

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.

Islamic Literary Aesthetics & Research in Literature

By Ally Cheune Nkonge

Abstract



This research focused on the status of literary studies and literature as an art in Islam as a form of integration of knowledge. It examines the basis of making judgment about literary texts as to which one may be considered good or bad according to Islamic Literary Aesthetics. It highlights and elaborates on the different sources of Islamic literary Aesthetics and discusses the procedures of using Islamic Literary Aesthetics in research in literature. The study demonstrates how Islamic literary aesthetics can be applied focusing on two specific texts written by Muslim authors. This study was mainly by library research spiced by interviews with specific persons where it was found necessary.

The general objective of the study was that readers/learners should be able to integrate Islamic literary aesthetics with the general knowledge of research in literature. They should be able to explain the basis of making literary criticism from the Islamic point of view and be able to produce literary texts that are compliant with Islamic principles. Other objectives include the following:

To provide a critical overview of the contemporary Islamic thought and practices relevant to literature.

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Islamic Concepts in Sustainable Environmental Management - 2:

Presented at the First International Transdisciplinary Hybrid Conference on Sustainability and Ecologic Resilience in the Muslim World February 5, 2024 by Professor Omar Hasan Kasule Sr

In the course of building a civilisation, the human can commit mistakes that lead to adversities and problems. Three concepts provide guidance on how to resolve these. Avoiding the extremes and maintaining the right balance, *mizaan*, (surat al rahman:7) is necessary to sustain the environment. Even good acts if done to the extreme destroy the environment. Finding the right equilibrium between opposite tendencies, *e'itidaal* (Surat al Israa:110) is necessary to ensure sustainability. When any system passes the point of balance and equilibrium it requires the concept of action-reaction, *tadafu'u* (surat al Baqara:251), to make a correction that will return the system to the normal.



It is argued that increasing world population leads to environmental degradation and efforts are expended to limit population growth. Is our planet over or under populated now? Has our planet run out of resources, or the scarcity is due to maldistribution? If our world is now too small what about our galaxy and the other galaxies around us?

Technological developments have led to increase in industrial and agricultural activity which besides producing products useful to humans, also produce dangerous wastes that harm human health. Can we realistically limit technology, or should we develop more technology to mitigate the problems we are facing now?

These issues relating to the environment that require discussion and solution using the 6 concepts above. This discussion is too late now after our civilization has reached its present technological levels. We should have invoked and used the 6 concepts during the formative stage to avoid the current problems. What shall we then do? ❖

Loans' Fund (Property Exchange)

Part 5 of 8 Series

By Dr. Elteгани Abdelgadir Ahmed and Dr. Faisal Abdurahman Abdullahi

In the most recent data, about 70% of US College grads have debt, with an average (median) debt load of about \$30,000. In Canada, it's about 50% and \$28,000 CAD (about \$23,000 USD). Thus, Canadian debt levels are lower, and fewer Canadians are in debt. <https://www.gov.uk/>.

4th: Zakat for Students:

1. Muslim schools of thought

It was stated in the Encyclopedia of Jurisprudence: The jurists agreed on the permissibility of giving zakat to the seeker of knowledge (student) and this was stated by the Hanafi, Shafi'i, and Hanbali schools, and this is what is understood from the Maliki school of thought... The Shafi'i and Hanbali school of thought opinion is that it is permissible for the student to be paid zakat if it is not possible for him to combine the pursuit of education and earning a living. <https://www.islamweb.net/>.

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2. Loan for poor students

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ

Zakat (Funds) expenditures are only for the poor and for the needy (9:60). If the student is poor or needy he would be included and being given Zakat.

3. Endowment (financing students)

It has been authenticated that loans (قرض حسن) were given from endowment. A special Fund created and be financed by wealthy Muslims to pay loan (قرض حسن) to merchants and alike. (Al-subaii, socialism of Islam, Al-Masri, Islamic economics principles, Dar-alqalam, Damascus, Syria, 1999).

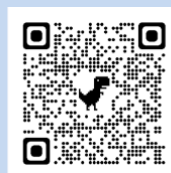
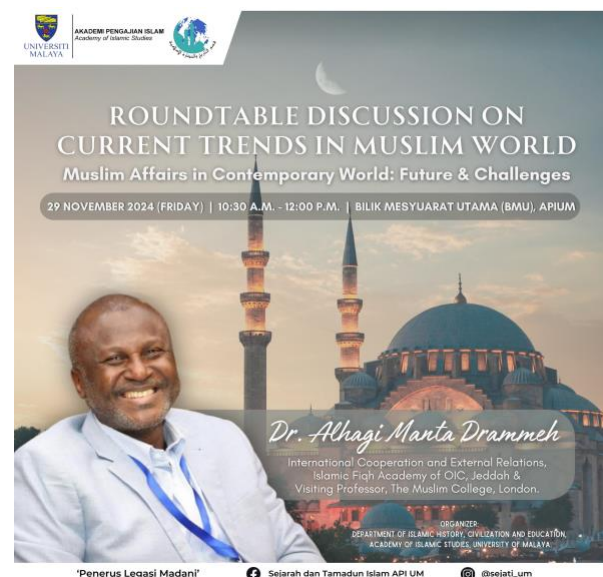
Based on the study (Abdullahi, 2021) Islam adopted Waqf early in the days of the Prophet (pbuh), who advised Omar Ibn Al-khadab to adopt and embrace waqf, and from those early days of Islam, the example was set. And Waqf achieved scientific authenticity in Shariah jurisprudence. Waqf played an important role in Muslim societies, especially in financing education, health, transportation, and providing water for drinking and agriculture. Actually, Waqf in Muslim history covered almost all areas and services introduced by governments nowadays and being financed by taxation. ❖ To be continued...

To explain the underlying world view and doctrine that serves as the foundation of literature in Islam.

To provide a source of reference to the students, academicians and practitioners in the field of Literature and Islam.

The justification for this study was that there have been literary texts in different genres which have often raised diverse reactions from Muslim communities making others wonder why it is so when the same texts are appreciated by people of other communities. It is hoped that this study will make it clear to the readers/learners how literary judgment is made according to Islamic teachings and provide guidance to potential artists on how to compose literary texts that integrate Islamic knowledge with the already existing one. This book is of great significance around integration of knowledge as it combines knowledge from the disciplines of literature generally and that of Islamic studies.

The book has nine chapters each one providing enough content for a three-hour lecture at university level except chapters eight and nine which have content for two lectures each, hence the whole book is designed to provide enough content for a whole semester. ❖



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