



# IIIT Regional Virtual Summer Camp

On Leadership and Knowledge Culture Development

<b>21<sup>st</sup> November 2020 (Saturday)</b>	
Time (Malaysia)	Program
9:00 am - 10:00 am	TAARUF AND BRIEFING
10:00 am - 11:00 am	<b>Developing Culture of Knowledge and Civilization</b> Dr. Alizaman D.Gamon <i>Kulliyah of Islamic Revealed Knowledge and Human Sciences (KIRKHS), IIUM</i> <i>IIIT Representative for the Philippines</i>
11:00 am - 11:30 am	Break
11.30 am- 12.30 pm	<b>Islamic Economics Education: Meeting the needs of integrated curriculum and the needs of industry</b> <i>Prof. Dr. Mohamed Aslam Haneef</i> <i>Professor in Islamic Economics, IIUM</i> <i>Director of Academic, IIIT East and Southeast Asia</i>
12.30 pm – 3.00 pm	Lunch and Solat
3:00 pm - 4:00 pm	<b>Muslim Youths in Non-Muslim Society</b> Prof Dr. Ahmet Alibasic <i>Vice Dean for Academic Affairs,</i> <i>Faculty of Islamic Studies, University of Sarajevo.</i> <i>Director of IIIT for Bosnia and Herzegovina</i>
<b>22<sup>nd</sup> November 2020 (Sunday)</b>	
9:00 am – 10:00 am	<b>Education and Capacity Building in Muslim Minority Countries: Issues and Opportunities</b> Prof Dr. Zaid Ahmad <i>Department of Government and Civilization Studies,</i> <i>Faculty of Human Ecology, UPM</i>
10:30 am- 12:30 pm	Group Discussion
12:30 pm - 3:00 pm	Lunch and Solat

3:00 pm- 4:00 pm	<b>Digital Challenges and Future Studies</b> Prof Dr. Mohamad Fauzan Noordin Professor ICT, IIUM Director of IIIT for East and Southeast Asia
5:00 pm – 6:00 pm	Group Presentation
6.30 pm – 7:30 pm	<b>Islamic Epistemology and Integration of Knowledge (Aqli and Naqli): A New Approach of Islamic Education in Muslim Communities and</b>  <b>Closing Remark</b>  Prof Dr. Omar Hasan Kasule <i>Secretary General of IIIT, Riyadh, Saudi Arabia</i>

**Participants:**

1. 20 undergraduate students from Cambodia
2. 30 undergraduate students from the Philippines

**Moderators:**

1. Norany Sman (Royal University of Phnom Penh, Cambodia)
2. Syazwan (International Islamic University Malaysia/IIIT)

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# Developing the Culture of Knowledge and Civilization

**Dr. Alizaman D. Gamon**

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International Islamic University Malaysia



الجامعة الإسلامية العالمية ماليزيا  
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ





# **INTRODUCTION**

**Culture**

**Culture of Knowledge**

**Islamic Scientific Tradition**

**Holistic personality**

**Social Scientists**

**Cultural relativism**

**Anthropocentric Approach**



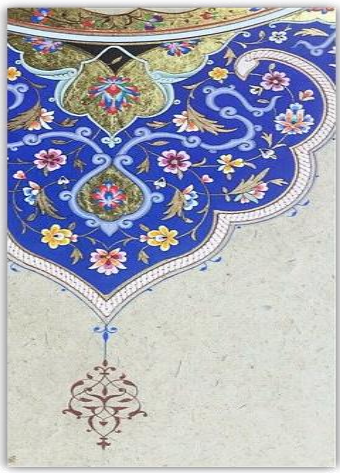
# The Forgotten Truth and the Primordial Nature of Man

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the Day of Resurrection, "Indeed, we were of this unaware."

— Saheeh International





# Islam as a Way of Knowledge

## Surah 96 Al-'Alaq, Ayat 1-5

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿96:1﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿96:2﴾ اقْرَأْ وَرَبُّكَ  
الْأَكْرَمُ ﴿96:3﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿96:4﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿96:5﴾

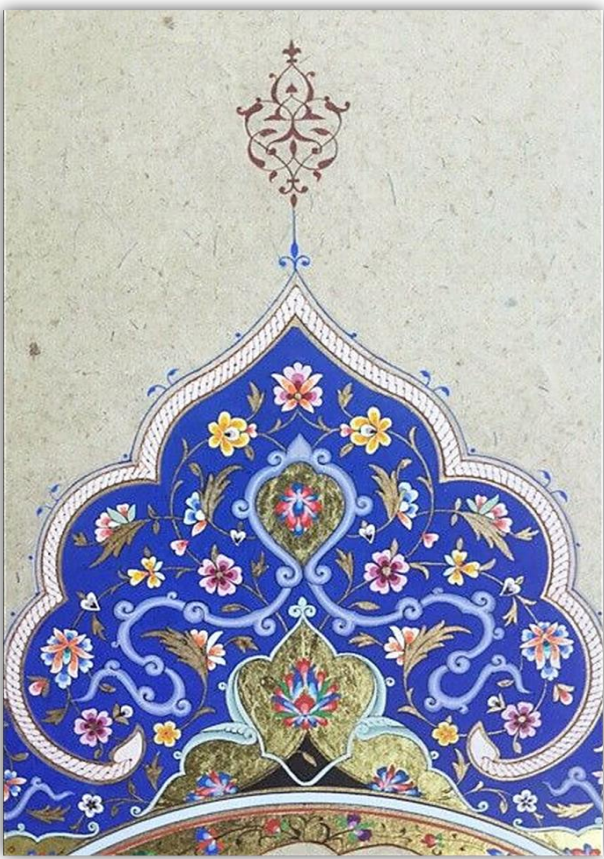
(96:1) Recite<sup>1</sup> in the name of your Lord<sup>2</sup> Who created,<sup>3</sup> (96:2) created man from a clot of congealed blood.<sup>4</sup> (96:3) Recite: and your Lord is Most Generous, (96:4) Who taught by the pen,<sup>5</sup> (96:5) taught man what he did not know.<sup>6</sup>



# WORLDVIEWS AND THE PROBLEM OF CONTEMPORARY KNOWLEDGE

Naturalism  
Secular Humanism  
Post-Modernism

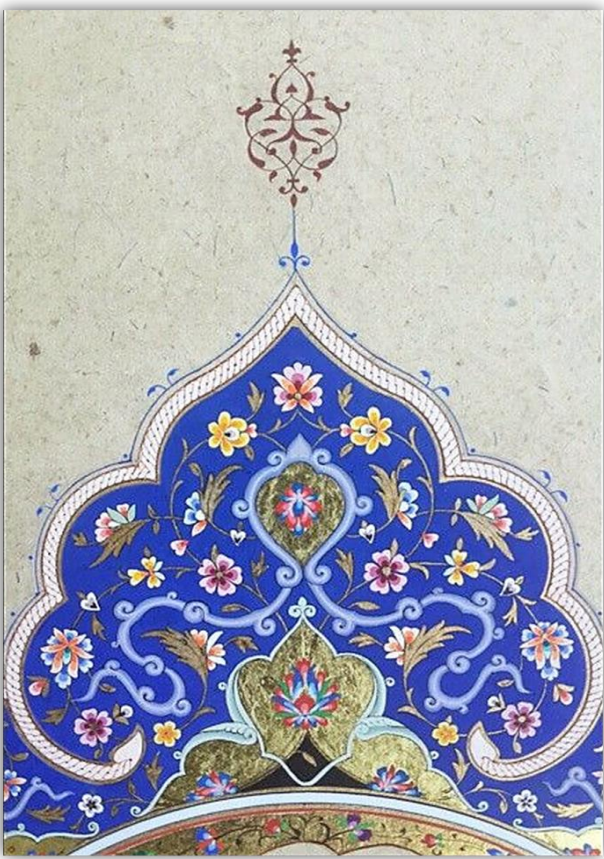




# Alternative Framework for Developing Culture of Knowledge and Civilization

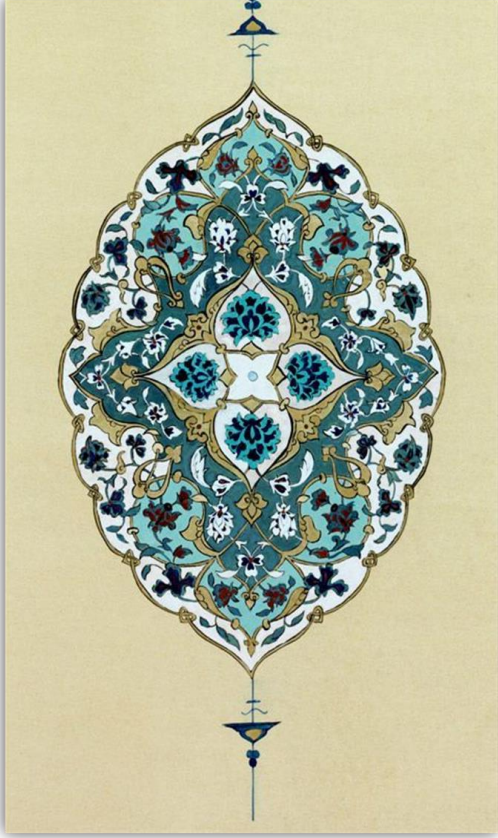
1. The urgency to have a profound knowledge of the problem of contemporary knowledge and its impact to the society.
2. The need to DEFINE and DESIGN the appropriate TASK which are necessary for the integration of Muslim philosophy of education system with the mainstream education system.
3. The need to instill Islamic vision and to make them **RELEVANT** in our society.
4. The need to TRAIN our scholars to have a good command on the traditional methodology.
5. The concept of unity of God and the unity of knowledge must be understood in accordance with the teachings of Islam as a religion and a way of life.
6. To CONTEXTUALIZE the proposed agenda of educational reform within parameters of the TEXT (Qur'an and Sunnah and the Scientific knowledge tradition of other civilizations).





## Alternative Framework for Developing Culture of Knowledge and Civilization

6. The importance of MASTERY of modern and Islamic sciences as INDISPENSABLE in our attempt to develop a new culture of knowledge.
7. The URGENCY for the revival of Islamic financial institutions like zakat, sadaqah and waqf in our society.



# KNOWLEDGE ('ILM): DEFINITION

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

- *Al-Ma'rifah* (المَعْرِفَةُ): knowing by experiment.
- *Al-Fiqh* (الفِقه): Understanding
- *Tadabbur* (تَدَبُّر): Observation
- *Başīran* (بَصِيرًا): Mental perception
- *Tadhakkur* (تَذَكُّر): Remembrance
- *Tafakkur* (تَفَكُّر): Thought



# KNOWLEDGE (*'ILM*): DEFINITION

Technically:

- Realization of the meanings of things (Al-Ghazali)
- The obtainment of the *ma'na* (meaning) of an object in the soul & its arrival at the meaning (Al-Attas)
- Realization of something in its true nature.

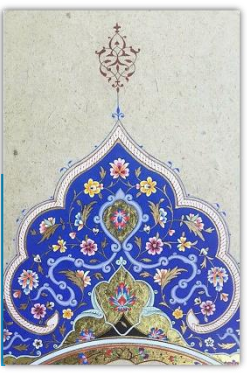
TRUE KNOWLEDGE: A firm belief that accords with the reality of things

*“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)*

# SCOPE OF ISLAMIC KNOWLEDGE SYSTEM

- Deals with
  - **Metaphysics**: the nature or reality and being
  - **Theology**: the study of God
  - **Cosmology**: the origin and development of the cosmos
  - **Anthropology**: the origin of human, societies, their functioning & development
  - **Ontology**: the nature of being
  - **Epistemology**: the nature of knowledge
  - **Teleology**: the explanation of phenomena
  - **Axiology**: the nature of value and valuation
  - **Eschatology**: the study of death, judgment and the final destiny of the soul





# CHARACTERISTICS OF THE ISLAMIC WORLDVIEW

- ❖ *Al-Rabbaniyyah* (Divine origin)
- ❖ *Al-Tawhid* (the Oneness of Allah)
- ❖ *Al-Thabut* (The Permanent Realities)
- ❖ *Al-Shumul* (Comprehensive)
- ❖ *Al-Tawazun /Al-Wasatiyyah* (Balance)
- ❖ *Al-Waqiyyah* (Realism)
- ❖ *Al-Ijabiyyah* (Dynamism)

# ❖ ISLAMIC CIVILIZATION

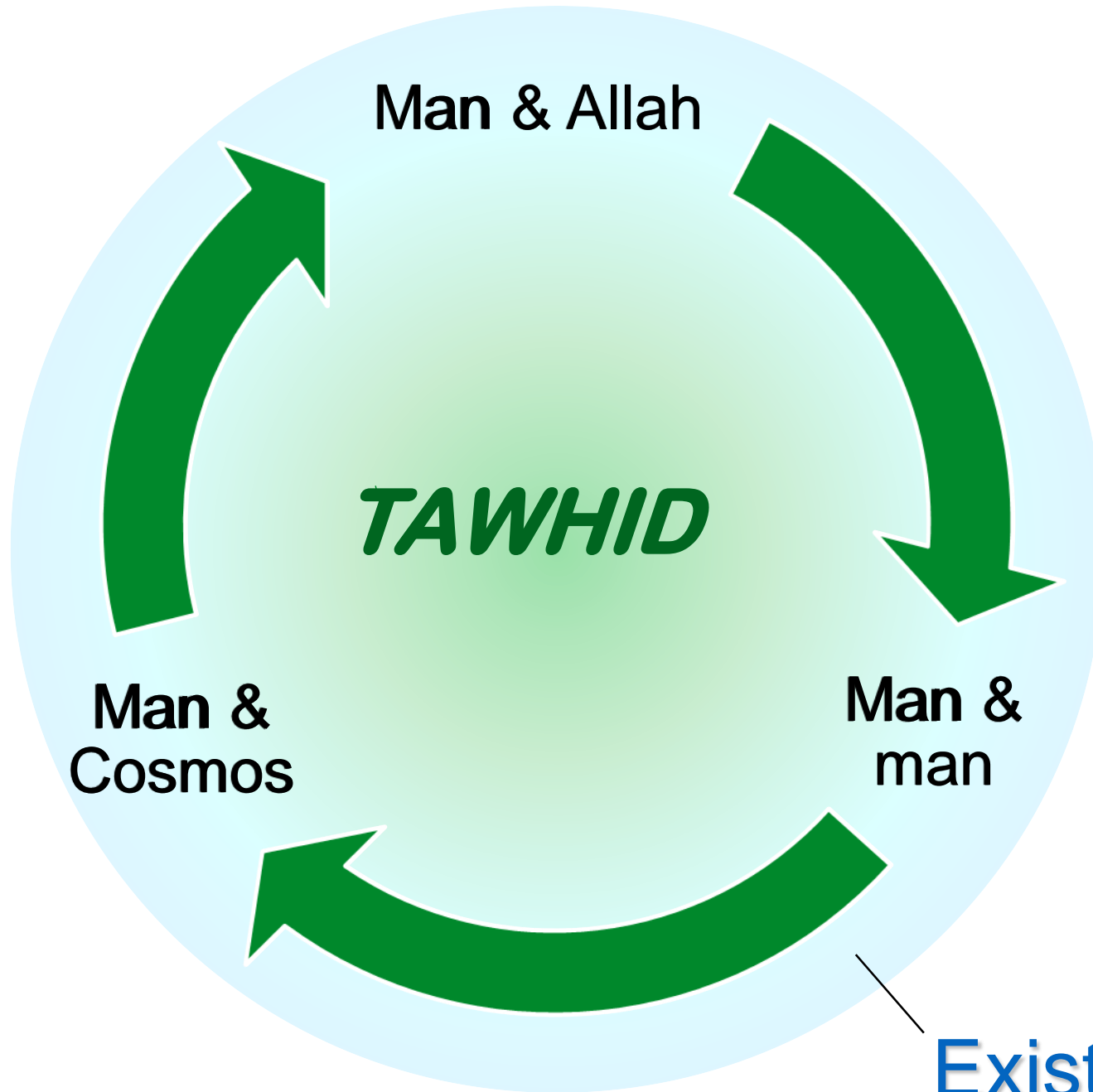
- *Al-ḥaḍarah, al-tamaddun & al-madaniyyah*: derived from the word '*madīnah*' (city or town) & '*dīn*' (religion).
- Islamic civilization:
  - A group of people or a nation whose way of life or culture is:
    - ✓ Theocentric (God-centred), *Tawhid* as the core
    - ✓ Exudes from Islamic worldview, founded on the Qur'an & *Sunnah*
    - ✓ Propelled by '*ubudiyyah* & *khilafah*.
    - ✓ Functions on three dimensional relationship: Man – God, Man – Man, Man – Cosmos
    - ✓ *Rahmatan lil- 'Alamin*





# ❖ *TAWHID*: THE FOUNDATION OF KNOWLEDGE

- *Al-Tawhid* is **the core** that permeates & pulsates through every aspect of existence, the greatest & richest meanings in Islam.
- The whole belief system; value and morality; physical, spiritual, intellectual, emotional and social aspects; politics and economy; culture and civilization
- Unifies human life and manifested laws of all creations in the Cosmos, which resounds with a pattern that repeats at every level of existence
- Points to the 3-dimensional relationships between Allah (swt), man and universe. Man is His vicegerent, entrusted His power and the universe is subservient to man



- *Tawhid* is the **ESSENCE** & **CORE** of Islam
- It **permeates** through all levels of cosmic existence, **s**haping all human functions & relations.
- Man is **slave-servant of Allah** & His **vicegerent**.
- The earth is his place of duty in serving Allah & benefitting others

Existence



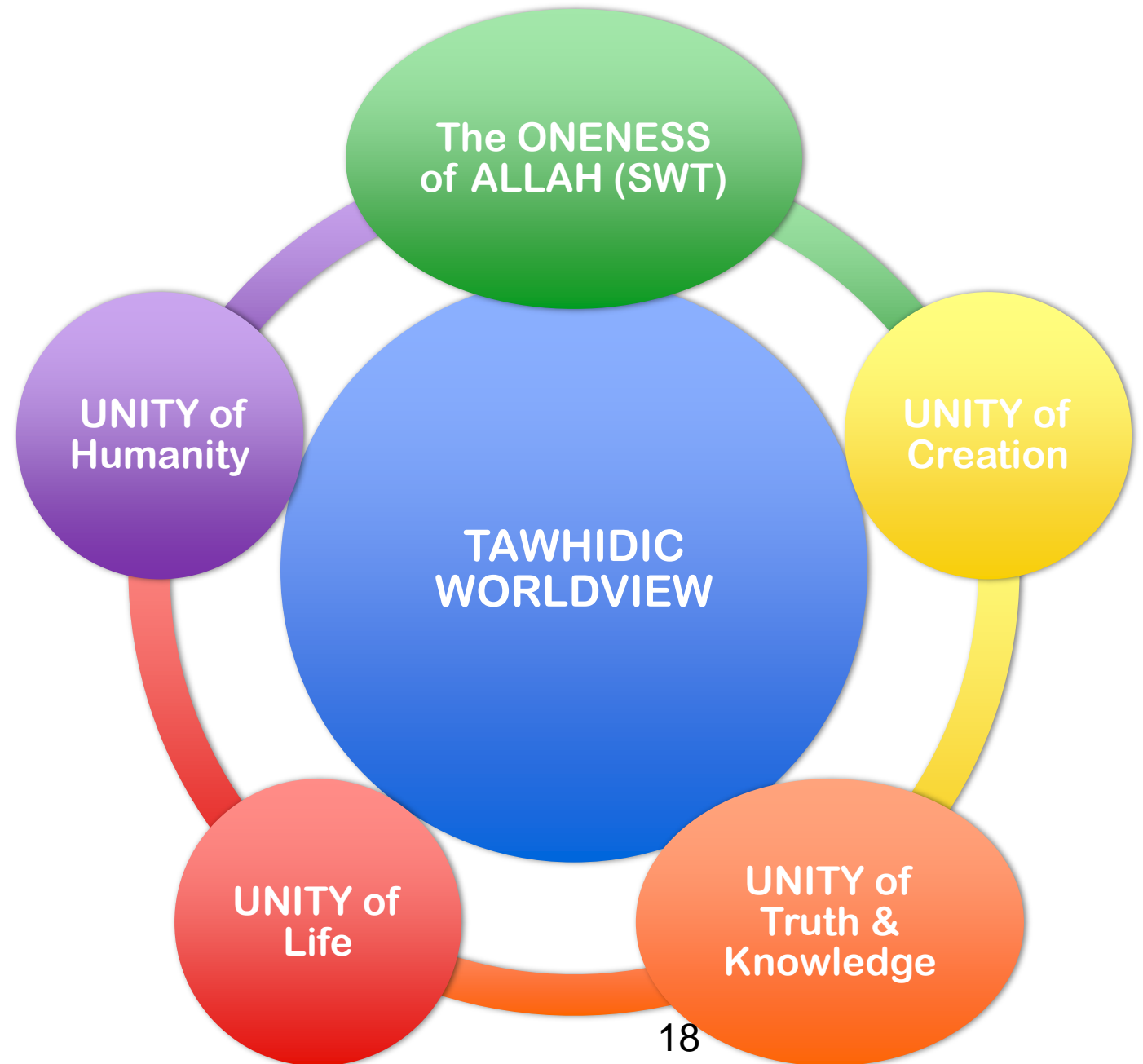
# ❖ ***TAWHID*: ITS EFFECTS ON MAN'S LIFE**

- ✓ Wider Outlook (Q. 17:44)
- ✓ Self Respect (Q. 7:194)
- ✓ Modesty (Q. 25:63)
- ✓ Virtuous Character (Q. 49:13)
- ✓ Optimistic Attitude (Q. 39:53)
- ✓ Determination and Perseverance (Q. 9:51)
- ✓ Bravery (Q. 62:8)
- ✓ Content Heart (Q. 3:73)
- ✓ Total Submission To God's Commands (Q. 50:18)

❖ **Aims and Objectives of Developing the culture of knowledge and Civilization**

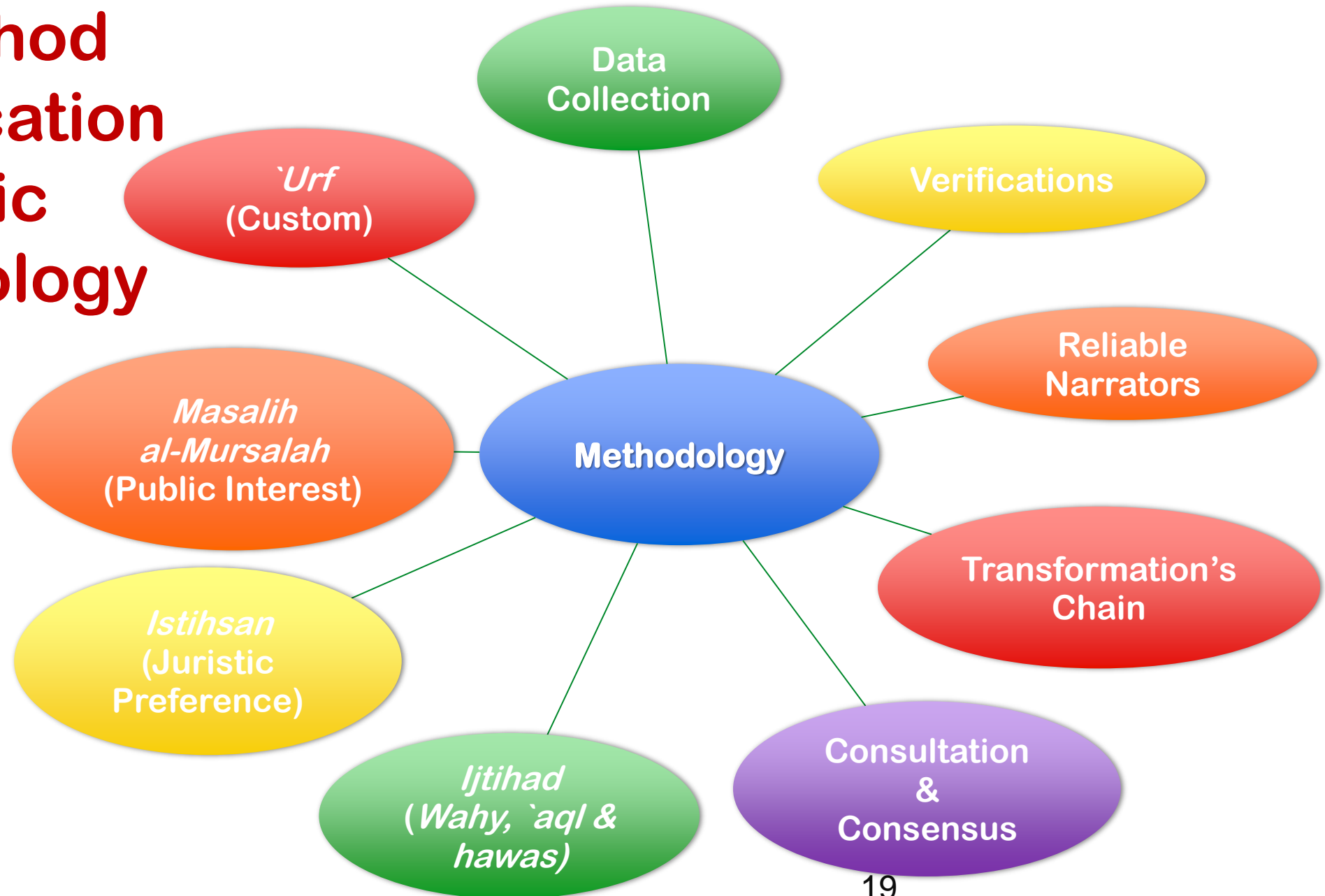


❖ The  
Principles of  
Islamic  
Methodology:  
*Tawhid* is at  
the core

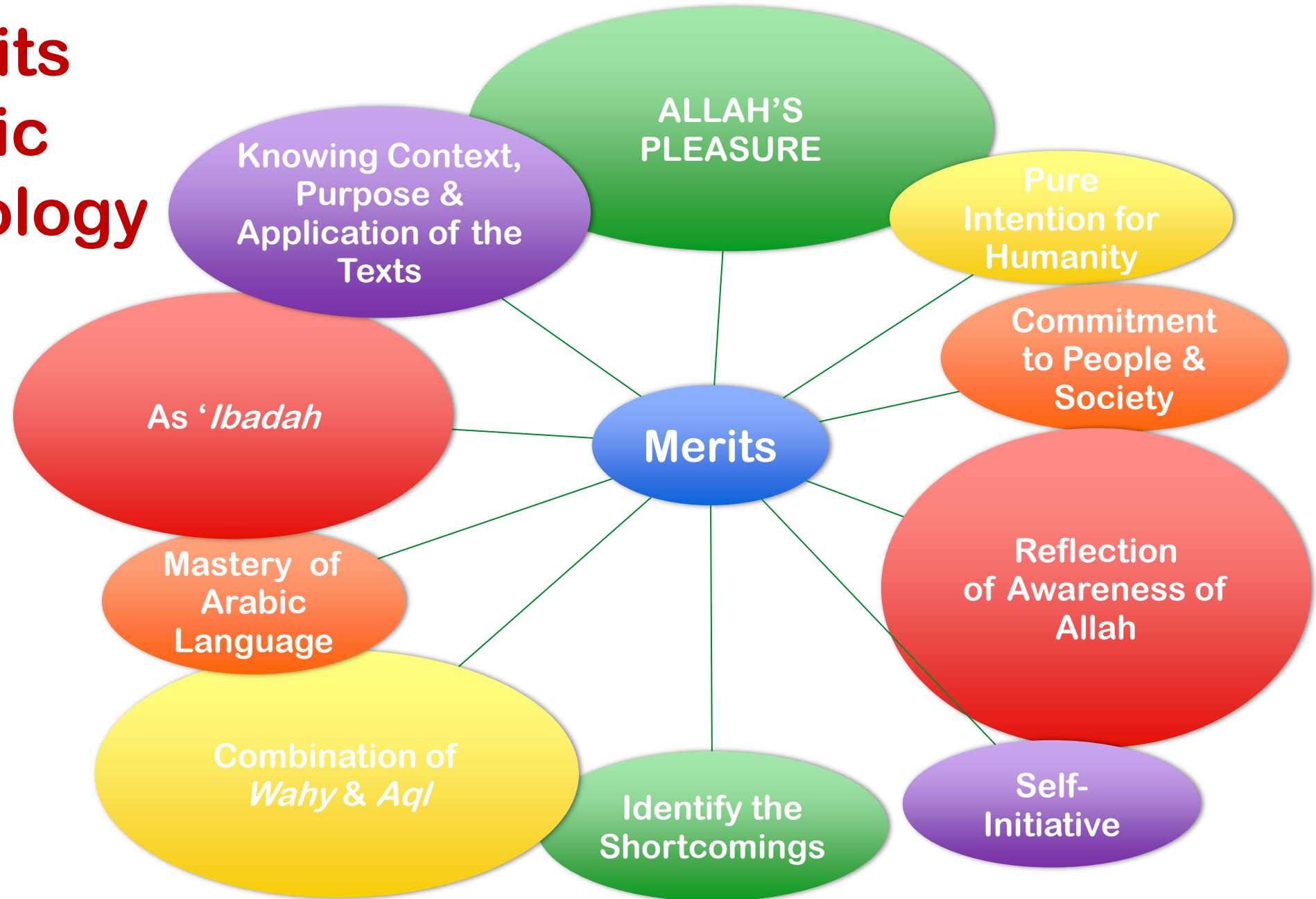




# ❖ The Method & Application of Islamic Methodology



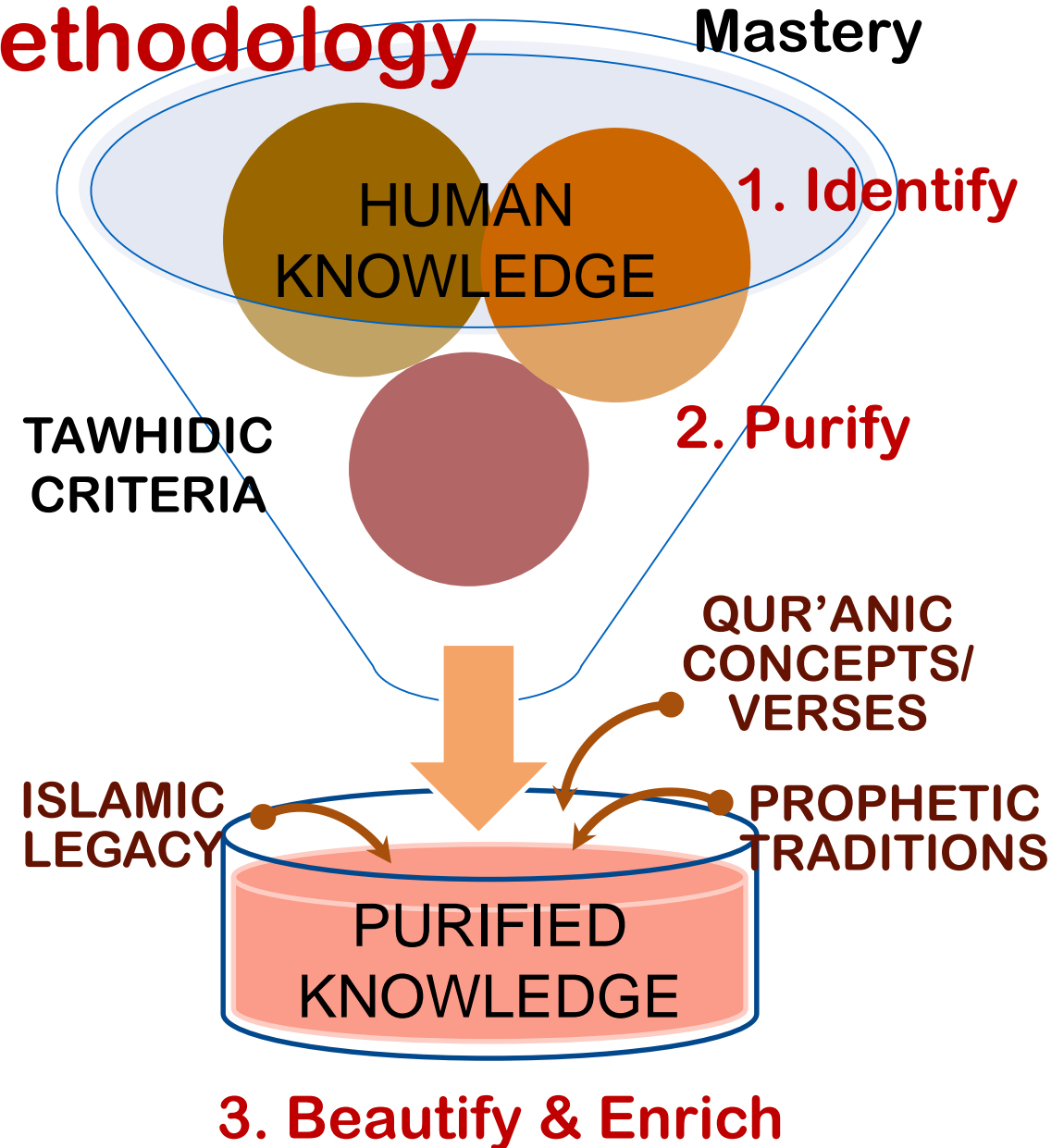
# ❖ The Merits of Islamic Methodology



# ❖ Three-Step Methodology

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

- 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),
  - *islah* (renewal / revitalization / renewal),
  - *ihya'* (revival, regeneration),
  - *takamul* (integration with knowledge / skills from other disciplines inclusive of the sciences) and
  - *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