

ASASAINS



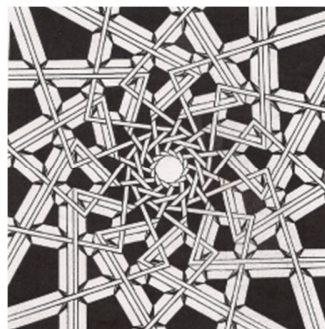
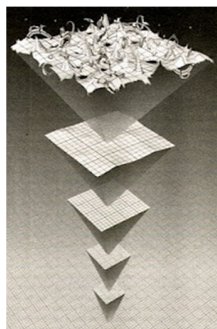
No. 53, Jln SS21/56B, Damansara Utama, 47400 Petaling Jaya, Selangor, Malaysia

Laman: <http://www.kesturi.net/> atau google-lah kesturi.net

Tel. 0377262604/0377299390

Mel-e: asasi@kesturi.net

(Terbitan Februari 2014)



Gambaran ruang-masas diskret

Sumber: discrete spacetime, <http://worldthought.com/index.php/gallery/image/6-quantum-foam-present-everywhere-under-the-highest-level-of-magnification/>

Warkah Berita ASASI

1934 S / 1432 H / 2012 M

(Untuk ANGGOTA Sahaja)

Disebabkan masalah teknik ASASAINS tidak dapat diterbitkan untuk keluaran
1423H/2002M hingga 1425H/2004M terangkum

Sebarang pendapat di dalam warkah berita ini tidak semestinya mewakili pendapat ASASI

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Ketua Penyunting:

Shaharir bin Mohamad Zain, Ph.D., FIMA, FIFM, FASM



Presiden ASASI:

Wan Ramli bin Wan Daud , Ph.D., Ir. Prof.



Setiausaha Kehormat ASASI:

Muhammad Alinor bin Abdul Kadir, Ph.D.

Mantan Presiden:

Dr. Tg. Mohd Azzman



Prof. Osman



Dr. Muhammad Ridzuan



Tg. Mohd Azzman Shariffadeen b. Tg. Ibrahim, Ph.D., Dato', FASM, mantan Dekan Fakulti Kejuruteraan Universiti Malaya dan Pengerusi & Ketua Eksekutif MIMOS : 1978-1983

Muhammad Ridzuan bin Hj. Mohd Salleh Ph.D., Ir., Prof., Datuk, FASM, mantan NC UTM, Perunding QF Sdn Bhd, Pengasas Ranthill Bersekutu Sdn Bhd, Pengarah CTBUH, USA, 1999-?, Pengerusi & Presiden KOSB : 1984-1987

Osman bin Bakar, Ph.D., Prof., Dato', mantan TNC UM, Pengerusi Pusat Pengajian Islam Washington Univ. : 1988-1994

Shaharir bin Mohamad Zain, Ph.D. Prof., FIMA, FIFM, FASM, mantan TNC UKM: 1995-2003

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Petua transliterasi/transkripsi Arab-Rumi keluaran ASASI ini yang berbeza daripada Petua-Petua Popular yang Lain seperti *LC (Library of Congress)*, *DBP (Dewan Bahasa dan Pustaka)*, dan *IYL (Individu/Institusi yang Lain)*

Huruf Arab	LC	DBP/IYL	ASASI
ع ('ain)	‘	‘ / ^c	‘
ط (tdo)	ṭ	ṭ / t	td
ة (ta marbutdaht)	t atau h	ṭ	ht
ح (ha nipis)	h	ḥ / ḥ	h
ه (ho tebal)	h	h	hd
ذ (zai nipis)	dh	dh/ts/tz	dz
ث (tha)	th	th/ts	th
ظ (za tebal)	z	ẓ	zh
ش (syain)	sh	sy	sy
ض (dho tebal)	d	ḍ	dh
ص (sho tebal)	ṣ	ṣ / Sh	sh
ى			y _o
ي	y	y	y

harkaht atau sabdu/dengung ditandakan dgn ulangan huruf berkenaan.

Contohnya *al-Qur’aan* menunjukkan bunyi *a* itu dipanjangkan dua *harkaht*.
tamattu’ menunjukkan bunyi *t* itu disabdukan.

%%%%%%%%

Imbauan kepada Penulis

ASASAINS sentiasa **menghalu-alukan** sebarang bentuk penulisan atau berita yang mengandungi perutusan sains Islam (mengikut selera atau tafsiran masing-masing) untuk dimuatkan ke dalam warkah berita ini.

%% %% %% %% %% %%

“I like Islam, it is a consistent idea of religion and open-minded”

(**Kurt Godel** (seorang ahli matematik agung Eropah abad ke-20) spt yg dipetik oleh Hoo Wang dlm buku beliau ``*A Logical Journey: From Godel to Philosophy*`, terbitan The MIT Press. 1996. Cambridge Massachusetts)

|||||

Maklumat ASASI

Status Keanggotaan ASASI (seperti pada 31 Disember 2012): tiada maklumat

Anggota Kehormat: Abdullah bin Salleh, Tan Sri mantan KPE Petronas & KSU Negara (Pulang ke RMA, 2005)

Ainuddin bin Abdul Wahid, Tan Sri, mantan NC UTM (mulai 1980-an)

Mohd Ariffin bin Hj. Suhaimi, Dato' Dr.,mantan Prof. & TRektor UIAM (mulai 1990-an)

Osman bin Bakar , Prof. Dr. , mantan Pres. ASASI, mantan TNC,UM; mantan Kerusi

Pengajian Islam Univ. George Washinton, AS; Tim. KPE IAIS
(mulai 2009)

Sayed Muhammad Naguib Al-Attas, Prof. Dr. mantan

Pengarah IBKKM (kini ATMA, UKM), mantan Pengarah

ISTAC (Anggota kehormat pertama, mulai 1980-an).

Tg. Mohd Azzman Shariffadeen b. Tg. Ibrahim, Ph.D, Dato', FASM, mantan Dekan Fakulti

Kejuruteraan Universiti Malaya dan Pengerusi & Ketua Eksekutif MIMOS (mulai 2009)

Anggota Biasa: tiada maklumat

Anggota Seumur Hidup: tiada maklumat

Pengenalan ASASI

Akademi Sains Islam Malaysia atau lebih dikenali sebagai ASASI ditubuhkan pada 1977 oleh sekumpulan ahli sains dan teknologi muslim Malaysia. Pada mulanya Akademi ini memang tidak ditujukan kepada ahli sains sosial atau kemanusiaan, tetapi mulai lebih kurang sedasawarsa penubuhannya, perlembagaannya dipinda supaya semua ilmuwan dalam bidang apa pun dapat menganggotainya sesuai dengan makna sains mengikut perspektif Islam. Kini anggota ASASI menjangkau lebih daripada 300 orang ahli (kebanyakannya ahli akademik dan peiktisas) dalam pelbagai bidang ilmu. Sesiapa yang memiliki ijazah dalam apa juga bidang layak memohon menjadi ahli biasa ASASI. Selainnya bolehlah memohon untuk menjadi 'ahli bersekutu'. ASASI juga menawarkan kepada seseorang individu menjadi ahlinya bertaraf Anggota Kehormat jika seseorang rakyat Malaysia Muslim itu dianggap banyak memberi sumbangan pembangunan sains atau teknologi kepada umat Muslim di Malaysia.

Tujuan

1. Untuk menghidupkan semula tradisi sains berasaskan al-Quran, iaitu satu bentuk kajian tentang alam tabii atau fenomenon dan telatah yang tidak memisahkannya daripada prinsip-prinsip Islam.
2. Untuk memperkenalkan dan mendokong konsep dan falsafah sains Islam bersama-sama dengan etika Islam dalam kegiatan sains dan penyelidikan.
3. Untuk menggalakkan kajian sains di kalangan masyarakat dan menjadikan al-Quran sebagai satu daripada sumber inspirasi, hidayah dan rujukan dalam kegiatan sains.
4. Untuk berpegang teguh kepada keinginan dan tekad bagi mengembalikan bahasa Arab, sesuai dengan peranannya sebagai bahasa al-Quran, kepada kedudukannya yang asal dan betul sebagai bahasa sains dalam dunia Islam.

5. Untuk melakukan usaha memadu, mengamir atau mengintegrasikan dan menggembelng para ilmuwan muslim ke arah membangun dan memajukan masyarakat Islam terutamanya dalam S & T.
6. Untuk bekerjasama dengan organisasi-organisasi lain, dalam dan luar negara. Bagi memastikan kegunaan ilmu sebagai alat untuk mencapai kebahagiaan di dunia dan akhirat dan bukan untuk pemusnahan insan.

ASASI menerbitkan warkah berita dwitahunannya berjudul ASASAINS sejak penubuhannya, dan sejak 1990 ASASI juga menerbitkan jurnal ilmiah dwitahunannya berjudul Kesturi. ASASI juga menerbitkan buku-buku ilmiah dan pascasidang kepada simposium dan sebagainya anjuran ASASI dari masa ke masa, terutamanya tentang pengislaman ilmu atau isu-isu semasa mengikut perspektif Islam seperti buku-buku berikut:

Shaharir b.M.Z. 2011. *Kritikan Teori Kenisbian dan Teori Quantum*. Shah Alam: ASASI

Yusof M.Hj. O. et al. & ASASI. 2000. *Siri Wacana Sejarah dan Falsafah Sains* 8. Kuala Lumpur: DBP

Shaharir b. M. Z. 2000. *Pengenalan Sejarah dan Falsafah Sains*, Suntingan Kedua. (snt. Pertama: 1987). Bangi: UKM.

Mabud S.A. 1991. *Theory of Evolution : an Assessment from the Islamic Point of View*.

Osman b. B. (Pyt.). 1989. *Pemikiran Sains Masa Kini*. Pascasidang.

Osman b. B. 1987. *Al-Farabi: Life, Works and Significance*. Terj-nya terbitan Dewan Bahasa dan Pustaka, 1991 [*Al-Farabi, kehidupan, hasil karyanya dan peri penting tokoh*]

al-Attas S.M.N. 1981. *A positive Aspect of Tasawwuf. A Preliminary Thought*. ASASI

Sulaiman b. N. 1978. *Teori Evolusi. Satu Fakta atau Hipotesis?*

Bucaille M. 1978. *Qur'an and Modern Science*.

%%%%%%%%%

Hebahan keluaran terbaharu ASASI

ASASI menerbitkan majalah/jurnal ilmiahnya berjudul KESTURI secara dwitahunan sejak 1990. Kandungan keluaran terbaharunya ialah yang berikut:

Jilid 2011, Jil 21, Bil. 1

Kandungan/Contents

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%%%%%%%%%

ASASAINS 2011: Terbit hanya secara elektronik. Sila lawat kesturi.net

Antara kandungannya yang menarik selain drp berita berkenaan dengan ASASI dan institusi seanalognya dengan kegiatannya serta kandungan jurnal dan buku ilmu yang sarat dengan nilai keagamaan, ada makalah pilihan berjudul

“Distribusi dalam ekonomi Islam (sebuah kritik terhadap ekonomi kapitalis)” oleh Muhammad Sofyan.

Borang langganan majalah/jurnal Kesturi ada di lembaran terakhir warkah berita ini.

Sila juga lawati kesturi.net

%%%%%%%%%

***BARISAN JAWATANKUASA TERTINGGI ASASI
SIDANG 2011-2013 (dipilih pada Muktamar ke-32, 7 Mei 2011=03
J'akhir 1432 H):***

Presiden : Prof. Ir. Dr. Wan Ramli bin Wan Daud
Timbalan Presiden : Dr. Assanah bin Mohd Mydin
Setiausaha Agung : Dr. Mohammad Alinor bin Abdul Kadir
Setiausaha Kewangan: Dr. Mohd Ezani bin Mat Hassan (Prof. Madya)

Ahli Jawatankuasa yang dilantik oleh Presiden dalam tahun 2011-2013:

Sdr. Iqbal Ihsan Hasanudin; Sdr. Mohd Hazazi; Sdr. Mohd Rohaizat Abdul Wahab;
Sdr. Mohd Tarmizi Hasrah; Sdr. Mohd Taufik Yusof ; Sdr. Mohd Yunus Shahrom;
Sdr. Syamil Mohd Shakir;

Setiausaha Kerja (Lantikan Presiden): Normalasari Hamzah

ANGGOTA BAHARU

Tiada maklumat

%%%%%%%%%

BERSATU TEGUH BERCERAI ROBOH

MUKTAMAR ASASI Ke-33

Muktamar ASASI kali ke-33 diadakan pada 21 April 2012.



LAPORAN TAHUNAN ASASI 2011 (Januari-Disember)

(Diluluskan dalam Muktamar ke-33)

1. Bengkel TMK/ICT di FSK, UPM, 8/9/2011, anjuran ASASI.
2. Bengkel Epistemologi dan Pendidikan Tinggi Islam, Stadium Hotel, Phnom Penh, Kemboja, 5&6/2/2011, anjuran IIIT(Asia Timur).
3. Seminar Linguistik Melayu Kuno dan Klasik, FSSK, UKM, 24/2/2011, anjuran ASASI.
4. Kuliah Shahrir tentang Kritik Teori Einstein dan Teori Quantum (I), FST, UKM, 16/4/2011, anjuran ASASI dan FST.
5. Kuliah Shahrir tentang Kritik Teori Einstein dan Teori Quantum (II), FST, UKM, 14/5/2011, anjuran ASASI dan FST.
6. Bengkel Epistemologi dan Pendidikan Tinggi Islam, MSU, Mindanao, Filipina, 21&22/5/2011, anjuran IIIT(Asia Timur).
7. Kuliah Shahrir tentang Kritik Teori Einstein dan Teori Quantum (III), FST, UKM, 28/5/2011, anjuran ASASI dan FST.
8. Kuliah Shahrir tentang Kritik Teori Einstein dan Teori Quantum (IV), FST, UKM, 11/6/2011, anjuran ASASI dan FST.
9. Forum Cendekiawan Serantau, Phuket, Thailand, 18&19/6/2011, anjuran IIIT(Asia Timur).
10. Kuliah Shahrir tentang Kritik Teori Einstein dan Teori Quantum (V), FST, UKM, 25/6/2011, anjuran ASASI dan FST.
11. Bengkel Etnomatematik Rumpun Melayu, INSPERM, UPM, 2/7/2011, anjuran ASASI dan INSPERM.
12. Ulasan Buku Shahrir, Kepemimpinan dan Kepengurusan Rumpun Melayu yang Terdampar, PPAS, Shah Alam, 2/10/2011, anjuran PPAS, PAKSI dan ASASI.

Pertemuan Mingguan Ahli-Ahli Muda ASASI, Seksyen 3, BBB, Sepanjang 2011:

1. Dr. Mohammad Alinor Abdul Kadir
 - Perbahasan berkenaan asal-usul bahasa di Eropah (i), dibentang pada 18 Disember 2011.
 - Perbahasan berkenaan asal-usul bahasa di Eropah (ii), dibentang pada 4 Mei 2012.
2. Mohd Tarmizi Hasrah
 - Man La Jia Guo Yi Yu: Manifestasi Sosio-Budaya Melaka Abad ke-17, dibentang pada 30 Disember 2011.

Minit Muktamar ASASI 2010 (Muktamar ke-31) yang diluluskan di dalam Muktamar ASASI ke-32



MINIT MukTAMAR ASASI KE-31

Tarikh diadakan: 11 Rabiul akhir 1432 H bersamaan 27 Mac 2010
 Tempatnya: Di Bilik Mesyuarat Fakulti Kejuruteraan dan Alam Bina, UKM
 Masa: 9.00 pagi hingga 1.30 ptg.

Senarai yang Hadir:

YM. Dato' Dr. Tg Mohd Azzman Shariffadeen bin Tg. Ibrahim; Prof. Ir. Dr. Wan Ramli bin Wan Daud;
 Dr. Assanah Mohd Mydin; Dr. Muhammad Alinor bin Abdul Kadir; Sdr. Dr. Mohd Ezani bin Mat Hassan;
 Prof. Dr. Shahidan bin Radiman

Prof. Dr. Abdul Aziz Jemain; Sdri. Dalilah Hadifah binti Abdul Talib; Sdr. Hamidi bin A. Razak;
 Sd. Mohd Faudzi bin Umar; Sdr. Mohd Hafis bin Amat Simin; Sdr. Mohd Rohaizat Abdul Wahab;
 Sdr. Mohd Yunus bin Sharum; Sdr. Muhammad Ikhwan bin Azlan; Sdr. Najib Mahmood Rafee;
 Sdr. Radihan bin Saari; Sdr. Dr. Shaharir bin Mohamad Zain; Pn. Sharifah Kartini Said Husain;
 Sdri. Dr. Siti Hasanah Sapor; Sdr. Dr. Wan Fuad bin Wan Hassan; Pn. Witriany binti Basri;
 Sdr. Yunis bin Sharum; Pn. Zaleha Omar; Sdri. Zantinita Mohamed

Mesyuarat dimulai dengan bacaan *ummul kitab, al-Faatihah*

1. Pengesahan Agenda Muktamar ASASI ke-31

Pencadang: Dr. Assanah Mohd Mydin
 Penyokong: Prof. Shahidan Radiman

2. Perlantikan Pengerusi dan Pencatat Minit Muktamar ASASI ke-31

- 2.1 Mesyuarat sebulat suara bersetuju agar Prof Wan Ramli Wan Daud dilantik sebagai Pengerusi Muktamar ASASI ke-31.
- 2.2 Mesyuarat dimaklumkan bahawa Muktamar ASASI ke-31 tiada pemilihan jawatankuasa.
- 2.3. Sdr. Dr. Muhammad Alinor Abdul Kadir mencadangkan sdri Sharifah Kartini binti Said Husain dan Sdr. Mohd Rohaizat Abdul Wahab sebagai Pencatat Muktamar. Mesyuarat bersetuju sebulat suara dengan cadangan ini.

3. Ucapan Presiden ASASI

Sdr. Presiden ASASI memulakan ucapannya dengan menyentuh tentang pengislaman ilmu yang dewasa ini ASASI tidak lagi sekadar melakukan penyelidikan dalam sains Islam, tetapi turut menggali khazanah ilmu pra-Islam, khususnya di Alam Melayu. Usaha yang dibawa ASASI ini juga mahu membuktikan bahawa anggapan selama ini bahawa Alam Melayu pada zaman pra-Islamnya tiada sumbangan asli dalam perkembangan ilmu adalah tidak benar.

Memang, tegas Presiden ASASI, Islam pertama kali datang ke Alam Melayu sejauh yang direkodkan pada abad ke-13 M, seperti juga menurut Syed Muhammad Naquib al-Attas. Namun, penemuan demi penemuan terbaharu menunjukkan adanya himpunan ilmu pada zaman pra-Islam di Alam Melayu ini. Ini sekaligus mendorong agar kajian etnosains dan etnomatematik di Alam Melayu ini dilakukan untuk mengenalpasti dan mengangkat lagi kandungan ilmu sendiri.

Di sini sdr. Presiden memberi contoh usaha yang dilakukan oleh Sdr. Dr. Shaharir Mohamad Zain, yang menemukan perkataan dan unsur yang bernama akasa atau nama lainnya yang dikenali sebagai athir (Arab) atau aether (Yunani). Penemuan unsur ini, selain unsur asas yang lain menunjukkan bahawa kandungan ilmu di Alam Melayu tidak kalah bandingnya dengan peradaban lain. Di samping itu, Presiden ASASI sekali lagi mengulang asas penubuhan ASASI itu sendiri, iaitu langkah untuk mengangkat sains Islam ke tingkat yang lebih membanggakan. Padanya, memang di mata masyarakat awam sains itu sering dianggap sebagai sebuah kebenaran. Walhal, masyarakat awam kerap terlupa bahawa teori sains itu sering-sering silih berganti. Maka dari situlah sains yang dicungkil dari khazanah sendiri dapat memberi nilai tambah pada sains yang sedia ada. Mungkin pula dapat menandingi sains yang sedia ada ini. Kerana itu, amat penting untuk masyarakat menyedari bahawa sains itu turut bersifat nisbi, subjektif dan bukannya objektif mutlak.

Begitu juga, Presiden ASASI mengingatkan bahawa dengan kepantasan teknologi mutakhir ini, maka seharusnya itu mmbantu usaha ASASI menyebar kegiatan pengislaman ilmu serta memperibumian ilmu. Sebab itu, kalau bangsa Melayu mahu mempunyai jatidiri, maka hal yang pertama mestilah mengenal sejarah diri. Oleh itu, ujar Presiden ASASI, dari sinilah bangsa Melayu dapat menentukan wawasannya yang jitu.

Bertitik tolak dari kesedaran inilah, maka ASASI tekal dengan pendirian bahawa untuk membangun sesebuah bangsa itu, itu mestilah dengan menggunakan bahasa sendiri. Lantaran itu, ASASI terlibat langsung dalam usaha membantah PPSMI yang dilaksanakan dalam sistem pendidikan negara. Jadi, jelas bahawa ASASI bukan sekadar sebuah pertubuhan intelektual, tetapi juga sebuah pertubuhan yang memahami nurani pengetahuan, serta menjadi sebuah tanggungjawab sosialnya.

Selain dari menggali khazanah sendiri, mengkritik sains sedia ada, serta meperjuangkan bahasa Melayu, ASASI turut menekankan kegiatan penterjemahan. Menurut Presiden ASASI, sekiranya setiap ahli akademik cergas melakukan kegiatan penterjemahan ini, maka usaha pemindahan pengetahuan akan menjadi lebih mudah. Namun, malangnya, ini tidak berlaku seperti yang diharapkan.

Akhir sekali, Presiden menyeru agar ahli-ahli ASASI memainkan peranan yang lebih bermakna lagi serta membangun barisan pelapis supaya wujudnya kesinambungan dalam merealisasikan hasrat besar ASASI ini.

4. Pengesahan Minit Mesyuarat Mukhtar ASASI ke-31

- 4.1 Muka surat 5, perkataan Aksara ditukar kepada Akasa.
- 4.2 Muka surat 8, perkataan Setiausaha ditukar kepada Setiausaha.
- 4.3 Muka surat 7, perkataan INSISTS dieja sepenuhnya dahulu menjadi *Institute for the Study of Islamic Thought and Civilisation* (INSISTS).
- 4.4 Muka surat 10, masukkan perkara 8. Pemilihan Jawatankuasa Tertinggi ASASI.
- 4.5 Muka surat 11, perkataan Ahli digantikan dengan Anggota.
- 4.6 Muka surat 13, perkataan Kerja digantikan dengan Tertinggi.
- 4.7 Muka surat 14, perkataan ASAS SAINS ditukar kepada ASASAINS.

Sdr. Dr. Mohd Ezani bin Mat Hassan mencadangkan agar Minit Mukhtar ke-30 diluluskan dengan beberapa pindaan di atas dan ini disokong oleh Sdri Sharifah Kartini binti Said Husain.

5. Perkara-Perkara Berbangkit dari minit Mukhtar ASASI ke-30

Tiada perkara yang dibangkitkan.

6. Pengesahan Laporan Tahunan ASASI 2009

- 6.1 Laporan telah dibentangkan oleh Sdr Dr. Muhammad Alinor Abdul Kadir selaku Setiausaha Agung ASASI seperti yang telah diedarkan.
- Sepanjang tahun 2009 sebanyak 7 mesyuarat telah diadakan. Mesyuarat diadakan pada hari Sabtu memandangkan ramai yang tidak dapat hadir sekiranya mensyuarat diadakan pada hari bekerja.
- Seramai 66 orang ahli telah mendaftar sebagai ahli bertaraf Anggota Seumur Hidup; dan ada ahli beberapa orang baharu yang mendaftar dalam talian tetapi belum membayar yuran kanggotaannya.
- Perhubungan – Kad ucapan Selamat Hari Raya telah dihantar kepada semua ahli ASASI.

7. Perbahasan Laporan Tahunan ASASI 2009

7.1 Mesyuarat mengesyorkan agar jawatankuasa tertinggi yang telah dilantik sebelum ini.

7.2. Seminar dsbnya – ASASI telah menganjurkan banyak seminar tetapi masih lagi terkawal. Walau bagaimanapun, penganjuran ini masih belum berjaya menarik ahli baharu. Penganjuran seminar bersama beberapa buah universiti di Malaysia agak sukar diteruskan memandangkan sambutan dan sokongan yang diberikan agak rendah.

7.3 Telah berjaya membawa penggiat baharu walaupun ada 10 orang yang cergas tetapi berada di luar Lembah Klang.

7.4 Penyelarasan Anggota Seumur Hidup dan Anggota baharu perlu dilakukan.

7.5 Kewangan:

7.5.1 Cadangan meminta bantuan daripada Pusat Baitulmal dan akan menghantar surat permohonan untuk menjayakan Anugerah Pelajar Siswazah Cemerlang.

7.5.2 Dimaklumkan bahawa ASASI telah menggunakan peruntukan sebanyak RM12,000 untuk membiaya kegiatan seminar dan bengkelnya sepanjang tahun 2009.

7.5.3 Dimaklumkan bahawa ASASI kini mempunyai 8 keping sijil yang berjumlah RM82,416.

7.5.4 Mesyuarat juga mencadangkan supaya mengenakan bayaran kepada peserta.

7.6 Cadangan

7.6.1. Menerbitkan buku ilmiah

7.6.2 Mengadakan perbincangan dengan pihak PTS untuk menerbitkan buku yang mengandungi 10 bab dan pihak PTS akan menanggung kosnya.

7.7 Jurnal Kesturi

7.7.1 Memikirkan prosedur dan mekanisme yang perlu/sesuai untuk proses penerimaan dan penyuntingan jurnal ini

7.7.2 Makalah untuk jurnal Kesturi telah ada sehingga tahun 2014.

7.7.3 Makalah yg akan diterbitkan akan dimuat-naik pada lama sesawang ASASI.

8. Perlulusan Penyata Kewangan yang Berakhir pada 31 Disember 2009

8.1 Dibentangkan oleh Sdr. Najib bin Mahmood Rafee. Dicapangkan supaya diluluskan oleh Sdr Dr. Muhammad Alinor Abdul Kadir dan dsokong oleh Sdr. Dr. Assanah Mohd Mydin.

8.2. Diluluskan dengan sebulat suara.

9. Hal-Hal lain

Tiada.

Muktamar ASASI ditutup pada pukul 1.30 petang dengan bacaan *Surah al-Asr* dan *Tasbih Kifarah*.

[illegible]

Minit Muktamar ASASI 2011 (Muktamar ke-32) yang diluluskan di dalam Muktamar ASASI ke-33



MINIT UKTAMAR ASASI KE-32

07 MEI 2011 / 03 JAMADILAKHIR 1432H

BILIK MESYUARAT, FAKULTI KEJURUTERAAN DAN ALAM BINA, UKM

TARIKH : 9.00 PAGI

KEHADIRAN

1. Wan Ramli Wan Daud	ASASI
2. Assanah Mohd Mydin	Caidmark
3. Zaleha Omar	Caidmark
4. Yunus Sharum	UPM
5. Mohd. Rohaizat Abdul Wahab	UPM
6. Muhd. Taufik Mohd. Yusof	UKM
7. Mohd. Izuan Razali	UKM
8. Mohd. Sazni Ahmad Salehuddin	UNISEL
9. Mohammad Asry Rihajuddin	UNISEL
10. Md. Azzaat Ahsanie Lokman	UM
11. Mahadi Abu Hassan	UM
12. Faszly Rahim	UKM
13. Siti Musinie Ulasim	Caidmark
14. Mohammad Alinor Abdul Kadir	ASASI
15. Ahmad Sayuti Mohd. Yusob	UKM
16. Umair Abdul Halim	UPM
17. Mohamad Zony Mohd Said	ASASI
18. Mohd Arif Misrol	UKM
19. Sharifah Kartini Said Hussain	UPM
20. Shahrir Mohd Zain	UM
21. Ahmad Faisal Sharun	UKM
22. Heri Sutrisno	UKM
23. Mohd Ezani Mat Hassan	UKM
24. Mohd. Zaini Abdullah	Shah Alam
25. Istin Ismail	UEM
26. Mohd Saiful Ramzi Endut	

Mesyuarat dimulakan dengan bacaan ummul kitab, al-Fatihah. Mesyuarat juga mengalu-alukan kehadiran ahli dan ahli baharu ke Muktamar ASASI ke-32.

1. Pengesahan Agenda Muktamar ASASI ke-32

Pencadang : Dr. Assanah Mohd Mydin
Penyokong : Mohd. Rohaizat Abdul Wahab

2. Pelantikan Pengerusi dan Pencatat Minit Muktamar ASASI ke-32

- 2.1 Mesyuarat sebulat suara bersetuju agar Prof. Wan Ramli Wan Daud mempengerusikan Muktamar ASASI ke-32.
- 2.2 Mesyuarat dimaklumkan bahawa pada muktamar ini akan ada pemilihan jawatankuasa.
- 2.3 Saudara Mohammad Alinor Abdul Kadir mencadangkan dan Saudara Yunus Sharum dan Saudara Mohd. Rohaizat Abdul Wahab sebagai Pencatat Minit Muktamar.

3. Ucapan Presiden ASASI

Saudara Presiden ASASI memulakan ucapan dengan mengalu-alukan kehadiran semua ahli ASASI dan selamat datang kepada ahli muda. Pengerusi memaklumkan bahawa terdapat sedikit masalah untuk mengumpulkan semua ahli lama. Hasil daripada penganjuran beberapa program, ASASI menerima keahlian ahli muda dan bakal ahli. Kehadiran ahli muda ini sedikit sebanyak akan menyemarakkan lagi agenda ASASI iaitu pengislaman ilmu.

Saudara Presiden ASASI memaklumkan bahawa beliau baharu sahaja pulang dari Isfahan, Iran. Bandar Isfahan merupakan bandar terawal yang menyambut kedatangan Islam di Iran. 400 tahun dahulu kerajaan Safawi telah menerajui kepimpinan dan ajaran Syiah menjadi agama yang dianuti oleh penduduk di Isfahan. Syah Abas menjadi ketua pemimpin pada masa tersebut dan mazhab Syiah berkembang kecuali di kawasan barat daya Iran.

Hasil daripada kunjungan beliau, didapati bahasa Parsi merupakan bahasa penghantar dari sekolah hingga ke universiti. Beliau juga sempat melawat ke universiti yang terkemuka di Iran, walaupun di ajar dalam bahasa Parsi tetapi pelajarinya dapat menguasai ilmu dan melahirkan pelajar yang hebat. ASASI sebagai pertubuhan yang memperjuangkan untuk memartabatkan bahasa Melayu di Malaysia cuba merealisasikan perkara tersebut di Negara kita.

Di Malaysia masih ada lagi kumpulan yang memperjuangkan pendidikan dalam bahasa Inggeris. Bahasa mencerminkan budaya, lambat laun kita akan memisahkan budaya dan agama hingga terikut dengan idealism sekular. Dahulunya Institut Islam Hadhari telah menyatakan hasrat untuk bekerjasama dengan ASASI. ASASI kurang bersetuju disebabkan banyak makna lain yang kurang difahami oleh masyarakat kita. ASASI kurang bekerjasama tetapi tidak menolak apa yang telah dilakukan oleh sahabat-sahabat kita yang lain.

Saudara Presiden berharap pada masa hadapan ASASI dapat menarik lebih ramai penyelidik menyertai ASASI. Kita juga berasa bertuah kerana Prof. Shaharir merupakan ahli yang terawal dalam ASASI dan kini masih lagi bersama ASASI. Kehadiran ahli muda dalam ASASI juga merupakan satu fenomena yang baik dan menunjukkan masih ada lagi anak muda meminati perjuangan ASASI ini. ASASI juga kini telah mencecah 34 tahun akan terus memperjuangkan pengislaman ilmu dan berharap usaha ini akan teruskan lagi oleh pewaris kita pada masa akan datang.

4. Pengesahan Minit Muktamar ASASI ke-32

- 4.1 Mukasurat 9 : tarikh ditukarkan 31 Disember 2009.
- 4.2 Mukasurat 4 : perkataan Prof. digugurkan pada bilangan 7.
perkataan saudari digantikan pada bilangan 11. Dan 14
tambahan nama Dr. Siti Hasana Safar da Dr. Mohd. Ezani Mat Hassan.
- 4.3 Mukasurat 8 : perbincangan Laporan Tahunan ASASI 2009 bermula pada 7.1.
- 4.4 Mukasurat 9 : nama Sdr Najib Mahmood Rafee ditukarkan kepada Sdr. Dr. Mohd. Izani Mat Hassan.

5. Perkara Berbangkit daripada Minit Muktamar ke-31

- 5.1 Mukasurat 9 : 7.9.1 mesyuarat meminta jawatankuasa menyediakan surat permohonan khas daripada Pusat Baitulmal bagi membiayai Anugerah Graduan Muslim Cemerlang.

- 5.2 Mukasurat 8 : 7.6 Mesyuarat dimaklumkan bahawa pengiat baharu yang menyertai ASASI dari USM dan UTP. Hasil daripada penganjuran di UTP dapat berjumpa ahli lama yang berada diluar Lembah Klang tetapi tidak melaporkan sebarang aktiviti yang telah dijalankan.
- 5.3 ASASI juga telah mendapat permintaan daripada ahli lama supaya menganjurkan program di luar Lembah Klang.
- 5.4 ASASI akan anjurkan seminar tetapi sukar untuk mendapat sokongan daripada pembentang. Pembentang yang mempunyai peruntukan sahaja dapat hadir untuk program ASASI.
- 5.5 Presiden akan berada di USM dan akan berbincang dengan ahli untuk anjurkan siri syarahan di sana. Salah satu aktiviti yang dilaksanakan di luar Lembah Klang.
- 5.6 Membuat hebahan kepada semua ahli supaya menulis dan melaporkan aktiviti yang telah dilaksanakan untuk dimuatnaik di dalam Kesturi.net. Laporan ini termasuk laporan seminar, ceramah, syarahan dan sebagainya di seluruh negara. Mesyuarat dimaklumkan masih terdapat banyak aktiviti yang tidak dilaporkan.
- 5.7 Menggalakkan bantuan daripada ahli untuk membantu Setiausaha Kewangan bagi Program Anugerah Graduan Muslim Cemerlang. Program ini telah dimulakan pada tahun 1996. Setiap IPTA diminta untuk menghantar senarai nama pelajar muslim yang cemerlang. Mesyuarat berharap jawatankuasa baharu akan dapat mengambil mempergiatkan mendapatkan sumbangan.
- 5.8 Mesyuarat dimaklumkan bahawa ASASI mempunyai simpanan sijil pelaburan Islam di Bank Islam. Walau bagaimana pun pada tahun 2011, sebanyak 2 sijil telah ditunaikan bagi membiayai aktiviti ASASI.
- 5.9 Mesyuarat dimaklumkan bahawa syarikat pencetakan PTS telah menghubungi ASASI bagi menerbitkan 10 buah buku. Walau bagaimana pun pegawai di syarikat tersebut telah berhenti dan tiada pengganti untuk meneruskan tujuan tersebut.

6. Pengesahan Laporan Tahunan ASASI 2010 (Januari- Disember 2010)

Saudara Dr. Asanah mencadangkan agar Minit Mukhtamar ke-31 dilluskan dengan beberapa pindaan dan telah disokong oleh Saudara Yunus Sharum

7. Perbahasan Laporan Tahunan ASASI 2010

- 7.1 Mesyuarat dimaklumkan sepanjang tahun 2010 Mesyuarat Jawatankuasa ASASI telah diadakan sebanyak 6 kali.
- 7.2 ASASI menerima keanggotaan keahlian menerusi laman sesawang Kesturi.net walau bagaimana pun, mereka belum lagi membuat pembayaran yuran keahlian.
- 7.3 Mesyuarat dimaklumkan telah ditubuhkan satu jawatankuasa bagi menjawab sebarang pertanyaan di laman Kesturi.net.
- 7.4 Dimaklumkan sedang berusaha untuk meterai perjanjian dengan Universitas Syiah Kuala, Aceh, Indonesia. Perjanjian ini diketuai oleh Dr. Shaharir.
- 7.5 Mencadangkan ASASI menganjurkan program bersama organisasi yang mempunyai bantuan kewangan bagi membantu kewangan ASASI. Mesyuarat mencadangkan ASASI boleh menyediakan kepakaran dan bantuan kewangan dapat diperolehi dari syarikat.
- 7.6 Mesyuarat mencadangkan ASASI membuat kajian mengenai manuskrip yang sediaada di Malaysia sebelum menjalankan penyelidikan di luar negara. ASASI juga boleh menjadi orang tengah untuk membeli koleksi manuskrip Allahyarham Ustaz Wan Mat Sohare. Mesyuarat mencadangkan ASASI

menghantar surat cadangan kepada Naib Canselor UTM bagi memaklumkan mengenai koleksi manuskrip Allahyarham Ustaz Wan Mat Sohore yang ada.

7.7 Mesyuarat dimaklumkan seramai 7 orang ahli telah dilantik oleh Pengerusi iaitu

- Sdr. Mohd Saiful Ramzi Endut
- Sdr. Mohd. Rohaizat Abdul Wahab
- Sdr. Mohd Yunus Sharum
- Sharifah Kartini Said Husain
- Sdr. Iqbal
- Sdr. Tarmizi
- Sdr. Muhammad Ikhwan Azlan

Mesyuarat juga terdapat 6 ahli baru sebagai ahli ko-op.

7.8 Dibentangkan oleh Sdr. Mohammad Alinor Abdul Kadir. Dicapadangkan supaya diluluskan oleh Sdr. Ahmad Faisal Sharun dan disokong oleh Sdr. Sharifah Kartini Said Hussain.

8. Perlulusan Penyataan Kewangan ASASI berakhir pada 31 Disember 2010

8.1 Diluluskan dengan sebulat suara.

8.2 Mesyuarat mencadangkan supaya ASASI mengadakan perjumpaan bersama syarikat korporat bagi menambah dana ASASI

8.3 Mesyuarat juga mencadangkan supaya ASASI menghantar surat peringatan kepada ahli supaya membayar yuran keahlian.

8.4 Mesyuarat juga mencadangkan ASASI memohon daripada kerajaan negeri dan kerajaan persekutuan yang mempunyai peruntukan kewangan yang disalurkan kepada organisasi NGO.

8.5 Dibentangkan oleh Sdr. Mohd Ezani Mat Hassan. Dicapadangkan supaya diluluskan oleh Sdr Mohd. Rohaizat Abdul Wahab dan disokong oleh Sdr Mohd Saiful Ramzi Endut.

9. Pemilihan Ahli Jawatankuasa Tertinggi ASASI

9.1 **Barisan Ahli Jawatankuasa Tertinggi (2011-2012)**

Presiden	: Prof. Ir. Dr. Wan Ramli Wan Daud
Timbalan Presiden	: Dr. Assanah Mohd Mydin
Setiausaha Agung	: Dr. Mohammad Alinor Abdul Kadir
Setiausaha Kewangan	: Dr. Mohd Ezani Mat Hassan (Prof. Madya)

9.2 Pelantikan Juruaudit Sdr. Mohd Saiful Ramzi Endut dan Sdr. Mohd Rohaizat Abdul Wahab.

10. Hal-hal Lain

10.1 Mesyuarat dimaklumkan bahawa penyelidikan yang dijalankan oleh ahli ASASI pada masa sekarang lebih cenderung kepada bidang matematik sahaja. Mesyuarat mencadangkan supaya wujud bidang-bidang lain terutamanya daripada Kumpulan Teknologi. Setiap penyelidikan dan tugas yang telah dijalankan dilaporkan ke ASASI.

10.2 Mesyuarat dimaklumkan Kumpulan Teknologi Melayu telah diwujudkan sebelum ini, mesyuarat mencadangkan supaya Prof. Husna mengaktifkan semula kumpulan tersebut.

10.3 Mesyuarat juga mencadangkan setiap kumpulan menganjurkan bengkel bersama ASASI. Ahli ASASI dapat memberi pandangan dan cadangan pada bengkel tersebut.

10.4 Mesyuarat mencadangkan juga kumpulan Biologi menganjurkan bengkel untuk menarik minat ahli muda.

- 10.5 Mesyuarat dimaklumkan bidang *Intelligent Design* sedang berkembang di Amerika Syarikat, mesyuarat mencadangkan bidang tersebut dibawa dan dikembangkan di ASASI.
- 10.6 Mesyuarat mencadangkan supaya ahli yang bekerja di setiap IPT memohon geran penyelidikan di universiti dan melibatkan ASASI dalam penyelidikan tersebut. Mesyuarat dimaklumkan Kementerian Pengajian Tinggi menyediakan geran baharu iaitu kepentingan masyarakat. Mesyuarat mencadangkan ahli memohon geran tersebut.
- 10.7 Mesyuarat mencadangkan supaya ASASI menganjurkan seminar di Kolej Islam Perak.
- 10.8 Mesyuarat memaklumkan bahawa Kuliah Prof. Shahrir akan diadakan di UKM pada setiap Sabtu jam 10.00 pagi hingga 1.00 petang di Bilik Siswazah, Pusat Pengajian Sains Matematik, UKM.
- 10.9 Mesyuarat dimaklumkan Prof. Shahrir akan menyampaikan ceramah beliau di Pusat Dialog Peradaban, UM pada 25 Mei 2011.
- 10.10 Mesyuarat dimaklumkan Bengkel Etnomatematik Rumpun Melayu akan diadakan pada 2 Julai 2011.
- 10.11 Mesyuarat meminta supaya hebahan ini disiarkan di laman Kesturi.net.
- 10.12 Mesyuarat mencadangkan ahli jawatankuasa dilantik
 - i. Sdr. Mahadi Abu Hassan
 - ii. Sdr. Faszly Rahim
 - iii. Sdr. Isrin Ismail
 - iv. Sdr. Ahmad Faizal Sharun
 - v. Sdr. Mohd. Rohaizat Abdul Wahab
 - vi. Sdr. Yunus Sharum
 - vii. Sdri. Sharifah Kartini Said Husain

Penanggulangan Mesyuarat

Muktamar ASASI ditutup pada pukul 12.30 tengahari dengan Surah al-Asr dan Tasbih Kafarah.

[illegible]

Laporan Keuangan ASASI 2011 yang diluluskan di dalam Mukhtamar ASASI ke-33, 2012



MUKTAMAR ASASI KE-33

LAPORAN KEWANGAN ASASI YANG BERAKHIR PADA 31 DISEMBER 2011

Akan disiarkan dalam keluaran akan datang

[illegible]

BERITA PENERBITAN JURNAL SAINS KEISLAMAN

Terbitan di Pascabima

(Nusantara/Malayuwiyah/Malayonesia/Alam Melayu)

Jurnal Keislaman di Malaysia

Afkar , UM. <http://e-journal.um.edu.my/public/browse-journal-view.php?id=83>

Bil 11, 2010:

Ibn Taymiyyah's Critique Of Aristotelian Metaphysics. H. F. Zarkasyi

Some Remarks on Western and Islamic Perceptions of the Law: With a Reference to the Right to Freedom of Speech. S. A. S. Apostolo

Bil. 12, 2011: Tiada maklumat

Al-Bayan, UM

2007, bil. 5:

Faktor Keruntuhan Masyarakat Dari Perspektif al-Quran dan al-Hadith: Satu Tinjauan Awal - *Syed Abdurrahman Syed Hussin*

Kritik Terhadap Metode Kajian Sanad G.H.A Juynboll: Tumpuan Terhadap Teori Common Link dan Single Strand - *Fauzi Deraman dan Arif*

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Some Lessons from the Holy Qur'an on Housing. Omer Spahic

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Human Nature and the Universality of the Shari'ah: Fitrah and Maqasid Al-Shari'ah in the Works of Shah Wali Allah and Ibn 'Ashur. Mohamed El-Tahir El-Mesawi

The Evolution of the Identity of Islamic Architecture After Prophet Muhammad (pbuh): Some Observations. Omer Spahic

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Development of Islamic Education in the Ottoman Period. *Alparslan Acikgenc*

Islamisation of Knowledge: Islamic Sociology and Anthropology in Theory and Practice. *See Hoon Peow*

2010, 15(2):

The Islamist Challenge: Between "Modernization" and Intimidation. *Abdullah al-Ahsan*

Conceptualizing Islamic Architecture. *Spahic Omer*

Journal of Al-Tamaddun. Akademi Islam UM. <http://e-journal.um.edu.my/public/browse-journal-view.php?id=67>

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peranan ulama dalam memartabatkan tamadun islam di nusantara: tumpuan terhadap abdul rauf singkel .Ali Mohammad

sejarah dinar emas dan kronologi pertukaran mata wang dunia. Salmy Edawati Binti Yaacob

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imam abu hasan al-asy'ari: analisa berhubung sumbangan tajdid dan islahnya. Ahmad Zaki Berahim @ Ibrahim

Educational Awakening, UIAM

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Fiqh, Akademi Islam UM. <http://e-journal.um.edu.my/public/browse-journal-view.php?id=78>

2009, 6:

Konsep Fiqh Semasa dalam Pembinaan Tamadun Islam Malaysia: Analisis Kritikal. Rahimin Affandi Abdul Rahim, Paizah Ismail, Shamsiah Mohamad, Nor Hayati Md Dahlal
Pemakaian Maslahah Terhadap Konsep Nilai Masa Wang dalam Sistem Perbankan Islam di Malaysia. Ridzwan Ahmad

2010, 7:

Aplikasi Elemen Pemikiran Saintifik Dalam Pengajian Syariah. Alias Azhar, Rahimin Affandi Abdul Rahim
Perkembangan Kajian Astronomi Islam Di Alam Melayu. Susiknan Azhari
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methodology of islamic economics: overview of present state and future direction. *Mohamed Aslam Haneef, Hafas Furqani*

positive deviance and islamic leadership. *Rodrigue Fontaine*

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non-parametric approach to model the branch-wise efficiency of islami bank bangladesh limited (ibbl): an empirical study. *M. Mizanur Rahman*

islamic values, leadership legitimacy and organizational sustainability. *Mohd Ezani Mat Hassan, Nordin Muhammad, Nur Atiqah Abdullah, Khairul Akmaliah Adham*

corruption, religion and economic performance in opec countries: an analysis. *Subarna K. Samanta*

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a case study on the implementation of qardhul hasan concept as a financing product in islamic banks in malaysia.

Ahmad Zainal Abidin, Norhayati Mohd Alwi, Noraini Mohd Ariffin

stock price forecasting in an interest free economy. *ahmed hassan mabrouk*

economic consumption model revisited: infaq based on al- shaybani's levels of al-kasb. *Mustafa Omar Mohammed*

antecedents of zakat payers' trust: the case of nigeria. *Mustafa Murtala-Oladimeji Abioyea, Muslim Har-Sani Mohamad, Muhammad-Akhyar Adnan*

diminishing partnership: bankers strategic response to shariah compliant home financing. *Dzuljastri Abdul-Razak, Yusof Ismail*

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Some Biological Activities of Malaysian Leech Saliva Extract. *Abdualrahman M. Abdualkader, Ahmed Merzouk, Abbas Mohammed Ghawi, and Mohammed Alaama*
 Isolation and Analytical Characterization of Local Malaysian Leech Saliva. *Mohamed Alaama, Manar AlNajjar, Abdualrahman Abdualkader, Abbas Mohammad, and Ahmed Merzouk*
 Effect of Spray Drying on Protein Content of Natural Rubber Serum (NRS). I. *Aimi Izyana and M.N. Zairossani*
 Production of Biosurfactant in 2L Bioreactor Using Sludge Palm Oil as a Substrate. *P. JAMAL, Md Zahangir Alam, E. A. Zainuddin, and W. M. F. W. Nawawi Hossain*
 Isolation of Lactic Acid Bacteria from Malaysian Non- Broiler Chicken (Gallus gallus) Intestine with Potential. *Tengku Haziyaamin Tengku Abdul Hamid, and Ezureen Ezani*
 Removal of Oil and Grease as Emerging Pollutants of Concern (EPC) in Wastewater Stream. *Alade Abass O, Ahmad T. Jameel, Suleyman A. Muyubi, Mohamad I. Abdul Karim, and Md. Zahangir Alam*

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Ethical Issues In Monitoring And Based Tracking Systems. *Othman O. Khalifa, Jalel Chebil, Aisha-Hassan Abdalla, Shihab Hameed*

Nuclear Energy: An Ethical Use of Resources. *Nahrul Khair Alang Md Rashid*

Availability Of Literature On Engineering Ethics In The Internet. *Yusof Ismail, Suhaimi Mhd Sarif*

Strategy And Policy Statements On Green ICT: An Islamic Perspective. *Shihab A. Hameed*

Engineering Ethics In Islam: An Evaluative And Comparative Study Between Code Of Ethics Of Institution Of Engineers, Bangladesh (Ieb) And Code Of Professional Conduct Of Board Of Engineers Malaysia (BEM). *Muhammad Amanullah, Nassereldeen Ahmed kabbashi*

The Optimally Mobile Muslim Experts In The Service Of the ummah. *Suleyman Muyibi, Mohammed Jamie*

Epistemology - An Islamic Perspective. *M azram*

Rectification And Revival Of Muslim World. *M azram*

Muslim Views On Organ Transplant. *Abdi Omar Shuriye*

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Understanding Engineering Ethics. Abdi O. Shuriye

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2011, 19(1):

The Legality of a Living Trust as an instrument for Islamic Wealth Management: A Malaysian Perspective. *Maizatun Mustafa*

The principle of quality of life versus sanctity of live in the Euthanasia debate: Where does Islamic Law Stands? *Omipidan Bashiru Adeniyi*

Socio-Economic and Religio -Legal Importance of Estate Distribution in Islamic Law. *Ismael Saka Ismael*.

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Shari 'ah issues in the operation of takaful and reinsurance. *Aznan H.*

Analysis of the capitulatory of regimein Egypt in the 16th century. *Crivellaro J.*

Intellectual Discourse, IIUM. <http://rms.research.iium.edu.my/bookstore/Products/495-wwwgooglecom.aspx>

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Feminism as Islamophobia. *Md Mahmudul Hasan*

Education and transformation of knowledge in medieval India. Siyid Zaheer H.J.

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Religion and language in the transformation of education in the northern Nageria during British colonial 1900-60. Umar A.

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Ayatullah Khomeini's Concept of Governance (*wilayat al-faqih*) and the Classical Shi'ī Doctrine of Imamate.

[Hamid Mavani](#) , pp. 807-824

The crisis that unfolded after Iran's June 2009 presidential election exposed the absolutist nature of the state's highest religious authority (*wali-ye faqih*), Ayatullah 'Ali Khamene'i. It also revealed the urgent need to critically interrogate Ayatullah Khomeini's doctrinal justifications for the governance of the jurist (*wilayat al-faqih*) in light of how 'Ali ibn Abi Talib, the first Shi'ī Imam, assumed the caliphate: divine bestowal (*nass*) combined with public investiture that took the form of *bay'a* (oath of allegiance). Ayatullahs Husayn 'Ali Montazeri, Mohsen Kadivar, Yousef Saanei, Bayat Zanjani and Mehdi Karrubi have attempted to devise a model in which sovereignty belongs to the public and limits the clergy's role in daily matters of the state to oversight and guidance. In contrast, Ayatullahs Kazemeyni Boroujerdi and Mojteba Shabestari argue for a clear-cut separation between the church and the state so that the public can choose its form of government since no specific form is prescribed in Islam. On the other hand, Ayatullah Mesbah Yazdi, a member of the Assembly of Experts, has consistently been a passionate advocate of the absolute authority of the jurist in its most comprehensive form and a vehement opponent of any dissenting discourse on this subject

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Selected Historical Facets of the Presence of Shi'ism in Southeast Asia, Christoph Marcinkowski, pp. 381-416

This article is intended to highlight selected episodes of the historical and cultural presence of Shi'ism in the Southeast Asian region. It should be emphasized that this presence, however, is not a result of post-1979 events in Iran, but has rather been deeply entrenched for centuries in the historical course of Southeast Asian Islam, especially in Islamic mysticism (Sufism). The enigmatic 16th-century Sufi Hamzah Fansūr?, for instance, a major figure of Malay-Indonesian Sufism and literary heritage and still one of those Muslim writers dearest to Malay-reading Muslims today, appears to have displayed certain Shi'ite tendencies in his writings, as well as in the story of his life. In this particular context, reference shall be made to Persian cultural influences in the Southeast Asian region, Thailand, in particular. As will be shown, these influences are in no way marginal, as the Bunnag family, descendants from 17th-century Persian Muslim immigrants to the Siamese Ayutthaya kingdom, continues to play a significant role in contemporary Thai politics and society. In the understanding of this author, pre-19th-century Southeast Asian (especially Malay-Indonesian) Islam had been rather mystically inclined, displaying Shi'ite and Sufi elements, although maintaining outwardly an "orthodox" Sunnite coloring. As will be pointed out, in spite of certain indications for the increase of somewhat more scripture-based tendencies from the 17th century onward, it rather was one of the paradoxical results of Dutch and British colonialism in the region that Southeast Asian Islam took a different, more legalistic, course since the early 1800s. Improved means of communication, for instance, with and travel to the Sunnite centers of learning in the Middle East (in particular, Egypt and Arabia) accelerated the already ongoing purge of Malay Muslim literature of its more heterodox elements. This purge should perhaps not be termed a "renewal" or "revival" but rather an "intellectual retrogression." One of its side-effects today is the increase of radical and, at times, extremist tendencies among certain sectors of Southeast Asian Islam. Thus, it should be re-emphasized here that in order to avoid out-of-context dealing with and evaluating of *contemporary* issues (such as the current (re-)emergence of Shi'ism among parts of the Southeast Asian Muslim community), we must also be constantly aware of the *historical* and *cultural* particularities of Islamic civilization in this part of the world.

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Uthman I.O.

This paper focuses on the activism and feminism of the Egyptian Zaynab al-Ghazālī al-Jubaylī (1918—2009) in order to examine what she thought about Muslim women's roles in both the political and Islamic struggles of the Muslim Brotherhood in Egypt. Existing literature, whilst attesting to Zaynab al-Ghazālī's eminent position in both contemporary Islamic circles and feminist discourses, fails to show how her feminist activities connected with the Muslim Brotherhood. By contrast with the secular feminist postulations of Muslim women like Ahmed Leila, Assia Djebar and Nawal Sa'dāwī, this paper examines how Zaynab's feminist activism and the organisation of the Muslim Brotherhood connect in their da'wah approaches and contributions to the revivalism of 'authentic' Islamic feminism in contemporary society. This paper is based upon Zaynab's autobiographical work, *Ayyām min Hayātī* to show how Zaynab and her associates, using the Muslim Brotherhood's struggles, were able to employ the Islamic female agency even under the unfavourable brutal regime of the then Egyptian President, Jamal 'Abd an-Nasir (1956—1970).

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Poverty is a global phenomenon. People living in abject poverty exist all over the world. UNICEF claims that almost 22,000 children die each day owing to poverty. They die quietly in most of the poorest villages on earth, but the degree of this phenomenon differs considerably from one country to another and from one region to another.

Nonetheless, the most affected continents are Africa, Asia and Latin America. It is pathetic to recognise that the heart of the Muslim nation is situated in the first two of those continents. Furthermore, poverty or hunger is exclusively man-made; a direct consequence of unjust economic systems that give birth to other evils if care is not taken. This paper looks into mechanisms that Islam has put in place to eradicate this globally manufactured phenomenon. It endeavours to do so through looking into the definition of poverty and causes of poverty in addition to the basic needs of human beings and how poverty is to be eradicated from both the Qur'anic and Sunnah points of view. The study is library-oriented research, which involves acquisition of data and materials from books, papers, on-line journals and magazines.

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Discourse on *Hudud* in Malaysia: addressing the missing dimension, [Sayed Sikandar Shah Haneef](#),
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Islamic legal authority in a non-Muslim society: designing the Islamic credit union of Bellevue, Washington, [Todd Williams](#), pp. 145-165

This article examines the current state of Islamic law within a community of Muslims in the United States as it relates to Shari'a-compliant financial products. After briefly reviewing the history of Islamic finance and Islamic authority structures within the United States, I rely on interviews with multiple parties involved in the establishment of one of the first Islamic credit unions in the United States to explore the development of Islamic law within American regulation and cultural mores. I examine the authority structure present among Muslims in the Puget Sound area, and I examine the qualities that define a credible religious scholar. Fundamentally, this article contributes to the analysis of legal authority among Muslims in the United States.

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From Meritocracy to Aristocracy: Towards a *Just* Society for the 'Great Man'. NAOKO SAITO

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Power/Knowledge for Educational Theory: Stephen Ball and the Reception of Foucault. CHIA-LING WANG

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Philosophy for Children and its Critics: A Mendham Dialogue. MAUGHN GREGORY

Community of Philosophical Inquiry as a Discursive Structure, and its Role in School Curriculum Design.
NADIA KENNEDY, DAVID KENNEDY

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How Should Creationism and Intelligent Design be Dealt with in the Classroom? MICHAEL J. REISS

Until recently, little attention has been paid in the school classroom to creationism and almost none to intelligent design. However, creationism and possibly intelligent design appear to be on the increase and there are indications that there are more countries in which schools are becoming battle-grounds over them. I begin by examining whether creationism and intelligent design are controversial issues, drawing on Robert Dearden's epistemic criterion of the controversial and more recent responses to and defences of this. I then examine whether the notion of 'worldviews' in the context of creationism is a useful one by considering the film *March of the Penguins*. I conclude that the 'worldviews' perspective on creationism is useful for two reasons: first it indicates the difficulty of using the criterion of reason to decide whether an issue is controversial or not; secondly, it suggests that standard ways of addressing the diversity of student views in a science classroom may be inadequate. I close by examining the implications of this view for teaching in science lessons and elsewhere, for example in religious education lessons and citizenship lessons and at primary level where subject divisions cannot be made in so clear-cut a manner

Education without Moral Worth? Kantian Moral Theory and the Obligation to Educate Others. C. MARTIN

What Are We Looking For?—Pro Critical Realism in Text Interpretation. PAULI SILJANDER

Why Theology Can and Should be Taught at Secular Universities: Lonergan on Intellectual Conversion.
PATRICK GIDDY

Abstract: Drawing on Bernard Lonergan's *Method in Theology* (1972) I argue that theology can be taught because personal knowledge, of which it is an instance, is at the heart of academic inquiry; and it should be taught because critical engagement with basic ways of taking one's life as a whole (religion in a broad sense) furnishes a critique of the typical oversights of contemporary culture. The appropriation of one's subjectivity entails an awareness of an existential dialectic that pushes towards a decisive option for affirming the possibility and worth of growth in one's powers of self-determination and self-transcendence. Thus conversion—precisely defined in terms of this dialectic—has moral and intellectual dimensions whose promotion goes to the heart of the academic enterprise. By separating out those disciplines (systematics, for example) which are mediated by the existential stance taken by the scholar, Lonergan allows theology to be seen as one world view among others.

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Higher Education, Globalization and the Critical Emergence of Diversity. *Peter Herschok*

Rethinking Combative Dialogue: Comparative Philosophy as a Resource for Examining Models of Dialogue.

Sarah A. Mattice

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A Philosopher's Journey from Hermeneutics to Emancipatory Politics. *Dieter Misgeld, Trevor Norris, Hossein Mesbahian*

Journeys and Arrivals: On Becoming a Philosopher of Education. *Douglas Stewart*

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The Death of Religion and the Rebirth of the Spirit: The Implications of the Works of Joseph Chilton Pearce for Transforming Modern Education. Bartley L. McSwine

Ludwig Feuerbach versus Max Stirner: What a Few Old Germans Can Tell Us About Our Present Educational System. Angelo Letizia

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Ole Skovsmose *Mathematics: A Critical Rationality?*

Ole Skovsmose *Can Facts be Fabricated through Mathematics?*

Paul Ernest *The Scope and Limits of Critical Mathematics Education*

D. F. Almeida *Are there Viable Connections between Mathematics, Mathematical Proof and Democracy?*

Ubiratan D'Ambrosio *Ethnomathematics: A Response to the Changing Role of Mathematics in Society*

Mario Sánchez & Morten Blomhøj *The Role of Mathematics in Politics as an Issue for Mathematics Teaching*

Randall Collins & Sal Restivo *Robber Barons and Politicians in Mathematics: A Conflict Model of Science*

Sal Restivo & Randall Collins *Mathematics and Civilization*

Maria Nikolakaki *Investigating Critical Routes: The Politics of Mathematics Education and Citizenship in Capitalism*

Tony Brown *Cultural Continuity and Consensus in Mathematics Education*

M. Sencer Corlu *A Historical Analysis of Democracy in Mathematics and Mathematics Education in European Culture*

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Traits across cultures: A neo-Allportian perspective. Piekkola, Brad

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"Science, Intelligibility, Creation: How the Doctrine of Creation Unites, Delineates, and Ennobles Modern Science", Scott G. Hefelfinger,

Patricia Camarero, "The Experience of Beauty"

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Abstract: Species concept pluralism—a well-explored position in philosophy of biology—provides a model for art concept pluralism.

Why “consciousness” means what it does. NEIL C. MANSON

Abstract: By drawing upon the history of philosophy and psychology, and some resources from semantic theory, univocalism about consciousness is shown to be implausible.

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 Breathing fresh air into the philosophy of mathematics. Marco Panza
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 Isaacson S. Science Refutes Religion: An essay concerning How and what it means to prove God does not exist
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"Contradictions" is a general interest book that exposes the incompatibility between popular religious beliefs and the scientific view of human nature. It begins with a survey of the evolution of religions and their continuing, often irrational, influences in modern society. Then, based on his long experience in neuroscience, the author takes issue with Descartes about the duality of body and soul. He presents case studies of patients with brain diseases and from these deduces that the soul, far from being separate and supernatural, is no more or less than our way of experiencing our brains ... and which correspondingly disintegrates when they do. Convincing clinical findings and powerful arguments about the universality of truth make this book a bold contribution to the debate about belief and religion in the modern world.

“The author describes how complex networks of neural connections produce all human experiences, from simple motor movements to one’s encounters with a transcendent reality. The strength of the author’s arguments resides in an engaging series of case studies that help readers connect neurophysiological principles to how individuals ‘experience’ their brains. ... the book is a valuable addition to the science and religion debate. Summing Up: Recommended. Lower-division undergraduates through researchers/faculty.” (J. A. Hewlett, *Choice*, Vol. 50 (7), March, 2013)

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Pillow W. *Spirituality Beyond Science and Religion*. iUniverse

Spirituality means something different to everyone. Some may believe it involves participating in organized religion. Others may prefer it to be more personal, like getting in touch with one's inner self through yoga, meditation, quiet reflection, or even long walks. A few may find that it lies in finding a new sense of purpose for their lives. *Spirituality Beyond Science and Religion* addresses all of these, and more, through a new paradigm about life and death. It lifts readers above their daily press for competitive survival and success, by going to the heart of all spirituality. The book disputes traditional science's claim that physical matter is the only reality. It also helps explain enigmas that have confronted orthodox religion for centuries. To do so, this book correlates published research from nearly one hundred and fifty authors and professionals in medicine, neuroscience, psychology, theology, history, and metaphysics. It explores new insights being revealed through thousands of subjective experiences around the world--all of them beyond the ability of science or religion to explain. The book therefore not only offers reassurance that death is not final but it also discloses profound implications for how we live our lives on earth.

Polkinghorne J. *Science and Religion in Quest of Truth*. Yale University Press; Reprint edition

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Sweet A.A., Sweet C.F. & Jaensch F. *The Unity of Truth: Solving the Paradox of Science and Religion*. iUniverse

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Watts F. & Knight C.C. (Pnyut.). *God and the Scientist: Exploring the Work of John Polkinghorne*. Ashgate Pub Co

This book presents a celebration, survey and critique of the theological work of arguably the most important and most widely-read contributor to the modern dialogue between science and theology: John Polkinghorne. Including a major survey by Polkinghorne himself of his life's work in theology, this book draws together contributors from among the most important voices in the science-theology dialogue today to focus on key aspects of Polkinghorne's work, with Polkinghorne providing responses. Anybody exploring contemporary aspects of the science-religion debate will find this book invaluable.

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Alapini F.I. *Abode of Divinities: Toward a Universal Philosophy, Science, and Spirituality*. Cosmic Harmony Publishing

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This volume challenges the common belief that scientific knowledge is international. Employing case studies from Austria, Poland, the Czech lands, and Hungary, the authors show how scientists in the late Habsburg Monarchy confronted the problem of simultaneously nationalizing and internationalizing their knowledge in a multi-national empire during the 'age of nationalism'. The case studies go beyond traditional emphasis on history, ethnology or other 'national' disciplines, ranging from chemistry and physics to natural history, geology, seismology, surgery, linguistics and eugenics, focusing inter alia on scientific terminology in various national languages, supra-national networks of observation or data gathering, language issues in science education, and research practices in cross-national comparison.

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Sheeza Ali. God is not a Delusion: A Muslim Doctor Presents Evidence for Belief. CreateSpace Independent Publishing Platform

Sains, Keinsafan dan Kerohanian/Sc, Consciousness dan Spirituality 2012

Keinsafan dan Sains/Consciousness and Science

Besant A.W. A Study in Consciousness: A Contribution to the Science of Psychology. Ulan Press

Dey S.K. Vedanta the Science of Consciousness & Divinity. Roerich Society of Lithuania

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Irvine E. Consciousness as a Scientific Concept: A Philosophy of Science Perspective. Springer

Laszlo E. The Akasha Paradigm: Revolution in Science, Evolution in Consciousness. Waterside Publications

Murphy J.L. Essay Towards a Science of Consciousness. Ulan Press

- Pinchbeck D. & Jordan K. (Pnyut.). Exploring the Edge Realms of Consciousness: Liminal Zones, Psychic Science, and the Hidden Dimensions of the Mind. Evolver editions
- Sadleir S.S. The Theory of Existence & The Science of Consciousness. CreateSpace Independent Publishing Platform
- Scott-Mumby K. The Science of Being and Consciousness. Mother Whale Inc.
- Seager W. Natural Fabrications: Science, Emergence and Consciousness. Routledge

Keinsafan Quantum/*Quantum consciousness*

- Suarez A. & Adams P. Is Science Compatible with Free Will?: Exploring Free Will and Consciousness in the Light of Quantum Physics and Neuroscience. Springer
- Wolfe R. Science of the Sages: Scientists Encountering Nonduality from Quantum Physics to Cosmology to Consciousness. Karina Library Press

Sains dan Tabiisme/*Science and naturalism*

- Jones P. Is Belief in God Good, Bad or Irrelevant?: A Professor and a Punk Rocker Discuss Science, Religion, Naturalism & Christianity. ReadHowYouWant

Sains Buddhais/*Buddhist sc.*

- D'Amato M. Maitreya's Distinguishing the Middle from the Extremes (Madhyantavibhaga) Along with Vasubandhu's Commentary (Madhyantavibhaga-bhasya): A Study and ... American Institute of Buddhist Studies
- Kabat-Zinn J. & Davidson R.J. (Pnyut.). The Mind's Own Physician: A Scientific Dialogue with the Dalai Lama on the Healing Power of Meditation. New Harbinger Publications
- Smith R.J. The "I Ching": A Biography. Princeton University Press
- Smetham G. Quantum Buddhist Wonders Of The Universe. lulu.com

Sains China/*Chinese sc.*

- Howell M.L. & Xie L. Did the Chinese Discover Australia ? CreateSpace Independent Publishing Platform
Best-selling author Gavin Menzies shocked the academic community when he wrote '1421' in which he claimed that the Chinese discovered Australia and for that matter America. Scientists in the main supported Dutch claims, but others supported the Portuguese. Scholars Howell and Xie examined the claims and concluded that China did not discover Australia, but through their technological advances could have if they so desired.
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- Lin C-H. & Fu D. (Pnyut.). Philosophy and Conceptual History of Science in Taiwan. Springer; Softcover reprint of the original 1st ed. 1993 edition
- Ma H. The Images of Science Through Cultural Lenses: A Chinese Study on the Nature of Science. Sense Publishers
- Norton C.J. & Braun D.R. Asian Paleoanthropology: From Africa to China and Beyond. Springer
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- Strangeway D., Xielin L. & Zhijun F. Environmental Innovation in China. WIT Press
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- Ludwig F.A. The Last Messenger. CreateSpace Independent Publishing Platform
- Sahni R.N. A Glimpse of Hindu Philosophy with Analogy of Modern Science. CreateSpace Independent Publishing Platform
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- Singh S.S. History of Science, Philosophy and Culture in Indian Civilization - Tribal Religions (Volume VII, Part 7). Munishram Manoharlal; 2012 edition
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- Trautmann T. Arthashastra: The Science of Wealth: The Story of Indian Business. Penguin
- Verma & Dev K. Vedic Physics: Towards Unification of Quantum Mechanics and General Relativity . Motilal Banarsidass

Sains Jain atau Jainisme dan Sains/*Jain Sc or Jainism and Sc.*:

- Alsdorf L. The History of Vegetarianism and Cow-Veneration in India. Routledge
- Cohen R. The Reality Of It All: Our Soul, Life And Death, God And Religion, And A Whole Bunch Of Science With A Little Humor Mixed In. iUniverse

Sains Kristian/Nashora (*Christian Science*)—bukannya pengobatan/ penyembuhan Kristian

Sains dan Agama Kristian

- Allen C. Quantum Christ: The Truth Beyond Science and Religion. Ecstatic Publishing
- Armstrong D. Science and Christianity: Close Partners or Mortal Enemies? lulu.com
- Bettex F. Modern Science and Christianity. HardPress Publishing
- Colyer P.J. The Self-emptying God: An Undercurrent in Christian Theology Helping the Relationship with Science. Cambridge Scholars Publishing
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- Nürnberg K. Informed by Science-Involved by Christ: How Science Can Update, Enrich and Empower the Christian Faith. XLIBRIS
- Riley W., Peabody F.W. & Humiston C.E. The Faith, The Falsity And The Failure Of Christian Science. Literary Licensing, LLC
- Shield J.S. Christian Science; the Religion of Divine Law . HardPress Publishing
- Smith T.A. Modern Science and Philosophy Destroys Christian Theology. CreateSpace Independent Publishing Platform
- Sturge C.M. Christianity and Christian Science; a contrast. Ulan Press
- Wyckoff A.C. The Non-sense of Christian Science. HardPress Publishing

Sains, Matematik dan Kristologi/*Sc & Christology*

- Theology and the Science of Moral Action: Virtue Ethics, Exemplarity, and Cognitive Neuroscience. Van Slyke J.A., Peterson G., Brown W.S., Reimer K.S. & Spezio M.L.. Routledge

Ciptaanisme/Teori Ciptaan dan Reka Bentuk Pintar (*Creationism /creation theory and Intelligent Design*)

- Fitch W.M. The Three Failures of Creationism: Logic, Rhetoric, and Science. University of California Press
- Hauck R. F. Jr. The Atom is the Product of Superior Intelligent Design: Here's Mathematical Proof. CreateSpace Independent Publishing Platform
- Leonard J.L. Divine Evolution: a hybrid theory reconciling creationism and evolution. Each Voice Publishing
- Ross H. More Than a Theory: Revealing a Testable Model for Creation. Baker Books; Reprint edition

William A. Dembski W.A. & Witt J. Intelligent Design Uncensored: An Easy-to-Understand Guide to the Controversy. ReadHowYouWant

Ekologi & Sn Sekitaran Kristian/Nashora (*Christian Ecology & Env. Sc*)

Butterfield J. All Christian Theology can be Green. CreateSpace Independent Publishing Platform

Krueger F.W. & Patriarch H.E. Greening the Orthodox Parish: A Handbook for Christian Ecological Practice. CreateSpace Independent Publishing Platform

Story D. Should Christians Be Environmentalists? Kregel Publications

Ekonomi Kristian/*Christian economics*:

Colson C. , Grudem W. & Lillback P. Biblical Perspectives on Business Ethics: How the Christian Worldview Has Shaped Our Economic Foundations. Center For Christian Business Ethics Today, LLC

Grudem W. Voting as a Christian: The Economic and Foreign Policy Issues. Zondervan

Khan T. A., Muhammad Azam M. & Syed Wafa A. Social Exclusion and Its Impact on Economic Conditions: (A Comparative Study b/w Muslims and Christians). LAP LAMBERT Academic Publishing

Steven R. Economic Justice in a Flat World: Christian Perspectives on Globalization. IVP Books

Fizik Kristian/*Christian Physics*:

O'Meara T.F. Vast Universe: Extraterrestrials and Christian Revelation. Liturgical Press

Berge J. Prayer, Quantum Physics and Hotel Mattresses: Dissolving the Barrier Between the Seen and Unseen. Destiny Image

Goswami A. God Is Not Dead: What Quantum Physics Tells Us about Our Origins and How We Should Live. Hampton Roads Publishing; Reprint edition

Allan X. Mathematical Theology and the Physics of God. Dog Ear Publishing

Kohl C.T. Nagarjuna and Quantum Physics: Eastern and Western Modes of Thought. AV Akademikerverlag

Christian J. Disproof of Bell's Theorem: Illuminating the Illusion of Entanglement. Brown Walker Press

A remarkable concept known as "entanglement" in quantum physics requires an incredibly bizarre link between subatomic particles. When one such particle is observed, quantum entanglement demands the rest of them to be affected instantaneously, even if they are universes apart. Einstein called this "spooky actions at a distance", and argued that such bizarre predictions of quantum theory show that it is an incomplete theory of nature. In 1964, however, John Bell proposed a theorem which seemed to prove that such spooky actions at a distance are inevitable for any physical theory, not just quantum theory. Since then many experiments have confirmed these long-distance correlations. But now, in this groundbreaking collection of papers, the author exposes a fatal flaw in the logic and mathematics of Bell's theorem, thus undermining its main conclusion, and proves that---as suspected by Einstein all along---there are no spooky actions at a distance in nature. The observed long-distance correlations among subatomic particles are dictated by a garden-variety "common cause", encoded within the topological structure of our ordinary physical space itself.

O'Meara T.F. Vast Universe: Extraterrestrials and Christian Revelation Liturgical Press

Russell R.J. Time in Eternity: Pannenberg, Physics, and Eschatology in Creative Mutual Interaction. University of Notre Dame Press

According to Robert John Russell, one of the foremost scholars on relating Christian theology and science, the topic of "time and eternity" is central to the relation between God and the world in two ways. First, it involves the notion of the divine eternity as the supratemporal source of creaturely time. Second, it involves the eternity of the eschatological New Creation beginning with the bodily Resurrection of Jesus in relation to creaturely time. The key to Russell's engagement with these issues, and the purpose of this book, is to explore Wolfhart Pannenberg's treatment of time and eternity in relation to mathematics, physics, and cosmology.

Ivey J.F. The New Christian Apologetics: Defense and Vindication of the Gospel of Jesus Christ in Connection with quantum physics and Relativity, with Reference Additionally to Philosophy and History (Volume 2) . Amazon

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Shea W.D. Metaphysics: Languages, Realities, Consciousness, & the big-e: A Natural Philosophy & A Christian Illustration. CreateSpace Independent Publishing Platform

Kejuruteraan/Rekayasa dan Teknologi Kristian/*Christian Engineering & Technology*:

John A. Peters Engineered for Success: A Handbook of Christian Engineering: Engineered Truth That, When Applied to Your Spirit, Will Result in Spiritual Growth and Success. WestBow Press A Division of Thomas Nelson

Mohan R.P. Technology And Christian Culture. Literary Licensing, LLC

Kimia Kristian/*Christian chemistry*

Bright Ideas Press. Christian Kids Explore Chemistry 2nd Ed. Bright Ideas Press

Pandey K.C. Ecological Perspectives in Buddhism. Readworthy Publications; 2008 edition

Kosmologi Kristian/*Christian cosmology*

Bloom H. V. The God Problem: How a Godless Cosmos Creates. Prometheus Books

Bracken J.A. Does God Roll Dice? Divine Providence for a World in the Making. Liturgical Press

Albert Einstein is often quoted as saying that God does not play dice, claiming an orderly and predictable structure to the universe. Today, advances and presumptions in the field of quantum mechanics pose a serious challenge to such a position. It is a challenge not only for nuclear physicists, but also for Christian theologians who work to explain God's providence for the world. In *Does God Roll Dice?* noted Jesuit scholar Joseph Bracken claims that something like directed chance (Teilhard de Chardin) is God's normal mode of operation in a world always perilously poised between order and chaos. Bracken adopts the relatively new concept of self-organizing or self-correcting systems out of the natural and social sciences to deal with controversial issues in the ongoing religion and science debate. At the same time he deliberately keeps the language and context of the book suitable for the intelligent non-professional reader

Brown C.M. Hindu Perspectives on Evolution: Darwin, Dharma, and Design. Routledge

Campion N. Astrology and Cosmology in the World's Religions. NYU Press

Delsemme A.H. Our Cosmic Origins: From the Big Bang to the Emergence of Life and Intelligence. Cambridge University Press

Frank A. About Time: Cosmology and Culture at the Twilight of the Big Bang. Free Press; Reprint edition

Govaerts R. Cosmic Prayer and Guided Transformation: Key Elements of the Emergent Christian Cosmology. Wipf & Stock Pub

Gregory B.S. The Unintended Reformation: How a Religious Revolution Secularized Society. Belknap Press of Harvard University Press

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Hutchins P. Hubble Reveals Creation by an Awe-Inspiring Power. Imagination Publishing

Kapp R.O. Towards a Unified Cosmology. Spastic Cat Press

Kurt E.M. Creation: The Principle of Nature in Islamic Metaphysics. Blue Dome Press

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Moulaison J.B. Thinking Christ: Christology and Contemporary Critics. Fortress Press

Rau G. Mapping the Origins Debate: Six Models of the Beginning of Everything. IVP Academic

Stenger V.J. God and the Folly of Faith: The Incompatibility of Science and Religion. Prometheus Books

Matematik Kristian/*Christian Maths*:

Sayed A.K. The Mathematics Of Tawhid. AuthorHouseUK

Bovell C.R. Ideas at the Intersection of Mathematics, Philosophy, and Theology. Wipf & Stock Pub

Eustace H.W. Christian Science: The Line of Light. CreateSpace Independent Publishing Platform

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Dean J.M. & Waterman A.M.C (Pnyut.). Religion and Economics: Normative Social Theory. Springer; Softcover reprint of the original 1st ed. 1999 edition

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Gish D. Letter to a Theistic Evolutionist. ICON

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McGrinn D. God, Why Was I Born Gay?: Biology, the Bible and the Homosexual Debate. Kudu Publishing Services

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Kesihatan dan Etika Kristian/*Health and christian ethics*:

Enemark C. & Selgelid M.J. (Pnyut.). Ethics and Security Aspects of Infectious Disease Control: Interdisciplinary Perspectives . Ashgate Publishing Company

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Thobaben J.R. Health-Care Ethics: A Comprehensive Christian Resource. ReadHowYouWant

Sains Perubatan dan etika Kristian/*Medical Sc.and Christian ethics*:

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Niaga Kristian/Nashora (Christian Business)

Tiada

Pengurusan Kristian/*Christian management*:

Brown B. Lessons Learned on the Way Down: A Perspective on Christian Leadership in a Secular World. InspiringVoices

Kinai M. Christian Anger Management (Volume 1). CreateSpace Independent Publishing Platform

Sains Taois atau Daois/*Taoist or Daoist Sc*:

Cooper. D. Convergence with Nature: A Daoist Perspective. Green Books

Meyer A.S. (Pterj.). The Dao of the Military: Liu An's Art of War . ??

Sn Yahudi/Judaïs, Judaïsme & Sains (Jewish/Judaic Scs., Judaism and Science)

Freudenthal G. (Pmyut.).Science in Medieval Jewish Cultures. CUP

Gimbel S. Einstein's Jewish Science: Physics at the Intersection of Politics and Religion. Johns Hopkins University Press

Morris-Reich A. The Quest for Jewish Assimilation in Modern Social Science. Routledge

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Sains Yunani/*Greek science*

Clagett M. Greek Science In Antiquity. Literary Licensing, LLC

Olmos P. Greek Science in the Long Run: Essays on the Greek Scientific Tradition (4th c. BCE-17th c. CE). Cambridge Scholars Publishing

Sains Palsu/Tipu, Pseudosains & Sains Fringe (*False/Fraud Science, Pseudoscience & Fringe Sc.*)

Behrens G. The Toledo Fake. iUniverse

Ferry D.M. Myths & Hitches 4: Misconceptions, Fallacies and False Beliefs about Science & Philosophy, Art & Literature, Film & Music, and Fantasy & Mythology (Volume 4). CreateSpace Independent Publishing Platform

Goody J.The Theft of History. Cambridge University Press; Reprint edition

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 Aliran Filsafat dan Etika. Juhaya S. Praja. Prenada Media
 Enigma Wajah Orang Lain. Thomas Hidy Tjaya. Kepustakaan Populer Gramedia
 Etika dan Filsafat Komunikasi. Muhamad Mufid. Prenada Media
 Filsafat Ilmu Dr. Suwardi Endraswara, M.Hum. Caps Publishing
 Filsafat Ilmu Lanjutan. Conny Semiawan. Prenada Media
 Filsafat Perdamaian. C.B. Mulyatmo. Kanisius
 Filsafat Teknologi: Don Ihde tentang Manusia dan Alat. Francis Lim. Yogyakarta: Kanisius
 Herbert Marcuse: Perang Semesta Melawan Kapitalisme Global. Valentinus Saing. Gramedia Pustaka Utama
 Humanisme dan Sesudahnya. F. Budi Hardiman. Gramedia Pustaka Utama
 Identitas Tionghoa Muslim Indonesia, Afthonul Afif, Depok: Penerbit Kepik
 Menggugat Modernisme. Medhy Aginta Hidayat. Jalasutra
 Semiotika dan Hipsimiotika. Yasraf Amir Piliang. Serambi
 Kanz Philosophia - Sufi Epistemologi (Volume 2 Number 1 | June 2012). Sadra International Institute. Sadra Press
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 Menuju Indigenisasi Ilmu Sosial Indonesia: Sebuah Gugatan Atas Penjajahan Akademik, Nasiwan dkk.,
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 Pengantar Filsafat Ilmu dan Logika, Frederikus Fios . Salemba Humanika
 Pengantar ke Dalam Problem-Problem Filsafat. Joseph Margolis. Kanisius
 Ringkasan Sejarah Filsafat. Kees Bertens. Kanisius
 Sufisme dan pluralisme. Yunasril Ali. Elex Media
 Teori Dasar Analisis Kebudayaan. Max Weber. Diva Press

Seminar Sains KeIslaman dan Keperibumian 2012 dlm Negara

Anjuran ASASI

9 Sep. 2012: [Seminar Ilmuwan Muda Akademi Sains Islam Malaysia \(ASASI\)](#) di Puri Pujangga, Universiti Kebangsaan Malaysia

Anjuran IAIS

29 April 2012: Seminar on ISLAM in Myanmar (di IAIS Petaling Jaya): Democratization In Myanmar : Opportunities & Challenges for its Muslim Community. This seminar is co-organised by International Institute of Advanced Islamic Studies (IAIS) Malaysia, Myanmar Muslims Intellectual Forum (MMIF) and International Institute of Islamic Thought (IIIT) East Asia
 1-2 Okt. 2012: 3rd International Conference on Islam and Higher Education (3rd ICIHE)
 17 Okt. 2012: [International Conference on Ibn Khaldun: Theoretical and Empirical Relevance](#)
 4 Dis 2012: One-day International Conference on THE ROLE OF SCIENCE AND ART IN (ISLAMIC) CIVILISATIONAL RENEWAL
 11 Dis. 2012: Seminar: [Music, Spirituality and Islam](#)

Anjuran IKIM

- 31 Mac-1 April 2013: BENGKEL PENULISAN “MENULIS BUKU UMUM DAN NOVEL ISLAMI” “*GENERAL BOOK AND ISLAMIC NOVEL*” *WRITING WORKSHOP*
- 24-25 April 2012: Seminar “Kemelut Pemakanan Halal: Ke Arah Penyelesaian” (*Seminar On “Halal Nutrition Crisis: Towards A Solution”*)
- 23-24 Mei 2012: Bengkel Antarabangsa “Being Muslim In The World: Everyday Ethics And Cultures Of Adab” (*International Workshop On “Being Muslim In The World: Everyday Ethics And Cultures Of Adab”*)
- 28-29 Mei 2012: Teori Dan Aplikasi Prinsip Maqasid Al-Shariah” (*Theory and Application of Principles of Maqasid Al-Shariah*) Dewan Besar, IKIM, Kuala Lumpur
- 7 Jun 2012: Muzakarah Pakar “Etika Penggunaan Haiwan Dalam Ujikaji”
- 26 Jun 2012: Seminar “Dilema Politik Umat Islam Di Malaysia : Memahami Realiti Dan Cabaran Semasa (*Seminar On “Muslims Political Dilemma In Malaysia: Understanding Realities And Current Challenges”*)
- 10 Julai 2012: Forum "Memahami Islam Membina Peradaban" (*Forum On “Understand Islam, Build Civilisation”*) bersempena dengan Sambutan Ke-20 Institut Kefahaman Islam Malaysia
- 10 Julai 2012: Seminar Antarabangsa “Re Orienting The Muslim Mind: Charting The Future” (*The International Seminar On “Re-Orienting The Muslim Mind: Charting The Future”*)
- 25-26 Sept. 2012: Seminar Jurang Pendapatan Isi Rumah Di Malaysia: Isu Dan Cabaran (*Seminar On Household Income Gap In Malaysia: Issues And Challenges*)
- 10-11 Okt 2012: PERSIDANGAN ANTARABANGSA: “ISLAM IN ASIA AND OCEANIA: HISTORICAL, CULTURAL AND GLOBAL PERSPECTIVES” (*International Conference on “Islam in Asia and Oceania: Historical, Cultural and Global Perspectives*)
- 16-17 Okt. 2012: SEMINAR “PEMBANGUNAN SOSIOEKONOMI KE ARAH KEBAHAGIAAN DAN KESIHATAN MENTAL” (*Seminar on “Development of the Socioeconomy towards Happiness and Mental Health”*)
- 23 Okt. 2012: Persidangan Meja Bulat “Pengantaraan Dana Dalam Sistem Kewangan Negara: Kefahaman Dan Perkembangan Semasa” (*Roundtable Talks On “Fund Intermediation In The National Financial System: Its Understanding And Current Developments”*)
- 1-2 Dis. 2012: Seminar Antarabangsa “Al-Quran Dalam Masyarakat Kontemporari” *International Seminar On “Al-Qur’an In Contemporary Societies*

Anjuran Persatuan Perubatan Islam Malaysia

- 1 Nov. 2012: Seminar Etika Jururawat Islam

Anjuran UIAM

- 18 -19 Dis. 2012 :Seminar on Contemporary Fiqh: Issues and Challenges (SCF2012).

Anjuran USIM

- 6 Mac 2012: 2ND INTERNATIONAL SEMINAR ON SHARI'AH AND COMMON LAW 2012. USIM.
- 13 Mac 2012: Seminar Pemikiran Islam Kontemporari 2012. USIM
- 21 Mac 2012: Multiculturalism and Religious Freedom in Globalized Society
- 2 - 3 Oktober 2012: The 5th Islamic Banking, Accounting and Finance Conference 2012 (5th iBAF 2012)
- 12-13 Dis. 2012: Seminar Serantau Institusi Pengajian Tinggi. Islam **2012**/Regional Seminar on Islamic Higher Educational Institutions 2012 (SeIPTI 2012)

Anjuran KUISAS/ KOLEJ UNIVERSITI ISLAM SULTAN AZLAN SHAH

- 11-12 SEP. 2012: WOLRD CONFERENCE ON ISLAMIC THOUGHT (WCIT) 2012.

Anjuran Institusi Lain

- 8-9 Mac 2012: Seminar Antarabangsa Perguruan & Pendidikan Islam 2012 (SEAPPI 2011). Fakulti Tamadun Islam, Universiti Teknologi Malaysia (FTIUTM), Fakulti Pendidikan, Kolej

- Universiti Perguruan Ugama Seri Begawan, Brunei (KUPUSB) dan Bahagian Pendidikan, Jabatan Agama Johor.
- 16-17 Mac 2012: Seminar Perubatan Islam Mesir 2012 (Sihir, Saka, Histeria, Santau). Persatuan Mahasiswa Ulum Islamiyah dan Persatuan Perubatan Islam Darussalam Malaysia
- 13 Mei 2012: Seminar Perubatan Islam (SEPIM) 2012. Persatuan Kebajikan Bina Budi Malaysia
- 19- 20 Mei 2012: Seminar on Fiqh Science and Technology 2012. **Faculty of Islamic Civilisation** . Universiti Teknologi Malaysia
- 20 Jun 2012: Seminar Perubatan Islam (SEPIM) 2012. Anjuran Kolej Komuniti Sabak Bernam
- 5 Okt. 2012: International Conference on University Leadership for Integrating Knowledge Diversity for Sustainability. *Incorporation of Local Knowledge and Sustainability Principles in University Curricula Worldwide.*, Alor Setar, Kedah, Malaysia.
- 29 sept. 2012: Seminar PEMIKIRAN YUSUF AL-QARADHAWI anjuran ABIM sempena Muktamar Sanawi 41 bertempat di ILSAS, Universiti Tenaga Nasional Malaysia, Bangi, Selangor, Malaysia
- 8 Nov 2012: Contemporary Issue of the Islamic Ummah. Kolaborasi The Sultan Omar Ali Saifuddin Centre for Islamic Studies (SOASCIS), UBD dgn IKIM.
- 12-14 Nov. 2012: 8th World Conference on Muslim Education (W-COME) 2012. Bandar Seri Begawan, Brunei Darussalam . National Scholars Association (ILMUAN) Malaysia
- 1-2 Dis. : Seminar Antarabangsa al-Quran dalam Masyarakat Kontemporari (SQ2012). Fakulti Pengajian Kontemporari Islam (FKI), Universiti Sultan Zainal Abidin dengan kerjasama World of Islamic Sciences and Education University (WISE), Jordan dan IKIM
- 12 - 13 Dis. 2012: Regional Seminar on Islamic Higher Educational Institutions 2012 (SeIPTI 2012). Islamic Science University of Malaysia, Universiti Islam Sultan Sharif Ali, Brunei, and Institut Studi Islam Darussalam, Indonesia. Nilai, Negeri Sembilan

Seminar Sains KeIslaman dan Keperibumian 2012 di Luar Negara

Cambridge Islamic Sciences Seminars 2012. Shaykh Dr Mohammed Akram Nadwi

The Cambridge Islamic Sciences Seminars are a series of monthly seminars based in the city of Cambridge giving an introduction to the various Islamic Sciences in a scholarly and academic setting. The current series of seminars are delivered by the leading scholar Shaykh Dr Mohammed Akram Nadwi of Oxford Centre for Islamic Studies, Oxford University. The Cambridge Islamic Sciences Seminars is organised by Muslim Education & Outreach Cambridge (MEOC) which is a not-for-profit community organisation working towards creating a dynamic Muslim community which engages with and contributes to the wider Cambridge community.

28 April 2012: *The Power of The Shahadah - Revealed*

16 Jun 2012: *The Secrets to Understanding The Qur'an. How to Approach, Reflect & Benefit from It,*

15 Julai 2012: *Zakat - The 3rd Pillar of Islam. The Inner and The Outer Dimensions of Zakat.*

17 Nov. 2012: *The Magnificent Journey*

- 19 Mac 2012: 5th World Islamic Economic Forum (WIEF) Round-table. Private Higher Education: Creating World-class Institutions Through Regional Cooperation.. Dhaka, Bangladesh
- 28 Mac 2012: Hedging and Credit Enhancement in Islamic Finance Seminar. Manama, Bahrain
- 7 Mei 2012: Islamic principles on business, banking and finance. Cambridge University
- 18 Mei 2012: Social scientists examine Islam and the lives of Muslims: an expert seminar from the HEA Islamic Studies Network. London Metropolitan University
- 19 Mei 2012: Islamic Finance & Banking - A Myth or A Reality? Cambridge University
- 21-11 Jun 2012: Vice-Chancellors Leadership Dialogue – Internationalisation in Higher Education: Implications for the Knowledge Project in the Global South. Decolonising our universities: perspective from the Global South, Maputo, Mozambique.
- 28 Mac 2012: Impacts of post modernism on Islamic Identity. International Islamic University, Islamabad, Pakistan
- 6-7 Juli 2012: Seminar Internasional Pendidikan bertemakan “Pendidikan Islam dan Hak Asasi Manusia. Fakultas tarbiyah dan Bahasa IAIN Surakarta, Indonesia

3-4 Okt. 2012: International Seminar on Islamic Da'wah in the Era of Globalisation, Brunei
 15-16 Nov. 2012: SEMINAR ANTARABANGSA BUDAYA DAN PEMIKIRAN ISLAM: SRI LANKA-
 MALAYSIA. Kerjasama UKM South Eastern University (SEUSL), Sri Lanka

Laporan Seminar Sains KeIslaman dan Keperibumian 2012

DALAM NEGARA

LAPORAN WACANA KRITIKAN TEORI EINSTEIN DAN TEORI QUANTUM

Oleh : Wan Qashishah Akmal Binti Wan Razali

Pelajar Tahun 2,

Jabatan Fizik Gunaan,

USIM.

Pada 11 MAC 2012, Sabtu, sejumlah 18 siswa/i Pengkhususan Fizik Gunaan Universiti Sains Islam Malaysia (USIM) telah menghadiri Wacana Kritikan Teori Einstein & Teori Quantum di PPAS, Shah Alam. Wacana ini telah dianjurkan oleh Perpustakaan Raja Tun Uda Shah Alam Selangor dan Persatuan Seniman Paksi Rakyat. Kumpulan kami diketuai saudara Mohd Hasif Bin Johan. Wacana ini turut dihadiri lebih kurang 30 peserta dari pelbagai lapisan masyarakat dan pelbagai bidang.

Wacana ini bermula pada awal pagi dan berakhir pada waktu tengahari. Slot wacana ini dimulakan dengan perbentangan oleh Dr. Shaharir dan diiringi komentar-komentar oleh beberapa tokoh seperti Dr. Zainal bin Abdul Aziz (UTM), Ustaz Mohd Zaidi Abdullah (Pondok) dan Dr. Mohammad Alinor bin Abdul Kadir (ASASI). Pencerahan dan diskusi akademik yang telah disajikan memberi manfaat dan kefahaman secara langsung kepada peserta-peserta tentang kepentingan peng-Islam-an ilmu Sains dan Teknologi.

Tujuan Pengkhususan Fizik Gunaan USIM menghadiri wacana ini adalah untuk mendapatkan pencerahan dan gambaran sebenar tentang teori fizik moden (teori quantum dan teori Einstein). "Indah khabar daripada rupa", inilah pepatah yang sesuai diberikan kepada tokoh barat yang disanjung-sanjung oleh dunia, iaitu Albert Einstein. Beliau bukan sahaja telah memanipulasi sarjana-sarjana, bahkan seluruh dunia. Oleh itu, wacana ini sedikit sebanyak telah membuka mata saya untuk berfikir secara kritis dan rasional demi kepentingan ummah ini.

Wacana ini juga memberi impak yang besar pada pekspektif dan pemikiran saya tentang ilmu sekarang, iaitu ilmu Barat yang sekular. Benarlah, sesungguhnya hikmah-hikmah atau ilmu-ilmu itu adalah milik orang Islam. Namun, berlainan pula apa yang berlaku hari ini, sarjana-sarjana muslim sendiri seolah-olah mengagung-agungkan falsafah-falsafah dan ilmuwan-ilmuwan Barat. Sungguh hebat menifestasi Barat untuk menjatuhkan umat Islam bukan sahaja melalui ideologi-ideologi seperti pluralisme, nasionalisme, sekularisme dan pelbagai isme lagi bahkan melalui ilmu yang dipelajari.

Selaku pelajar pengkhususan fizik, saya turut berasa kurang senang dengan ilmu yang dipelajari sepanjang tempoh perkuliahan fizik klasik sekalipun seperti teori Maxwell, dan teori Laplace, bahkan unsure matematikanya seperti teori kebarangkalian dan lain-lain lagi. Namun, saya juga sedar ilmu-ilmu ini bukanlah tidak benar seratus-peratus tetapi harus diubah dan diislamkan kerana sarjana-sarjana Barat juga mengambil hikmah ini daripada umat Islam. Saya juga amat meminati Falsafah dan Peradaban lantaran hasil didikan seorang ustaz tentang ilmu Tasawwuf. Saya yakin ilmu adab atau ilmu Tasawwuf ini sangat berkait rapat dengan ilmu fizik dan metafizik serta mampu mengubah pemikiran manusia hari ini. Ilmu inilah juga cuba dihapuskan oleh Barat.

Saya berasa sangat berbesar hati dan bersyukur apabila bertemu tokoh-tokoh seperti Dr. Shaharir, Dr. Alinor, Dr Zainal dan Ustaz Zaidi. Saya juga sangat bersyukur kerana masih ada tokoh-tokoh yang ingin menyelamatkan pemikiran, falsafah-falsafah dan ilmu-ilmu umat islam pada zaman pasca moden ini. Tergambar kejujuran dan keikhlasan pada raut wajah mereka untuk melihat generasi-generasi hari ini berubah. Seringkali saya tertanya-tanya bilakah umat Islam akan bangkit. Namun, saya yakin generasi-generasi inilah yang akan membangkitkan Islam sebagaimana yang dijanjikan oleh firman Allah.

Rentetan daripada itu, saya merasakan tugas dan peranan saya semakin besar untuk menyedarkan sahabat-sahabat saya tentang kepentingan pengislaman ilmu Sains dan Teknologi serta menjadikan Islam sebagai agama syumul dan mengambil Islam secara menyeluruh.

Saya berharap wacana ini terus diadakan di merata-rata tempat seperti universiti-universiti, kolej-kolej dan institusi-institusi lain untuk menyedarkan generasi pada hari ini. Saya teringat kata-kata Syekh Hasan Al-Banna : “Andai diumpamakan Islam itu sebuah bangunan usang yang hampir roboh, maka aku akan berjalan ke seluruh pelosok dunia bagi mencari jiwa-jiwa muda. Aku tidak ingin mengutip dengan ramainya bilangan mereka tetapi aku inginkan hati yang ikhlas untuk membantuku dan bersama membina kembali bangunan usang itu dan menjadi sebuah bangunan yang tersergam indah”. Indah sungguh kata-kata ini. Dalam waktu yang sama, saya juga berharap agar sentiasa mendapat bimbingan dan tunjuk ajar daripada Dr Shahrir dan Dr Alinor. Kami hanya generasi setahun jagung sedangkan tuan-tuan telah lama merasai asam-garam kehidupan ini.

LUAR NEGARA

REPORT: AYAT-VISION PROGRAMME, 30th December, 2012

M.Z. Kirmani
Aligarh Univ., Hindia

A symposium on the theme “Emerging Issues in Knowledge: Quran-Science Context” held under the banner of Ayat-Vision Programme on 30th December, 2012, was organized by “Centre for Studies on Science” Aligarh, the publisher of the Urdu biannual “AYAT” since 1990. It was presided over by Prof. Nijatullah Siddiqui, eminent economist and thinker. Reappearance of the magazine after a gap of five years under new vision and format provided the fitting pretext for the above symposium. Earlier issues comprised translations of Arabic or English language articles on Scientific and civilizational contribution of Islamic scholars of the past. Under the new vision, this magazine, is to be comprehensive as the term Ayat indicates and to include original articles on all such events and phenomena which the Quran describes under this expression.

Seven topics were announced for debate which included; crisis of knowledge; objectives of knowledge; crisis in science; value and knowledge integration; classification of knowledge versus holism, science as study of inter-relation and the holy Quran, and significance of the Quranic concept of Ayah in reconstruction of new education system. However, presentation could be made only on three topics. A brief report is given here under:

Opening the debate M. Zaki Kirmani Chairman of CSOS emphasized the increasingly realized inter-relations among various disciplines of knowledge including science and non-science. This, according to him correlates well with science’s new definition as study of relations among things and phenomenon. Giving examples from Western scholarly writings he pointed out to the impact of this realization in term of inter-dependency of knowledge disciplines. That this is of little cognitive significance is perhaps because of the western approach which is still controlled by out-dated Chartism- Newtonian view of universe, he said.

Dr. Abdul Mateen man of English Literature at AMU Aligarh said that now subjectivity is picking up and good old days when objectivity was the sole criterion of knowledge is not going to stage a come back. In social science the idea of objectivity was considered as transplantation even earlier, but now even science is recognizing the significance of subjectivity. This statement of Dr. Mateen was contested by Mr. Muqim of the Deptt. Of Philosophy, AMU, Aligarh who said that without objectivity, growth of knowledge is not possible.

Prof. M. Ahmadullah Siddiqui from U. S. A. spoke on the significance of liberal Arts in the scenario of the present discussion and communicated through skype. He emphasized in his paper that all truth is God’s truth and we should not ignore or depreciate an ally, a part of God’s wholeness or revelation.

Dr. M. Rafat a physicist from Jamia Millia Islamia Delhi speaking on values and knowledge said that values are basically for application of knowledge and while producing it they seem to have no role. In case of science, values cannot pre-decide what to produce and what not to produce. Infact it is a world view which determines knowledge use, he said.

Prof. Masood Ahmad a bio-chemist of AMU, Aligarh said that as man’s intervention in Nature has created problems therefore it is essential to have better understanding of Man-Nature relation. Referring to Quranic Ayat he elaborated on the basics of the nature of man’s relation with Nature.

Dr. M. Riaz Kirmani followed him and proposed his contemporary classification of knowledge which according to him could improve upon some problems which modern knowledge has produced. He initiated by introducing the classification, which the Islamic thinkers did during earlier times.

On the presentations general comments were made by Prof. Abdul Kalam Qasmi and Dr. Rashid Shaz. Dr. Shaz said that limiting knowledge (science) to five senses has turned out to be dangerous but equally dangerous are individualistic mystic means which serve to create spiritualistic authoritarianism and shun individual's creativity. Prof. Abul Kalam Qasim, a critic of Urdu literature, suggested that gradual loss of spirituality has created problems in human activity, intellectual or physical. Its re-introduction at some level may remedy the problems being discussed here and also shore-up the clientele because of its universal appeal.

Finally Prof. M. Nejatullah Siddiqui who was presiding the programme expressed his opinion and pointed out that in man's intellectual exercises, element of subjectivity is inevitable. It cannot be totally shunned. He also said that narratives based on individual's extra-sensory experiences, should not and cannot be denied, as they are abundant in almost every community.

Prof. M. Mubarak from J. N. Medical College, Aligarh appreciating the classification of knowledge debate pointed out to the need of a contemporary attempt for classification. He thanked the participants.

Laporan The WIAS Islam and Gender research group's first seminar of 2012.

Islam and Gender – First Seminar of 2012. Date: October 5th (Fri) 2012, 16:30-18:30

Location: Waseda University, building 26, room 302

Changes to Iran's Family Protection Act

MORITA Toyoko (Part-time Lecturer, Kagoshima Univ.)

Commentator: YANAGIHASHI Hiroyuki (Prof., University of Tokyo Graduate School of Humanities and Sociology)

Overview:

In the wake of the 1979 revolution, Iran became an Islamic republic. Then, Iran's Family Protection Act, which adopted western standards and brought sweeping changes to Iranian law, especially women's rights, when it was introduced in 1961 as part of "modernization", was suspended. This Family Protection Act deeply affected women's rights to make decisions about marriage and divorce. After the revolution and suspension of these laws, legal issues regarding marriage and divorce were decided according to a variety of civil and other laws, creating confusion from a legal standpoint. To improve situation like these, a new Family Protection Act bill was introduced and debated in the Iranian parliament in 2007. Through the work of the "Green movement", the popular uprising that cast doubt on the re-election of President Ahmadinejad in 2009, the bill was passed in parliament in 2012 and is currently being considered by the Guardian Council of the Constitution.

Presenter MORITA began by explaining about women's movements and "modernization" in the Qajar dynasty era. She then explained about historic systemic changes to women's rights under the Pahlavi dynasty, including the establishment of marriage laws and civil codes, the rise of women's movements, and the establishment of the Family Protection Act. She then explained the major points about the post-revolution suspension of that Act and the debate surrounding the new version from 2007, and then gave specific examples of articles from the current bill. She also spoke about societal reactions to the bill and its relation to current women's movements, bringing to an end her presentation on a topic that has few opportunities for exploration in Japan.

Commentator YANAGIHASHI made a variety of insightful comments. He compared Iran's laws with those of other regions and Arab countries, citing similar points of contention on polygamy, women's rights to sue for divorce, the age of consent for marriage, and parental authority. The Q&A session brought insightful comments and suggestions on points such as the social contexts for changes in the Family Protection Act, the ideological basis for the Family Protection Act and its connections to older traditional laws, and that this presentation's standing was a little unclear in terms of gender studies.

The valuable contributions made by Presenter MORITA, Commentator YANAGIHASHI, and the attendees were acknowledged, as was this first seminar's progress in collaborative research. It was then brought to a close.

Report by TAMENAGA Kenji (Keio Univ. Grad. School of Letters Doctoral Program)

Source: <http://www.kikou.waseda.ac.jp/ias/en/research/nihu2.php?id=441>

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Islamic creationism: London debate on Islam and evolution cancelled because of Muslim student opposition

In my studies of on how people try (and fail) to accommodate science and religion, I've tried to investigate faiths other than Christianity (the main religion concerned with such reconciliation) and Judaism. But with Islam it's a dismal failure, for there aren't many decent books dealing with the topic (for one, see Tanir Edis's *An Illusion of*

Harmony: Science and Religion in Islam. Prometheus Books, Amherst, NY). But even Edis's book is mostly about Turkey, and doesn't go into the depths (if that's the word) attained by Christian theologians like John Polkinghorne or Alvin Plantinga.

Most Islamic "accommodationism" simply reports that everything we know about science is already in the Qur'an, so there's no contradiction. One example, and it's typical, comes from a book by H. T. M. B. Nurbaki, *Verses from the Holy Qur'an and the Facts of Science*. (2007, Kitabhavan, New Delhi, India).

If you want to see how far this ludicrous scientific exegesis of the Qur'an goes, here's an example, in which Nurbaki shows that the secrets of OXYGEN were revealed to Muhamed. On p. 133, Nurbaki explicates this Qur'anic verse:

"The fire you kindle arises from green trees"

as a divine revelation of the oxygen molecule, arguing "It was impossible 14 centuries ago for unbelievers to understand the stupendous biological secret this verse contains, for the inside story of combustion was not known." There are books full of this nonsense, and it almost makes you laugh.

But in none of these books have I seen a reconciliation between Islam and evolution, for that's simply out. The Qur'an tells us we created by Allah in a manner similar to the description of Genesis. But that's not interpreted metaphorically; nearly all devout Muslims reject evolution.

Thus it's no surprise that, as Friday's *Telegraph* reports, a Muslim think tank, the Deen Institute, has had to cancel a planned conference on Islam and evolution because of Muslim student opposition. (notice of the upcoming conference [here](#); no words about its having been cancelled or rescheduled). The Deen Institute, which operates in both the UK and the US, seems to be a sort of *BioLogos* for Islam: an organization dedicated to comporting the Muslim faith with the facts of science. And, according to the *Telegraph*, it's succeeding about as well:

The Deen Institute, a Muslim debating forum which promotes critical thinking, had hoped to hold a conference entitled "Have Muslims misunderstood evolution?" early next year. Among the speakers invited to attend included Muslim scientists, imams who have promoted the compatibility of Islam and evolution as well as those who preach a form of Islamic creationism.

The initial plan was to hold the event next month at Imperial College London, one of the country's foremost universities for scientific exploration and debate, in cooperation with the local Islamic student society. But the Deen Institute said it was forced to pull out when it became clear that opposition to the event from supporters of creationism began mounting. It is now being held without input from any Muslim student society at Logan Hall, a conference centre owned by the University of London.

"We eventually had to give up of getting any support from student societies because it was seen as simply too controversial," Adam Deen, co-founder of the institute, told The Independent. Deen, who describes himself as a "conservative Muslim" who encourages critical thinking, said he was surprised to receive such opposition at a place of scientific study, particularly as he had made sure to invite all sides of the debate including those who preach creationism.

"It's symptomatic of a bigger problem in the Muslim world where people representing practical Muslims have to be seen to be more literalist," he said. "It's almost like there's an intellectual mafia movement who won't allow any freedom of thought."

And that's a surprise? While several students expressed support for the conference, they couldn't overcome the baying ignoramuses. But knowing Islamic "accommodationism," I wasn't surprised:

The row is informative because it illustrates some of the controversies currently occupying the Muslim world about the compatibility of science and whether critical thinking is being closed down by more literalist schools of thought. Muslims believe the Qur'an is the indisputable word of God and therefore any scientific discovery which risks proving something within their holy book as incorrect is highly controversial, particularly among the more literalist schools of thought. For example, most Muslim scholars have long accepted scientifically proven cosmology but even up until his death in 1999, Sheikh Ibn Baaz, the Grand Mufti of Saudi Arabia, continued to insist that the Sun revolved around the Earth based on his interpretation of Islamic texts.

Naturally, the debate will prominently feature Islamic creationists, including minions of the infamous Harun Yahya (Adnan Oktar):

Much of this newfound enthusiasm for attacking evolution has been pushed by Harun Yahya, a prominent Turkish theologian whose writings have been seized upon by literalists and those who exhibit a theological suspicion of science. Dr Oktar Babuna, a representative from the Harun Yahya movement, is scheduled to speak at the conference alongside Shaikh Yasir Qadhi, an influential imam who accepts evolution at a micro level but refuses to countenance the idea that man evolved from anything other than Adam himself.

Two Muslim scientists, American biologists Ehab Abouheif and Fatimah Jackson, will also speak alongside Usama Hasan, a British imam who preaches the commonly held scientific view that man is descended from ape-like forebears.

You may remember Hasan as I've posted on him before; a while back he was scheduled to give a talk on Islam and evolution in London, but then bailed because of death threats from his coreligionists. I have no problem with his

withdrawal; I might cancel a talk too if I got credible threats. But Hasan subsequently retracted some of his views on evolution; not surprisingly, his “apology” was rejected by fellow Muslims. It will be interesting to see what he says in his rescheduled talk.

A word on the mission of the Deen Institute, which again reminds me of BioLogos; its “vision” is shown below:

As Muslims living in modern society, we must engage with a diverse range of ideas and belief systems. The Deen Institute has been established to provide students with the necessary tools of understanding and dialogue.

Our aim is to navigate this challenging situation in light of the Islamic tradition; through our commitment to knowledge and learning. Taught in a comfortable and welcoming environment, our structured courses cover a range of subjects and levels.

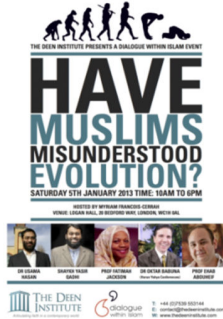
The Deen Institute welcomes all who are curious and eager to learn, regardless of faith or background.

With this in mind, the Institute’s primary objectives as represented by each pillar are as follows:

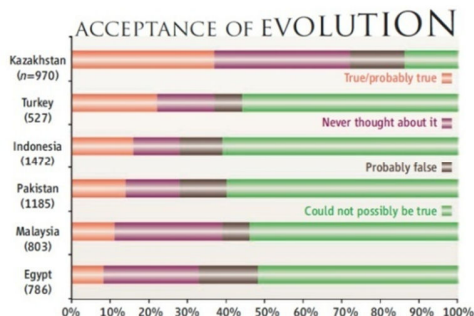
- I** To help the wider public understand the Islamic tradition in light of contemporary ideas and beliefs.
- II** To raise awareness about the sound use of critical thinking and intellectual thought throughout Islamic heritage, and to share this wisdom with modern day thinkers and intellectuals.
- III** To supply the UK with a platform where common issues and questions can be openly examined from various viewpoints, with mutual respect and civility.
- IV** To release research publications focused on the Islamic perspective on common issues pertaining to topics such as ethics, philosophy, history and science.
- V** To promote critical thinking and rational thought within philosophical cogency in the educational sector and to revive intellectuality within the Muslim community.

These are doomed, of course, so long as Muslims take the Qur’an as the ultimate truth and authority on everything. As far as I know, Muslims are far more literalistic about their scriptures than Christians, even American Christians, so “promoting rational thought” within Islam could never mean questioning the Qur’an.

To show this, just have a look at the logo for the evolution meeting below. The “progression of humans” shown at the top, their take on a classic evolution graphic, would make me chuckle—except I don’t think it’s a joke.



Finally, a graphic from a paper in Science (reference below: [pdf available free](#), I think), showing how abysmal the statistics are for acceptance of evolution in Islamic countries:



h/t: Malgorzata

Hameed, S. 2009. Bracing for Islamic creationism. *Science* 322:1637-1638.

Source: <http://whyevolutionistrue.wordpress.com/2012/12/16/islamic-creationism-london-debate-on-islam-and-evolution-cancelled-because-of-muslim-student-opposition/>

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SEMINAR DSBNYA KELAK

Seminar Sains KeIslaman 2013 & 2014

Dalam Negara (selain daripada anjuran ASASI)

Sumber: <http://www.conferencealerts.com/malaysia.htm>

6-7 April 2013: 3rd International Conference On Islamic Education (ICIEd2013), Bangi, Selangor, Malaysia.

<http://www.icied2013.blogspot.com>

7 –8 Sept. 2013: Seminar Antarabangsa Pembangunan Mualaf 2013 (ICMuD 2013). Institut Islam Hadhari UKM dan Majlis Agama Islam Selangor

30th November - 1st Disember 2013: Seminar Antarabangsa Perundangan Islam dalam Masyarakat Kontemporari/ *The International Seminar On Islamic Jurisprudence In Contemporary Society 2013* (ISLAC2013). UNiSZA

2014

Mac 2014:

4th INTERNATIONAL CONFERENCE ON ARABIC STUDIES AND ISLAMIC CIVILIZATION - ICASIC 2014 Kuala Lumpur, Malaysia

12th 2014 International Conference on World Islamic Studies - ICWIS2014 Penang, Malaysia

12th 2014 3rd International Conference on Humanity, History and Society - ICHHS 2014 Penang, Malaysia

April 2014:

22nd 5th Global Islamic Marketing Conference Kuala Lumpur, Malaysia

Mei 2014:

31st The 4th International Conference and Exhibition on Islamic Education 2014 (ICIEd2014) Kota Bharu, Malaysia

Sept 2014:

23rd 5th International Conference on Islamic Jurisprudence in the 21st Century 2014 Kuala Lumpur, Malaysia

Luar Negara

23 Oktober 2013: Cambridge Islamic Sciences Seminars (CISS) . THE LEGACY OF IBRAHIM (AS). The Universal Model for Families and Nations. By Shaykh Dr Mohammad Akram Nadwi (Oxford)

4-5 Dis 2013: Seminar Serantau Istitusi Pengajian Tinggi Islam (SeIPTI 2013). Kerjasama Universiti Islam Sultan Sharif Ali (UNISSA), Universiti Sains Islam Malaysia (USIM) and Institut Studi Islam Darussalam (ISID) Gontor, Indonesia.

January 2014

24th 2014 International Conference on Advances in History of Sciences - ICAHS 2014 Macau, Macau

24th 2014 International Conference on Culture, Knowledge and Society - ICCKS 2014 Macau, Macau

March 2014

9th The Macrotheme International Conference on Business and Social Science: Monaco 2014 Monte Carlo, Monaco

27th ACERP2014 - The Fourth Asian Conference on Ethics, Religion and Philosophy Osaka, Japan

April 2014

4th 2014 International Conference on Arabic and Islamic Studies - ICAIS2014 Dubai, United Arab Emirates

12th 2014 3rd International Conference on Language, Media and Culture - ICLMC 2014 Seoul, Korea (south)

13th WEI Vienna International Academic Conference Vienna, Austria

21st ARCHHIST '14: IV. History of Architecture Conference on Periods, Movements, Outsiders Istanbul, Turkey

29th Fourth International Conference on Religion and Spirituality in Society Costa Rica, Costa Rica

29th Islamic Banking and Finance, Theoretical Developments and Experiencing Realities Oxford, United Kingdom

May 2014

7th 2014 International Conference on Knowledge and Culture (ICKC 2014) Nirjuli, India

7th 2014 International Conference on Society and Humanity (ICSH 2014) Nirjuli, India

7th 2014 International Conference on History Studies (ICHS2014) Nirjuli, India

10th 2nd International Symposium on Rethinking The Qur'an - Concepts and Terms in the Qur'an Ankara, Turkey

18th WEI International Multidisciplinary Academic Conference in Bali Bali, Indonesia

21st 2014 International Conference on Humanity and Social Sciences - ICHSS2014 Paris, France

June 2014

22nd 2014 2nd International Conference on Sociality Culture and Humanities - ICSCH 2014 Moscow, Russian Federation

August 2014

4th The Fifth International Conference on the Quranic Studies Oxford, United Kingdom

18th WOCMES - Word Congress for Middle Easterns Studies Ankara, Turkey

September 2014

24th Rit Conferences: Post-Modernity and Alternate Paradigms New Delhi, India

October 2014

19th WEI International Academic Conference in New Orleans New Orleans, United States

MAKALAH PILIHAN

A rebirth of science in Islamic countries?

January 2011 / Andrew Plume

The Islamic Golden Age — a period that spanned the 7th to the 13th centuries A.D. — saw a flourishing of scholarship in the Umayyad and Abbasid Caliphates, which at their greatest extent stretched across North Africa and the Middle East. Contrary to traditional views of Islamic science in this era as a mere preserver of ancient knowledge from Greek and Roman sources, the Golden Age is now understood by scholars to have laid the foundations of modern science hundreds of years before the Scientific Revolution that began in Europe in the 16th century. The Islamic Golden Age produced important empirical discoveries in optics, astronomy, chemistry, mathematics (including the invention of algebra) and medicine — and Muslim doctors even invented a form of medical peer review, in which visiting physicians filed their patient case notes with a panel of local doctors, who then reviewed the standard of care.

Shifting sands: Reawakening a scholarly tradition

The Golden Age eventually ended as a result of instability brought about by the Crusades from the West and Mongol invasions from the East. After centuries in the doldrums, is it now possible that a new wind has begun to blow in favor of “Islamic science” (that is, scientific research originating from the “Islamic world”; see below)?

The map of the Islamic world has shifted since the days of the Caliphs. Since 1969, the Organization of the Islamic Conference (OIC) has represented the interests of self-identifying Muslim nations of the world. Membership currently stands at 57 countries, and for the purposes of this article these will be considered as defining the modern Islamic world.

In the Golden Age, Baghdad was the political capital and seat of learning of the Abbasid Caliphate. At its intellectual heart was the “House of Wisdom”. This library and translation institute was destroyed in the Mongol sacking of Baghdad in 1238, during which priceless manuscripts were thrown into the River Tigris in such quantities that the waters were said to have run black with the ink from their pages.

Today, Baghdad remains the center of scientific production in Iraq, with the University of Baghdad accounting for almost 20% of the 1,281 articles produced in Iraq in the period 2004–08. However, today’s premier knowledge-producing institute across all OIC countries is the University of Tehran in Iran, with well over 1,500 articles published in the journal literature covered in Scopus. Although only inaugurated in 1934, the University of Tehran draws on a tradition of higher education stretching back over many centuries.

Iranian science in focus

Of all of the OIC countries, Iran best exemplifies the renewed spirit of scientific enquiry (as previously featured in *Research Trends* in [December 2009](#)). Indeed, measures of both input and output into the research system are showing very positive trends: Gross Expenditure on Research and Development (GERD) rose from 0.55% to 0.67% of Gross Domestic Product (GDP) between 2001 and 2006, ranking it among the strongest performers in the OIC on this statistic in recent years (see Table 1).

Country	Year	GERD as a percentage of GDP
Tunisia	2005	1.02
Turkey	2007	0.72
Pakistan	2007	0.67
Iran	2006	0.67
Morocco	2006	0.64
Malaysia	2006	0.64
Mozambique	2006	0.53
Uganda	2007	0.39
Sudan	2005	0.29
Kyrgyzstan	2007	0.23
Egypt	2007	0.23
Kazakhstan	2008	0.22
Azerbaijan	2007	0.17
Burkina Faso	2007	0.11
Senegal	2005	0.09
Kuwait	2007	0.09
Algeria	2005	0.07
Tajikistan	2007	0.06
Indonesia	2005	0.05
Saudi Arabia	2007	0.05

Table 1 — GERD as a percentage of GDP for selected OIC countries in most recent year for which data are available. Source: UNESCO Institute of Statistics, *Science & Technology Reports*.

In terms of output, Iran has progressed from a low base of publications in the international journal literature of just 5,034 in 1996 to 20,244 in 2008. This 18-fold relative increase outstrips that of any other country in the OIC (see Figure 1). Moreover, Iran has matched this increase in output with an increase in field-weighted citation impact over the same period, as have several other OIC member states (see Figure 2).

Collaboration between Islamic countries

In 2010, The Royal Society published a landmark report entitled “A new golden age? The prospects for science and innovation in the Islamic world”. Drawing on the Society’s extensive network of Fellows and partners worldwide, this report provides an evidence-based exploration of the current status of research in OIC states (also including publication and citation data from Scopus). It concludes that “[T]here is much to suggest that a new renaissance of Islamic world science could be occurring. And there are also many challenges. If the Islamic world is to again prosper and flourish, far greater investment — in people, cultural attitudes as well as in physical and intellectual infrastructure — must be encouraged. It must also be underpinned by greater international outreach and collaboration.”

On the issue of outreach and collaboration, there is evidence that the OIC is starting from a reasonable base of collaborative publication among member states in the journal literature, as Figure 3 shows. In the figure, lines join countries with collaborative ties, and the thickness of the lines reflect the proportion of a nation’s total output that is produced in partnership with the other country. Lines that run clockwise out of a country are indicative of the proportion of that country’s total output that is produced in partnership with the target country. For example, Turkey and Azerbaijan share a strong collaborative relationship as indicated by their proximity on the map, but this connection is relatively stronger for Azerbaijan (with a thick line running clockwise from Azerbaijan to Turkey) than for Turkey (with a thin line running clockwise from Turkey to Azerbaijan), since Turkey also collaborates with several other countries on the map).

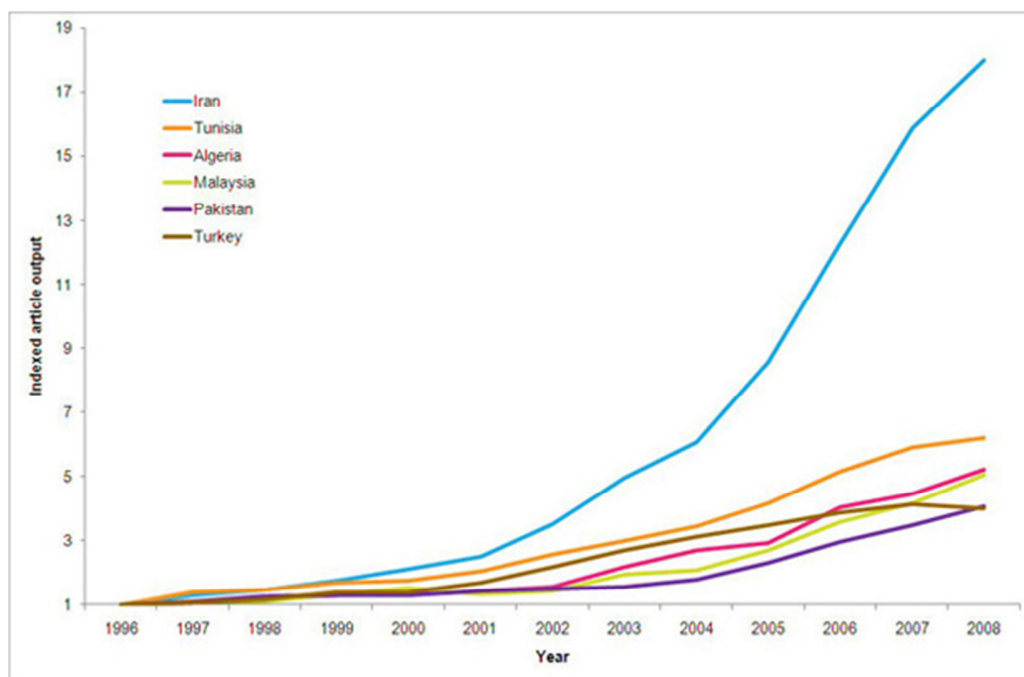


Figure 1 — Publication output (articles, reviews and conference proceedings only) for selected OIC countries, indexed to output in 1996. Source: Scopus.

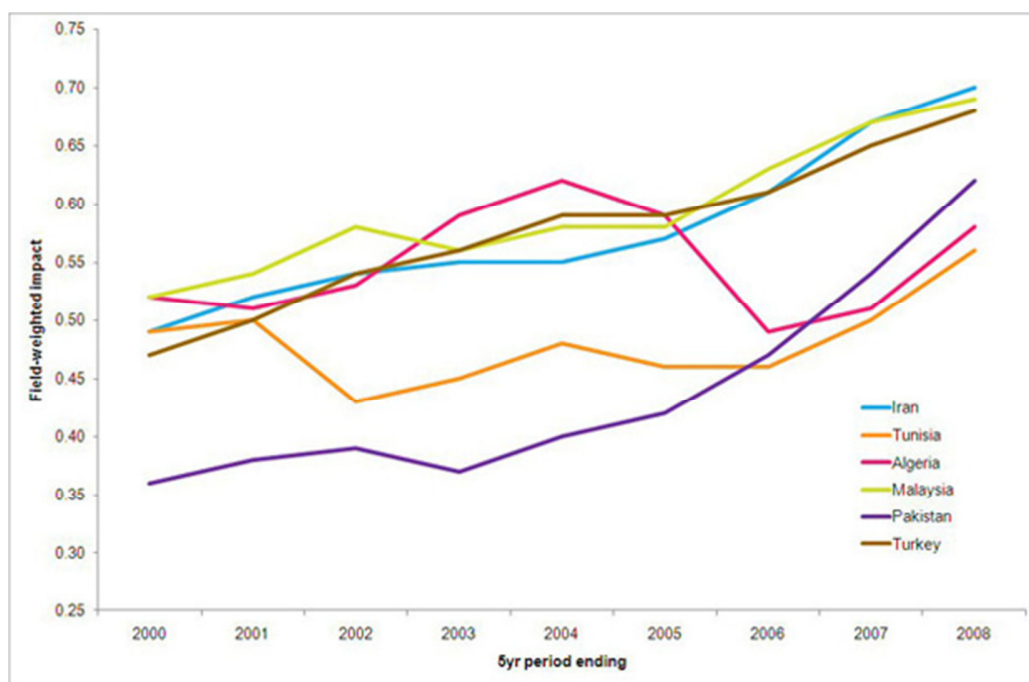


Figure 2 — Field-weighted impact for selected OIC countries calculated on five-year periods ending in the years shown (that is, 2008 represents publications and citations in the period 2004–08 inclusive). Field-weighted impact accounts for differing citation practices between different fields of research and the relative spread of a country's activity in these fields, and is relativized to a world aggregate of 1.00. Source: Scopus.

This network analysis reveals hubs of collaboration, such as Egypt, and less connected outliers, such as Iran and the Kazakhstan–Uzbekistan pairing. Broadly speaking, the OIC nations collaborate along geopolitical lines, but the map throws up some interesting connections. For instance, the linkage between Pakistan and Cameroon, which forms a bridge between the African OIC members and the rest of the map, consists of just 45 papers published in the period 2004–08, 34 of which were written by Professor Muhammad Iqbal Choudhary at the University of Karachi and various co-authors at the University of Yaoundé I (principally on medicinal/natural products chemistry of indigenous West African plants). This example highlights an important point: scientific collaboration is frequently driven by the efforts and personalities of individual researchers, and not by governmental or international scientific organizations.

Dame Louise Johnson FRS, University of Oxford and Chair of the Royal Society’s Advisory Group on the Atlas of Islamic World Science and Innovation comments: “There are a number of developments taking place across the Islamic world that reinforce the potential for an expansion in the capabilities for science and innovation. The identification and characterisation of natural products with beneficial properties for medicine and industry is one such area. Working with partners from across the Islamic world, the Atlas of Islamic World Science and Innovation seeks to provide a robust analysis of the potential opportunities and challenges facing science across the Islamic world. This project will also explore and promote new opportunities for partnership and exchange, ideals that were key to the flourishing of science in the first ‘golden age’.”

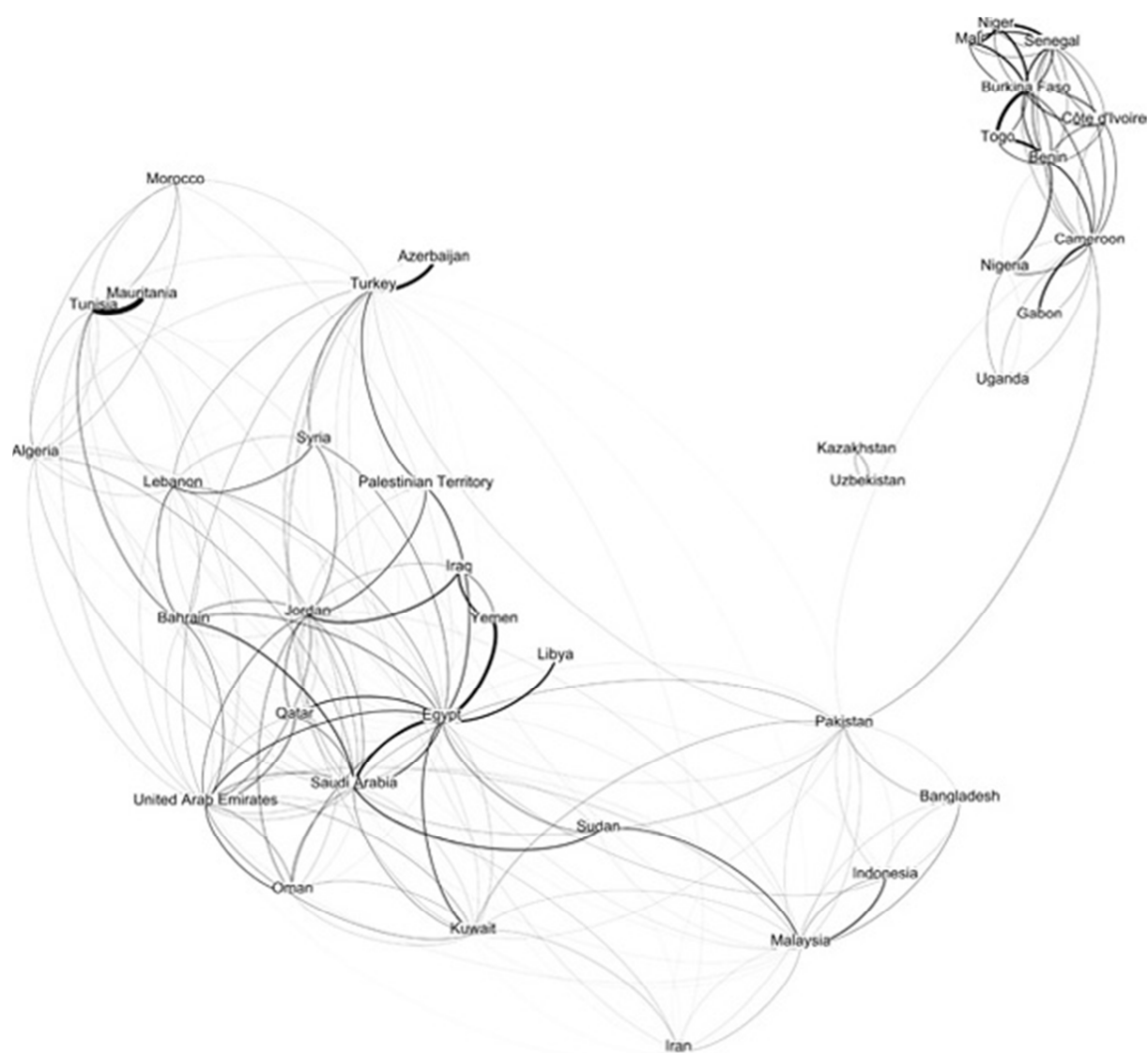


Figure 3 — Collaboration map of selected OIC countries in the period 2004–08 inclusive. Collaborative patterns between countries are represented based on numbers of jointly authored research papers (with a threshold of 25 papers). The data were visualized in Gephi using the Force Atlas algorithm, which treats the network of lines as a system of interconnected springs and seeks to satisfy the tension of all lines simultaneously in a 2-D rendering; as such, countries sharing a collaborative relationship tend to group together, while those that do not are placed further apart. Source: *Scopus*.

Further reading:

Al-Khalili, J. “*When Baghdad was centre of the scientific world*”, *The Guardian* (26 September 2010).

Source: <http://www.researchtrends.com/issue21-january-2011/a-rebirth-of-science-in-islamic-countries/>

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