

iEpistemology e-Newsletter

Chief Editor : Prof Omar Hasan Kasule Sr.



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

History of Russia and Muslim Eurasia

By Elmira Akhmetova

Abstract

This textbook is designed to familiarise students with the rise, decline, and restoration of Russian and Eurasian civilisations. It examines spread of Islam, Judaism and Christianity in the region, the Mongol supremacy in Russian principalities, the Russian Tsarist autocracy, and the Soviet regime. Both the Russian conquest of the Eurasian states and Muslim anti-colonial resistance are highlighted. Also, a special reference is given to the status of Muslims under Russian colonial rule, Soviet Russia, and their current situation within the structure of the Russian Federation.



This textbook is unique as it combines both Russian and Muslim perspectives and shows Russian history as a unified history of various nations, civilizations, and ideas. Besides, the discussions in this textbook are not based on the idea of a clash of religions and civilisations. Rather, it demonstrates Russian history as a joint journey in which different peoples with different identities and priorities learned to exist side by side through sorrows, crimes, mistakes, and pains. ♦

Murabaha Legal Document

(المستند الشرعي للمرابحة) Part 3 of 4

continued on page 2

Challenges of Thought and Research About Fundamental Social Concepts for the Modern Age (Part 3 of 8)

By Presented at the 5th International East African Universities Conference Morogoro Tanzania by Professor Omar Hasan Kasule Sr MB ChB (MUK), MPH (Harvard), DrPH (Harvard) Chairman of the Research and Human Ethics Committees at the King Abdullah bin Abdulaziz University Hospital Riyadh

The Problem of the Future Value of Money Needs Innovative Thinking

Going back to the example of the farmer and the carpenter. If the carpenter sells furniture and keeps the money which he tries to use at a future date to buy rice. He will find that the money has less purchasing power and it buys less rice than before because of inflation. Can we develop an economic model that can keep the value of money constant by zero inflation? To avoid losses due to inflation the carpenter may decide to invest his money in a fishing business. If the investment is successful, he will be assured that his money will not lose its purchasing power. If the business loses, he may lose even his capital. The *shari'at* does not allow investments that guarantee a fixed profit in advance because that is *riba*.



The Problem of the Government Borrowing from Citizens Needs Innovative Thinking by Muslim Economists

Governments must spend money on infrastructure projects that have long-term economic and social benefits for the country. The taxes collected today are not sufficient. They borrow from citizens in the form of bonds planning to pay them back from future taxes. In this case, the lender is the citizen, and the borrower is the government that represents the same citizens.

Money-Less Economic Systems

continued on page 2

Ever since humans migrated from the barter system, money has been the center of economic activity. Today we have virtual money and digital currency. These are challenges to Muslim economists who must find ways of fitting them into an Islamic economic model.

The Discipline of Psychology as a Challenge to Muslim Thinkers

The human duality is *nafs* + *jasad*. *Nafs* is the essence of the human and is permanent while the *jasad* is temporary. *Jasad* cannot exist independently of the *nafs* while the *nafs* can exist outside the *jasad*. The *nafs* manifests in many ways not fully understood by humans: *ruh*, *qalb*, *fuaad*, etc. Scholars have discussed the nature of the *nafs* and have differences which we will not discuss here. All we need to know is that *nafs* exist and are the essence of the human. ❖ To be continued...

IIIT: Research Writing Workshop held in Namibia



International Institute of Islamic Thought (IIIT)
RESEARCH WRITING WORKSHOP

Wednesday
12th June 2024
Mercure Hotel
Windhoek, Namibia

Limited Space

Facilitators

Prof. Omar Kasule
IIIT, Riyadh, KSA

Prof. Mohseen Ebrahim
IIIT, UKZN, RSA

08:30 Session start
Tea break (Provided)
Lunch break (Provided)
Dhuhr Swalat
Tea break (Provided)
16:30 Session End

Registration
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By Dr. Elteгани Abdelgadir Ahmed
Visiting Professor,
Red Sea University, Bosaso, Somalia

Dr. Faisal Abdurrahman
Assistant Professor and Vice-President,
Red Sea University, Bosaso, Somalia

Allah says in verse 275, Surat Al-Baqra: “That is because they say trade is like usury, but Allah (SWT) hath permitted trade and forbidden usury”. Consumer of usury in the pre-Islamic era used to increase the amount of debt at maturity if the debtor did not have enough money to pay his debt, in such a case an increment would be added to the principal debt and the debtor would enjoy a new maturity date in the future. If it is said to them that is usury and it is not acceptable and is not permissible their reply would be: it is the same if the increment occurs at the beginning of sale or at maturity.

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