



# BOOK OF ABSTRACTS

india international  
islamic academic  
conference

2016 October 8-9  
India Islamic Cultural Centre, New Delhi



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india international islamic  
academic conference

المؤتمر الأكاديمي الإسلامي  
الدولي في الهند

2016 October 8-9, India Islamic Cultural Centre, New Delhi

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Students Islamic Organisation of India

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## About SIO

Students Islamic Organisation of India (SIO) is a dynamic student body working in the country for holistic progress and academic excellence. SIO works hard to prepare Students and Youth for the reconstruction of society in the light of divine guidance. SIO engages in the academic realm with innovative approaches to reframe educational policies. It maintains a wide network of students and research scholars, who are creatively contributing to knowledge production and intellectual capital. SIO envisages student activism as a necessary component of an individual responsible for society and community. It orients itself to reaching out to every nook and corner of universities and campuses and to take part in various students' engagements. We believe students should participate in the creative transformation of society and must attempt to put their stamp upon our times. SIO formulates its policies and proposals for multifaceted growth of members through Islamic orientation and guidance. The various involvement of Students Islamic Organisation of India is visible in the current academic spheres. SIO ensures a platform of creative people with insightful vision and tireless mission.

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## About IIIAC

The Ongoing creative involvement of the scholarly zeal in Islamic Academic discourses offers solid crystallization of enlightened ideas. Needless to say, triggering such waves spreads the subsequent intellectual current. To stimulate that, SIO has come up with the India International Islamic Academic Conference (IIIAC), which aims to focus the objectives under three main themes: "Islamic Epistemology", "Identity Formation: Nation State, Civil Society and Islam" and "Civilizational Discourses in the Light of Maqasid al-Sharia". Envisaging a stage for gathering to crack the hard-nut shells of ideas, this conference seeks to encourage the emergence of deep creative centres, which would turn out to be the critical helpers of developing vibrant scholarship. Indeed such scholarship fills up the lacuna of pragmatic approach to policymaking through developing new methodological tools which would be able to heal the mind-boggling discrimination and spine-chilling atrocities and provide comforting reassurance for installing social justice. It lets our minds open and receptive for knowledge which emphasises the practical implications, ensuring social and economic emancipation, by exploring the present social edifice and order. This conference hopefully will debate it under the higher intents and objectives of Islamic law in the host environment which will subsequently end up in evolving and exploring new discourses and accelerate the academics to inexplicable heights. Inviting global eminent intellectuals and expert researchers, it will include the sessions to spur ideas on the themes from diverse lines of thoughts to share, collaborate and learn. We hope you will find the lectures useful and gratifying and wish that you share your contribution with us to help advance the knowledge on these vital issues. We thank and appreciate your presence for engaging in this expanding global academic experience which helps us to be more productive and provide us with the hope in the future.



## Islamic Epistemology

Knowledge production houses have always circumvolved around the epistemological foundations. With the seeds that germinated and gave rise to the discussions of the sources of knowledge ('Ilm) which instigated the amalgam of 'Revelation' (Wahy) and 'Reason' subversive to the long established thought patterns, Islamic epistemological tradition unleashed great intellectual upsurge. Clearing horizons obscured by the limited lines of discussions, it bolted and continued the debates in the academic discourses till date. The design outlined and enhanced with the trajectories of "Ijtihād", which stands as an undeniably striking feature of the Islamic knowledge tradition. It tackled the obstacles to extract solutions out of complex contextual necessities and posited as diplomatic immunity from momentous crises. Never leaving a fatal vacuum, the whirlwind of discussions emerged on Philosophical and Jurisprudential domains. The debates which acted as a protein for the Islamic intellectual exercise led to the emergence of the various 'schools of Jurisprudence' and other 'Philosophical schools', triggered discussions on every part and parcel of human lives. Hermeneutics, Texts and Contexts, Interpretations, doctrines amidst modernism and post modernism are consulted under this canvas. The discourse is spearheaded with various ideologies engaged with their theological and ideological baggage. The whole process is therefore bolstered with the developments of research methodologies and subsequent tools and are ought to be improvised for more insightful expansion and advancement.

## Towards an Islamic

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## Towards a Groundwork for the Metaphysics of an Islamic Decoloniality

Ali Sobhi Harfouch

Graduate Student – Political Studies – American University of Beirut

This paper begins with the assertion that the Secular age has not brought about the end of metaphysics and/or the liberation of man from abstract universals as Francis Bacon had wished. Man remains under the tutelage of a god but in the Secular age it is a god with no name. Man remains beset by metaphysical horizons but one which speaks in the name of the “post-metaphysical” – a metaphysical horizon belonging to the unthought, the pre-historical and beyond the realm of contestation (Goodfield 2013): “What greater power can there be than to operate namelessly?” The axiomatic assumption of the aforementioned assertion and the remainder of this paper is the postulation that any counter-hegemonic and decolonial narrative cannot escape its own metaphysical and ontological assumptions. What we require, henceforth, is not only epistemic disobedience but metaphysical disobedience.

In turn, this paper aims to provide the broad groundwork of the metaphysics of an Islamic decoloniality. I will demonstrate that the Tawhidic paradigm, grounded in *la ilahaila Allah*, is a negative and affirmative. The negative dimension (*la ilaha*) is a negation of fetishism and temporal hierarchies grounded in reified and sublimated temporal hierarchies that originate in the process of *at-takkabur*: the self-sublimation of a created-being over another created-being (a process of “Othering”).

*Keywords:* Liberation theology, metaphysics, liberation, epistemology, epistemic disobedience.



# Reflections And Conceptions On Islamic Research Methodology In Current Knowledge Tradition

**Jafar Paramboor**

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A research is regarded as valid and reliable if it bears a sound methodology followed by the researcher. In other words, be it a pure or applied one, from an educational perspective, every research has its own value if it is bound with an appropriate methodology. In Islamic practice of knowledge dissemination, its tradition of search and research has been always introduced as being 'scientific' in nature. This is because at a time, all the sciences conceived with the name of Islam were directly connected to reason as well as revelation, with which the Qur'anic worldview is developed. The present paper looks into what is to be 'scientific' for a research student from an Islamic point of view, reflecting on certain fundamental concepts. Also, the paper intends to conceptualize the basics with regards to the methodological aspects of a research, pointing that gaps in this particular area of knowledge are still paramount.

*Keywords: Islamic research methodology, Scientific research, Worldview, Knowledge tradition.*

## ICT :The best mode of Islamic propagation and knowledge sharing

**Nasirudheen T**

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ICT has become the inevitable part of all spheres of human life, including religion. Islam is the religion, which utilizes all benefits of ICT positively. From the very beginning itself, Islamic scholars have been making use these latest technologies for its propagation. It has been tried to give an introduction to the electronic based Islamic information resources in this paper. The prominent among them are – e-books, e-journals, databases, Islamic TV & Radio channels, Islamic social networks, on-line Islamic universities, Islamic mobile applications etc.

*Keywords: ICT, e-books, databases, on line universities, Islamic apps*

# Epistemological Discourses: Problematizing The Western Perceptions Of Contemporary Islamic Thoughts

**Mohamed Midlaj**

Student, Darul Huda Islamic University, Kerala, India

Islamic epistemology is the most divisive subject in the intellectual realm of understanding Islam. Mainly the study on epistemological discourse inside the Islam concentrates on the arguments of Muatazilite and traditional scholars, people of reason and people of Naql. According to Ahlu sunna epistemology, in the early periods of Islamic civilization, the arena of Tajdid was the opposition against the rational and philosophical schools and thus Imam Ahmed bin Hanbal, Fakhrudheen al Razi, Abubakr al Baqillani and Imam Ghazali listed in the early five centuries Mujaddids. These conceptions of Islamic epistemology are different from the early philosophical sources of knowledge and contemporary secular epistemology. In the modern world, western philosophy represent the early philosophical thoughts while reform writers of Islam represent the rational thinkers and Ahlu Sunna scholars the Mujaddids of early century. My paper titled 'Epistemological Discourses: Problematizing the Western Perceptions of Contemporary Islamic Thought' is planned to deal with current status of Islamic thought, especially in Fiqh. After the revealing the ideas of Nasar al din albani, how the reform ideas popularized in the west and how it influenced contemporary Islamic thoughts. The conceptions of Islah and Tajdid, how it read in the post Egyptian triad? And how secularism influenced the contemporary Islamic understanding? These are the main questions in my paper. The paper will be subjected to the comparison of early Islamic thought with contemporary Islamic thought and the responses to the issues in the contemporary Islamic thoughts rised by the Taha Jabir al Alwani.

*Key words: Secularism, Islah and Tajdid, contemporary, Islamic Thought, Islamic epistemology, Reason and Naql*

## Avicenna and Knowledge of Non-physical Entity

**Dr. Ramezan Mahadavi Azadboni**

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The issue of physical and non-physical existence, in other word the distinction between material and immaterial being is a philosophical topic that discussions about it make a radical ramification between philosophers causing them to shape different philosophical schools. In Islamic philosophy Avicenna considered this issue and adhered the distinction between physical and not- physical being. The aim in this paper is to deal with Avicenna` way on justifying and defending the rationality of belief in non- material beings. The way presented by Avicenna in his significant book called as Al-Esharat va- Tanbihat is named by himself as the detection into sensible being. The writer argues that the method taken by Avi-



cenna to prove that the existence is not limited to material being is not a mere subjective way rather it is an objective way. According to his view close and deep contemplation in sensible material world reveal that existence is not limited to physical beings.

*Keywords: Avicenna, physical, non- physical, sensible*

## **Islamic Epistemology: A Comparison Study between the Epistemology of Kalam and Epistemology of Falsapha; with special regard to the Theories of Imam Ghazali**

**Muhammed Fayis CH**

Student, Darul Huda Islamic University, Kerala, India

My paper deals with a comparison study among the epistemology of Kalam and the epistemology of Falsapha. The epistemology of Kalam confront two major problems. The first problem has to do with the diversity of views held on the subject, not only between the two classical schools; Muathazilites and Asharites. But also between adherents of the same school. The second problem is technical, in that we do not as yet possess a complete and consensus account of a Kalam theory of knowledge. Apart from Kalam, in Falsapha epistemology one can perhaps distinguish between two main streams of thought represented by Al farabi and Avicenna. In a great proximity, Avicenna's epistemology is closer to Kalam, while Al farabi's is closer to the Neoplatonism. Imam Gazzali says that there is no any kind of power for the brain in any aspect dealing with the supernatural realities like the revelations of Allah which is contradicting with the theories of sects like souphaties and Muathazilites. They are stern on the proximity of intelligence on the acquaintance dealing with the supernatural aspects. This comparison study, however deals with these both theories according to the text of Imam saiddheen thafthazani "sharahul aqaid"

## **The Development of Scientific Tradition in India and Indonesia; Critical Analysis of the Paradigm Shift in Islamic Education**

**Dr. Muhammad Mujab**

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As a religion with more than 1,7 billion followers around the globe, Islam bequeathed a various and different cultures. The nature of Islam, which are flexible, accommodative and eclectic, make it spread rapidly and easily in each parts of the world, including India and Indonesia. Islam in these two countries have been growing with similarities in many aspects, either from the scientific tradition or



the cultural traditions which flourished in their communities. Both countries have been dominated by Hindu kingdoms in the past and have their own uniqueness which make them different from the nature of Islam in the Middle East. The purification movement, accommodating and Islamic moderation grow strongly equal in these two countries. the only aspect which distinguishes them is, Islam in India is a minority, whereas in Indonesia, is a majority. From this perspective, it leads a slight different character of Islam in the two countries. The political economy, intrigue among communities creates the new problems, especially in the aspect of educational tradition which developed in the recent decades.

This paper tries to delineate the tradition of Islamic education that emerged and developed in both countries from various aspects. The goal is to find out the ideal model of Islamic education in accordance with the demands of the global era.

*Keywords: Islamic movement, Islamic Education, Nature of Islam, Science and Knowledge Traditions.*

## **Perception in The Thoughts Of Ibn Khaldun And Elements Of Scholastic Realism And Phenomenology in His Thoughts: An Analytical Study**

**Abdul Hakeem.K.K**

Student, DarulHuda Islamic University, Kerala, India

The philosophy of IbnKhalidun, directed by the holy Quran and Sunnah, flashed his own intellect and capacity for speculative thought especially in his epistemological views. Sometimes there are much common views to the scholastic realism of Brubacher and phenomenology of Spegelberg. IbnKhalidun describes the perception as a realization of things outside the essence of the observer. In his thoughts the perception is achieved by the senses in the most common way. He limits the rational knowledge to realm of experiencedfact. But he does not reject the significance of rationality in the attainment of knowledge. The perception of IbnKhalidun keeps many of the similarities with concepts of scholastic realism like attaining the divine mysteries and individual freedom of will and with the phenomenological views of Spegelberg.

This paper examines the concepts of IbnKhalidun in the perception and an analysis on the similarities kept by these theories with the scholastic realism and phenomenology.

*Key words: Ibn khaldun, perception, senses, epistemology, scholastic realism, Brubacher,phenomenology, Spegelberg, rationality.*

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