

iEpistemology e-Newsletter

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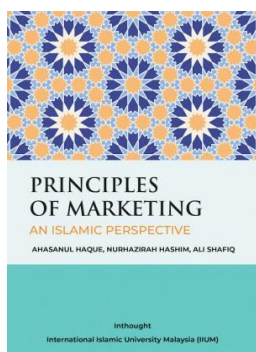
This bimonthly newsletter presents the most recent developments in the fields of Islamic epistemology and educational curriculum reform summarized from books, journals, websites, interviews, and academic proceedings (conferences, seminars, and workshops). We also accept original contributions of less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

Principles of Marketing from An Islamic Perspective

By Ahasanul Haque

Abstract

In the 21st century, each successful organization has realized that marketing is one of the most important and crucial departments within an organization. In fact, many organizations have acknowledged that it is certainly impossible to run a business without having a proper marketing department. There is no doubt that a marketing department provides the crucial blood flow to an organization by ensuring superior customer satisfaction which will subsequently lead to higher profit. Many organizations in the Fortune 500 category have considered the marketing department as a key profit centre. They have mentioned that the marketing department brings sources of profit, identifies opportunities, and provides customer satisfaction. The top management of the corporate world considers marketing not as an expense sector but rather as an investment. Therefore, it is important to understand the concept of marketing, not only from the profit point of view, but also from the market point of view. ❖



The Epistemology of Dreams

By Prof Omar Hasan Kasule Sr, MB ChB (MUK), MPH (Harvard), DrPH (Harvard) Epidemiologist and Bioethicist

We must distinguish dreaming as a physiological process in the brain and what the person remembers or feels about dreams. Everybody dreams but few know or remember their dreams and when they remember the memory is not perfect or is distorted. Physiologically a dream is a series of images, sensations, and emotions in sleep. It lasts a short time being repeated several times during the rapid eye movement (REM) phases of sleep when brain electrical activity is very high due to the re-organization of the data collected during the day. This activity is measured by the increased electrical waves that it generates or imaging of increased blood flow. The relation between this brain activity and what is remembered as concurrent dreams is not fully known.



There are two sources of knowledge: revealed knowledge (*'ilm naqli*) and rational knowledge (*'ilm aqli*). Dreams can be from either source but in the absence of collaborating evidence we cannot judge their validity with certainty. Dreams of prophets are consistently valid because they are part of revelation (*'ilm naqli*) (Safat 105¹, Yusuf 99-100², Bukhari 3³). Dreams of righteous believers are valid knowledge and reflect revelation (Bukhari⁴). our problem is that we can never know for sure if an individual is righteous because we can see the external (*dhaahir*) and not the internal (*baatin*). While righteous dreams are from Allah, evil ones are inspired by shaitan (Bukhari⁵). Some dreams have a partial basis in *ilm aqli* because they reflect in an imperfect manner the experiences lived during the day (Ibn Majah⁶) or the emotions and concerns of a person. These are related directly to the physiological and data processing processes during dreaming.

Interpretation of the dreams of non-Prophets is therefore not an exact science if it lacks collaborating evidence from *'ilm naqli* or *'ilm aqli*. We can gain further insight on the epistemology of dreams by the Prophet's classification of dreams which indicates multiple and

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varying causes of dreaming. Some dreams are righteous being glad tidings from Allah while others are from Shaitan causing sadness or are day-dreaming about lived experience during the day (Bukhari and Muslim7). ❖

Reference:

1. قَدْ صَدَّقَتِ الرَّعْيَا ۖ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ. سورة الصفات ١٠٥
2. فَلَمَّا دَخَلُوا عَلَى يُسُفَافٍ عَاوَى إِلَيْهِ أَبْوِيَهُ وَقَالَ ادْخُلُوا مِن صَرْفٍ إِن شَاءَ اللَّهُ ءَامِنِينَ وَرَفَعَ أَبْوِيَهُ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَأْتِي هَذَا تَأْوِيلُ رُغْبَى مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْأَنْدَلُسِ مِن بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ. سورة يوسف ٩٩-١٠٠
3. عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ أَوَّلُ مَا بَدَأَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرَّؤْيَا الصَّالِحَةَ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلُ فَلَقِ الصُّبْحِ...
4. عَنْ عِبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: رُؤْيَا الْمُؤْمِنِ جَزَاءُ مِنْ سِتٍّ وَأَرْبَعُونَ جَزَاءً مِنَ النَّبِوةِ
5. حَدَّثَنَا يَحْيَى، هُوَ ابْنُ سَعِيدٍ، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ قَالَ: سَمِعْتُ أَبَا قَتَادَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الرُّؤْيَا الصَّادِقَةُ مِنَ اللَّهِ وَالْحَلَمُ مِنَ الشَّيْطَانِ
6. أَخْرَجَ ابْنُ مَاجَهٍ مِنْ حَدِيثِ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِنَّ الرُّؤْيَا ثَلَاثٌ: مِنْهَا أَهْوَايِلُ مِنَ الشَّيْطَانِ لِيَحْزَنَ بِهَا ابْنُ آدَمَ، وَمِنْهَا مَا يَهْمُ بِهِ الرَّجُلُ فِي يَقَظَتِهِ فَيُرَاهُ فِي مَنَامِهِ، وَمِنْهَا جَزَاءُ مِنْ سِتَّةٍ وَأَرْبَعِينَ جَزَاءً مِنَ النَّبِوةِ.
7. أَخْرَجَ الشَّيْخَانِ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرُّؤْيَا ثَلَاثَةً: فَرُؤْيَا صَالِحَةٍ بَشَرِيٍّ مِنَ اللَّهِ وَرُؤْيَا تَحْزِينٍ مِنَ الشَّيْطَانِ وَرُؤْيَا مِمَّا يَحْدُثُ الْمَرْءُ نَفْسَهُ... الْحَدِيثُ

The Application of the Knowledge of Geography In Determining the Qiblah: A Blueprint for the Department of Geography in Islamic Universities

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MOD. GEOGRAPHY, YUNUSUK

CHAIRMAN
DR. MURTALA UBA
BAYERO UNIVERSITY, KANO

CONVENER
DR. SAIDU A. DUKAWA
NATIONAL COORDINATOR, IIT KANO OFFICE

DATE: SUNDAY, 17TH SEPTEMBER 2023
TIME: 10:00 AM
VENUE: FACULTY OF PHYSICAL SCIENCES, BUK OLD CAMPUS

Islamic Medical Ethics-Principles & Historical Overviews

Federation of Islamic Medical Associations

THE TEAM OF THE HISTORY OF ISLAMIC MEDICINE (HIM)
AT
THE FEDERATION OF ISLAMIC MEDICAL ASSOCIATIONS (FIMA)
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**ISLAMIC MEDICAL ETHICS:
PRINCIPLES & HISTORICAL OVERVIEWS**

ZOOM LINK:
[HTTPS://SHORTURL.AT/HUYP7](https://shorturl.at/huyp7)

GUEST SPEAKER:
DR. HASSAN CHAMSI PASHA, FRCP, FACC

- Consultant Cardiologist, Jeddah, Saudi Arabia
- Member of many professional Associations
- Author of 67 books & 120 papers on Cardiology, Public Health, Islamic Bioethics, and Islam & Science.
- Counselor to the International Islamic Fiqh Academy, Saudi Arabia

MODERATOR:
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- Consultant Plastic Surgeon, Bradford
- Project Lead, FIMA-HIM
- BIMA ex-President
- FSTC - Board member
- ISHIM - General Secretary

SUNDAY 3 SEPTEMBER 2023

11:00 AM (NEW YORK)
4:00 PM (LONDON)
4:00 PM (MAKKAH)
10:00 PM (JAKARTA)

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Director, Durham Centre for Islamic Economics and Finance

Date : 8th September 2023 (Friday)
Time : 10.00 am - 12.00 pm
Venue : Ibn Sina Presentation Room, KENMS, IIUM

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