectarianism.
 - Unaltered lifestyle of new comers to Islam.
- ✓ Obsession over power, wealth & prestige.
 - Dictatorship, political injustice & the changing of political system.
- ✓ Weakness of central authority /political authority is weak-revolutions & insurgencies.
- ✓ Declining of intellectual activities, knowledge propagation.
- ✓ Weakening hold on *Tawhid*, on Qur'an & *Sunnah*
 - Moral decadence, diseases of the heart, *al-wahn*

Edward G. Gibbon – historian

Rise and Fall of Roman Empire.

- why RE fall?
- moral decadence, corruption, seeking for wealth, injustice, internal fights.

❖ Lessons from the Rise & Fall of Ancient Civilizations – antithesis of *Tawhid*

- Faith : (*Al 'Imran*:139; *al-Nur*:55; *al-Fath*:4).
- Knowledge: (*al-Mujadilah*:11).
- Legislation: (*al-Jathiyah*:18).
- Unity: (*al-Anfal*:46).
- Corruption: (*al-Ma'idah*:78-79).
- Rejection of *shari 'ah* & prophets: (*al-Furqan*:37; *as-Shu'ara'*:128-139).
- Immoralities & polytheism: (*al-A'raf*: 130-133; *al-Hijr*: 57-75; *Hud*: 84-95, 100-102).
- Wealth & Luxury : (*al-Qasas*: 76-82).

EXTRA READING



The Myth of the Islamic Golden Age

Dr. Spahic Omer, 04 July 2020

<https://aboutislam.net/reading-islam/research-studies/the-myth-of-the-islamic-golden-age/>

WEEK 12

CONTRIBUTIONS OF EARLY MUSLIM SCHOLARS & THEIR IMPACTS



❖ NATURAL SCIENCES



○ Al-Khawarizmi (Algorizam):

- Abu Abdallah Muhammad ibn Musa Al-Khawarizmi (780-850 CE).
- Mathematician, astronomer & geographer.

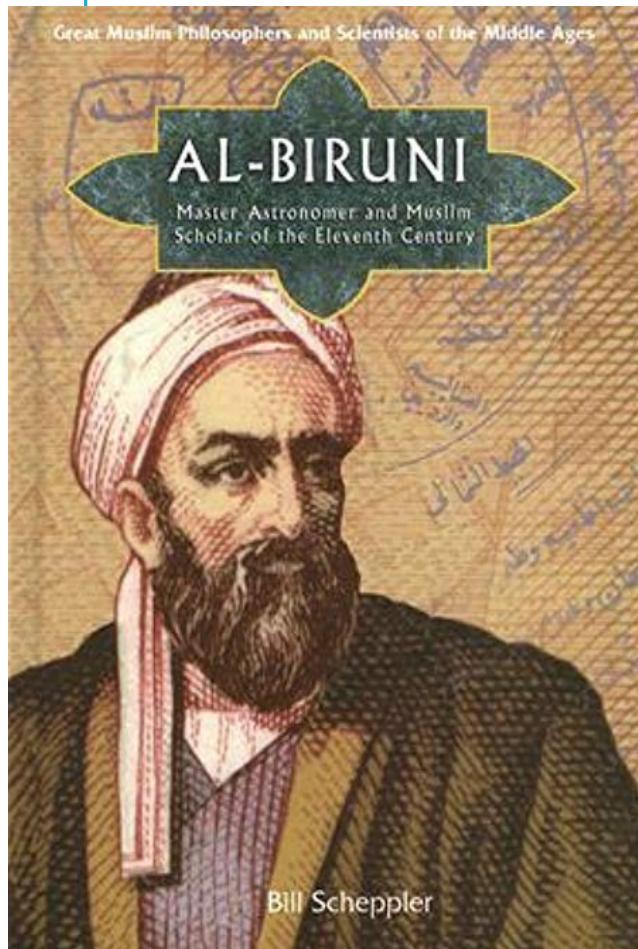
○ Al-Kindi (Al-Kindus):

- Abu Yusuf Ya'qub ibn Ishaq (801-873 CE).
- Philosopher, physician, pharmacist & contributed to physics, mathematics, geography, astronomy & chemistry.

○ Al-Razi (Rhazes):

- Abu Bakr Muhammad b. Zakariyya (854-925/935 CE).
- Physician, philosopher and alchemist.

❖ NATURAL SCIENCES



○ Al-Biruni:

- Muhammad Ibn Ahmad Abul-Rayhan Al-Biruni (973-1050 AD).
- Production exceeds 146 titles in more than 20 disciplines from astronomy to mathematics, mathematical geography, religion & philosophy.

○ Al-Zahrawi (Albucasis):

- Abu-Qasim Khalaf ibn Abbas (936-1013 AD).
- Greatest surgeon of his time.

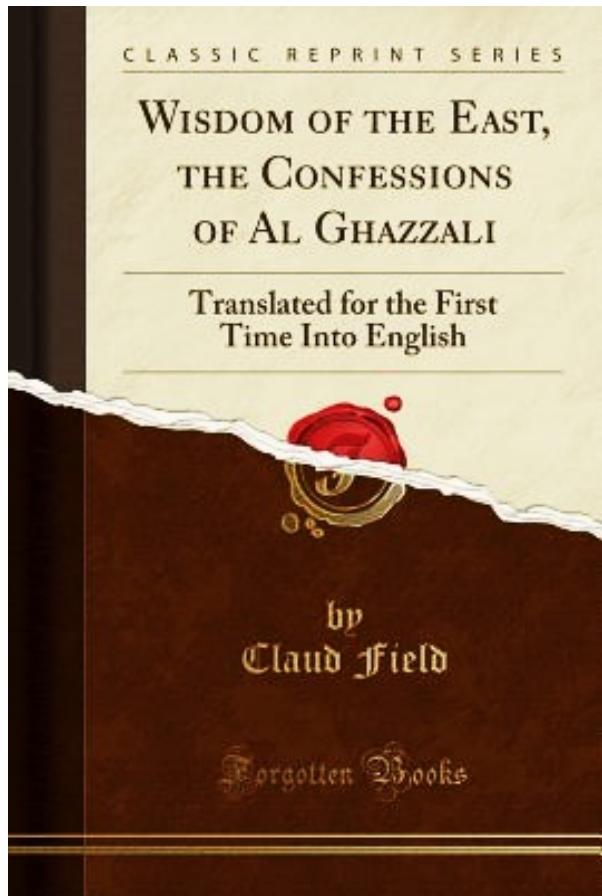
○ Ibnu Sina (Avicenna):

- Abu Ali Al-Hassan ibn Abdullah ibn Sina (981-1037 AD).
- Most famous physician, philosopher, encyclopaedist, mathematician, and astronomer of his time.

❖ HUMANITIES



- Ibn Rushd (Averroes):
 - Abu al-Walid Muhammad Ibn Ahmad Ibn Muhammad Ibn Rushd (1126-1198 AD).
 - Physician, philosopher & jurist.
- Al-Farabi (Alpharabius):
 - Abu Nasr Muhammad Ibn al-Farakh al-Farabi (870 – 950 A.D.).
 - Encyclopedist & philosopher. contributed to science, philosophy, logic, sociology, medicine, mathematics & music and Sufism.



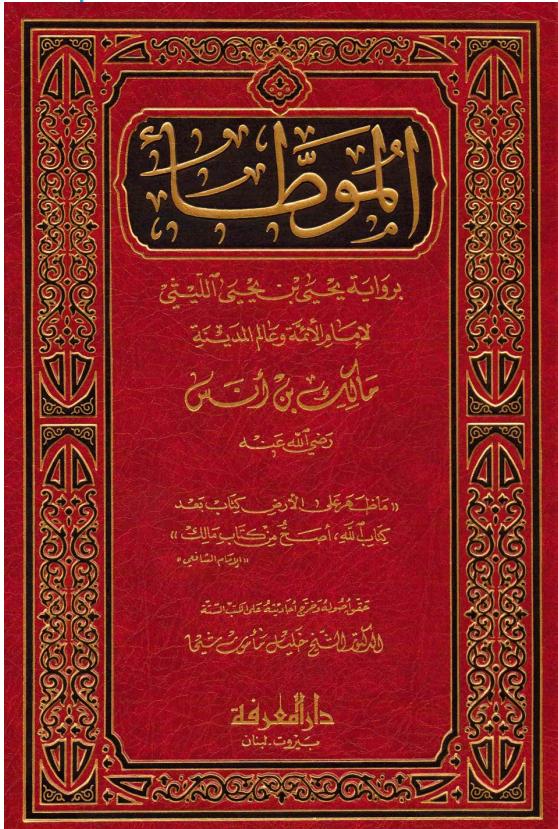
- Al-Ghazzali (Algazel):
 - Abu Hamid Muhammad Ibn Muhammad Ibn Muhammad al-Tusi al-Shafi'i al-Ghazali (1058-1128).
 - Major contribution in religion, philosophy

❖ SOCIAL SCIENCES

- Ibn Khaldun:
 - Abd al-Rahman bin Muhammad (1332-1395 C.E.).
 - Father of sociology, philosophy, economic science & a historian.
 - *Muqaddimah* (philosophy of history & sociology); *Kitab al-I'bar* (the history of Arabs, contemporary Muslim & European rulers, ancient history of Arabs, Jews, Greeks, Romans, Persians); *Al-Tasrif*: his life.



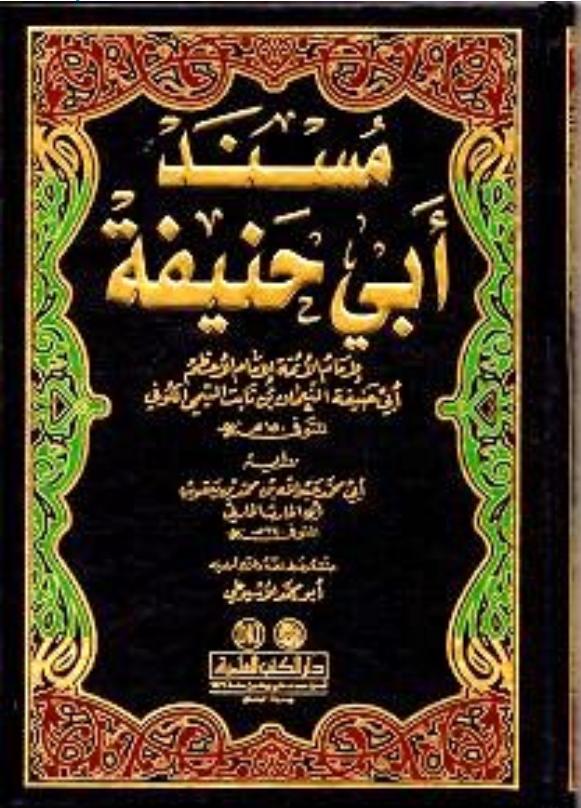
LAW & JURISPRUDENCE



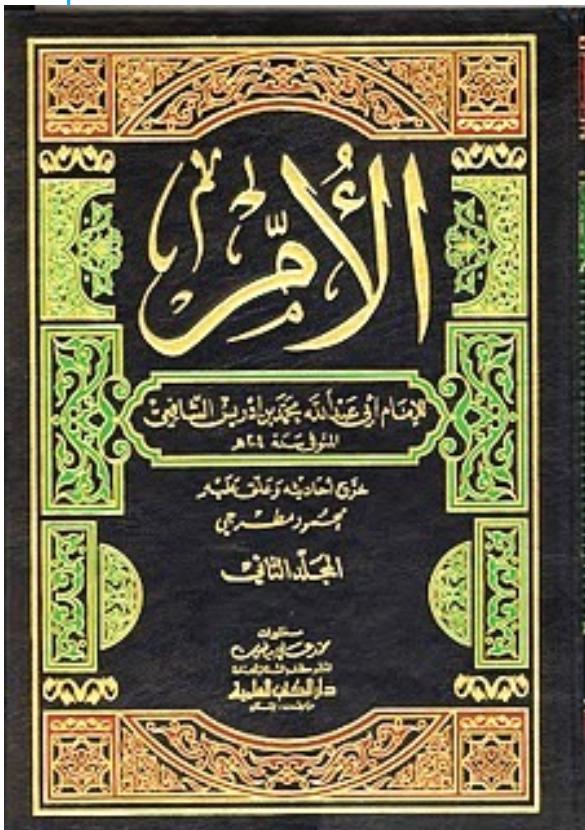
○ Imam Malik (93 AH - 179 AH/715 - 795 AD)

- spent whole life in Madinah where much of the Qur'an was revealed & most of the legal practices of Islam established.
- Lifetime of studying, recording & clarifying the legal parameters & precedents passed down to him by the first two generations of Muslims who were the direct inheritors of the perfected form of Islam after Prophet (saw).
- Wrote numerous books: most important is *Kitab al-Muwatta'*,
 - deals with Islamic Law based on *Ahadith* and *Sunnah* – the earliest surviving book of its kind - written around 150 A.H.
 - Malik was the first who compiled a book formed exclusively of sound narrations (Ibn Abd al-Barr)
 - “The Muwatta’ is the 1st foundation and the core, while al-Bukhari’s book is the 2nd foundation in this respect. Upon these two all the rest have built, such as Muslim and al-Tirmidhi.” (Abu Bakr ibn al-‘Arabi)
 - It is the principal authority of all four Schools of Law, which stand in relation to it like the commentary stands in relation to the main text. Malik composed it in the course of forty years, having started with ten thousand narrations until he reduced them to their present number of under 2,000. (Shah Wali Allah)
 - Imam Malik held the hadith of the Prophet in such reverence that he never narrated anything nor gave a fatwa unless in a state of ritual purity.

◦ Imam Abu Haneefa (80 AH - 150 A.H. 699 AD - 767 AD)

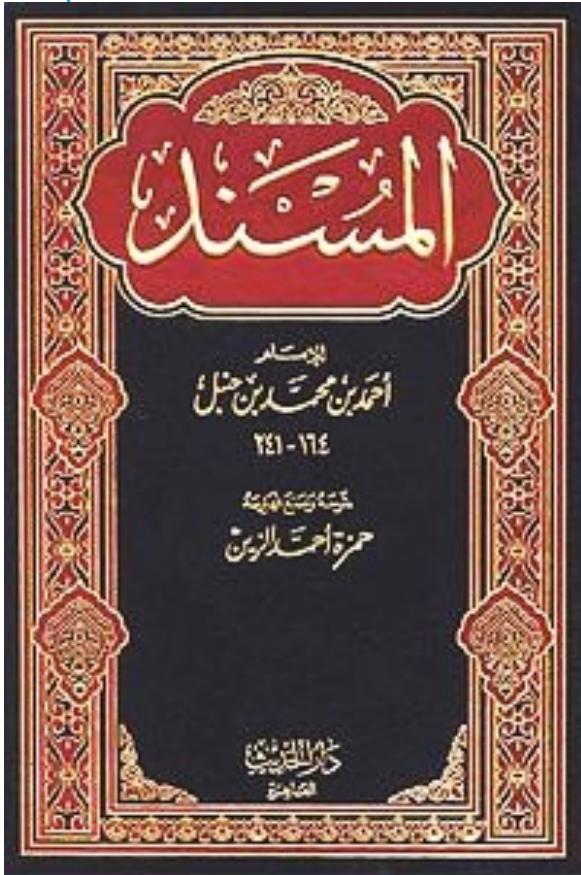
- 
- was extremely pious, avoided forbidden things, remained silent and absorbed in his thoughts most of the time, answered a question only if he knew the answer.
 - very generous and self-respecting, never asked a favour from anybody,
 - shunned the company of the worldly-minded and held worldly power and position in contempt, avoided slander and only talked well of people.
 - a man of profound learning and was as generous with his knowledge as with his money.
 - Despite his wealth and high position in society, the Imam was extremely gentle and polite.
 - He was a man of few words and never took part in idle talk. In his classroom he would sit quietly, letting his pupils freely debate among themselves, and would speak only when the discussion had become long and drawn-out without any conclusion being reached. He would then give his decision, which would satisfy all present.
 - Despite the fact that Abu Hanifa's school of thought is the last to emerge, it is the most widely followed.
 - He left behind him three works namely (1) '*Fiqh-i-Akbar*', (2) '*Al Alim Wal Mutaam*' and (3) '*Musnad*'.

◦ Imam Shafī‘i (150 AH - 204 A.H/767 - 820 AD)



- Abu Abdullah Muhammad Ibn Idris al-Shafī‘i was a descendant from the Quraysh tribe, and thus, he is the only Imam who is related to the Prophet (saw).
The most important of books is the *Kitab al-Umm* which contains his rulings on almost all subjects of Islamic Law.
- He is known as *Nasir al Sunnah* (one who saved the *sunnah*).
- He was honoured as *al-Imam al-Mujaddid* in that he is the *Mujaddid* of the 2nd century.
- He was a student of Imam Malik with whom he spent eight months.
- Imam Malik made this comment: “No scholar more brilliant than Muhammad ibn Idris al-Shafī‘i ever came to me as a pupil.”
- He is said to have divided innovation (*al-bid‘ah*) into good and bad on the basis of ‘Umar’s words about the *tarawih* : “What a fine innovation this is!”
- Among his sayings is: “The study of *hadith* is better than supererogatory prayer, and the pursuit of knowledge is better than supererogatory prayer.”

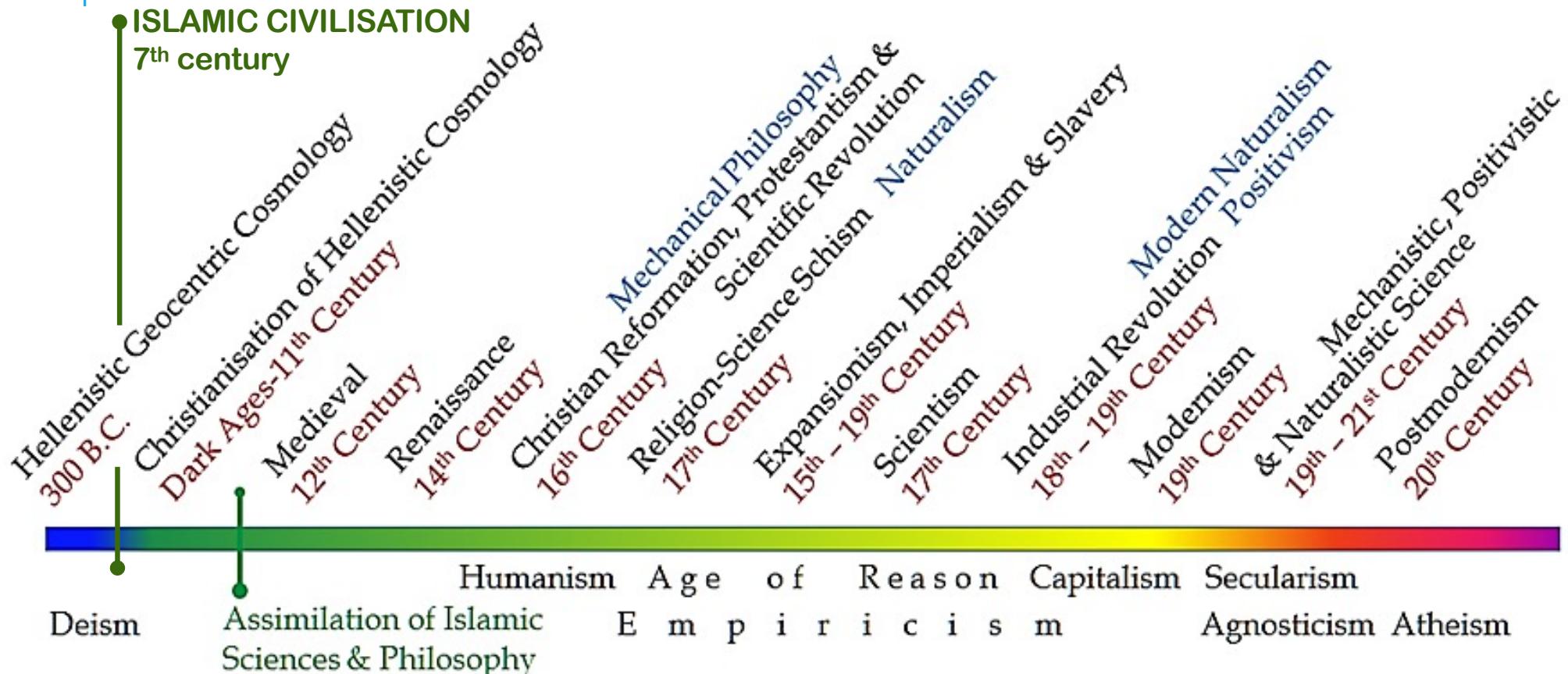
○ Imam Ahmad Ibn Hanbal (164 AH - 241/780 AD. 855 AD)



- Chronologically, he was the last of the four imams.
- He was a very pious scholar who devoted all his life in the Science of *Ahadith* and *Fiqh*.
- It is said that he learnt almost a million *Ahadith* by heart.
- Harmala said: “I heard al-Shafi`i say: ‘I left Baghdad and did not leave behind me anyone more virtuous (*afdhali*), more learned, more knowledgeable than Ahmad ibn Hanbal.’”
- He was probably the most learned in the sciences of hadith of the four great Imams of Sacred Law, and his students included many of the foremost scholars of hadith.
- Abu Dawud said of him: ‘Ahmad’s gatherings were gatherings of the afterlife: nothing of this world was mentioned. Never once did I hear him mention this-worldly things.’ ... He never once missed praying in the night, and used to recite the entire [Qur’an] daily.



Islamic Civilization & Its Impact



❖ The Contributions of Muslim Scholars in the Malay World to Knowledge & Civilization

○ Shaykh Daud al-Fatani (1133-1265H/1847M)

- Renowned '*alim*', a dedicated teacher, a prolific author of *fiqh* & a *hafiz*.
- Since childhood, he showed great potential and aptitude as a learner. He studied Islamic disciplines in Patani, Tanah Melayu, Indonesia and Makkah. He then taught, translated and wrote – with his profound knowledge of the Qur'an, *fiqh* and *hadith*, he became one of the most reputable '*ulama'* of South East Asia, with excellence & distinction in leadership.
- Was actively involved as the first *Jawi Sheikh* for *Hajj* in Makkah & had the honor to be associated with Sheikh Mohd Salleh Abdur Rahman, a *Shari'ah* dan *Haqiqah* scholar in Masjidil Haram.



○ Tok Kenali

- Established an integrated education system; his non-confrontational approach succeeded in reforming the education system; produced many famous scholars who were founders of traditional & modern educational systems
- Organized a more systematic administration in the Religious Council; promoted the use of mass media to disseminate knowledge & information, and as a means of uniting people.

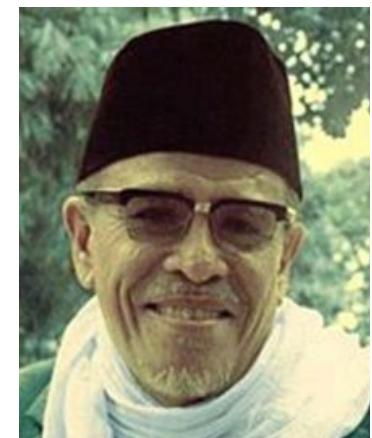
❖ Muslim Scholars in the Malay World...

○ Sayid Shaykh al-Hadi

- Malayan Muslim reformist, modernist & activist, the father of Modern Malay Novel.
- Contributed in Malay journalism, literature & reformism and to educational reforms in Malaya.
- Produced reformist journal *al-Imam* (1906), published works on Islamic teachings & history.
- Established Madrasah al-Hadi in Malacca (1917), contributed & managed *Madrasah Mashhoor al-Islamiyah* in Penang (1919).

○ HAMKA

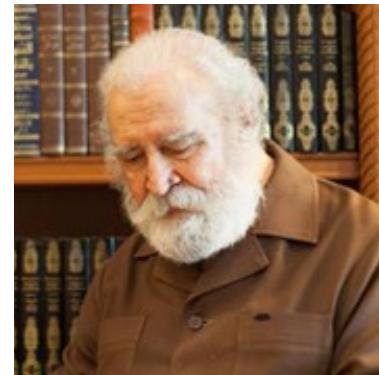
- The author of *Tafsir al-Azhar*, set up *Kulliyatul Mubalighin*, published *Masyarakat* which was more oriented towards da'wah & Islamic culture.
- Conferred the Hononary Doctor of Letters by UKM in 1974.
- Succeeded in using literature as a medium to teach the society, e.g. *Tasauf Moden* – a response to correct the negative understanding of mysticism.
- Ability to emulate the Qur'an in inviting his readers to use reason - His works helped Muslims understand Islam better with greater hold on Islamic values & ethics.
- Used rather different approach to the traditional religious sciences.



○ Muhammad Natsir (1908-1993)

- 5th Prime Minister of Indonesia (1950-1951).
- wrote extensively on Islam - 45 books and hundreds of articles.
- viewed Islam as an intrinsic part of Indonesian culture and was disappointed by the Sukarno and Suharto governments' handling of the religion.
- was given 3 honorary doctorates during his lifetime, 1 from Lebanon, 2 from Malaysia.
- was honoured as a national hero of Indonesia on 10 November 2008

○ Many others



Prof. Ahmad Ibrahim

Prof. S. Naquib al-Attas

(Dr.) Uthman el-Muhammady

Prof Emeritus M. Kamal Hassan
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A close-up photograph of a person's hand holding a pencil, poised to write. The hand is resting on a blue surface that features some faint, handwritten Arabic script. The lighting is soft, creating a focused atmosphere on the hand and the writing surface.

WEEKS 13-14

THE FUTURE OF THE *UMMAH*

- **Challenges – type of challenges**
- **Islamisation – what can we do to overcome those challenges?**

SUCCESS OF THE UMMAH

1. Prophetic Era – during the time prophet. 23 years.
2. Khulafa al-Rashidun – Abu Bakar, Omar, Uthman and Ali.
3. Umayyad caliphate
4. Abbasid Caliphate
5. Ottoman caliphate – fall on 1924.
6. post-Ottoman caliphate 1924



❖ POLITICAL CHALLENGE

- Colonization – Ottoman Caliphate 1924. Istanbul, Turkey.
- Make the muslim quarrel among themselves - “Divide & Rule” - The division of the *ummah* & the set up of one against another by colonial power internally & externally (between Muslim countries).
- The colonial schemes/plan
- Imported outsiders into the Muslim world - multiracial- we turn to diversity as the source of strength not the source of conflict.
- Carving out Muslim lands into hostile "foreign" states within the *Ummah*.
- Muslim governments spend much of their resources & energy on nationalistic power & sovereignty.
- Destruction of political institutions in the Muslim world through various means – “diplomacy”, bribes, false promises, sowing internal discords.
- Entrusting power to Westernized native elites.
- Majority of Muslim countries are ruled differently from centuries before.
- Creation of a stiff Western hegemony

AFGHANISTAN

US has invaded Afghanistan 20 years.



❖ ECONOMIC CHALLENGE

- No Muslim state is fully self-sufficient even in basic / strategic necessities, trapped within capitalist hegemony/ capitalism.
 - Production of goods & services far below the needs.
- Imposition of shortages & embargoes for Muslim states that show attempts to solve the unfair trade. E.g. AFGHANISTAN economy.
- Creation of consumer markets & demands for colonialists / capitalist' products (e.g. advertisements, promotion of soy / demotion of palm, wholesale institutionalization of drugs that don't heal).
- Manipulations that succeed in forcing local Muslim productivity out of the market, whilst capitalizing on their raw or finished materials. eg. McDonalds. Monster company.
- New Muslim industries are not designed to meet the demands created by colonialist / capitalists.
- Lack of agricultural, industrial, economic & financial self-sufficiency.
- The oil wealth within some Muslim countries is not being used smartly.



❖ CULTURAL CHALLENGE

- The spread of illiteracy, ignorance & superstition after centuries of the decline.
- The panic upon a modern world took Muslims to Westernization without thinking about the effects on the faith & culture.
- A secular system of education that ingrains Western worldviews, values and methods – producing Eastern people that are Western in ideologies, perspectives, culture, conducts.
- Muslims' daily life is influenced by the various expressions of Western culture, hedonism, liberalism, LGBT.
- Muslim governments are proud of Western-style buildings but not ashamed of the degradation of their towns and villages – Loss of Islamic architecture & town planning.
- Western social institutions & customs were introduced into Muslim lives – Western music, movies, cartoons, operas, concerts, dramas – Hollywood [Bollywood, Dangdut, K-Pop].
- Muslims became obsessive over Western decadence instead of building Islamic virtue & societal efficacy.

Black Swan

Butterfly effect = theory. A storm

“5 am club”-

Subconscious mind = Bruce Lipton.



❖ INTELLECTUAL CHALLENGE

- Islamic Educational institutions lost their Tawhidic soul, legacy & style. **Excellence without a soul. Harvard Professor. Lewis.**
- Muslim educational systems mould consciousness of Muslim youths into caricatures of the West, becoming Western instruments.

1. The Present State of Education in the Muslim World:

- institutions been more daring in advocating their un-Islamic themes, assumed tremendous proportions in pushing out the Islamic system.
- Islamic education mostly remains a private / unconventional affair / not mainstream.
- The Islamic component of the curriculum remains static, loses relevance.
- Greatest support by National governments for secularist educational system / endeavors.



❖ INTELLECTUAL CHALLENGE

2. Lack of Clear Vision & Polarity:

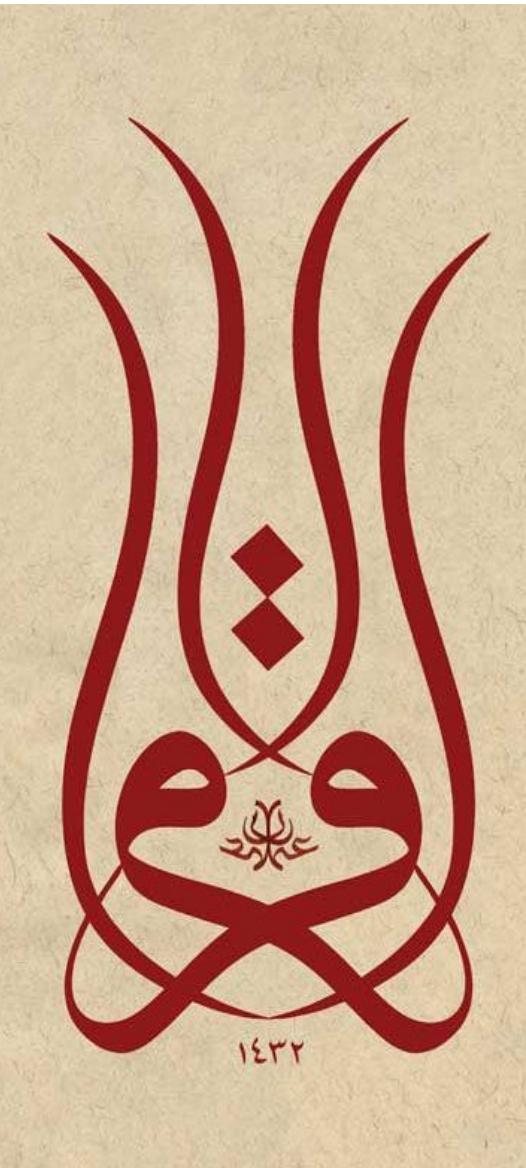
- The subjects and methodologies presently taught are Western copies, devoid of vision & mission.
- The lack of Islamic vision in Western educated Muslim teachers causes failures in imparting the totality of knowledge.
- The lack of hold on reality in traditionally educated teachers of Islam causes failures in imparting the relevance of Islamic sciences & understanding on pressing contemporary issues.
- In the race to gain global recognition, Muslim nations adopt & embrace Western precepts, standards, criteria, measurements, with colossal building programs serving the secularist cause.
- Muslim students are fed with alien ideologies in textbooks, classrooms.
- **Industrialization of education:** Islamic vision & civilizational attitude are not ingrained in students, education as a conveyer belt producing workers, not thinkers/ leaders

Elizabeth Holmes. 19 yo. Founded a company Theranos. 9 billion dollars.

Material-driven vs. value/ethics-driven person.



ISLAMISATION of Human Knowledge



❖ DEFINITION

- “Involvement in intellectual pursuits from the Islamic perspective on life, humanity & the universe.” (‘Imad al-Din Khalil).
- “The deliverance (to free/liberate) of knowledge based on secular ideology & from meanings and expressions of the secular.” (Naqib al-Attas).
- “It’s a methodology rather than an ideology.” (Al-Alwani)
- “Islamization of Knowledge is concerned with thought, ideology & a normative human pattern.” (Abdul Hamid A. Sulayman).
- “... a process [...] to make [...an entity...] to be in consonance with the worldview, fundamental principles, ethical values and norms of Islam” (M. Kamal Hassan)
- “A process of infusing an Islamic worldview into an existing body of knowledge” (Sidek Baba).

WESTERN PERSPECTIVE

You just live once. Enjoy it.

LIFE

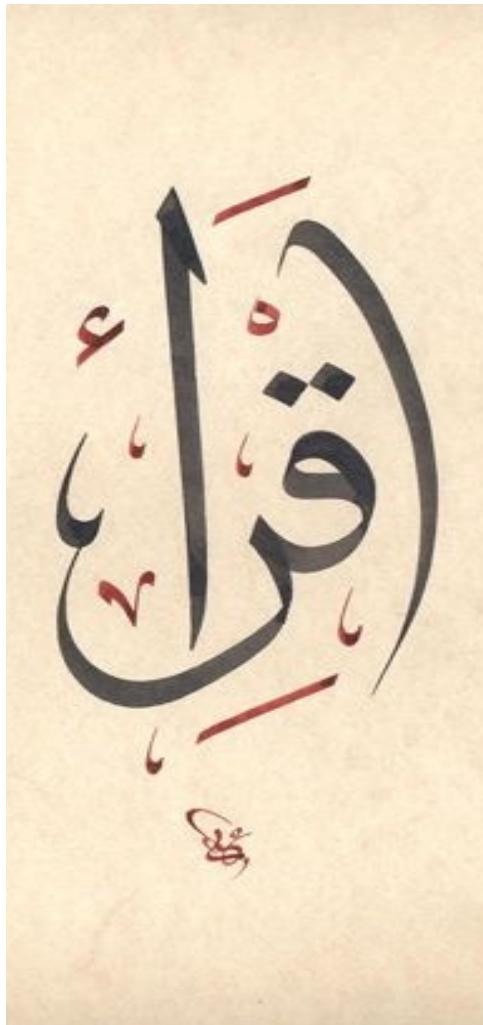
Stages in life.

1. Alam ruh. – Qur'an

2. Alam Rahim/womb. 9 month.

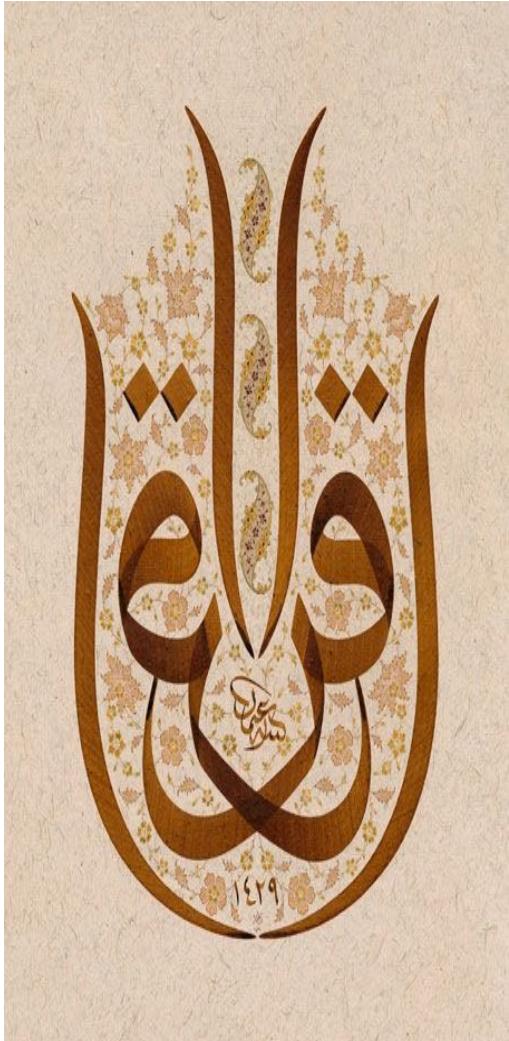
3. Alam Shahadah/ real life today.

4. Alam Akhirat/hereafter/after our death.



❖ THE GOALS/PURPOSES OF ISLAMIZATION

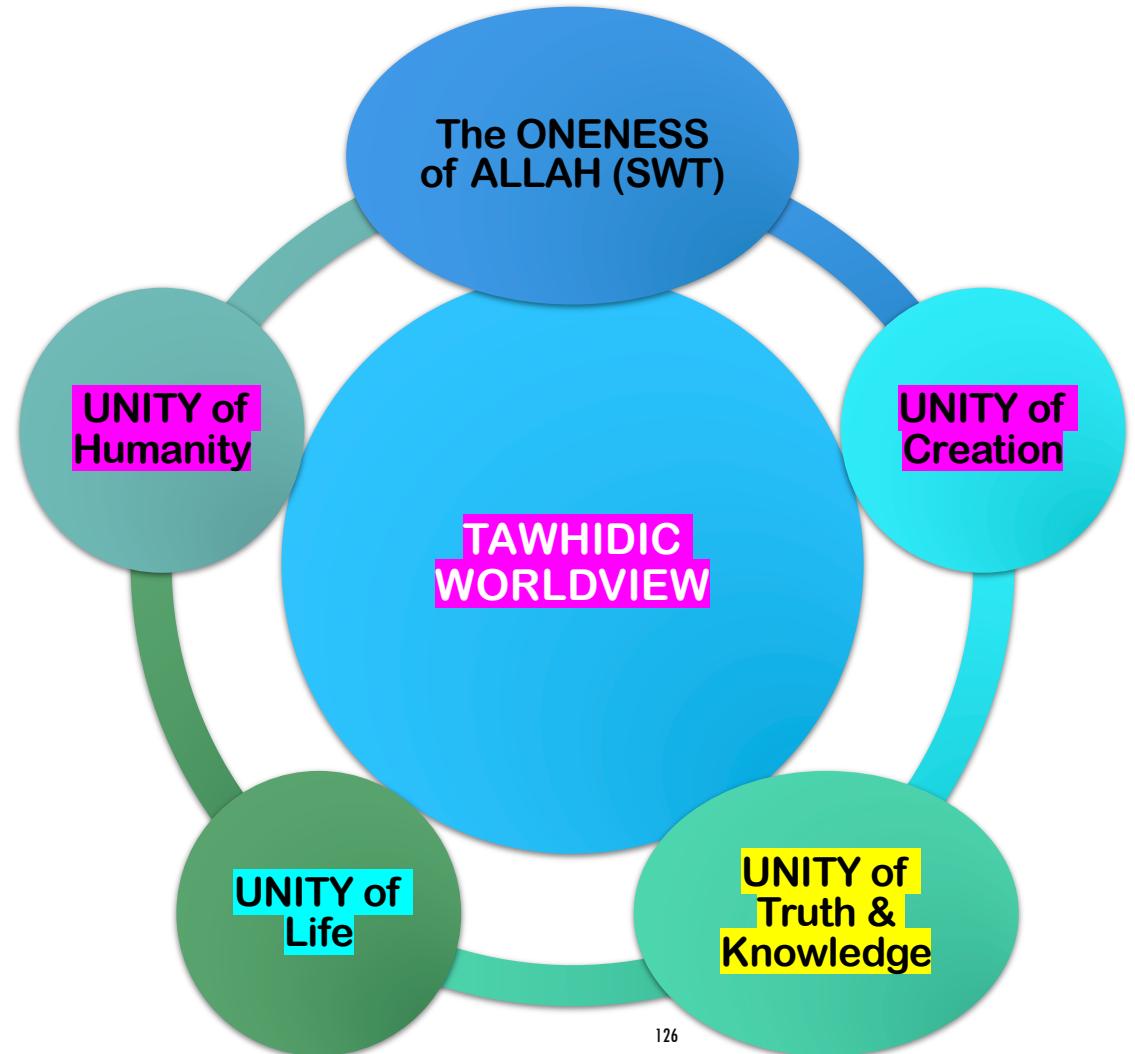
- To return acquired **human knowledge** to the realm of **Tawhidic** value system.
- To bring an **interplay/relate** between the reading of Qur'anic Revelation & the reading of phenomena in the cosmos.
- To apply, disseminate & implement Islamic perspectives, values, norms & ethics
- To create an Islamic environment & conducive conditions for the above.
- To provide Islamic ethical, moral & spiritual inputs& injunctions for a holistic personality development & community well-being.
- To instil, strengthen & sustain Qur'anic & Sunnatic values & principals in all human endeavors.
- To solve problems brought upon by the securalistic, agnostic & atheistic philosophies of the contemporary western learning.



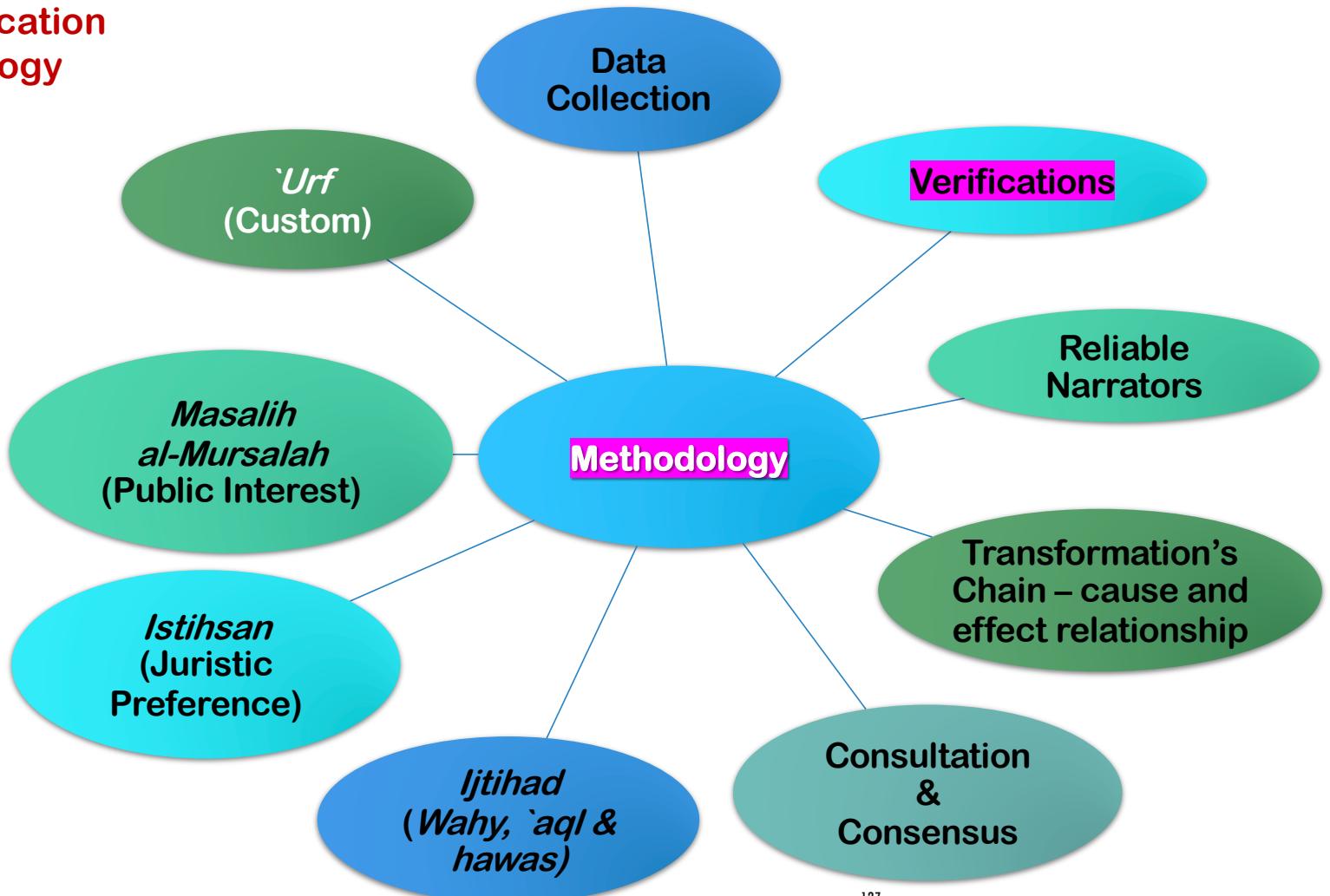
❖ THE IMPORTANCE

- To create an awareness on the crises of the *Ummah*.
- To foster a deeper understanding of the crisis using Islamic methods.
- To define the failures of the *Ummah* for a more progressive future.
- To revive Islamic ideals & bring them to contemporary relevance.
- To implement the requisite steps in developing contemporary Islamic culture & methodology.
- To provide help related to the methodology & its presentation.
- To help solve contemporary problems as the world today is in need of viable and sustainable solutions that Islam, as *rahmatan llil- 'alamin* is able to offer.

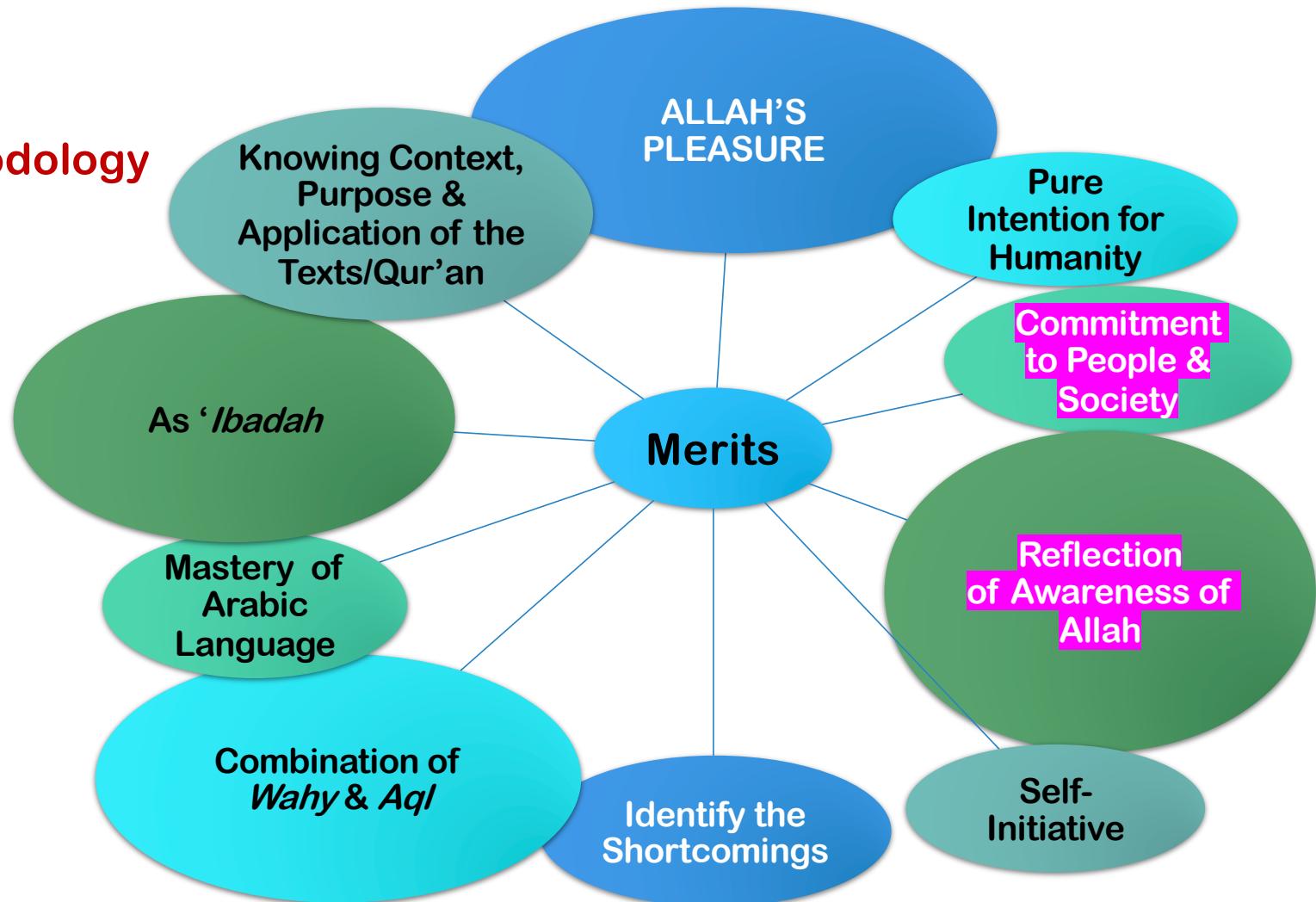
❖ The
Principles of
Islamic
Methodology:
Tawhid is at
the core
5
components



The Method & Application of Islamic Methodology



The Merits of Islamic Methodology





TAWHIDIC CRITERIA FOR ISLAMIC METHODOLOGY

1. On fundamentals (*'usul*) –

- Anything that does not correspond with Tawhidic reality must be rejected.
- Contradictions must be corrected or rejected totally.

2. On secondary issues (*furu'*) –

- Some room for adjustment & accommodation to current milieu./ give some flexibility to the context – furu'
- Involves *ijtihad* & consensus on the part of figures of authority: scholars of Islamic sciences, scholars of human sciences, experts in the particular fields, with input from people who are directly on the fields

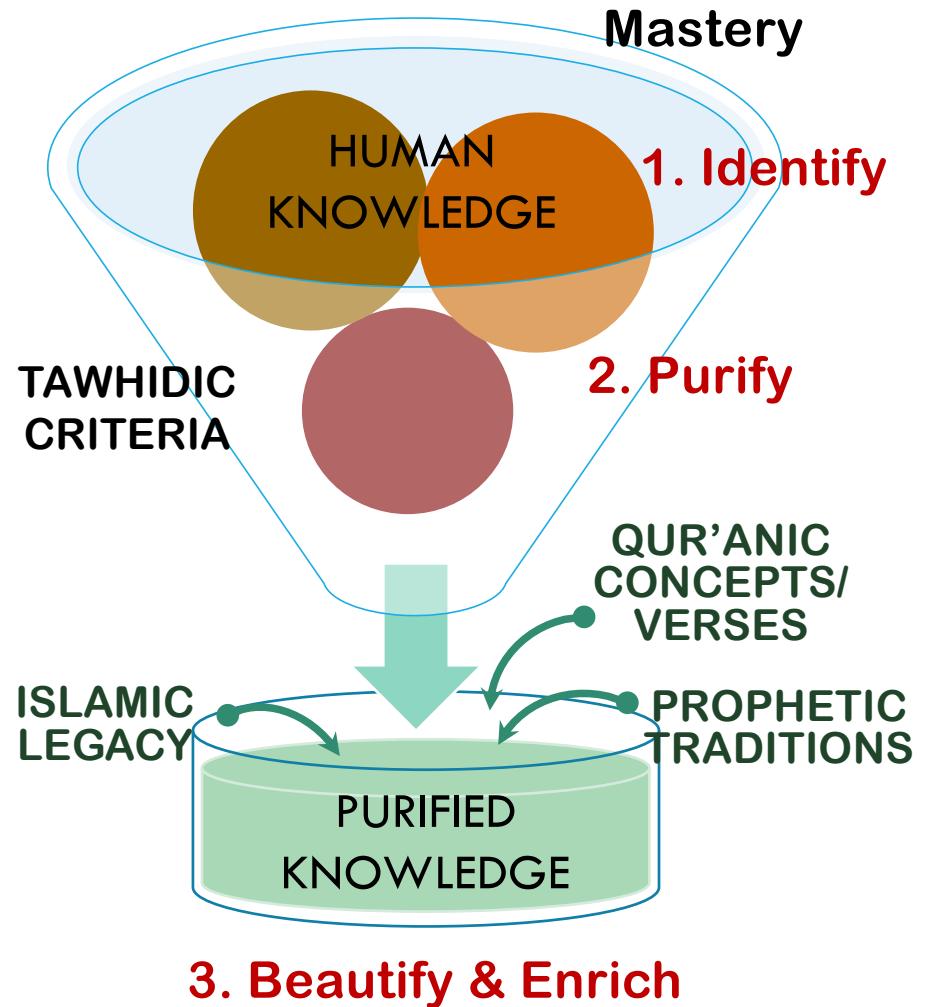
❖ INTEGRATION OF KNOWLEDGE

- From the Tawhidic worldview, there is unity in Truth, unity in Knowledge, Unity in creation.
- Since the Modern period, religion has been separated from knowledge, science, the state, politics, economics etc. Religion has been confined to private personal matter.
- Therefore, there is a need for RE-INTEGRATION, as one of the agenda of Islamisation.
 - A union between religious sciences (IRK) and non-religious sciences (Arch). - Abu Sulayman.
 - A harmonization process between triadic concepts in the educational system of contemporary Muslims. - Sidek.
- However, after more than 30 years, re-integration is not an easy task.
- It is not accurate for Islamically integrated education system to
 - just combine the Islamic & secular.
 - take the secular body of knowledge & paste Islamic concepts
 - “piece-meal validation” (Kartanegara, 2008)

❖ Three-Step

Prerequisite: **Mastery** of the secular body of knowledge, its philosophy & founding premises

1. **Identification** of elements that are incompatible or injurious to Islamic / Tawhidic worldview
2. **Holistic purification** by correcting, redefining, redirecting, repositioning or discarding
3. **Beautification & enrichment** with relevant Qur'anic concepts / verses, Prophetic traditions, Islamic legacy



❖ **RELEVANTISATION/ ISLAMICIZATION PROF. MUHAMMAD KAMAL HASSAN.**

- Bringing Islamic Revealed Knowledge / Sciences to
 - CONTEMPORARY RELEVANCE &
 - with CIVILISATIONAL IMPACT
- Islamisation is not needed as they are already Islamic, i.e. directly derived from
 - Islamic worldview, theology & epistemology
 - ‘*aqidah, shari‘ah & akhlaq*
 - mainstream Islamic religious & intellectual legacy
- However, Islamic revealed knowledge must undergo REFORM / REVISION on content, approaches, methodologies, applications, pedagogy, etc
- To be effective & relevant to contemporary human personality, culture, society, state & civilization.

❖ RELEVANTISATION

- Qur'an & Sunnah call for
 - *taghyir* (individual / societal change) – to be better.
 - *islah* (renewal / revitalization / renewal) -
 - *ihya'* (revival, regeneration),
 - *takamul* (integration with knowledge / skills from other disciplines inclusive of the sciences) and (interdisciplinary).
 - *ijtihad* (exercise of independent / collective reasoning in facing new issues not covered in primary texts)
- The implication is to promote the **SENSE OF SERVITUDE TO ALLAH** through the acquisition of Revealed & acquired knowledge.
- Making the Revealed sciences relevant to contemporary situations & problems
- For a harmonious, holistic and comprehensive re-integration of the different knowledge, based on Tawhidic criteria

Kill “your old version” the old you. Kill it. outdated.

Reinvent ”new. Version of Omar”