



THE 3RD SEMINAR ON SCHOLARS OF ISLAMIC CIVILIZATION (SSIC 2023)

PROGRAMME BOOK

24th - 25th May 2023

Hybrid Seminar

24th : Majlis Room, 5th Floor Chancellory Building, UKM

25th : Main Meeting Room, Institute of Islam Hadhari, UKM

ORGANIZERS

Institute of Islam Hadhari, UKM
Chair of Excellence Sheikh Abdullah Fahim, HADHARI UKM

CO-ORGANIZERS

Embassy of the Republic of Uzbekistan in Malaysia
International Islamic Academy of Uzbekistan
Center of Islamic Civilization in Uzbekistan

Imam Bukhari International Scientific Research Center
Imam Maturidi International Scientific Research Center
Tashkent State University of Oriental Studies

3rd SEMINAR ON SCHOLARS OF ISLAMIC CIVILIZATION 2023 (SSIC2023)

DATE:
24th – 25th MAY 2023
(WEDNESDAY & THURSDAY)

VENUE:
Majlis Room, UKM | Institute of Islam Hadhari, UKM | ZOOM Application

VIRTUAL PLATFORM:
ZOOM Application: (<https://bit.ly/SSIC2023>)
Facebook: <http://bit.ly/Hadhari>

JOINTLY ORGANIZED BY:

Institute of Islam Hadhari, UKM
Chair of Excellence Sheikh Abdullah Fahim, UKM
Embassy of The Republic of Uzbekistan in Malaysia
International Islamic Academy of Uzbekistan
Center of Islamic Civilization in Uzbekistan
Imam Bukhari International Scientific Research Center
Imam Maturidi International Scientific Research Center
Tashkent State University of Oriental Studies, Uzbekistan

BACKGROUND



The academic and research relationship between the Republic of Uzbekistan and the National University of Malaysia has exceeded 12 years. This relationship has been strengthened with a Memorandum of Understanding (MoU) with the Center of Islamic Civilization (CICS), Uzbekistan which was signed by both parties on March 10th, 2021.

On 13th August 2021, Universiti Kebangsaan Malaysia signed a Memorandum of Understanding (MoU) with Imam Bukhari International Scientific Research Center, Uzbekistan.

On 29th March 2022, Universiti Kebangsaan Malaysia signed a Memorandum of Understanding (MoU) with two institutions from Uzbekistan, namely the International Islamic Academy of Uzbekistan and the Tashkent State University of Oriental Studies, Republic of Uzbekistan. Based on the Memorandum of Understanding (MoU), these three institutions have successfully organized several joint programs.

The first Seminar on Scholars of Islamic Civilization was organized by the Institute of Islam Hadhari, UKM, Center of Islamic Civilization in Uzbekistan and International Islamic Academy of Uzbekistan on 8th & 9th April 2021.

The 2nd Seminar on Scholars of Islamic Civilization (2022) was organized by the Institute of Islam Hadhari, UKM, International Islamic Academy of Uzbekistan, Minister of Religious Affairs, Republic of Uzbekistan, Islamic World Educational, Scientific and Cultural Organization (ICESCO), Muslim Board of Uzbekistan, Grand Mufti, Research Centre for Islamic History, Art and Culture (IRCICA), Spiritual Administration of Muslims of Kazakhstan, Supreme Mufti, Center for Islamic Civilization in Uzbekistan, Muslim Board of Kyrgyzstan, Embassy of the Republic of Uzbekistan in Malaysia and Chair of Excellence Sheikh Abdullah Fahim Chair, Institute of Islam Hadhari, UKM.

The focus of this seminar is on the field of Islamic Civilization such as Theology, Hadith, Islamic Law, Sufism, Economics, Management and Administration, History, Philosophy, Philosophy of Science, Education, Psychology, Mathematics, Astronomy, Science & Technology and Medicine.

THEME

Contribution of Muslim Scholars in Religion, Humanity, Science and Education

SUBTHEMES

- The issues of tolerance in the Third Renaissance of Uzbekistan in a new era
- The influence of Muslim scholars on the development of world science, humanity, and education
- The roles of Muslim scholars in the development of Islamic civilization
- Contribution of Muslim scholars in nation-building
- Study of Islamic sciences in the legacy of Muslim scholars

FOREWORD



Assalamualaikum Warahmatullahi Wabarakatuh.

Alhamdulillah, all praise to Allah, the Highest for His Grace in facilitating the organization of the 3rd Seminar on Scholars of Islamic Civilization 2023 (SSIC2023). On behalf of the Institute of Islam Hadhari and other organizers, we cordially welcome you to SSIC2023. We are very pleased with the positive response towards this seminar from various local and international institutions as well as institutions of higher learning.

SSIC2023 aims to exchange ideas and research findings on the contribution of scholars in Islamic civilization, science and humanities-based research. With the theme of "**Contribution of Muslim Scholars in Religion, Humanity, Science and Education**", this seminar concentrates on the issues of tolerance in the Third Renaissance of Uzbekistan in a new era, the influence of Muslim scholars on the development of world science, humanity, and education, the roles of Muslim scholars in the development of Islamic civilization, the contribution of Muslim scholars in nation-building, the study of Islamic sciences in the legacy of Muslim scholars and many more issues which will be the highlight and discussed in this seminar.

We wish to express our deepest gratitude and appreciation to Universiti Kebangsaan Malaysia and the seminar organizing committee for their endless effort in ensuring the success of this seminar. We are honoured and delighted to have prominent guests as our co-organizers: Chair of Excellence Sheikh Abdullah Fahim, UKM, Embassy of The Republic of Uzbekistan in Malaysia, International Islamic Academy of Uzbekistan, Center of Islamic Civilization in Uzbekistan, Imam Bukhari International Scientific Research Center, Imam Maturidi International Scientific Research Center and Tashkent State University of Oriental Studies.

Finally, we wish all the participants SELAMAT DATANG and have a fruitful seminar.

Thank you.

PROF. DATO' DR. FARIZA MD SHAM, FASc

Director
Institute of Islam Hadhari
Universiti Kebangsaan Malaysia

PROGRAMME SCHEDULE

DAY ONE 24 th MAY 2023		
TIME		ACTIVITY
Malaysia	Uzbekistan	
12.00 - 01.50 pm	09.00 - 10.50 am	Session 1 Session Chair: Assoc. Prof. Dr. Roziyah Sidik @Mat Sidek Senior Assoc. Fellow, Institute of Islam Hadhari, UKM
12.00 – 12.20 pm	09.00 - 09.20 am	Keynote Speech by Prof. Dr. Zaid Ahmad Faculty of Human Ecology, UPM
12.20 – 12.40 pm	09.20 - 09.40 am	Invited Speaker - Prof. Emeritus Dato' Dr. Mohd Yusof Hj. Othman Institute of Islam Hadhari, UKM
12.40 - 12.50 pm	09.40 - 9.50 am	Paper 1: Refusal to the Views of the Representatives of Contemporary Misguided Groups <i>Zohidjon A. Abdullayev</i>
12.50 - 01.00 pm	09.50 - 10.00 am	Paper 2: Review of The Educational Models in the Integration of Islam & Science Studies and The Emerging Cognitive Aspects Involved Ashrif A Bakar, Zaim Zamri, Norshariani Abd Rahman, Munawar Ismail, Wan Nasyrudin Wan Abdullah, Nurzuliana Rashed & Halim Tamuri
01.00 – 01.10 pm	10.00 - 10.10 am	Paper 3: "Wujuh and Nazair" As an Important Discipline of the Quranic Sciences <i>Zafar Fakhriddinov</i>
01.10 - 01.20 pm	10.10 - 10.20 am	Paper 4: Al-Jazari: The Father of Automata and His Enduring Legacy in Robotics and Automation <i>Nazrul Anuar Nayan</i>
01.20 - 01.30 pm	10.20 - 10.30 am	Paper 5: Importance of Alikhontora Soguni's Works <i>Arslonov Zarifjon Zokirjon o'g'li</i>
01.30 - 01.40 pm	10.30 - 10.40 am	Paper 6: Scholars of Mowarounnahr: Commentary on Sahih al-Bukhari <i>Barot Murodovich Amonov</i>
01.40 - 01.50 pm	10.40 - 10.50 am	Q&A session
01.50 - 3.00 pm	10.50 am- 12.00 pm	Break

DAY ONE (Cont.) 24 th MAY 2023		
03.00 - 05.00 pm	12.00 - 2.00 pm	<p>Opening ceremony</p> <p>The arrival of VIPs:</p> <p>YANG BERHORMAT SENATOR DATO' SETIA DR. HAJI MOHD NA'IM BIN HAJI MOKHTAR Minister in Department of Prime Minister (Religious Affairs)</p> <p>YANG BERBAHAGIA PROF. DATO' Dr. WAN KAMAL MUJANI Deputy Vice Chancellor (Research and Innovation Affairs) Universiti Kebangsaan Malaysia</p> <p>YANG BERBAHAGIA PROF. DATO' DR. FARIZA MD SHAM FASc Director Institute of Islam Hadhari, UKM</p> <p>Negaraku</p> <p>Doa recitation</p> <p>Corporate Video of UKM</p> <p>Welcoming Speech: Deputy Vice Chancellor (Research and Innovation Affairs) Universiti Kebangsaan Malaysia</p> <p>Opening Speech: Minister in Department of Prime Minister (Religious Affairs)</p> <p>Book launching ceremony "Muslim Scholars in Islamic Civilization" and mock cheque presentation of the Social Community Programme and Sponsorship of Education between Institute of Islam Hadhari and Yayasan Taqwa by Yang Berhormat Minister in Department of Prime Minister (Religious Affairs)</p> <p>Hi-Tea</p>
05.00 pm	02.00 pm	End of Day 1

DAY TWO 25 th MAY 2023		
TIME		ACTIVITY
Malaysia	Uzbekistan	
12.00 - 01.30 pm	09.00 - 10.30 am	Session 2 Session Chair: Dr. Ahmed Saad Ibrahim Abdel Rahman Othman (Damanhour), Senior Lecturer, International Islamic Academy of Uzbekistan
12.00 - 12.20 pm	09.00 - 9.20 am	Keynote Speech – Mr. Shoazim Minovarov Director, Center of Islamic Civilization in Uzbekistan
12.20 - 12.30 pm	09.20 - 09.30 am	Paper 7: The Status of Women in the Modern Islamic World and the Problem of Ensuring Their Rights in Muslim Countries <i>Shermatova Malikaxon Bakhodir Qizi</i>
12.30 - 12.40 pm	09.30 - 09.40 am	Paper 8: Behind The Diversity of Scholars In Islamic Civilization <i>Roziyah Sidik @Mat Sidek</i>
12.40 - 12.50 pm	09.40 - 9.50 am	Paper 9: Ibn Sa'd's Role in the Development of Islamic Historiography <i>Sotvoldiev Oybek</i>
12.50 - 01.00 pm	09.50 - 10.00 am	Paper 10: Da'wah and Sustainability Da'wah According Imam al-Ghazali Theory <i>Ismail Maidin, Sarip Adul, Saifulazry Mokhtar & Syamsul Azizul</i>
01.00 - 01.10 pm	10.00 - 10.10 am	Paper 11: Alauddin Al-Samarkandi's Views on Tafsir and Ta'wil <i>Ikhtiyor Abdurahmonov</i>
01.10 - 01.20 pm	10.10 - 10.20 am	Paper 12: Sayyid Sharif Jurjani and His Scientific Heritage <i>Doston Mustafayev</i>
01.20 - 01.30 pm	10.20 - 10.30 am	Q&A Session
01.30 - 02.30 pm	10.30 - 11.30 am	Break

DAY TWO (Cont.) 25 th MAY 2023		
02.30 – 04.10 pm	11.30 - 01.10 pm	Session 3 Session Chair: Dr. Abu Dardaa Mohamad Assoc. Fellow, Institute of Islam Hadhari, UKM
02.30 - 02.50 pm	11.30 - 11.50 am	Invited Speaker – Prof. Dr. Abdul Ghafar Ismail
02.50 – 03.00 pm	11.50 - 12.00 pm	Paper 13: Neurosurgical Practices of Islamic Scholars <i>Juraev Ulugbek Bokhadirovich</i>
03.00 – 03.10 pm	12.00 - 12.10 pm	Paper 14: Stress According to al-Ghazali and al-Muhasibi <i>Nor Azean Hasan Adali, Fariza Md Sham & Abu Darda Mohamad</i>
03.10 – 03.20 pm	12.10 - 12.20 pm	Paper 15: Barus: The Cradle of Islam in Indonesia <i>Feruz Z. Kholmuminov</i>
03.20 – 03.30 pm	12.20 - 12.30 pm	Paper 16: Hafiz Kuhaki is a Historian, Lawyer and Linguist from Tashkent <i>Zayniddin Eshonkulov</i>
03.30 – 03.40 pm	12.30 - 12.40 pm	Paper 17: The Role of Ruknuddin Ubaydullah Samarkandi in the Spread of the Maturidiyya Teachings Among the People <i>Abdullatif Alloqulov</i>
03.40 - 03.50 pm	12.40 - 12.50 pm	Paper 18: Contributions of Muslim Scholars in Enriching Cognitive Research and Epistemology <i>Ahmed Saad Ibrahim Abdel Rahman Othman (Damanhour)</i>
03.50 - 04.00 pm	12.50 - 01.00 pm	Paper 19: Muhammad Ibn Hasan Shaybani's Method of Explaining the Concept of Territory <i>Shukrullo Juraev</i>
04.00 – 04.10 pm	01.00 - 01.10 pm	Q&A Session
04.10 – 05.00 pm	01.10 – 02.00 pm	Closing Ceremony Closing Speech: 1. Director, Center of Islamic Civilization in Uzbekistan 2. Deputy Director, Institute of Islam Hadhari, UKM

ABSTRACT



PAPER 1

REFUSAL TO THE VIEWS OF THE REPRESENTATIVES OF CONTEMPORARY MISGUIDED GROUPS (BASED ON IMAM BUKHARI'S WORK "KHALQ AF'AL AL-IBAD")

Zohidjon A. Abdullayev

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Today, among scholars of the Islamic world, Imam Bukhari's work "Khalq Af'al al-Ibad" is considered one of the works that raised many doctrinal questions. Due to the misinterpretation of this work by those who belong to some misguided groups and their lack of Islamic knowledge, there are cases of misunderstanding about the work among young scholars. Perhaps, under the influence of this situation, they made inappropriate suspicions about Imam Bukhari, and thought that he really contradicted the creed of the people of the Sunnah, and perhaps they had the same suspicions about many of the righteous predecessors whose names are mentioned in the book. On the other hand, the representatives of the subversive category do not thoroughly study the narrations presented in this work. They fail to determine the categories of these narrations that are presented as refutations, as well as neglect to research the work's historical context. Furthermore, they disregard the categories that were against the people of Sunnah in that period and are trying to base the work on their subversive ideas. In this article, based on the work of Imam Bukhari, the religious environment of the time when the work was written and the views of destructive groups today are scientifically and analytically studied.

Keywords: Imam Bukhari, Khalq af'al al-ibad, Mujassima, Mushabbiha, Mu'tazila, Jahmiyyah, Salaf-Salih, Ahl al-Sunnah wal Jama'ah

PAPER 2

REVIEW OF THE EDUCATIONAL MODELS IN THE INTEGRATION OF ISLAM & SCIENCE STUDIES AND THE EMERGING COGNITIVE ASPECTS INVOLVED

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Many educational models proposed in the Muslim World to reintegrate scientific knowledge into Islamic roots. This paper analyses the features of the proposed model and the effectiveness of how they implement it by integrating science and Islamic knowledge. Those models include the Ulul Albab Model, Tawhidic Science Model, Integrated Constructivism Model and Muslim Scientist Model. The analysis of these four model show that the Quran and Sunnah must become the main source of this integration of knowledge, and its highest aim is to instill belief in Allah. The study also shows a set of new emerging cognitive aspects implied in the integration of science and Islam model and not found in the conventional teachings of secular science, which are tadabbur, ibrah, and reflection. Conventional cognitive aspect such as innovating is also applied in the integration of science and Islam but it is refined according to the Islamic perspective. There is also a gap among the models that have not been addressed: the lack of a proper cognitive taxonomy in implementing the models, which follows the Islamic worldview.

Keywords: science and Islam, integration, cognitive, taxonomy, holistic, model

PAPER 3

"WUJUH" AND "NAZAIR" AS AN IMPORTANT DISCIPLINE OF THE QURANIC SCIENCES

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This article provides information about one of the primary areas of the classical Quranic sciences - "wujuh" and "nazair". The information and examples presented in the paper are important for modern studies of the Quran. At present, this area is practically not found in the contemporary literature on the sciences of the Qur'an. The article focuses on the history of the region "wujuh" and "nazair", its development, scholars who worked in this field, the features and significance of this area, works related to this area, and research being conducted today. It also reveals the essence of research in the field of "wujuh" and "nazair" and examples that can be referred to as "wujuh". In addition, a special place is given to the analysis of the terms "wujuh" and "nazair". For example, commentators draw attention by pointing out the use of a single word in the Qur'an in the plural when mentioning a useful natural phenomenon that benefits people and animals, and the use of singular form when referring to destructive and deadly phenomena, explaining harmful circumstances. It has been shown that if some words are used in the plural, then they have the meaning of blessing, while in the singular, it means destructing and depressing the house and the crop. In "Tahsil Nazair al-Quran" by Hakim Tirmidhi, the sides related to the area of "wujuh" and "nazair" were also briefly highlighted. The article extensively uses the heritage of classical thinkers such as Muqatil ibn Sulaiman, Jalaluddin Suyuti, Badruddin Zarkashi, Khalil Ahmad Farahidi, and Yahya Nawawi. It also refers to the books of modern researchers such as S.Avo, A.Atesh, A.Abdurrahman, N.Munajjid, and E.Kuliyev.

Keywords: Qur'an, Qur'anic sciences, wujuh, nazair, tafsir, commentary, interpretation, word, meaning, name

PAPER 4

AL-JAZARI: THE FATHER OF AUTOMATA AND HIS ENDURING LEGACY IN ROBOTICS AND AUTOMATION

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Al-Jazari, a renowned scholar and inventor during the Islamic Golden Age, made significant contributions to science and technology, particularly in mechanical engineering, hydraulics, astronomy, and mathematics. His most notable work, "The Book of Knowledge of Ingenious Mechanical Devices," which he completed in 1206 CE, is a valuable historical text that provides detailed descriptions and illustrations of various mechanical devices, including automata, water clocks, and other complex machines. The book also includes instructions on how to construct and operate many of the devices, making it a practical guide for engineers and inventors. Al-Jazari's work in automata and mechanical devices served as a precursor to modern robotics, demonstrating the potential of programmable machines to improve efficiency and productivity. His inventions helped lay the foundation for the development of modern robotics and automation technologies. One of his most famous automated devices was a humanoid robot designed to serve drinks. While the term "robotics" was not used during Al-Jazari's time, his work in robotics was significant not only for its technical innovation but also for its influence on later generations of inventors and engineers. Some of the devices he designed and built can be seen as early examples of robots, in the sense that they were programmable machines capable of performing a wide range of tasks without human intervention. Overall, Al-Jazari's contributions to science and technology, particularly in the field of mechanical engineering, have had a lasting impact on society. His emphasis on practical knowledge and hands-on experimentation continues to inspire innovation, and his work in robotics helped pave the way for the development of modern robotics and automation technologies. Al-Jazari's legacy as the father of automata is a testament to his innovative spirit and enduring influence.

Keywords: Al-Jazari, automata, robotics, mechanical engineering

PAPER 5

IMPORTANCE OF ALIKHONTORA SOGUNI'S WORKS

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Alikhantora Soguni encountered significant challenges in writing his works, in particular, the largest work *Tarikh Muhammad* and delivering it to the populace. The former Soviet regime was categorically against the adoption of such a work on the history of Islam, which is considered one of the most humanistic, unique, and great works of the twentieth century. However, Alikhantora Soguni sacrificed his life to make this work accessible to readers. The article delineates the literary sources employed by the author in the composition of the work, the challenges that he went through from the very beginning, as well as the words in Soguni's heart written in the introductory part of the work. In addition, it is noted that Alikhantora Soguni was a distinguished scholar of his time, who contributed to various fields of science and left a great scientific heritage. His works in the field of religion and education have gained the attention of many scholars.

Keywords: Alikhantora Soguni, *Tarikh Muhammad*, East Turkestan, Gulja, Naqshbandi, Tsarist Russia

PAPER 6

SCHOLARS OF MOWAROUNNAHR: COMMENTARY ON SAHIH AL-BUKHARI

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"Al-Jameh al-Sahih" written by Imam Bukhari is the main source after the Qur'an in the world of Islam. This work is also known as "Sahih al-Bukhari". There are many manuscripts of this masterpiece, hundreds of commentaries and footnotes have been written on it, and it has been translated into various languages. Muhaddith's book "Sahih al-Bukhari" was written in different periods. About 250 commentaries have been written on Sahih al-Bukhari, which differ in size and importance. In this research, the aim is to analyze the commentaries on Sahih al-Bukhari based on the Hanafi school of thought. Umdat al-Qari, based on the Hanafi school, is one of the most popular commentaries. Seven Hanafi commentaries were identified during the study, among the works classified based on the Hanafi madhab, written by Mawarannahr hadith scholars. These works are of great significance as they have been interpreted by the Mawaraunnahr muhaddith scholars based on the Hanafi school at different times. The article examines various sources based on the commentaries of Sahih al-Bukhari, the Hanafi commentaries, and the commentaries written by the Mawaraunnhar scholars.

Keywords: Al-Jameh al-Sahih, Commentaries of Sahih al-Bukhari, Hanafi commentaries, Umdat al-Qari, commentaries written by Mawaraunnhar Scholars, Opinions of Hadith Scholars.

PAPER 7

THE STATUS OF WOMEN IN THE MODERN ISLAMIC WORLD AND THE PROBLEM OF ENSURING THEIR RIGHTS IN MUSLIM COUNTRIES

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This article analyses the social problems related to women's rights in Islam. Sharia is considered a legal code binding on all Muslims. In religion, where everything is beautifully and intelligibly revealed and embraced, unfortunately, some segments of the population severely infringe on women's rights. The main issues that relate to the legal status of women in Islamic law and are perceived most ambiguously lie in the field of testimony and inheritance problems. In this regard, in the article, we will take a closer look at these two aspects before focusing on the dialectic of women's rights and freedoms in Islam as a whole.

Keywords: religion, Quran, Sunnah, Islamic law, Muslim law, women's rights

PAPER 8

BEHIND THE DIVERSITY OF SCHOLARS IN ISLAMIC CIVILIZATION

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The development of science and technology in Islamic civilization witnessed diversity in the backgrounds of scholars involved. In terms of religion, some of the scholars are Muslim and some are Christian. In terms of ethnicity, some scholars are true Arab while others are Persian. This strategic collaboration between scholars of various backgrounds occurred widely in Islamic civilization. The question arises of how this diversity does not directly affect the cooperation between them. Instead, they can work together harmoniously and eventually succeed in developing science and technology in Islamic civilization. This paper examines what is behind the diversity of scholars' backgrounds in Islamic civilization.

Keywords: Islamic civilization, Muslim Scholar, science, technology

PAPER 9

IBN SA'D'S ROLE IN THE DEVELOPMENT OF ISLAMIC HISTORIOGRAPHY

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The names of several Muslim historians who had a great influence on the development of Islamic historiography can be counted. One of them is Muhammad ibn Sa'd. Ibn Sa'd has a unique place among historians as he was one of the founders of the genre of *tabaqat*. Abu Abdullah Muhammad ibn Sa'd was born in Basra in 784 and died in Baghdad in 845 at the age of 62. He made a scientific trip to Kufa, Damascus, Raqqa, Medina, and Mecca. Ibn Sa'd arrived in Baghdad in 200/815. Here he worked as a secretary to the famous historian Muhammad ibn Umar Waqidi and studied under him. The article focuses on revealing Ibn Sa'd's role in the development of Islamic historiography. The article consists of two main parts. In the first part, Ibn Sa'd's life, his scientific activities, and his works are analyzed. In the latter, it is intended to cover the significance of "at-Tabaqat al-Kubra" in the study of the history of Islam. Ibn Sa'd made a great contribution to the development of Islamic historiography with his work "at-Tabaqat al-Kubra". He enriched the content of narratives in the direction of *maghazi* with the new information he discovered and created the foundations of the *shamail* genre. He developed the tradition of studying individuals into groups (classes) based on certain criteria. He explained the geography of the spread of Islam by studying the companions according to the cities where they lived. The work "at-Tabaqat al-Kubra" differs from other sources in that it is rich in information, has a high scientific level, and introduces new topics to historiography. In later periods, historians such as Baladhuri, Tabari, Ibn Abdalbarr, Khatib Baghdadi, Ibn Asakir, Ibn Sayyidunnas, and Dhahabi referred to Ibn Sa'd's work in many places in terms of sources and methods.

Keywords: Islamic Historiography, Ibn Sa'd, role

PAPER 10

DA'WAH AND SUSTAINABILITY DA'WAH ACCORDING TO IMAM AL-GHAZALI THEORY

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Da'wah and sustainability da'wah are two different concepts. Da'wah is inviting people, promoting, and leading a life in accordance with Islam. The concept of sustainability in da'wah pertains to the perpetuation of Islamic preaching, which may be achieved through various means such as education and community development. It also implies the need to preserve and protect the values, teachings, and traditions of Islam for future generations. Imam Al-Ghazali was a prominent Muslim scholar and theologian, and his ideas on da'wah and sustainability da'wah provide insight into his book "Ihya Ulum al-Din". The motivation behind this study was to address the prevalent confusion and misunderstandings surrounding the meanings and interconnections of the aforementioned concepts. The method of study is qualitative by analysing his book "Ihya Ulum al-Din". This study aims to explore the differences between the two concepts and how they can be applied in contemporary contexts. According to Imam al-Ghazali's theory, the concept of hikmah (wisdom) comprises three stages, namely Knowledge, Action, and Self-Control. The first stage involves the acquisition of accurate comprehension of the religion. The second stage entails the demonstration of virtuous and truthful behaviour by the person giving da'wah, which reflects the values of goodness. The third stage involves the attainment of inner peace and calm through self-control. His theory on the sustainability of da'wah is predicated on the concept of hikmah, which focuses on education, effective communication techniques, motivational strategies, and the development of strong leadership skills. In conclusion, while da'wah and sustainability da'wah are different concepts, they can share some similarities in terms of method. Both require a wise, gentle, and respectful approach, leading by example, and effective communication and motivational strategies with the intended audience. Through this study, preachers will be creative and wise in selecting suitable methods for their da'wah journey.

Keywords: Da'wah, sustainability, wisdom, good in action, self-control, effective communication and motivational.

PAPER 11

ALAUDDIN AL-SAMARKANDI'S VIEWS ON TAFSIR AND TA'WIL

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Alauddin Samarqandi was a great scholar of Mawarannahr on fiqh, aqeedah, tafsir, usul al-fiqh, furu' al-fiqh, kalam sciences, a prominent jurist and commentator of his time, (d. 539/1144-45), and author of a number of valuable works. He is not only an accomplished jurist of the Hanafi school, a scholar of aqeedah, but also a great commentator on the interpretation of the Qur'an. His "Sharh at-Ta'wilat" (Explanation of the interpretations of Maturidi by Alaeddin al-Samarqandi) commented on Imam Maturidi's "Ta'wilat al-Qur'an" (Interpretations of the Qur'an) is one of the most reliable sources in the science of tafsir. In the preface to his commentary, the scholar specifically focuses on the concept of "tafsir" (interpretation) and "ta'wil" (hermeneutics). According to him, ta'wil is one of the main topics of tafsir science. Commentators pointed out that there are differences between "tafsir" and "ta'wil". Alauddin al-Samarkandi begins by mentioning a problem that every person who speaks with istinbat (elicitation) and ra'y (interpretation by opinion) about the meanings of the Qur'an must solve. These are the words of the Prophet: "Whoever interprets the Qur'an according to his own opinion, let him find his place in hell." Companions and followers also spoke about the interpretation of the meanings of the Qur'an by istinbat. In all the words they mentioned, there is no marfu' (raised speech) hadith or consensus of the imams, and they did not even consider it correct to quote a hadith for each verse of the Qur'an. They denied that all of these are marfu', especially if they are verses that contain rulings that people need to know. They took the originals from them to build furu' (branches). This is their interpretation of the Qur'an with ra'y. Samarkandi gives a lot of views in this regard and explains them in detail. These views are scientifically analyzed in the article.

Keywords: Alauddin al-Samarkandi, Sharh at-Ta'wilat, Maturidi, Mawarannahr

PAPER 12

SAYYID SHARIF JURJANI AND HIS SCIENTIFIC HERITAGE

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The article provides information about the life and scientific activity of Sayyid Sharif Jurjani, the classification of works written by scientists. The introductory part of the article focuses on the importance of studying the lives and activities of historical figures and their role in the education of young people. The main part of the article is about the history, geographical location of Jurjan, which was originally a center of science and culture, and the life and scientific activity of Sayyid Sharif Jurjani, including his travels in science, teachers and students, scientific debates of Jurjani and Taftazani, information about the relationship between Amir Temur and Jurjani is given. However, the article describes the classification of the scientist's works, the topics they cover and their features. In particular, Jurjani's works on kalam and aqeedah, tafsir, jurisprudence, mysticism, Arabic language and literature, logic, philosophy, astronomy, geography and other fields are named. "Sharh al-Mawaqif" on theology, "Hashiya ala-l-Kashshof" on Mahmud Zamakhshari's commentary on al-Kashshof, "al-Ta'rifat" on religious terminology, "al-Mukhtasar al-jame' li ma'rifat al-hadith", "Risolai Bahaiyya" dedicated to Bahauddin Naqshband, "Hashiya ala sharh ash-Shamsiyya" on logic, "Sharh qasidat Bonat Suod" on Arabic literature, "Hashiya ala sharh hikmat al-ayn" on philosophy will be mentioned in more detail. In conclusion, it is noted that Sayyid Sharif Jurjani was an incomparable scholar of his time, wrote in all fields of science and left a great scientific legacy, as well as his works in the field of Arabic language and literature are in the spotlight of all scholars.

Keywords: Sayyid Sharif Jurjani, Arabic language, tasawwuf, Amir Temur, Taftazani.

PAPER 13

NEUROSURGICAL PRACTICES OF ISLAMIC SCHOLARS

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It is known that during the golden age of Islamic civilization, there were scientists and scholars who achieved great results in many fields and received world recognition. Muslim society witnessed the emergence of scholars who played a significant role in the advancement of exact sciences. It is enough to cite the great contributions of Muhammad Al-Khorazmi to mathematics, Al-Idrisi and Al-Biruni to geography, Ibn Al-Haytam to optics, Jabir ibn Hayyan to chemistry, Al-Battani and Al-Farghani to astronomy, and Ibn Sina to the development of medical sciences. At the same time, Islamic scholars are recognized for their research endeavours in specialised and complex fields. It is noteworthy to mention that there were a sufficient number of specialists in such fields who were capable of performing surgical procedures that were deemed unconventional for the era. Therefore, this article provides information about the great Muslim scientists who successfully performed complex surgical procedures and founded the fundamental principles of medicine, such as Abul Qasim Az-Zahrawi (Albukasis in the Western world), Abu Bakr Ar-Razi (Razes) and Ibn Sina (Avicenna). Additionally, the article provides details regarding scientific publications authored by scientists specialising in the complex field of neurosurgery.

Keywords: Neurosurgery, Abul Qasim Az-Zahrawi, Abu Bakr Ar-Razi, Kitab al-Khafi fit-Tibb, Galen

PAPER 14

STRESS ACCORDING TO AI-GHAZALI DAN AL-MUHASIBI

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Stress is included in the category of emotional disorders experienced by all groups of people including female workers. The factors of stress that are often experienced by female workers such as nurses are work factors and tasks related to handling patients, especially during the time of COVID-19 pandemic. Stress affects emotions, spirituality, thoughts and behaviours such as anger, sadness, anxiety, restlessness, frustration, fear and so forth. Therefore, this paper is to discuss the factors that cause stress and the Islamic psychospiritual approach to dealing with stress according to the perspective of al-Ghazali and al-Muhasibi. The study analysis uses literature research methods based on document analysis and previous studies to obtain the results of the study. The study shows the psychospiritual approach based on the perspective of al-Ghazali and al-Muhasibi that is suitable through *tazkiyat al-nafs* can be done through the approach of worship such as prayer, fasting, reading the Qur'an and dhikr as well as through the approach of Sufi *maqamat* such as *al-sabr*, *al-ridha* and *tawakkul*. Both approaches can be found within the concept of *muhasabat al-nafs*, *riyadat al-nafs* and *mujahadat al-nafs*. The study shows that the psychospiritual approach of Islam gives more emphasis to the recovery of a Muslim's soul in facing stress by getting closer to God.

Keywords: stress, spiritual, al-Ghazali, al-Muhasibi, emotion

PAPER 15

BARUS: THE CRADLE OF ISLAM IN INDONESIA

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The port city of Barus held significant prominence as a major trading hub within the archipelago, serving as a pivotal point in the diplomatic and economic interactions between Indonesia and foreign nations. Its historical significance is evidenced by numerous references in both Eastern and Western historical sources. Barus is one of the central trading cities, which was the cradle of civilization in the region from the 7th to the 17th centuries AD. The town of Barus is located in the central Tapanuli region of North Sumatra and is the first Arab-Muslim village in Indonesia. In historical literature, the name Barus is also called Fansur. Why exactly Barus is called 'the oldest city' in Indonesia is explained by the following two points. First, of all the cities in Indonesia, Barus is the only one whose name is found in ancient historical and literary sources written in Arabic, Hindi, Tamil, Greek, Syriac, Armenian, and Chinese from the early AD period. Second, an ancient map compiled by Claudius Ptolemy, one of the Greek governors of Alexandria, Egypt, during the 2nd century AD, also mentioned the presence of a bustling trading city on the west coast of Sumatra, famous for its fragrant limes, called Barosai (Barus). The city of Barus was one of the earliest centres of Islam in the Indonesian archipelago. Barus is documented in historical sources from China and other Southeast Asian countries as the primary trading hub that facilitated connections between the archipelago and other external regions. It is noted that Fansur, or Barus, was a region that was primarily involved in the trade of commodities between India and Middle Eastern countries. G. Tibbets, an English historian who has deeply studied the historical and ancestral connections between the pre-Islamic Arabian Peninsula and Southeast Asian traders, also recognizes the importance of Sumatra and Java as the primary intermediary regions for international sea trade with China. G. Tibbets provides evidence that substantiates the contacts between Arab and archipelago merchants of those times. Another such historical evidence is an ancient Chinese source that mentions the existence of an Arab village in western Sumatra in the 7th century AD, specifically around 625 AD, which was later named Barus.

Keywords: Barus, Barosai, history, Indonesia

PAPER 16

HAFIZ KUHAKI IS A HISTORIAN, LAWYER AND LINGUIST FROM TASHKENT

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Hafiz Kuhaki (Sultan Muhammad Hafiz Toshkandi) was the grandson of Ali Kushchi, a disciple of Ulugbek. He was a talented historian, logician, lawyer and linguist of the Shaybanids' period. The events of that time did not allow him to live permanently in Tashkent. In 1528, he visited Zahiriddin Muhammad Babur in India, then made the Hajj to Mecca, and met with the Sultan of Turkey, who offered Kuhaki to work as a minister. In 1563, he returned to Tashkent and died in 1584. He is the author of "The History of Tashkent", "The History of Gengis Khan's Dynasty" and a treatise on jurisprudence, logic and linguistics. Thus, this article covers the life and scientific heritage of Hafiz Kuhaki. It discusses scientists and historians who wrote on the history of Tashkent and Central Asia.

Keywords: Hafiz Kuhaki, history, Tashkent, Arabic, Tashkandi, The History of Tashkent, Shah.

PAPER 17

THE ROLE OF RUKNUDDIN UBAYDULLAH SAMARKANDI IN THE SPREAD OF THE MATURIDIYYA TEACHINGS AMONG THE PEOPLE

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Ruknuddin Ubaydullah Samarkandi was born in Samarkand in the middle of the 13th century. He is popularly known by such titles as “Ruknuddin”, “Waliyuddin”, “Zakiyuddin”, and “Zainuddin”. He was a student of Muzaffaruddin Ibn Saat in Baghdad, from whom he received permission for the work entitled “Majma’ al-Bahrain wa Multaqan-Nayyirayn” in 690/1291. At first, he taught in mosques, at “Zahiriya” madrasa, and later he worked as a teacher at “Nuriya” madrasa. Ubaydullah Samarkandi (d. 701/1301), who was known as one of the great scholars of the Hanafi sect, mastered the sciences of kalam, fiqh, tafsir, hadith and sufism, and authored works on these sciences. In his works, the scholar mentioned Abu Mansur Maturidi under the title “Imam al-Huda” and quoted some of his views. Also, he often referred to representatives of Maturidiyya in his books, such as Abu Hanifa, Abu al-Laith Samarkandi, Abu Yusr Bazdawi, and Abu al-Muin Nasafi. The scholar stood on the side of the Maturidis against the opposing sects and criticized the Ash’aris. Thus, in his time, he was recognized as a prominent representative of the Maturidiyya school. Known as an ascetic, Ubaydullah Samarkandi was also involved in Sufism. His mystical views can be explained by the fact that he often quotes Junayd Baghdadi in his works. In his comments on the beautiful names of Allah, it is possible to see the mystic views of the scholar. Ubaydullah Samarkandi continued the path of Khabbazi, Burhanuddin Nasafi, and Abul Barakat Nasafi, who matured in the scientific environment of Samarkand and Bukhara. Ubaydullah Samarkandi preached the teachings of Ahl al-Sunnah wal Jamaah that criticized the misguided Sufis and condemned them of heresy.

Keywords: Ruknuddin Ubaydullah Samarkandi; Maturidiyya; Teaching.

PAPER 18

CONTRIBUTIONS OF MUSLIM SCHOLARS IN ENRICHING COGNITIVE RESEARCH AND EPISTEMOLOGY

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Muslims made great contributions to human civilization. Among the most important of these contributions is the reform of ways of thinking and ways of looking, by rooting for a theory of knowledge that preceded in many of its aspects the scholars of modern civilization. Muslims' efforts are limited to emphasizing the importance of epistemological research as an introduction to doctrinal research, but rather they increased among the sources of knowledge the origin of revelation or news, and they inferred its consideration with many evidences so that it takes its proper place in the ladder of science and knowledge and so that the circles of science expand among humanity to benefit from revelation in enriching its knowledge. Goal of this paper is shedding light on revelation as a source of knowledge and the evidence they used as evidence, and the contributions of Muslim scholars in this aspect. The research will address a number of points, namely: the definition of the theory of knowledge, the history of interest in it and the contributions of Muslim scholars to it, then the detailed talk about news or revelation as a source of knowledge and how Muslim scholars reached it. This paper's methodology is comparative descriptive analytical inductive method. The research will depend on what the scholars of Islamic heritage wrote to look at the historical aspect, then it will depend on the books of theologians, especially the Maturidis among them, given that they were preceded by the poetess in this aspect, starting with the books of the imam of the school of thought, Imam Abu Mansour al-Matridi, may God have mercy on him.

Keywords : Knowledge theory - Islamic civilization - Theology - Ash'ari - Maturidis - Abu Mansour al-Matridi - Experimental school - Critical school - Intuitive school.

PAPER 19

MUHAMMAD IBN HASAN SHAYBANI'S METHOD OF EXPLAINING THE CONCEPT OF TERRITORY

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The issue of “hudud” (territory) is of great importance in Islamic international relations. For this reason, over the centuries, Muslim jurists have written many works on this topic. In particular, the great jurist Imam Muhammad al-Shaybani thoroughly examined the topic of hudud in Islam in his writings “al-Siyar al-kabir” and “al-Siyar al-saghir”. There are several concepts of international relations in Islamic law. But insufficient information about them leads to various misunderstandings. Among these concepts are those that have been observed regarding the state's territory throughout Islamic history. The terms related to the territory covered in Islamic law were not developed during the time of the Prophet (pbuh) or the Companions, but rather by later jurists in the second or eighth century. Since there is no specific verse or hadith on the issue of territory in Islamic law, the approaches of scholars to these terms have also been different. Particularly, from the perspective of statehood, the world's regions are divided into two distinct regions called “dar” in fiqh works. It asserts that areas designated as “darul Islam” (the “land of Islam”) are safe for Muslims and are governed by Islamic law, in contrast to areas designated as “darul harb” (the “land of war”), which pose a threat to Muslims' lives and violate Islamic teachings. Therefore, this article explains the concept of “hudud” in the scientific works of Muhammad al-Shaybani. In his book “al-Siyar al-kabir,” he specifically explained ideas like “dar al-Islam,” “dar al-harb,” and “dar al-sulh.” The cases involving the modern misinterpretation of the term “dar al-harb” are explained. The article also presents the views of other sects on the classification of “hudud”. In addition, the concept of “hudud” in Islam was compared with the terms of international law.

Keywords: international islamic law, international relations, siyar, sunnah, fiqh, “Dar al-Islam”, “Dar al-harb”, “Dar al-ahd”, madhhab, creed, morality, agreement

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