

iEpistemology

e-Newsletter



This bimonthly newsletter presents the most recent developments in the fields of Islamic epistemology and educational curriculum reform summarized from books, journals, websites, interviews, and academic proceedings (conferences, seminars, and workshops). We also accept original contributions of less than 500 words.

Observing The Observer: The State of Islamic Studies in American Universities

By: Dr. Mumtaz Ahmad

The collection of papers in this volume documents the study of Islam in American Universities. Over the last few decades the United States has seen significant growth in the study of Islam and Islamic societies in institutions of higher learning fueled primarily by events including economic relations of the U.S. with Muslim countries, migration of Muslims into the country, conversion of Americans to Islam, U.S. interests in Arab oil resources, involvement of Muslims in the American public square, and the tragic events of 9/11.



Although there is increasing recognition that the study of Islam and the role of Muslims is strategically essential in a climate of global integration, multiculturalism, and political turmoil, nevertheless, the state of Islamic Studies in America is far from satisfactory. The issue needs to be addressed, particularly as the need for intelligent debate and understanding is continuously stifled by what some have termed an “Islam industry” run primarily by fly-by journalists, think tank pundits, and cut-and-paste “experts.” ❖ [Read in full here >>>](#)

Balance of Individual versus Public Interest under Conditions of Necessity

Presented at the Third Oman Bioethics Conference under the theme ‘Public Health Ethics: from pandemic crisis to healthcare resilience’ on March 5, 2023 by Prof Omar Hasan Kasule Sr.

The sanctity of the life and interests of the individual is protected and respected all the time. There are however exceptional circumstances when we need to look for the fine balance between individual and public interest in temporary and limited infringement on individual interest (المصلحة الخاصة) following the legal guidelines from the *Majallat Alhkaam al Adliyyat* explained below.



FIRST: Necessities make the prohibited permitted (article 21) الصَّرُورَاتُ تُبِيحُ الْمَحْظُورَاتِ. This implies that infringement on individual interest is permitted under great necessity and duress.

SECOND: Necessity is assessed according to its scope (article 22). الضرورات تقدر بقدرها. This means that the necessity must be assessed according to its actual scope and not beyond.

THIRD: Permission ceases when the excuse disappears (article 23) مَا جَازَ لِعُذْرٍ بَطَلَ بِزَوَالِهِ. This means that any temporary infringement on individual rights stops as soon as its excuse ceases.

We can therefore conclude that sanctity of the individual’s life and rights is protected. Temporary and limited violation of this sanctity in the public interest allowed under conditions of necessity (ضرورة). These violations under necessity are under stringent legal conditions and are permitted under limited time and scope conditions. ❖

Fostering a Knowledge Culture for Peace, Development, and Integration: Muslim Education in the Philippines

Abstract

By: Alizaman D. Gamon & Mariam Saidona Tagoranao

The study delves into discussions addressing the development of knowledge culture and its implications for peace and sustainable development within the Philippines. The research also looks at government policies and procedures for advancing cultural and civilizational relationships. The research seeks to explore routes for integrating knowledge initiatives that would put Muslim education in a new favourable light in the eyes of humanity by utilizing original materials such as government data, unpublished publications, and interviews. The paper recommends that the *tawhidic* approach be acknowledged and used to build bridges and channels of academic, scientific, and technical collaboration with other systems and educational institutions at both the local and national levels. In conclusion, the study develops the concept of knowledge integration in serving the interests of the country and beyond. ❖ [Read in full here >>>](#)



The Debate ME versus US

Presented at the Third Oman Bioethics Conference under the theme 'Public Health Ethics: from pandemic crisis to healthcare resilience' on March 5, 2023 by Prof Omar Hasan Kasule Sr.



The question is qualitative and not quantitative

The question is not whether the interests of many are above those of an individual because of numerical superiority. The question is qualitative and not quantitative.

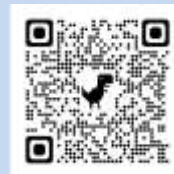
The Qur'an already answered this question when it stated that destroying one life is like destroying the lives of all humanity and saving one life is like saving the life of all humanity Surat Al Maidat: 32.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنْ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لُمْسِرُونَ. المائدة ٣٢.

The term 'all humanity' as used here does not refer to humans in a specific temporo-spatial context. It extends to all humans who have ever existed since Adam to the end of earth. This signifies that the individual is very important and can never be ignored.

Termination of pregnancy because of maternal illness

There are some medical conditions when a pregnant woman with severe illness will most likely lose her life if the pregnancy is not terminated immediately. Termination means immediate death of the fetus. There are some who reason that the mother's life has higher worth than that of the fetus. The actual reason is that termination is carried out because only one life will be lost that of the fetus. If termination is not carried out two lives will be lost because the mother will die and the fetus unable to survive without the mother will also die. It is therefore not a question of one life being superior to or being of higher worth than another one. ❖



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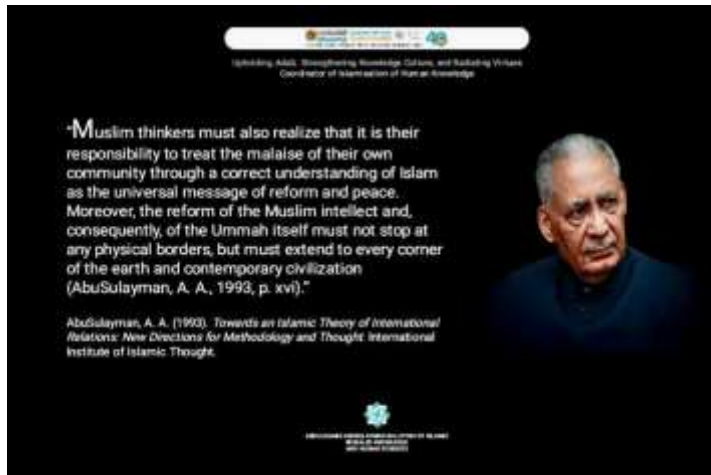
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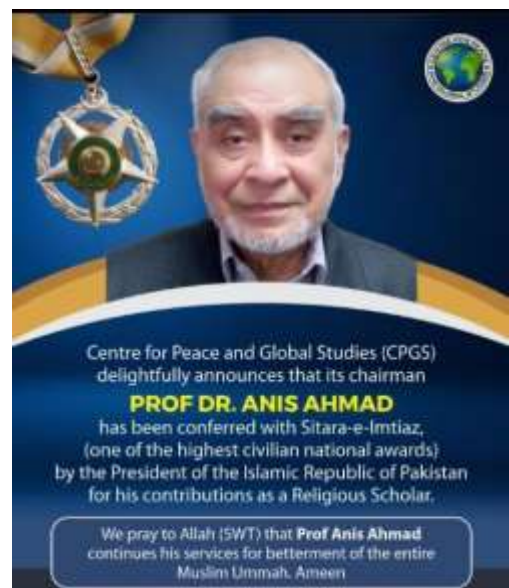


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Upholding *Adab*, Strengthening Knowledge Culture, and Radiating Virtues Coordinator of Islamisation of Human Knowledge



Sitara-e-Imtiaz: Prof. Dr. Anis Ahmad



International Conference on Personality Thought and Times of Malek Bennabi



Shari'ah Intelligence

