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MAFIS

2nd International Conference on Maqasid Al-Wahy and the Future of Interdisciplinary Scientific Research

Virtual Conference

August 26-27, 2026

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Book of Abstract Conference Proceeding

The 2nd International Conference on Maqasid Al-Waḥy and the Future of Interdisciplinary Scientific Research (2nd MAFIS)

Theme: "Operationalising Tawhidic Teleological Methodologies for the Islamic Human-Acquired Sciences"

Virtual Conference
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Editorial Board:

Dr. Zaid Barzinji

Assoc. Prof. Dr. Hendrati Dwi Mulyaningsih

Santi Rahmawati, M.S.M.

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Finna Zephyrine

Mochammad Fachrizal

Muhammad Haikal Pujiansyah

Kania Khairunnisa

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Office Address:
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FOREWORD

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MAQASID INSTITUTE

The Maqasid Institute (MI) is a non-profit educational and research organization. We believe that Revelation, the Quran and the Sunnah hold the key to understanding our world, each other, and our role in it. We seek the wisdom of the Revelation through research and education, focusing on how we are connected, thrive together, and build a just, wise, and compassionate world. The Institute is based in the USA and operates globally through a network of independent researchers, offices and partner organizations.

Our Vision
A world in which Divine guidance drives life, learning & leadership

Our Mission

1. Providing the knowledge and tools that enable scholars in different disciplines to reconstruct thought in their area of specialization via a new Maqasid Methodology;
2. Applying the methodology to critical challenges and phenomena impacting our lives and the welfare of the planet;
3. Facilitating the application of the Maqasid methodology in personal and community life through the expertise of Maqasid Research Network (MRN) members.

https://maqasid.org/

Research Synergy Foundation is a digital social enterprise platform that focuses on developing the Global Research Ecosystem towards outstanding global scholars. We build collaborative networks among researchers, lecturers, scholars, and practitioners globally for the realization of knowledge acceleration and to contribute more to society and humanity. Over 2017–2025, Research Synergy Foundation has achieved measurable outputs and extensive global reach, including: 45.000 members from 87 countries, 244 international conferences organized, 2.240 scientific reviewers globally, 2.200 published articles, publishes 22 reputable indexed international journals, 2.474 research interests, networks spanning 7.190 universities/institutions/affiliations, and broad multidisciplinary engagement.

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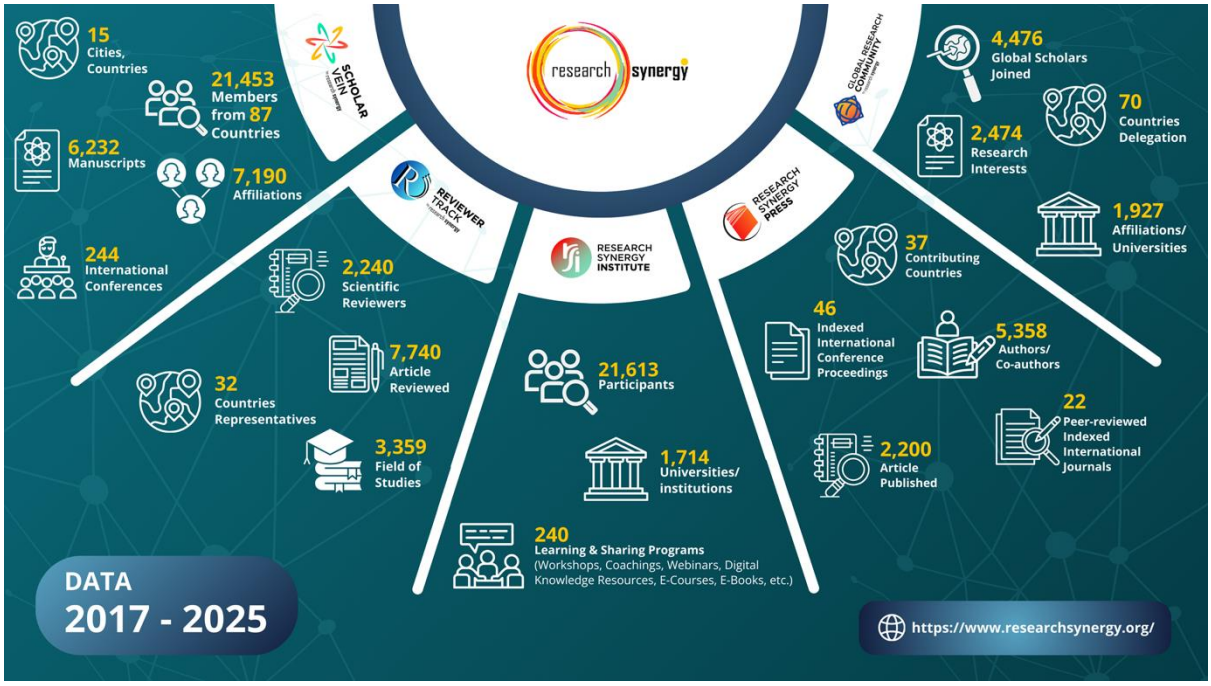

Research Synergy Foundation Global Research Ecosystem from 2017-2025

ISTAC – IIUM is a postgraduate learning institute under International Islamic University Malaysia. ISTAC-IIUM is dedicated towards engaging in advanced-level study and research about Islamic thought and civilisation at the national and global levels, with the goal to nurture comparative, cultural, and civilisational studies that is devoted to the renewal of Islam and human civilisation.

VISION

To be a World-leading International Centre of Islamic Learning, Research and Community Engagement in Islamic Thought, Civilisation & Malay World studies

OBJECTIVES

- Advancing the Cause of Renewal of Islamic Thought and Civilisation for Global Relevance
- Nurturing Quality & value-driven Scholars and graduates for balanced civilisational development
- Positioning ISTAC-IIUM as a Leading Centre of transformation and knowledge creation and appllication for societal sustainable development
- Championing responsible integrated research (Inter-multi & transdisciplinary)
- Advancing Malay world Islamic Civilisation Studies
- Leading in spiritual, cultural & civilisational integrated niche area

MISSION

To Nurture a Breed of Dedicated Scholars, who are Multi-disciplinary and Exemplifying Sound Knowledge, Wisdom and Virtues of Islamic Civilisation and its Worldview for the Benefits of the Ummah and Humanity

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TABLE OF CONTENTS

TABLE OF CONTENTS *7*

ORGANIZING COMMITTEE *10*

SCIENTIFIC REVIEWER COMMITTEE *11*

CONFERENCE CHAIR MESSAGE *12*

CONFERENCE CHAIR *13*

CO-CONFERENCE CHAIR *14*

OPENING SPEECH *15*

CLOSING SPEECH *16*

KEYNOTE SPEAKERS *17*

MASTER OF CEREMONY *19*

SESSION CHAIRS *20*

CONFERENCE PROGRAM *21*

LIST PRESENTER *22*

CONFERENCE PROGRAM *25*

LIST PRESENTER *26*

Track: Islamic Education *28*

Integrating Maqāṣid al-Waḥy and Digital Pedagogy: A Validated Framework for Zakat Online Courseware | Hamidah binti Mat[1], Muhammad Izzul Syahmi Zulkepli[2], Khairul Hamimah Mohammad Jodi[1], Wan Muhammad Ubaidillah Wan Abas[1], Nurbakri Abdul Hamid[1] **29**

Toward Proposed Criteria for Evaluating the Consistency of the General Educational Objectives of Curricula with the Quranic Approach | Heba Abdelgawad **30**

Operationalising Maqasid al-Wahy through Interdisciplinary Curriculum Design: The ASLiM Experience in Developing Future Shariah Practitioners | Nor Hanani Ismail **31**

Track: Maqasid Al-Shariah *32*

The Integration of Maqāṣıd Al-Sharī'Ah in Islamic Literature: A Study of Siddiq Fadzil's Perspectives | Muhammad Nur Farhan bin Zamziba bin Zamziba[1], Assoc. Prof. Dr. Mohd Adli bin Mohd Yaacob[2], Rabiatul Fatimah Azzahra binti Rashid[3] **33**

Maqasid Al-Wahy as Foundation for Knowledge: A Study Through the Maqasid Methodology | Ildus Rafikov **34**

Activating the Socio-Maqasidi Approach in Investigating the Impact of Cultural Capital on the Engineering of Families' Religious Needs | Nabila Talouizte **35**

Operationalising Maqasid al-Wahy in Alternative Dispute Resolution: Developing a Tawhidic Framework for Family Dispute Resolution in Bangladesh | Ishrat Jahan Mousumi[1], Md. Amirul Haider Chowdhury[2], Muhammad Mehmood[1] **36**

Al-ḥajj Al-Qaṣd: Reframing the Manāsik as Maqāṣıd Pedagogy | Khairil Husaini Bin Jamil **38**

Track: Islamic Studies *39*

Tawheed: Its Concept and Manifestations in the Jurisprudence of Spiritual Purification | Emad Mohamed Abdallah **40**

Track: Quranic Studies *41*

How Does God Mean Through a Parable? Rhetorical Naẓm and Philosophical Maṣlaḥah as Divergent Epistemologies of Divine Bayān in Ottoman and Mughal Qurʾānic Hermeneutics | Sheikh Islam **42**

Operationalising Maqāṣid al-Waḥy through Prophetic Tadabbur: An Epistemo-Processual Tawḥīdic Framework for Islamic Human Development and Madani Society | Ahmad Amirul Ihsan Che' Zahari[1], Mohd Shukri Hanapi[1] **43**

The Necessity for Maqasıd In The Science of Tafsir | Ali Acar **44**

Track: Islamic Economics *45*

Maqāṣid al-Waḥy, Waqf, and Scientific Research Funding: Building Sustainable Knowledge Ecosystems | Adamu Abubakar Muhammad[1], Yusuf Isa Sawaba[2], Murjanatu Yusuf[2], Ismail Iliyasu Danladi[2] **46**

Track: Islamic Political Thought and Governance *47*

From Khalifah to Policy: Operationalising Maqasid al-Wahy in ASEAN Blue Economy Governance -The Case of Brunei Darussalam- | Azrol Azmi Haji Zakaria **48**

Reframing UN's Sustainable Development Goals (SDGs): An Islamic Governance Perspective | Nur Syazana Fauzi **49**

Track: Psychology and Behavioural Sciences *50*

Reframing Perimenopause: An Islamic Bioethical and Maqasid-Based Perspective on Mental Health | Sondos Al Sad **51**

Track: Islamic Psychology *52*

An Islamically Grounded Gratitude Intervention Through a Tawhidic Research Methodology | Bela Khan **53**

Islamic Psychological Conceptualization of Narcissistic Personality | [1]Lamya Feroz Khan, [1]Dr. Dawood Abdulmalek Yahya al-Hidabi **54**

The Self as the Only Agent of Its Own Change | Arthur Spendier[1], Dr. Muleyke Sahinler Albayrak[2] **55**

Track: Islamic Law *56*

Beyond Utilitarianism: A Historical Analysis of Maqāṣid al-Sharia as a Functional Methodology for Contemporary Sciences | Emine Bal Dereli **57**

Operationalising Tawhidic Perspectives to Bridge the Epistemological Gap in Counter-Terrorism Financing: A Comparative Analysis of Pakistan and Malaysia | Muhammad Mehmood[1], Dr. Mohd Yazid bin Zul Kepli[1], Ishrat Jahan Mousumi[1] **58**

Track: Islamic Finance *59*

Operationalising Uṣūl al-Fiqh as a Research Methodology for Contemporary Islamic Finance: Venture Capital and Private Equity as a Case Study | Junayd Diya **60**

Track: Sustainability Studies *61*

Rethinking Mosque Sanitation Through Maqasid Driven Design: Two Case Studies | Motaz al Thaher **62**

CLOSING SPEECH ***63***

Future Events ***64***

ORGANIZING COMMITTEE

Conference Chair
Dr. Zaid Barzinji
President of The Maqasid Institute

Co-Conference Chair
Assoc. Prof. Dr. Hendrati Dwi Mulyaningsih
Founder & CEO of Research Synergy Foundation

Organizing Committee

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Prof. Dr. Rasmitadila - Universitas Djuanda, Bogor, Indonesia

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Dr. Badrah Uyuni - Universitas Islam Asy-Syafi'iyah, Indonesia

Sayema Zulfeqar, MSc.Psych. - Afiyah Counsel and Care, Canada

Dr. Sameeullah Bhat - University of Kashmir, Kashmir

CONFERENCE CHAIR MESSAGE

Distinguished Participants and Guests,
Excellencies, Ladies, and Gentlemen,

Good morning and a warm welcome to all esteemed speakers, respected presenters, honored guests, and dedicated members of our global academic community.

It is with great appreciation and enthusiasm that I welcome you to the 2nd International Conference on Maqasid Al-Waḥy and the Future of Interdisciplinary Scientific Research (2nd MAFIS), which will be held on August 26-27, 2026, virtually via zoom platform. This conference carries the timely and meaningful theme: " Operationalising Tawhidic Teleological Methodologies for the Islamic Human-Acquired Sciences ". This theme reflects our shared commitment to advancing innovation and resilience by connecting knowledge, research, and collaboration across Islamic Education, Quranic Studies, Islamic Law, Islamic Studies, Maqasid Al-Shariah, Islamic Psychology, Psychology & Behavioural Sciences, Islamic Political Thought & Governance, Sustainability Studies, Islamic Economics, and Islamic Finance disciplines to address global challenges and opportunities.

The 2nd MAFIS is designed as an inclusive academic forum for researchers, lecturers, students, practitioners, and academicians to exchange ideas, share research findings, and build meaningful networks in the fields of Islamic Education, Quranic Studies, Islamic Law, Islamic Studies, Maqasid Al-Shariah, Islamic Psychology, Psychology & Behavioural Sciences, Islamic Political Thought & Governance, Sustainability Studies, Islamic Economics, and Islamic Finance. The conference also responds to current challenges and opportunities in fostering interdisciplinary innovation, sustainable development, digital transformation, and organizational resilience in an increasingly interconnected world.

We are deeply honored to be supported by our dedicated organizing team and conference contributors who guide the conference sessions and activities throughout the event, including:

- Prof. Dr. Jasser Auda – Founding Chairman, Maqasid Institute Distinguished Visiting Professor at ISTAC-IIUM, serving as our distinguished Keynote Speaker.
- Professor Dr. Hazizan Md. Noon – Dean of International Institute of Islamic Thought and Civilisation (ISTAC-IIUM), serving as our distinguished Keynote Speaker.
- Prof. Dr. Rasmitadila – Vice Dean of Research and Innovation, Universitas Djuanda, Bogor, Indonesia, serving as our distinguished Keynote Speaker.

Through this conference, we hope to provide a vibrant space for intellectual exchange, constructive dialogue, interdisciplinary collaboration, and future research partnerships. Your presence as speakers, presenters, and participants represents the spirit of our global research ecosystem and strengthens our collective effort to contribute to innovation, resilience, and sustainable development.

On behalf of the organizing committee, I would like to express my sincere gratitude to all keynote speakers, session chairs, scientific reviewers, presenters, partners, and participants for your valuable contributions to the success of the 2nd MAFIS.

May this conference be enriching, inspiring, and impactful for all of us. I wish you a successful conference experience, fruitful discussions, and meaningful collaborations beyond today's event..

Best regards,

- ***Dr. Zaid Barzinji***

President of The Maqasid Institute
Conference Chair of 2nd MAFIS

CONFERENCE CHAIR

Dr. Zaid Barzinji

Conference Chair of MAFIS
President of The Maqasid Institute

Dr. Zaid Barzinji is a founder and president of the Maqasid Institute, a global think tank dedicated to re-envisioning and revitalizing Islamic scholarship. He is a member of the International Union of Muslim Scholars and the International Islamic Fiqh Academy.

He has over 25 years of leadership experience in educational institutions and NGOs and 15 years of advanced analytics and AI in banking and finance. Dr. Barzinji's background in Islamic economics, with a bachelor's degree from the International Islamic University Malaysia and a Ph.D. in Economics from the University of Utah, specializing in international monetary systems, positions him to explore the intersection of faith, finance, and technology.

He actively contributes to this dialogue through his commentary on business and economic affairs at major news outlets and his ongoing research on re-imagining economics and finance, Artificial Intelligence, and global strategic studies from a maqasid (higher objectives of Islam) perspective. Zaid serves on the boards of several non-profit organizations and is actively involved in local and global community development projects. Driven by a belief in the power of global collaboration and innovative ideas, Dr. Barzinji strives to build a compassionate world for all of Allah's creations.

CO-CONFERENCE CHAIR

Assoc. Prof. Dr. Hendrati Dwi Mulyaningsih

Founder & CEO of Research Synergy Foundation

Associate Professor. Dr. Hendrati Dwi Mulyaningsih is the chairperson and founder of Research Synergy Foundation that has shown great commitment on creating Global Network and Research Ecosystem. This GNR ecosystem has been developing since 2017 up to the present and having increasing numbers of the member up to more than 45.000 from all around the globe. Her passion in how to create impact and co creation value among all the stake holder of RSF has made her focus on upholding integrity in the scientific process through enhancement of RSF's support- support system as like Reviewer track, Scholarvein, Research Synergy Institute and Research Synergy Press. Thus, her work in this area has made her as the Nominee of Impactful Leadership Awards from Tallberg Foundation Sweden 2019 and 2024

As lecturer, she has been working in the University since 2008 – at present in Indonesia as Associate Professor and she hold her Doctoral Science of Management graduated from School of Business and Management Institute of Technology Bandung (SBM-ITB) and she has strong interest to her research project as well as her research field in Social Entrepreneurship, Social Innovation and Knowledge Management.

As researcher, her work studies and research on this research field made her be invited as reviewer in many reputable Scopus and WOS indexed journals and as keynote speaker in many International Conferences in Philippines, Thailand, Malaysia, Indonesia, Australia, Japan, and US. She also has shown her great passion on writing her research study into some books chapter, papers and contemporary scientific articles that has already been published in Springer, Emerald, Taylor and Francis and in many reputable international publishers. The terrific association between her professional experiences as researcher, lecturer, the certified Trainer & Coach combined with her wider horizon on networking in the research area made her establish the strong commitment on having global learning platform to accelerate knowledge through many workshops and research coaching in Research Synergy Institute as one of RSF's support system.

OPENING SPEECH

Dr. Ildus Rafikov

Vice President of Research at The Maqasid Institute

Dr. Ildus Rafikov is vice president of research at the Maqasid Institute. holds a Ph.D. from ISTAC/IIUM in Philosophy, Ethics, and Contemporary issues with a special interest in Islamic economics, banking, and finance. He also holds a Chartered Islamic Finance Professional (CIFP) degree in Islamic banking and finance from the International Center for Education in Islamic Finance (INCEIF), Kuala Lumpur, and a bachelor's degree in Communications from IIUM. Dr. Ildus Rafikov has written and published a number of academic articles in indexed and non-indexed journals on economic methodology, speculation, scarcity, sustainability, financial crises, banking and finance, monetary policy, awqaf, reform in education from historical and contemporary perspectives

Dr. Rafikov has extensive managerial experience in education and technology fields working for organizations in Malaysia, Georgia, and the US. In his current position Dr. Rafikov has successfully initiated and is overseeing several research projects and partnerships. He also delivers lectures in the fields of Islamic economics, Research Methodology and Epistemology at IKI Academy, where he had also served as Managing Director for two years.

Assoc. Prof. Dr. Khairil Husaini Bin Jamil

Deputy Dean (Postgraduate Studies, Research, and Innovation), ISTAC-IIUM

Assoc. Prof. Dr. Khairil Husaini bin Jamil is a scholar whose intellectual journey unfolds within the luminous traditions of Qur'anic and hadith sciences, where text, meaning, and being converge. As an associate professor at the International Islamic University Malaysia, his work reflects a sustained engagement with Islamic epistemology, theosophy, and the deeper architecture of revealed knowledge.

Formed in the scholarly circles of the Islamic University of Madinah and later refined at SOAS, University of London, his training bridges classical mastery and critical inquiry. His early immersion in manuscript studies—working with the handwritten legacy of Ibn Hajar al-Asqalani—cultivated in him a sensitivity to the textures of tradition, while his later research on al-Khatib al-Baghdadi deepened his exploration of Sunni epistemology .

His scholarship is marked by both preservation and renewal: editing classical texts, advancing methodologies in hadith studies, and proposing integrative frameworks such as the triadic approach of riwāyah, dirāyah, and riʿāyah. Across languages and disciplines, he writes and lectures with an awareness that knowledge is not merely accumulated, but cultivated.

In his work, one finds a quiet but persistent aspiration—to recover the harmony between intellect and revelation, and to rearticulate that harmony for a world in search of meaning.

CLOSING SPEECH

Dr. Nurul Ain Norman

Chairman, Seminar and Intellectual Resource Committee, ISTAC-IIUM

Asst. Prof. Dr. Nurul Ain Norman is an Assistant Professor at the International Institute of Islamic Thought and Civilisation (ISTAC-IIUM), and an established scholar in philosophy, humanities, education, and civilisational studies. Her expertise encompasses applied philosophy, logic, philosophy of mind, philosophy of religion, comparative philosophy, metaphysics, epistemology, and philosophy of education, alongside specialised work in integration of knowledge, curriculum design, ethical leadership, and future-oriented education. Her academic work advances philosophical inquiry into the nature of knowledge, reality, consciousness, belief, and human intellectual development across diverse civilisational and philosophical traditions. She examines both foundational philosophical questions and their practical implications for education, leadership, and institutional transformation. Her interdisciplinary scholarship contributes to strengthening the role of philosophy and the humanities in addressing contemporary global challenges, particularly in shaping intellectually grounded and ethically responsible educational systems.

Dr. Nurul Ain has published extensively in peer-reviewed academic journals, edited scholarly volumes, and contributed to international academic discourse on philosophy, religious thought, education, and civilisational development. She has also held key academic leadership roles, including Head of Research, Innovation, and Development at ISTAC-IIUM, and has served as editor, academic convener, and invited speaker across international platforms, reflecting her growing global academic standing. Her work integrates philosophical scholarship with educational innovation, focusing on curriculum design, intellectual formation, and the development of ethical and future-ready academic ecosystems. Through her scholarship and leadership, she is committed to nurturing a new generation of scholars and institutions capable of responding to the intellectual, ethical, and civilisational challenges of the twenty-first century with clarity, wisdom, and principled vision.

KEYNOTE SPEAKERS

Prof. Dr. Jasser Auda

Founding Chairman, Maqasid Institute Distinguished Visiting Professor at ISTAC-IIUM

Professor Jasser Auda is a scholar of Islam and a founder of the Maqasid Institute. His latest contribution is a New Maqasid Methodology that aims to bring about a restructuring of Islamic scholarship around a complex network of the higher objectives/Maqasid of the Quran and Prophetic traditions. He is Al-Shatibi Chair for Maqasid Studies at the International Peace University in South Africa, a Distinguished Visiting Professor at ISTAC-IIUM, a Founding and Board Member of the International Union for Muslim Scholars, a member of the Fiqh Council of North America, a Member of the European Council for Fatwa and Research, and the Chairman of the Canadian Fiqh Council.

He has a PhD in the philosophy of Islamic law from the University of Wales, UK, and a PhD in systems analysis from the University of Waterloo, Canada. Early in his life, he memorized the Quran and undertook traditional studies at the Study Circles of Al-Azhar Mosque in Cairo, Egypt. He has held professorial positions at the universities of Waterloo, Ryerson and Carleton in Canada, Alexandria University in Egypt, Faculty of Islamic Studies in Qatar, American University of Sharjah in UAE, and University of Brunei Darussalam in Brunei. He continues to lecture on Islam and its law internationally and has written 25 books in Arabic and English, some of which have been translated into 30 languages.

Professor Dr. Hazizan Md. Noon

Dean of International Institute of Islamic Thought and Civilisation (ISTAC-IIUM)

Prof. Dr. Hazizan B. Md. Noon serves as the Dean of ISTAC-IIUM, embodying a rare synthesis of intellectual rigor and civilisational vision. A scholar of sociology deeply rooted in the study of development, religion, and the Islamisation of knowledge, his work reflects a lifelong engagement with the question of how societies evolve in harmony with moral and metaphysical truths.

Across decades of teaching, he has guided students through courses such as Islamic Perspective of Sociology and Anthropology and Contemporary Muslim Society, where the boundaries between revelation and reason, tradition and modernity, are thoughtfully traversed . His classroom is not merely a space of instruction, but one of intellectual awakening.

As a supervisor, Prof. Hazizan has mentored generations of scholars, nurturing inquiries into identity, civilisation, and the enduring relevance of Islamic thought. His writings—spanning books, journal articles, and reflective essays—interrogate the moral fabric of modern societies while offering pathways toward renewal.

Honoured with accolades such as the TAKRIM Award, his career stands as a testament to scholarship that is not only analytical, but also contemplative—where knowledge is pursued not as an end, but as a trust.

Prof. Dr. Rasmitadila

Universitas Djuanda, Bogor, Indonesia

Prof. Dr. Rasmitadila, M. Pd. is the Vice Rector of the research, community service, publication and downstreaming of Universitas Djuanda. She is also a lecturer at the Department of Elementary School Teacher Education at Universitas Djuanda and Open University, focusing on subjects such as Inclusive Education, Educational Psychology, Special Needs Education for Children, Technique of Scientific Writing, and several more. She obtained her doctoral degree from the State University of Jakarta, majoring in Basic Education. She is currently active as a Reviewer of the Higher Education Council of the Ministry of Education, Culture, Research, and Technology and as an Assessor of the Ministry of Education and Culture for Assessing the Workload of Lecturers. She proposed the "Gasuka" method, which helps early learners to effectively read and write, and the instructional strategy based on the brain's natural learning system for inclusive classes. All of which have received intellectual property rights. Her major research is on Inclusive Education in Elementary School. In this topic, she already published numerous books and research published on journals. Some of her best works have also been published on Scopus, Orcid, and Web of Science.

Dr. Zaid Barzinji

Conference Chair of MAFIS
President of The Maqasid Institute

Dr. Zaid Barzinji is a founder and president of the Maqasid Institute, a global think tank dedicated to re-envisioning and revitalizing Islamic scholarship. He is a member of the International Union of Muslim Scholars and the International Islamic Fiqh Academy.

He has over 25 years of leadership experience in educational institutions and NGOs and 15 years of advanced analytics and AI in banking and finance. Dr. Barzinji's background in Islamic economics, with a bachelor's degree from the International Islamic University Malaysia and a Ph.D. in Economics from the University of Utah, specializing in international monetary systems, positions him to explore the intersection of faith, finance, and technology.

He actively contributes to this dialogue through his commentary on business and economic affairs at major news outlets and his ongoing research on re-imagining economics and finance, Artificial Intelligence, and global strategic studies from a maqasid (higher objectives of Islam) perspective. Zaid serves on the boards of several non-profit organizations and is actively involved in local and global community development projects. Driven by a belief in the power of global collaboration and innovative ideas, Dr. Barzinji strives to build a compassionate world for all of Allah's creations.

MASTER OF CEREMONY

Santi Rahmawati, S.T., M.S.M.

Founder & Chief of Operating Officer
Research Synergy Foundation

Santi is a Founder and Chief of Operating Officer (COO) of the Research Synergy Foundation (RSF). She actively engaged with scholars around the world for strengthening the Global Research Ecosystem. As the Director of Scholarvein, she creates, maintains, and develops the integrated system for managing international scientific conference and forum since 2017 up to 2025 and already give benefit to more than 21.453 participants coming from >87 countries. With the combination of engineering and management science educational background, she has built the optimum workflow for scholars to contribute more to the society and humanities. Santi holds her bachelor's degree of industrial engineering from Universitas Indonesia (UI). Furthermore, she had received her Master of Science Management (focusing on Entrepreneurship and Technology Management) from Institut Teknologi Bandung (ITB) in 2015. Santi has appointed as a Gateway Advisor in F1000Research (Scopus Q1). She has already been an editor of three published books (both published by Routledge, Taylor & Francis), a reviewer in many reputable international journals, an author and co-authored multiple international research articles and book chapters.

SESSION CHAIRS

Dr. Badrah Uyuni

Universitas Islam Asy-Syafi'iyah, Indonesia

Dr. Badrah Uyuni, M.A. is a lecturer, researcher, and academic leader at the Faculty of Islamic Studies, Universitas Islam As-Syafi'iyah (UIA), Jakarta, Indonesia. She holds a Ph.D. in Da'wah Studies and has academic backgrounds in Sharia and Law as well as Interdisciplinary Islamic Studies. Her research interests include Islamic da'wah and communication, Islamic studies, Islamic education, women and family studies, digital religion, community empowerment, sustainable development, and social transformation. She is actively involved in academic publishing as an editor and reviewer for national and international scholarly journals, including journals published by MDPI and Taylor & Francis. Her scholarly work particularly explores the integration of Islamic knowledge, maqāṣid-oriented perspectives, contemporary social issues, and interdisciplinary approaches to human and community development. Beyond academia, she is actively engaged in Islamic scholarly and community institutions, reflecting her commitment to advancing Islamic knowledge, academic excellence, and transformative service to society.

Sayema Zulfeqar, MSc.Psych.

Afiyah Counsel and Care, Canada

Sayema is a mental health counselor based in Metro Vancouver, Canada. She holds a Master's degree in Psychology and a postgraduate diploma in Islamic Psychology from the Cambridge Muslim College. In her practice, Sayema thoughtfully integrates Acceptance and Commitment Therapy (ACT) with principles from Islamic psychology, offering clients a compassionate, faith-sensitive space to navigate life's challenges. Her approach is rooted in the belief that healing is not only about symptom relief but also about nurturing deeper meaning.

Dr. Sameeullah Bhat

University of Kashmir, Kashmir

Dr. Sameeullah Bhat serves as an Assistant Professor at the Shah-i-Hamadan Institute of Islamic Studies, University of Kashmir. His academic specializations encompass Islamic History, Islamic Civilization, Islam and Orientalism, and Muslim Responses to Western Ideologies. His current research actively investigates the comparative theology of the Qur'an in relation to localized Sufi methodologies and approaches.

CONFERENCE PROGRAM

Wednesday | August 26, 2026

https://mafisconference.com	Organized by: INTERNATIONAL INSTITUTE OF THOUGHT AND CIVILISATION (ISTAC-IIUM)

CONFERENCE PROGRAM
The 2nd International Conference on Maqasid Al-Waḥy and the Future of Interdisciplinary Scientific Research (2nd MAFIS)
VIRTUAL CONFERENCE: August 26-27, 2026

Wednesday, August 26, 2026

Time (UTC+7)	*Dur'*	*Activity*
Main Room: *Please note that ALL conference TIME is in Jakarta Time/ WIB/ UTC+7. Please check your time zone.		Zoom link: https://us06web.zoom.us/j/86038808748?pwd=xrgpSbYivFBKXKSmsfioraSdCG8yaI.1 OR https://bit.ly/2ndMAFIS Meeting ID: 860 3880 8748 Passcode: 2ndmafis
8:50 - 9:00	0:10	**Participant Login and Join Virtual Conference by ZOOM**
9:00 - 9:05	0:05	Welcome Address and Conference Publication Announcement by MC
9:05 - 9:20	0:15	**Opening Speech of The MAFIS Conference** **Dr. Ildus Rafikov** Vice President of Research at The Maqasid Institute
9:20 - 9:35	0:15	**Global Research Ecosystem Introduction** **Associate Professor Dr. Hendrati Dwi Mulyaningsih, S.E., M.M.** Co-Conference Chair of 2nd MAFIS Conference Founder and Chief Executive Officer of Research Synergy Foundation
9:35 - 9:40	0:05	**E-Group Photo**
9:40 - 10:30	0:50	**Keynote Speaker :** **Prof. Dr. Jasser Auda** Founding Chairman, Maqasid Institute Distinguished Visiting Professor at ISTAC-IIUM
10:30 - 10:35	0:05	Token of Appreciation for Keynote Speaker
10:35 - 11:25	0:50	**Keynote Speaker :** **Professor Dr. Hazizan Md. Noon** Dean of International Institute of Islamic Thought and Civilisation (ISTAC-IIUM)
11:25 - 11:30	0:05	Token of Appreciation for Keynote Speaker
11:30 - 12:30	1:00	Lunch Break (Video played: Maqasid Institute Profile; Research Synergy Foundation Profile; ISTAC-IIUM; MAFIS Agenda & Sessions)
Academic Online Presentation DAY 1		
12:30 - 12:40	0:10	**Session Chair Introduction** **Main Room : Dr. Badrah Uyuni - Universitas Islam Asy-Syafi'iyah** **Breakout Room : Sayema Zulfeqar, MSc.Psych. - Afiyah Counsel and Care, Canada**
12:40 - 14:40	2:00	**Online Presentation Session, maximum 8 presenters** **15 minutes/presenter**
14:40 - 14:50	0:10	Awarding Certificate of Presentation, Testimonial, and Post-conference information announcement
14:50 - 15:00	0:10	**Short Break**
15:00 - 15:15	0:15	**Awarding Ceremony DAY 1** **Best Presentations** **Session Chairs Recognition**
15:15 - 15:20	0:05	**Closing Remarks** **Dr. Nurul Ain Norman** Chairman, Seminar and Intellectual Resource Committee, ISTAC-IIUM

LIST PRESENTER

Wednesday | August 26, 2026

Wednesday, August 26, 2026		
MAFIS: Day 1 - Main Room		
Zoom link: **https://us06web.zoom.us/j/86038808748?pwd=xrgpSbYivFBKXKSmsfioraSdCG8yaI.1** **OR** **https://bit.ly/2ndMAFIS** **Meeting ID: 860 3880 8748** **Passcode: 2ndmafis**		
Time: 12:30-14:50 (UTC+7) *Please note that ALL conference TIME is in Jakarta time UTC+7. Please check your time zone.		
Session Chair: Dr. Badrah Uyuni - Universitas Islam Asy-Syafi'iyah		
Track Islamic Education		
Paper ID	**Presenter**	**Paper Title**
MAF26132	Heba Abdelgawad	Toward Proposed Criteria for Evaluating the Consistency of the General Educational Objectives of Curricula with the Quranic Approach
MAF26119	Hamidah Binti Mat	Integrating MaqāṣId Al-WaḥY and Digital Pedagogy: A Validated Framework for Zakat Online Courseware
MAF26131	Nor Hanani Ismail	**Operationalising Maqasid Al-Wahy Through Interdisciplinary Curriculum Design: The Aslim Experience in Developing Future Shariah Practitioners**
Track Quranic Studies		
Paper ID	**Presenter**	**Paper Title**
MAF26115	Ali Acar	The Necessity For Maqasıd In The Science of Tafsir
MAF26107	Sheikh Islam	How Does God Mean Through a Parable? Rhetorical NaẓM and Philosophical MaṣlaḥAh as Divergent Epistemologies of Divine BayāN in Ottoman and Mughal Qurʾāṅic Hermeneutics
Track Islamic Law		
Paper ID	**Presenter**	**Paper Title**
MAF26114	Emine Bal Dereli	Beyond Utilitarianism: A Historical Analysis of Maqāṣid al-Sharia as a Functional Methodology for Contemporary Sciences
MAF26117	Muhammad Mehmood	Operationalising Tawhidic Perspectives to Bridge the Epistemological Gap in Counter-Terrorism Financing: A Comparative Analysis of Pakistan and Malaysia
Track Islamic Studies		

Paper ID	Presenter	Paper Title
MAF26105	Emad Mohamed Abdallah	Tawheed: Its Concept and Manifestations in the Jurisprudence of Spiritual Purification

Wednesday, August 26, 2026

MAFIS: Day 1 - Breakout Room

Zoom link:
https://us06web.zoom.us/j/86038808748?pwd=xrgpSbYivFBKXKSmsfioraSdCG8yaI.1
OR
https://bit.ly/2ndMAFIS

Meeting ID: 860 3880 8748
Passcode: 2ndmafis

Time: 12:30-14:50 (UTC+7) *Please note that ALL conference TIME is in Jakarta time UTC+7. Please check your time zone.

Session Chair: Sayema Zulfeqar, MSc.Psych. - Afiyah Counsel and Care, Canada

Track Maqasid Al-Shariah

Paper ID	Presenter	Paper Title
MAF26128	Ishrat Jahan Mousumi	Operationalising Maqasid al-Wahy in Alternative Dispute Resolution: Developing a Tawhidic Framework for Family Dispute Resolution in Bangladesh
MAF26101	Muhammad Nur Farhan Bin Zamziba Bin Zamziba	The Integration of Maqāṣid Al-Sharī'Ah in Islamic Literature: A Study of Siddiq Fadzil's Perspectives
MAF26127	Nabila Talouizte	Activating the Socio-Maqasidi Approach in Investigating the Impact of Cultural Capital on the Engineering of Families' Religious Needs

Track Islamic Psychology

Paper ID	Presenter	Paper Title
MAF26130	Arthur Spendier	The Self as the Only Agent of Its Own Change
MAF26112	Lamya Feroz Khan	Developing a Tazkiyah Framework as an Antidote to Narcissistic Tendencies
MAF26129	Bela Khan	An Islamically Grounded Gratitude Intervention Through a Tawhidic Research Methodology

Track Psychology & Behavioural Sciences

Paper ID	Presenter	Paper Title
MAF26110	Sondos Al Sad	Reframing Perimenopause: An Islamic Bioethical and Maqasid-Based Perspective on Mental Health

Track Quranic Studies

Paper ID	Presenter	Paper Title

MAF26109	Ahmad Amirul Ihsan Che' Zahari	Operationalising Maqāṣid Al-WaḥY Through Prophetic Tadabbur: An Epistemo-Processual TawḥīDic Framework for Islamic Human Development and Madani Society

CONFERENCE PROGRAM

Thursday | August 27, 2026

https://mafisconference.com	Organized by: INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT AND CIVILISATION (ISTAC-IIUM)

CONFERENCE PROGRAM
The 2nd International Conference on Maqasid Al-Waḥy and the Future of Interdisciplinary Scientific Research (2nd MAFIS)
VIRTUAL CONFERENCE: August 26-27, 2026

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Time (UTC+7)	*Dur'*	*Activity*
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9:00 - 9:15	0:15	Welcome Address and Conference Publication Announcement by MC
9:15 - 9:30	0:15	**Welcome Remarks of The MAFIS Conference** **Assoc. Prof. Dr. Khairil Husaini Bin Jamil** Deputy Dean (Postgraduate Studies, Research, and Innovation), ISTAC-IIUM
9:30 - 9:35	0:05	**E-group Photo**
9:35 - 10:25	0:50	**Keynote Speaker :** **Dr. Zaid Barzinji** President of The Maqasid Institute
10:25 - 10:30	0:05	Token of Appreciation for Keynote Speaker
10:30 - 11:20	0:50	**Keynote Speaker :** **Prof. Dr. Rasmitadila** Vice Dean of Research and Innovation, Universitas Djuanda, Bogor, Indonesia
11:20 - 11:25	0:05	Token of Appreciation for Keynote Speaker
11:25 - 11:35	0:10	**Preparation for Academic Presentation Session** **Session Chair Introduction** **Main Room : Dr. Sameeullah Bhat - University of Kashmir**
11:35 - 13:35	2:00	**Online Presentation Session, maximum 8 presenters** **15 minutes/presenter**
13:35 - 13:45	0:10	Awarding Certificate of Presentation, Testimonial, and Post-conference information announcement
13:45 - 14:00	0:15	**Short Break**
14:00 - 14:15	0:15	**Awarding Ceremony:** **Best Presentation** **Best Paper** **Session Chair**
14:15 - 14:20	0:05	**Closing Speech** **Dr. Ildus Rafikov** Vice President of Research at The Maqasid Institute

LIST PRESENTER

Thursday | August 27, 2026

Thursday, August 27, 2026		
MAFIS: Day 2 - Main Room		
Zoom link: **https://us06web.zoom.us/j/86038808748?pwd=xrgpSbYivFBKXKSmsfioraSdCG8yaI.1** **OR** **https://bit.ly/2ndMAFIS** **Meeting ID: 860 3880 8748** **Passcode: 2ndmafis**		
Time: 11:25- 13:45 (UTC+7) *Please note that ALL conference TIME is in Jakarta time UTC+7. Please check your time zone.		
Session Chair: Dr. Sameeullah Bhat - University of Kashmir		
Track Islamic Political Thought & Governance		
Paper ID	**Presenter**	**Paper Title**
MAF26111	Azrol Azmi Haji Zakaria	From Khalifah to Policy: Operationalising Maqasid Al-Wahy in Asean Blue Economy Governance -The Case of Brunei Darussalam-
MAF26125	Nur Syazana Fauzi	Reframing UN's Sustainable Development Goals (SDGs): An Islamic Governance Perspective
Track Sustainability Studies		
Paper ID	**Presenter**	**Paper Title**
MAF26118	Motaz Al Thaher	Rethinking Mosque Sanitation Through Maqasid Driven Design: Two Case Studies
Track Islamic Economics		
Paper ID	**Presenter**	**Paper Title**
MAF26123	Adamu Abubakar Muhammad	MaqāṣId Al-WaḥY, Waqf, and Scientific Research Funding: Building Sustainable Knowledge Ecosystems
Track Islamic Finance		
Paper ID	**Presenter**	**Paper Title**
MAF26116	Junayd Diya	Operationalising Uṣūl al-Fiqh as a Research Methodology for Contemporary Islamic Finance: Venture Capital and Private Equity as a Case Study
Track Maqasid al-Shariah		
Paper ID	**Presenter**	**Paper Title**
MAF26122	Ildus Rafikov	Maqasid Al-Wahy as Foundation for Knowledge: A Study Through the Maqasid Methodology

MAF26106	Khairil Husaini Bin Jamil	Al-ḥAjj Al-QaṣD: Reframing the ManāSik as MaqāṣId Pedagogy

Track:
Islamic Education

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Integrating Maqāṣid al-Waḥy and Digital Pedagogy: A Validated Framework for Zakat Online Courseware

Hamidah binti Mat[1], Muhammad Izzul Syahmi Zulkepli[2], Khairul Hamimah Mohammad Jodi[1], Wan Muhammad Ubaidillah Wan Abas[1], Nurbakri Abdul Hamid[1]

[1]Open University Malaysia, [2]University Malaya

Abstract

Background – Zakat, as ordained by revelation (al-waḥy), embodies a comprehensive system aimed at spiritual purification (tazkiyah), distributive justice and socio-economic equilibrium. Within the framework of maqāṣid al-waḥy, zakat advances the preservation of religion (ḥifẓ al-dīn), wealth (ḥifẓ al-māl) and social welfare. However, contemporary zakat education remains largely procedural and fragmented, with limited integration of maqāṣid-oriented epistemology in digital learning environments. The absence of a structured framework grounded in revelatory objectives weakens the transformative potential of zakat literacy in the digital era.

Purpose – This study aims to develop and validate a holistic Zakat Online Courseware (ZOC) framework explicitly grounded in maqāṣid al-sharīʿah and aligned with interdisciplinary approaches in Islamic education and digital innovation.

Design/methodology/approach – A multidimensional framework integrating four constructs—Learning Content, Pedagogical Design, Social Influence and Global Integration—was developed based on Islamic educational philosophy and contemporary instructional design theory. The Fuzzy Delphi Method (FDM) was employed to establish content validity through expert consensus involving ten specialists in Islamic studies, zakat governance and education. Validation criteria included threshold value ($d \leq 0.2$), expert agreement ($\geq 75\%$) and defuzzified score ($A \geq 0.5$).

Findings – All 42 proposed items met the predefined consensus criteria. Threshold values were below 0.2, expert agreement ranged from 80% to 100% and defuzzified scores exceeded 0.85, indicating strong epistemological coherence and methodological robustness. The validated framework demonstrates alignment with maqāṣid-oriented educational objectives and digital instructional standards.

Research limitations – The study is limited to expert validation and does not empirically assess learner outcomes or behavioural impact. Future research should examine the framework's effectiveness in enhancing zakat literacy, ethical consciousness and compliance intention across diverse Muslim contexts.

Originality/value – This study advances the discourse of maqāṣid al-waḥy by operationalising its principles within a digitally structured zakat education framework. It demonstrates how revelatory objectives can inform interdisciplinary scientific methodology, bridging Islamic epistemology with contemporary educational design and contributing to the future of maqāṣid-driven research in the digital age.

Keywords: maqāṣid al-waḥy, zakat education, Islamic digital learning, Fuzzy Delphi Method, Islamic social finance

Toward Proposed Criteria for Evaluating the Consistency of the General Educational Objectives of Curricula with the Quranic Approach

Heba Abdelgawad
Maqasid institute

Abstract

Background – General educational objectives shape a curriculum's philosophical orientation, yet in many Islamic contexts they are formulated according to procedural or competency-based models rather than a holistic frame of reference derived from an integrated reading of the Qur'an. Reform efforts have expanded technically without addressing this deeper question of purpose, and Islamic educational literature has largely remained at the level of theoretical grounding without progressing toward criteria capable of evaluating educational objectives in practice.

Purpose – This study aims to derive a preliminary, peer-reviewable normative framework linking Quranic significations to criteria for evaluating the consistency of the general educational objectives of curricula with the Quranic approach.

Design/methodology/approach – The study employs directed qualitative content analysis across three inductive pathways: derivatives of the root ʿ-l-m (knowledge), verbs and mental habits denoting acts of thinking, and verses describing human attributes and states. Each text was processed through four steps: identifying the verse and its context, deriving its signification through recourse to the tafsir of al-Tabari, Ibn Kathir, al-Qurtubi, and Ibn Ashur, formulating the corresponding educational inference, and translating it into an evaluative criterion, all governed by four foundations of the Quranic approach — the centrality of tawhid, integrative construction, comprehensiveness, and teleological thinking — drawn from the writings of Abu al-Qasim Hajj Hamad, Taha al-Alwani, Mona Abul-Fadl, and Jasser Auda.

Findings – The analysis yielded eleven proposed criteria organized around orienting knowledge toward connection with Allah and tazkiyah (purification), cultivating the faculties of understanding and thinking, fostering epistemic humility and independence, connecting theory to lived reality, addressing negative human dispositions, cultivating continuous self-evaluation, understanding the divine cosmic and social patterns (sunan), and orienting the learner toward the vicegerency (khilafah) mandate of civilizational development (umran).

Research limitations – The framework is confined to general educational objectives, excluding other curriculum components, and constitutes a preliminary conceptual instrument not yet tested against actual curriculum documents or subjected to inter-rater reliability testing; its normative thresholds await field validation.

Originality/value – The study offers one of the few procedural, Quran-grounded instruments capable of moving Islamic educational discourse beyond general theoretical affirmation toward criteria amenable to peer review and practical application in curriculum evaluation and design.

Keywords: general educational objectives, educational curricula, the Quranic approach, educational criteria

Operationalising Maqasid al-Wahy through Interdisciplinary Curriculum Design: The ASLiM Experience in Developing Future Shariah Practitioners

Nor Hanani Ismail
Universiti Utara Malaysia

Abstract

Background – Higher education institutions are increasingly challenged to produce graduates who possess disciplinary expertise while remaining responsive to the ethical, technological, and societal demands of the twenty-first century. Although interdisciplinary curriculum design has gained significant attention, its philosophical foundation is predominantly informed by outcome-based education, employability, and industry-driven competencies, with limited emphasis on operationalising the objectives of divine revelation (Maqasid al-Wahy) as a guiding framework for curriculum development.

Purpose – This paper proposes a conceptual reflection on the development of the Bachelor of Applied Shariah, Linguistics and Multimedia (ASLiM) programme as an experiential case for operationalising Maqasid al-Wahy in interdisciplinary curriculum design.

Design/methodology/approach – Employing a qualitative conceptual research design, the study analyses programme documents, including curriculum structure, Programme Educational Objectives (PEOs), Programme Learning Outcomes (PLOs), and curriculum development records, through document analysis and reflective synthesis.

Findings – The paper argues that the integration of Shariah, English Linguistics, and Multimedia is not merely intended to combine multiple disciplines but to develop future Shariah practitioners who fulfil their dual Qur'anic responsibility of 'ubudiyyah (servitude to Allah) and khilafah (responsible stewardship) through ethical professionalism, effective communication, and digital competence. Based on the ASLiM experience, the paper proposes a Maqasid al-Wahy Interdisciplinary Curriculum Framework (MWICF) as a conceptual model that translates revelation-guided educational purposes into interdisciplinary curriculum design.

Research limitations – This paper is limited to a conceptual analysis based on the ASLiM programme development experience. The proposed framework has not been empirically validated and may not be directly generalisable to other academic programmes or institutional contexts. Further empirical research is recommended to evaluate its applicability in interdisciplinary curriculum design.

Originality/value – This paper proposes a Maqasid al-Wahy Interdisciplinary Curriculum Framework (MWICF), developed from the ASLiM experience, as a conceptual model for translating revelation-guided educational purposes into interdisciplinary curriculum design for developing future Shariah practitioners.

Keywords: Maqasid al-Wahy, interdisciplinary curriculum design, Shariah practitioners, revealed and acquired knowledge, ASLiM.

Track:
Maqasid Al-Shariah

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The Integration of Maqāṣid Al-Sharī‘Ah in Islamic Literature: A Study of Siddiq Fadzil's Perspectives

│ Muhammad Nur Farhan bin Zamziba bin Zamziba[1], Assoc. Prof. Dr. Mohd Adli bin Mohd Yaacob[2], Rabiatul Fatimah Azzahra binti Rashid[3]

[1]International Institute of Islamic Thought and Civilization (ISTAC-IIUM), [2]Abdulhamid Abusulayman Kulliyyah of Islamic Revealed Knowledge and Human Sciences (IIUM), [3]Centre for Languages and Pre-University Academic Development (CFS-IIUM)

Abstract

Background – This research contributes to Islamic literary theory by offering a systematic conceptualisation of Islamic literature through the lens of Maqāṣid al-Sharī‘ah. It provides a structured analysis of Siddiq Fadzil's intellectual thought and advances an interdisciplinary framework linking Islamic jurisprudence, literary ethics, and aesthetics within a unified evaluative paradigm.

Purpose – To examine how Islamic literary theory can be conceptually aligned with the Maqāṣid al-Sharī‘ah framework, with particular emphasis on al-Taḥsīnīyāt, which underscores refinement, aesthetic excellence, and moral enhancement in human conduct and expression.

Design/methodology/approach – The study adopts a qualitative research design, employing a semi-structured interview with Siddiq Fadzil as the primary data source. The interview data were transcribed verbatim and analysed using thematic coding to identify recurring conceptual patterns related to literary purpose, ethical orientation, and aesthetic principles. To enhance analytical depth, the findings were supplemented with textual analysis of selected writings by Siddiq Fadzil and triangulated with classical and contemporary scholarship on Islamic literature and Maqāṣid al-Sharī‘ah. This triangulation enhances the validity and interpretive robustness of the analysis.

Findings – The findings indicate that Siddiq Fadzil conceptualises Islamic literature as a value-oriented framework grounded in four interrelated principles: Islam as a comprehensive worldview, internalisation of faith in the creative process, devotion to Allah as the purpose of artistic expression, and service to life as its ethical function. These principles situate Islamic literature within the Maqāṣid al-Sharī‘ah framework, particularly al-Taḥsīnīyāt, by integrating aesthetic beauty with moral refinement, intellectual responsibility, and social benefit, thereby harmonising artistic expression with ethical and purposive dimensions.

Research limitations – This study is limited to a single intellectual perspective and relies primarily on qualitative interview data supported by textual sources. Future research may extend the framework through comparative studies involving other Muslim literary scholars or empirical analyses of contemporary Islamic literary works to further test and refine its applicability.

Originality/value – The study contributes to Islamic literary theory by systematising Islamic literature through the Maqāṣid al-Sharī‘ah framework and offering an interdisciplinary model that integrates Islamic jurisprudence, literary ethics, and aesthetics into a coherent evaluative paradigm.

Keywords: Islamic literature, Maqāṣid al-Sharī‘ah, al-Taḥsīnīyāt, Siddiq Fadzil, Islamic aesthetics.

Maqasid Al-Wahy as Foundation for Knowledge: A Study Through the Maqasid Methodology

Ildus Rafikov
Maqasid Institute

Abstract

Background – Maqāṣid al-Waḥy has long been addressed in Islamic thought, though it has not typically been articulated or systematized as a distinct category. Existing scholarship has developed important foundations, particularly in Maqāṣid al-Sharīʿah and Qurʾānic studies, yet a comprehensive framework that captures the full purposive scope of revelation remains underdeveloped.

Purpose – This paper aims to derive and formally articulate Maqāṣid al-Waḥy as a coherent and unified category, positioning it as broader than—and epistemologically prior to—Maqāṣid al-Sharīʿah, and as a foundational paradigm for understanding revelation in both its textual and cosmic dimensions.

Design/methodology/approach – The study applies Maqasid Methodology through its five-step process while maintaining methodological transparency. It begins from a Qurʾānic purpose and proceeds through iterative Cycles of Reflection across three domains: (1) the divine communicative vocabulary (especially the root w-ḥ-y and related expressions such as kalimāt Allāh), (2) the Qurʾān's self-descriptions, and (3) its recurring thematic architecture. These insights are synthesized into a composite COVCUPP framework—Concepts, Objectives, Values, Commands, Universal Laws, Parties, and Proofs—and further examined through critical engagement with classical Maqāṣid theory, modern scholarship, Western teleological discourse, and the contemporary epistemic condition of the ummah.

Findings – The paper demonstrates that Maqāṣid al-Waḥy emerges as a coherent, integrative category encompassing both the textual dimension of revelation and the cosmic dimension manifested in the signs embedded in creation. It argues that the conceptual groundwork for this category is already present in earlier scholarship but has not yet been systematically unified or formalized.

Research limitations – As an exploratory and theory-building effort, the study offers a preliminary formulation rather than a definitive framework. Certain claims—particularly regarding the cosmic dimension and the question of ontological priority—remain open to further investigation and critical scrutiny.

Originality/value – The paper contributes a novel reconceptualization of maqāṣid by extending the discourse from law-centered objectives to the comprehensive purposes of revelation itself. By proposing Maqāṣid al-Waḥy as an emergent formative theory, it opens a new avenue for Qurʾānic and Islamic thought, integrating textual, conceptual, and civilizational dimensions within a unified methodological paradigm.

Keywords: Maqāṣid Al-Waḥy, Maqasid Methodology, COVCUPP, Cycles of Reflection

Activating the Socio-Maqasidi Approach in Investigating the Impact of Cultural Capital on the Engineering of Families' Religious Needs

| Nabila Talouizte
Med V University

Abstract

Background – This paper presents an innovative applied model aligning with the conference theme: "Activating Teleological Tawhidi Methodologies in Acquired Humanities". It addresses the limitations of purely socio-material approaches in grasping the dualistic dimension of societal life, while overcoming the rigidity of normative jurisprudential classifications isolated from current behavioral dynamics.

Purpose – The study operationalizes the "socio-maqasidi approach" as an alternative epistemological and procedural framework to observe the impact of the family's acquired cultural capital on steering the engineering of religious needs within contemporary families.

Design/methodology/approach – The study implements a composite socio-maqasidi approach that bridges Islamic law with empirical sociology, using the Theory of Sharia Maqasid as a normative reference for religious needs and Pierre Bourdieu's theory instrumentally to measure cultural capital. The design relies on a comparative field study between the urban-modern axis (Rabat-Salé-Kénitra region) and the traditional oasis-centric axis (Drâa-Tafilalet region), using a questionnaire for 196 Moroccan families.

Findings – The field study findings revealed that cultural capital directly influences the engineering of religious needs. Furthermore, the socio-maqasidi epistemological paradigm—which unifies the objectives of revelation with the processes of changing social reality—offers a far more explanatory framework for the social phenomena experienced by contemporary families.

Research limitations – The study is limited to the specified geographical scope in Morocco (196 families), and further research could expand the sample size to include other regions for broader generalization.

Originality/value – The value of this research lies in introducing the concept of "engineering religious needs," offering a balanced, composite model that bridges the gap between empirical sociology and Islamic maqasid to understand contemporary family stability.

Keywords: Socio-maqasidi approach; cultural capital; engineering of religious needs; contemporary family.

Operationalising Maqasid al-Wahy in Alternative Dispute Resolution: Developing a Tawhidic Framework for Family Dispute Resolution in Bangladesh

Ishrat Jahan Mousumi[1], Md. Amirul Haider Chowdhury[2], Muhammad Mehmood[1]
[1]International Islamic University Malaysia, [2]District and Session Judges Court Cox's Bazar, Law and Justice Division, Ministry of Law, Justice and Parliamentary Affairs, Bangladesh

Abstract

Background – Conventional family dispute resolution in Bangladesh frequently struggles to balance formal state legal mandates with deeply embedded socio-religious community values. While mainstream Alternative Dispute Resolution (ADR) mechanisms successfully alleviate severe court congestion, they often lack the ethical and spiritual dimensions essential for holistic familial reconciliation, highlighting a critical gap in applying an integrated epistemology to addressing contemporary conflict resolution dynamics.

Purpose – This study aims to operationalise Maqasid al-Wahy (higher objectives of Revelation) within the Islamic human-acquired sciences. The research seeks to develop a Tawhidic teleological framework tailored for family dispute resolution mechanisms in Bangladesh, explicitly moving from theoretical discourse to an applied, operational research methodology.

Design/methodology/approach – The research utilizes Tawhidic epistemology as the explicit foundation for its research design. It adopts a qualitative socio-legal approach to develop tools for an integrated epistemology, directly linking Islamic values, methods, and legal interpretation. By synthesizing insights from Revelation and observation, the study constructs an interdisciplinary model guided by Maqasid al-Wahy to explicitly shape problem formulation, dispute resolution design, and validity criteria

Findings – The analysis clearly reveals that strictly secular ADR models often prioritize rapid procedural efficiency over substantive long-term relational healing. The proposed framework demonstrates that Operationalising Maqasid al-Wahy fosters a deeply restorative justice model. Centralizing core foundational principles like adl (justice), rahmah (compassion), and sulh (reconciliation) creates an interdisciplinary model shaping problem formulation and dispute interpretation explicitly according to Tawhidic principles.

Research limitations – As a conceptual model synthesizing Revelation and observation, the primary limitation is the current absence of empirical testing. Future transdisciplinary research must involve pilot implementations within local arbitration councils (Salish) and formal family courts in Bangladesh to systematically evaluate the framework's operational validity and practical efficacy on the ground.

Originality/value – This paper explicitly operationalises Tawhidic teleological methodologies for modern legal practice. It offers a novel, transdisciplinary research model providing actionable conceptual tools for legal practitioners, mediators, and policymakers in Bangladesh to seamlessly integrate Maqasid al-Wahy into everyday family dispute resolution, thereby advancing the practical application of Islamic human-acquired sciences.

Keywords: Tawhidic Epistemology, Maqasid al-Wahy, Alternative Dispute Resolution, Family Law, Integrated Epistemology.

Al-ḥajj Al-Qaṣd: Reframing the Manāsik as MaqāṣId Pedagogy

Khairil Husaini Bin Jamil
International Islamic University Malaysia

Abstract

Background – Classical Arabic lexicons explain al-ḥajj as al-qaṣd, denoting intention, direction, and purposive movement. Existing writings on Maqāṣid al-Ḥajj usually derive higher purposes from the rites of Hajj, such as purification, equality, unity, sacrifice, remembrance, and submission. This paper proposes a different reading: the manāsik may also be understood as a pedagogical structure for teaching the maqāṣid paradigm itself.

Purpose – This paper introduces al-Ḥajj al-Qaṣd as a conceptual framework for reading Hajj as purposive movement and maqāṣid pedagogy. It aims to show how the manāsik may be used not only to illustrate the maqāṣid of Hajj, but also to teach maqāṣidic reasoning, Islamic research methodology, Islamic epistemology, and a wider reflection on the purposes of creation.

Design/methodology/approach – The study adopts a conceptual and analytical approach. It examines selected elements of Hajj, including intention, iḥrām, ṭawāf, saʿy, wuqūf, ramy, sacrifice, and return, as pedagogical moments that connect action, meaning, discipline, and purpose. These elements are then related to Islamic research methodology and epistemology.

Findings – The paper argues that Hajj offers a living model for maqāṣidic learning. Its manāsik train the believer to move from form to meaning, from ritual compliance to purposive consciousness, from individual devotion to collective order, and from embodied discipline to reflective understanding. Through this lens, Hajj may serve as a concrete model for operationalising maqāṣid methodology.

Research limitations – This is a preliminary conceptual study. It does not attempt to construct a complete theory of Maqāṣid al-Ḥajj or a full curriculum for maqāṣid pedagogy. Its focus is limited to proposing an interpretive framework that may later be expanded and tested in Islamic research methodology, Islamic epistemology, and educational settings.

Originality/value – The paper shifts the discussion from identifying the maqāṣid of Hajj to using Hajj as a means of teaching maqāṣid methodology. By returning to the lexical meaning of al-ḥajj as al-qaṣd, it presents the manāsik as an embodied, disciplined, and purposive model of maqāṣid pedagogy.

Keywords: hajj, maqasid pedagogy, Islamic epistemology, Islamic research methodology, pedagogy of purpose

Track:
Islamic Studies

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Tawheed: Its Concept and Manifestations in the Jurisprudence of Spiritual Purification

Emad Mohamed Abdallah
International Islamic University

Abstract

Background – This study revolves around the concept of tawḥīd and its manifestations in tazkiyah and conduct, as well as in forming the vicegerent human being and the witnessing ummah. Its significance lies in tawḥīd as the foremost objective among the supreme governing Qur'anic objectives: the foundation of all matters, the essence of Islam, and the great pillar of religion. Upon tawḥīd stands the educational system conveyed by the noble messengers.

Purpose – This research aims to reach the human being of faith: one whose heart is intelligent, whose soul is purified, and whose mind is illuminated by revelation; a creative human being capable of development, advancement, and balance; and one who engages reality through a future-oriented vision, keeps pace with the age, and fulfils his mission in the universe and life.

Design/methodology/approach – The nature of the study required the use of several scientific methodologies, namely descriptive, inductive, analytical, and critical methods, in addition to activating the maqāṣidic methodology.

Findings – The study finds a distinction between the subject of tawḥīd and the science of tawḥīd. Tawḥīd represents the cornerstone of tazkiyah in forming a holistic vision of the universe, life, and the human being. It clarifies the limits and dimensions of the human role in life, while also enabling the formulation of concepts necessary for building effectiveness, shaping civilizational motivation, and realizing vicegerency. The relationship between tawḥīd and tazkiyah is inseparable, integrative, and mutually reinforcing.

Research limitations – The research is limited to tawḥīd and its manifestations in tazkiyah and conduct. It addresses the manifestations and reflections of tawḥīd on tazkiyah and conduct, the factors that have diminished their radiance in lived reality, and the practical vision for integrating tawḥīd and tazkiyah.

Originality/value – The value of this research lies in realizing integration between the supreme objectives of the Qur'an and practical applied methodologies for forming the vicegerent individual and the witnessing ummah. This issue is urgently needed in lived reality, as it offers a key to addressing current crises.

Keywords: tawḥīd, tazkiyah, universe, human being, civilization

Track:
Quranic Studies

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How Does God Mean Through a Parable? Rhetorical Naẓm and Philosophical Maṣlaḥah as Divergent Epistemologies of Divine Bayān in Ottoman and Mughal Qurʾānic Hermeneutics

Sheikh Islam
University of Dhaka

Abstract

Background – The Māturīdī doctrine of kalām Allāh as maʿnā qāʾim bi-l-nafs—an eternal, self-subsisting divine meaning expressed in contingent letters and sounds—foregrounds an undertheorised hermeneutical aporia of Qurʾānic parabolic discourse (ḍarb al-mathal): how does divine maʿnā reach the finite human intellect through parabolic figures—mosquitoes, ropes, crumbling spider-webs? Existing scholarship has overlooked how Ottoman and Mughal exegetes conceptualise this epistemological function within their Ḥanafī-Māturīdī framework.

Purpose – The study compares Ebū's-Suʿūd's rhetorical theory of naẓm and Shāh Walī Allāh's maṣlaḥī theory of ḥikmah as divergent epistemologies of how Qurʾānic parables mediate divine bayān to human understanding.

Design/methodology/approach – Through comparative textual analysis of Q. 2:26 and related parabolic verses, the paper examines Irshād al-ʿAql al-Salīm, al-Fawz al-Kabīr, and Ḥujjat Allāh al-Bālighah, examining rhetorical, epistemological, and genealogical dimensions.

Findings – Ebū's-Suʿūd develops a rhetorical epistemology of divine bayān: the parable achieves its cognitive effect by re-enacting the prescribed path through the formal properties of Qurʾānic naẓm, wherein divine bayān is constitutively encoded in inimitable linguistic form. Against this, Shāh develops a maṣlaḥī-philosophical epistemology: discourse operates through tanbīh that enables a transposition from imaginal to rational, activating the capacity for iʿtibār by accessing the ḥikmah embedded beneath rhetorical form, toward the telos of civilisational maṣlaḥah. This divergence—naẓm as constitutive versus ḥikmah as telos—is not a contradiction but a productive bifurcation: both share Ḥanafī dalālāt al-alfāẓ and Māturīdī tafwīḍ al-kayfiyyah, yet their genealogies—Zamakhsharī's rhetorical rationalism and Ghazālī's philosophical hermeneutics—generate distinct theories divine meaning within the shared Ḥanafī-Māturīdī prism.

Research limitations – The study is limited to selected parabolic verses and primary texts cited, focusing on conceptual-hermeneutical analysis rather than a comprehensive survey of both traditions.

Originality/value – This paper proposes intra-Māturīdī hermeneutical differentiation as a new analytical category, challenging the view of Ḥanafī-Māturīdī tafsīr as epistemologically uniform and revealing its productive internal plurality.

Keywords: Ḍarb al-mathal, Ebū's-Suʿūd, Shāh Walī Allāh, Ḥanafī-Māturīdī epistemology, Islamic exegetical epistemology

Operationalising Maqāṣid al-Waḥy through Prophetic Tadabbur: An Epistemo-Processual Tawḥīdic Framework for Islamic Human Development and Madani Society

Ahmad Amirul Ihsan Che' Zahari[1], Mohd Shukri Hanapi[1]
[1]Centre for Islamic Development Management Studies (ISDEV), Universiti Sains Malaysia

Abstract

Background – Current Islamic human development discourse requires revelation-based frameworks that connect Tawḥīdic epistemology, human transformation, and societal formation. Yet tadabbur al-Qurʾān is frequently discussed as devotional reflection rather than as an operational process for translating Maqāṣid al-Waḥy into human and societal development.

Purpose – This paper aims to operationalise Maqāṣid al-Waḥy through Prophetic tadabbur by proposing an epistemo-processual Tawḥīdic framework, understood as a revelation-based model that links knowledge formation with transformative human and societal processes.

Design/methodology/approach – The study employs a qualitative conceptual approach using textual analysis, conceptual analysis, maqāṣid-based analytical reasoning, and analytical synthesis. Relevant Qurʾānic verses, Prophetic functions of tilāwah, tazkiyah, and taʿlīm, and contemporary literature on tadabbur, Tawḥīdic epistemology, maqāṣid, and Islamic human development were purposively selected according to their relevance to revelation-based human and societal transformation.

Findings – The paper develops a framework grounded in tilāwah, tazkiyah, and taʿlīm, and organised through the sequence of waḥy–fahm–waʿy–qaṣd–ʿamal–shakhṣiyyah. It shows that Prophetic tadabbur functions as an operational epistemic mechanism that moves revealed guidance into understanding, awareness, intention, action, character formation, and Madani-oriented social development.

Research limitations – This study is conceptual and does not offer empirical validation. Further research may apply and test the framework in educational, community, leadership, and policy-related settings.

Originality/value – The paper contributes by reframing Prophetic tadabbur from devotional reflection into an epistemo-processual methodology for operationalising Maqāṣid al-Waḥy. It offers a Tawḥīdic model that connects revelation, human transformation, and Madani-oriented societal development.

Keywords: Maqāṣid al-Waḥy, Prophetic Tadabbur, Tawḥīdic Epistemology, Islamic Human Development, Madani Society

The Necessity for Maqasıd In The Science of Tafsir

Ali Acar
Muğla Sıtkı Koçman University

Abstract

Background – Maqāṣid actually holds a distinct significance within the discipline of tafsir although we hear the concept of maqasıd mentioned in many fields as maqāṣid al-sharīʿa. The use of maqāṣid is coming to the forefront today as a fundamental reality within the discipline of tafsir. In Tafsir there can be a great many topics open to debate regarding maqāṣid.

Purpose – The aim of the study, although the concept of maqāṣid was not historically employed as a distinct category within the discipline of tafsīr exegete as commentator al-Tabari's (310 A.H.) and Rashid Rida's (d. 1935) using it. It is the underlying objective in the works of every exegete. It is in fact a matter of demonstrating that maqāṣid have always been present in the commentaries.

Design/methodology/approach – The method of study aims to demonstrate the use of maqaṣid in foundational classical tafsir texts since tadwin term and to compare this with modern-era maqāṣid studies since nineteenth and twentieth centuries. However, the aim in this method is to analytically demonstrate the use of maqāṣid whether direct or indirect in classical tafsir texts since the period of tadwin.

Findings – In this research potential findings the concept of maqāṣid can be considered a distinct field of study in the modern era. This is supported by the fact that classical exegetes employed the concept of maqāṣid in a manner consistent with its intended purpose a practice that doesn't conflict with contemporary objectives. Ultimately Quranic commentators across the globe today find themselves in necessity of the concept of maqāṣid. Furthermore, modern schools in tafsir can also fall under the heading of maqāṣid.

Research limitations – From Tadwin period to modern tafsir works in nineteenth and twentieth centuries.

Originality/value – The originality of the research lies in the fact that the concept of maqāṣid within exegetical texts establishes a tradition linking the past to the present.

Keywords: Tafsir, Maqasıd, Necessity, Classical Period, Modern Period

Track:
Islamic Economics

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Maqāṣid al-Waḥy, Waqf, and Scientific Research Funding: Building Sustainable Knowledge Ecosystems

Adamu Abubakar Muhammad[1], Yusuf Isa Sawaba[2], Murjanatu Yusuf[2], Ismail Iliyasu Danladi[2]

[1]Federal University of Kashere, Gombe State, Nigeria, [2]Department of Religious Studies, Federal University Wukari, Taraba State

Abstract

Background – The thirst for knowledge holds central status within the Islamic world; the Holy Quran, as a source of divine revelation, is a guide to attain social prosperity, civilization, the development of mankind, human civilization, and knowledge. Historically Waqf supported the development of libraries, learning institutions, and hospitals. However, for the contemporary world, scientific research is suffering in the areas of sources of funding and institutional autonomies.

Purpose – The paper investigates the feasibility of integrating Maqasid al-Way with the institution of waqf as an effective strategy to foster scientific research and nurture resilient knowledge ecologies. And to show how objectives of revelation can serve as ethical guides to provide a legitimate basis for today's knowledge creation and innovation activities.

Design/methodology/approach – The study utilized qualitative research with an analytical research design that is based on the review of classic and contemporary texts that relate to Maqasid al-Way, Islamic philanthropy, and research development studies in order to critically review the history of waqf in the development of knowledge and how it may be linked with contemporary scientific development and technology research.

Findings – The study finds that the modern waqf system can be utilized strategically, diverting it towards funding interdisciplinary research within new domain areas like artificial intelligence, health science, environment, biotech, e-learning, and digital technology. The paper has suggested the establishment of a Maqasid al-Way-Waqf framework that can support the pioneering research and collaboration between the academicians, research organizations, policymakers, philanthropists, religious organizations, and the general public.

Research limitations – The paper is conceptual and relies on documentary and theoretical methods. It does not provide evidence-based empirical research, which may be conducted to explore and evaluate practical application of Maqids in different socio-economic and environmental contexts and feasibility of setting up an institution to promote and apply them.

Originality/value – The paper makes a tentative effort toward developing an integrative concept that relates the Maqasid of Shari'ah with the waqf-based funding for scientific research and creates a sustainable framework of knowledge production that ensures an accord between scientific progress, human well-being, collective responsibility, and civilizational progress for sustainable human development.

Keywords: Maqāṣid al-Waḥy, Waqf, Knowledge Ecosystems, Interdisciplinary Research, Islamic Epistemology

Track: Islamic Political Thought and Governance

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From Khalifah to Policy: Operationalising Maqasid al-Wahy in ASEAN Blue Economy Governance -The Case of Brunei Darussalam-

Azrol Azmi Haji Zakaria
PhD Researcher

Abstract

Background – The ASEAN Blue Economy Framework (2023) represents the most ambitious regional initiative for governing ocean resources as economic and ecological responsibilities. While technically sophisticated, it lacks a bedrock of moral governance. Its indicators are measurable, what they cannot answer is why ocean stewardship is obligatory at all. For Muslim-majority coastal states such as Brunei Darussalam, where oceans are governed within an Islamic constitutional order, this silence is not merely an oversight. It is a governance lacuna with real institutional consequences.

Purpose – This paper introduces Purposive Ocean Sovereignty, the argument that EEZ sovereign rights in Islamic constitutional states are not merely legal entitlements under UNCLOS but a divinely accountable form of trusteeship (khalifah) answerable to the higher purposes of revelation (Maqasid al-Wahy). Brunei Darussalam serves as the primary case through which this argument is developed and applied.

Design/methodology/approach – Using conceptual analysis and deductive framework construction grounded in Maqasid al-Wahy and Auda's systems-based approach. It systematically maps the seven dimensions of Maqasid al-Wahy to Auda's six systemic features using a structured review of the existing literature. This study systematically synthesises key policy directives, including the ASEAN Blue Economy Framework, UNCLOS, and Brunei Vision 2035. These instruments inform the development of the BAHAR Framework (Blue Aquatic Harmony, Accountability, & Rahmah), serving as a revelation-informed governance model designed for sustainable ocean stewardship and maritime resource management

Findings – The BAHAR Framework operationalises khalifah, hifz al-bi'ah (environmental protection), 'adalah (justice), and tanmiyyah mustadamah (sustainable development) as actionable governance design principles. Applied to Brunei's context, the framework offers structured guidance for EEZ resource management, fisheries equity, and maritime accountability, areas where Brunei Vision 2035 commitments currently lack a theological grounding mechanism. The central finding is that Maqasid al-Wahy functions as an inner logic of governance, not an ethical addendum to it.

Research limitations – The framework requires empirical validation across ASEAN Muslim-majority coastal jurisdictions before it can be recommended for broader policy application.

Originality/value – This study addresses a critical epistemological gap in ASEAN ocean governance scholarship by developing a BAHAR framework that translates Maqasid al-Wahy into operational policy guidance, rather than merely a source of aspirational legitimacy.

Keywords: Maqasid al-Wahy, Jasser Auda, Blue Economy, Ocean Governance, BruneiVision2035

Reframing UN's Sustainable Development Goals (SDGs): An Islamic Governance Perspective

Nur Syazana Fauzi
Universiti Islam Sultan Sharif Ali

Abstract

Background – Driven by the 2030 Agenda for Sustainable Development, all United Nations (UN) member states, since 2015, have adopted seventeen Sustainable Development Goals (SDGs) as a collective and collaborative effort to ensure a liveable, peaceful, and prosperous world. The seventeen SDGs are inter-connected and revolve around protecting the environment, developing society, and thriving the economy. However, one would argue that the SDGs are not, and should not be, confined to just the environmental, social, and economic spheres. Indeed, Islam can offer a more comprehensive framework beyond these three areas.

Purpose – This paper aims to reframe UN's seventeen SDGs, particularly from an Islamic Governance (IG) perspective.

Design/methodology/approach – This paper adopts Zahrin's IG Framework, underpinned by the quintessential model of an Islamic system of governance: the Madinian Polity. To closely emulate the Madinian Polity, Zahrin proposes that an ideal Islamic system of governance is objectivised by the five Maqāṣid of the Sharī'ah, which can be operationalised using his Islamic Governance Conceptual (IGC) Matrix.

Findings – To this end, this paper illustrates the SDGs in a better organised framework which hopefully, renders them realistically achievable to a greater extent.

Research limitations – This paper is only limited to reframing the SDGs, however, it is possible to apply Zahrin's IG Framework to other governance contexts.

Originality/value – And since the SDGs are currently at the forefront of all member states' development endeavours, by reframing the SDGs from an IG perspective, all UN member states, regardless of their religio-political inclinations or the absence of, can adopt a more systematic way to collectively realise all SDGs.

Keywords: Islamic Governance, Maqasid al-Shari'ah, Sustainability, Sustainable Development Goals

Track: Psychology and Behavioural Sciences

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Reframing Perimenopause: An Islamic Bioethical and Maqasid-Based Perspective on Mental Health

Sondos Al Sad
University of California San Francisco

Abstract

Background – Perimenopause—the transitional phase before menopause—is common and associated with substantial cognitive, emotional, and physical changes, yet it is frequently reduced to a biomedical hormonal deficiency model. Within Muslim contexts, limited integration of Islamic ethical reasoning leaves clinicians and communities without holistic frameworks for understanding this transition.

Purpose – We propose a Maqasid Methodology (MM)-based framework to reframe perimenopausal mental health within an Islamic bioethical paradigm, interpreting this life stage as dignified and meaningful rather than deficient.

Design/methodology/approach – This conceptual study applies Maqasid Methodology through analysis of Qur'anic and Prophetic texts, classical and contemporary fiqh, Islamic bioethics, Islamic psychology, and biomedical literature on perimenopause. The approach involves conceptual mapping of aging and resilience; comparative analysis of biomedical and spiritual psychological frameworks; deconstruction of stigma rooted in cultural and religious misinterpretations; and ethical synthesis aligning care with Maqasidi framework..

Findings – Three contributions emerge. First, perimenopause is reframed as a Covenantal Transition—a life stage in which physiological change becomes an opportunity for renewed moral agency, spiritual growth, and relational responsibility. Second, the unpredictability of perimenopause exposes the limits of purely rule-based (fiqhi) reasoning, which historically addressed menstruation through predictable cycles, and demonstrates why Maqasid—with its emphasis on objectives, context, and human welfare—becomes ethically indispensable. Third, the framework reveals how expectations of women's uninterrupted availability for intimacy, caregiving, and domestic responsibilities may conflict with holistic health during this transition, offering Maqasid-based guidance for renegotiating these obligations in ways that uphold justice, dignity, and well-being. These insights inform culturally responsive mental health assessment, counseling, family education, healthcare delivery, and policy.

Research limitations – This conceptual framework requires operationalization and empirical testing, including mixed-methods studies. Variability in Islamic interpretive traditions may affect generalizability.

Originality/value – To our knowledge, this is the first conceptual framework applying Maqasid Methodology specifically to perimenopausal mental health. Unlike legalistic discussions of women's reproductive health or biomedical accounts of menopause, it demonstrates how the uncertainty of perimenopause necessitates objectives-based ethical reasoning that addresses changing health needs, family roles, and spiritual development.

Keywords: Perimenopause, psychology, Maqasid framework, women's health

Track:
Islamic Psychology

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An Islamically Grounded Gratitude Intervention Through a Tawhidic Research Methodology

Bela Khan
International Open University/Lincoln University Malaysia

Abstract

Background – The growing interest in Islamic psychology has raised an important methodological question: how can psychological interventions be developed from within a genuinely Tawhidic framework rather than by adding Qur'anic verses, Prophetic traditions, or Islamic practices to pre-existing secular models?

Purpose – This paper addresses this question by developing an Islamically grounded gratitude intervention centred on the Islamic concept of shukr. It examines how a psychological construct can be conceptualised through Islamic epistemological sources and systematically translated into psychological and spiritual processes of change and corresponding intervention activities.

Design/methodology/approach – The intervention was developed through a structured analysis of Qur'anic references to shukr, relevant authentic Prophetic traditions, and selected classical Islamic scholarship, particularly the works of al-Ghazali and Ibn Qayyim al-Jawziyyah.

Findings – This process identified key dimensions of shukr, including recognition of blessings, awareness of Allah as the ultimate Giver, gratitude of the heart, tongue, and limbs, responsible use of blessings, and gratitude during adversity. These dimensions were subsequently conceptualised as psychological and spiritual processes and translated into structured intervention activities. The development process also resulted in a proposed Revelation-to-Intervention framework comprising five stages: Tawhidic epistemological grounding; engagement with Islamic revelatory and scholarly sources; Islamic conceptualisation of the construct; identification of psychological and spiritual processes of change; and translation of those processes into intervention activities.

Research limitations – The paper focuses on the conceptual and methodological development of the intervention. Empirical testing and evaluation of its effectiveness are proposed as subsequent stages of research.

Originality/value – The paper proposes a methodological pathway for developing psychological interventions from within a Tawhidic epistemology. Rather than beginning with an established secular construct or intervention and subsequently incorporating Islamic elements, the framework allows Revelation and the Islamic scholarly tradition to shape the construct's definition, proposed processes of change, therapeutic aims, and intervention activities from the outset. The framework may therefore offer a replicable foundation for developing other Islamically grounded psychological interventions.

Keywords: Islamic psychology; shukr; gratitude intervention; Tawhidic methodology; Revelation-based psychology

Islamic Psychological Conceptualization of Narcissistic Personality

| [1]Lamya Feroz Khan, [1]Dr. Dawood Abdulmalek Yahya al-Hidabi
[1]ISTAC-IIUM, International Islamic University of Malaysia

Abstract

Background – The rise in literature addressing narcissism indicates an emerging crisis among youth and society at large. Psychologists and Sociologists suggest that this phenomenon is a result of the dominant secularistic, individualistic and materialistic ideologies. With characteristics such as grandiosity, entitlement and lack of empathy, narcissism gears towards the fulfillment of individuals' desires. Furthermore, research shows that expression of narcissistic and egoistic desires has been facilitated by the design of online platforms. Although various experts have undertaken efforts to address this phenomenon, the negligence to address it from a spiritual perspective deprives a holistic understanding of narcissism

Purpose – This study aims to develop an Islamic psychological conceptualization of narcissistic personality by integrating secular and Islamic literature.

Design/methodology/approach – This is a qualitative library based conceptual study. This study utilizes SALAAM Framework, an interdisciplinary Islamic Psychology Basic Research Framework, to guide the research methodology.

Findings – This study utilizes SALAAM Framework, an interdisciplinary Islamic Psychology Basic Research Framework, to guide the research methodology. The findings indicate that narcissistic personality can indicate a diseased heart possessing *ʿujb* (self-admiration), *kibr* (pride) and *riyāʾ* (ostentation) which are involved in a dynamic interaction. These influence and reinforce each other to produce a Firʿawnic complex, the archetype of an ego-driven personality. Much convergence was observed between manifestations observed empirically in the Self-Regulatory Model of narcissism and Firʿawnic complex. The conceptualization developed explains the processes involved in the eventual outcome of a narcissistic personality which is the rejection of truth and despising people.

Research limitations – 1. The limited number of secular and Islamic sources due to time and space restrictions which would have impacted the development of a comprehensive conceptualization of a narcissistic personality. 2. Empirical studies in the form of interviews and participant observation were beyond the scope of this research. 2. As the study is limited to library based conceptual analysis, the proposed framework requires future empirical validation.

Originality/value – This study advances the discussion of narcissisistic personality by addressing it primarily from a spiritual perspective which as demonstrated through this study offers a coherent and viable understanding of an ego-driven personality. Furthermore, this study attempts to integrate secular and Islamic sources using the SALAAM Framework which can serve as a model to be replicated and improved on in future studies.

Keywords: Narcissism; Ethics; Islamic Psychology

The Self as the Only Agent of Its Own Change

Arthur Spendier[1], Dr. Muleyke Sahinler Albayrak[2]
[1]Acknowledge Education, [2]Curtin University

Abstract

Background – Qur'an 13:11 states that God does not change the condition of a people until they change what is in themselves. Previous studies read Islam as a sociopolitical formation (Benslama), recovers the historical exchange between the traditions (El Shakry), or elaborates the classical psychology of the nafs (al-Ghazālī); where the nafs triad is invoked it is treated as a typology rather than a process. Its conditions of psychic change remain little examined.

Purpose – This study reads the verse as a claim about the conditions under which psychic change becomes possible; in the psychology this verse presupposes, what distinguishes change that endures from change that fails?

Design/methodology/approach – This conceptual paper adopts a Ricoeurian hermeneutic textual analysis with fixed corpus: Q. 13:11 read with Q. 12:53, 75:2&89:27-28 for the states of the nafs and Q. 2:34, 7:12 for kibr; al-Ghazālī and Iqbal; and self-determination and stage-of-change research. Four psychoanalytic constructs are set against the Qur'anic states, ego-syntonic drive, the observing-split in the ego, working through, and the narcissistic-defence against shame, while the punitive superego is tested for the lawwāma and rejected. A correspondence is kept only where function, not vocabulary, matches, and the interpretive, clinical and empirical registers are held apart.

Findings – First, the three states read as a developmental sequence rather than a typology, moving from self-command to self-reproach to worked-through integration. Second, the self-reproaching lawwāma fits the healthy observing ego, not the punitive superego. Third, kibr is not a further state but the narcissistic defence that forecloses the sequence at its first stage. Change is interior: revelation, guidance and discipline enable it but cannot install it for the person.

Research limitations – The reading individualises a verse the tradition reads collectively; it is interpretive rather than probative; and translating Qur'anic categories through Western psychoanalytic terms risks false equivalence, the mapping reflecting the authors' commitments.

Originality/value – Qur'anic studies gains a repeatable method for reading a verse as psychology in its own categories; Islamic psychology gains a process account of the nafs; and psychoanalysis gains an explicit statement of a principle it holds tacitly, that a practitioner creates the conditions for change but cannot install it.

Keywords: Psychoanalysis, Qur'an, Nafs, Self-change, Narcissism

Track:
Islamic Law

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Beyond Utilitarianism: A Historical Analysis of Maqāṣid al-Sharia as a Functional Methodology for Contemporary Sciences

Emine Bal Dereli
Muğla Sıtkı Koçman University

Abstract

Background – Modern endeavours to emancipate maqāṣid al-Sharia from classical uṣūl methodology to establish an independent academic discipline have triggered concerns regarding its structural legitimacy. Addressing contemporary challenges, maqāṣid has evolved into a popular discourse, creating new concepts like "maqāṣid-oriented public policy" and "civilizational renewal". However, lacking a systematic methodology, this new terminology integrates jurisprudence into institutional mechanisms, increasing the risk of reducing legal objectives to pragmatic, secularised utility. As manifested in Malaysian case, modern states detach maqāṣid from its classical framework, transforming it into a pragmatic tool for state-led discursive frameworks.

Purpose – This research analyses how traditional ʿulamā, historically recognized as the "guardians of religion," attempt to reclaim their diminishing authority within the modern nation-state. This study aims to propose an alternative methodological grounding that bridges the gap between state mechanisms and traditional Islamic legal authority.

Design/methodology/approach – Adopting a historical analysis, this study examines the factors driving maqāṣid 's contemporary popularity and its institutional claims of independence. Synthesizing Wael Hallaq's critiques of modernity, Felicitas Opwis's parameters on maqāṣid, and Adis Duderija and Halim Rane's contemporary hermeneutics, the research deconstructs the epistemological risks of modern nation-state appropriations.

Findings – The historical inquiry reveals three primary findings : (I) Maqāṣid's popularity stems from a methodological flexibility that bypasses classical legal constraints while increasing the risk of arbitrary interpretations. (II) The institutional decentralisation of the authority of traditional ʿulamā has led to blurry lines between religious and administrative authority, which contemporary state actors instrumentalise to accord legitimacy to socio-political norms. (III) The newly produced policy-oriented terminology accelerates the revival and reform of Islamic Legal Theory by reducing comprehensive ethical goals to mere practical applicability.

Research limitations – This study is limited to a qualitative, historical analysis focused specifically on the Malaysian experience and selected modern frameworks.

Originality/value – By examining maqāṣid's modern shift toward independence, this study suggests that state-led or secular frameworks may risk undermining its structural legitimacy. This study argues that maqāṣid's contemporary flexibility is best sustained by anchoring it within the ethical and epistemological framework of Maqāṣid al-Waḥy.

Keywords: Maqasid al-Wahy, Historical Analysis, Independent Discipline, Conceptual Constructs, Political Instrumentalisation

Operationalising Tawhidic Perspectives to Bridge the Epistemological Gap in Counter-Terrorism Financing: A Comparative Analysis of Pakistan and Malaysia

Muhammad Mehmood[1], Dr. Mohd Yazid bin Zul Kepli[1], Ishrat Jahan Mousumi[1]
[1]International Islamic University Malaysia

Abstract

Background – The global financial landscape requires adherence to Financial Action Task Force (FATF) standards. However, applying internationally standardised benchmarks in Muslim-majority states may create an epistemological gap between formal regulatory requirements and domestic Islamic norms. This tension can contribute to regulatory decoupling and ceremonial "checkbox" compliance. It may also leave informal value transfer systems, such as Hawala, insufficiently addressed and create unintended constraints for legitimate charitable practices, including Zakat.

Purpose – This research compares the implementation of counter-terrorism financing (CFT) measures in Pakistan and Malaysia. It examines how both countries align their domestic legal and institutional frameworks, particularly Pakistan's Anti-Money Laundering Act 2010 and Malaysia's Act 613, as amended, with relevant FATF recommendations while responding to this socio-legal tension.

Design/methodology/approach – The study employs qualitative comparative legal and policy analysis. Primary legislation is examined alongside FATF and Asia/Pacific Group mutual evaluation and follow-up reports. The comparison assesses four criteria: alignment with FATF standards; institutional coordination and risk-based implementation; regulation of informal value transfers and non-profit organisations; and reported effectiveness. Similarities and differences are interpreted through Tawhidic epistemology, which integrates knowledge, law and ethics, and Maqasid al-Wahy, the higher purposes of revelation.

Findings – The comparison indicates that Malaysia's governance model is characterised by closer integration of Shariah-compliant practices with global standards. Pakistan's framework, by contrast, has developed largely in response to external compliance pressures and relies more heavily on formal enforcement mechanisms. The analysis further suggests that framing CFT obligations through Tawhidic principles may connect regulatory responsibilities with Amanah and the protection of public welfare.

Research limitations – The two-country study may limit transferability to other Muslim-majority contexts. As a qualitative legal and policy analysis, it does not quantify the economic effects of Shariah-compliant regulation. Further empirical research is required.

Originality/value – Through culturally grounded recommendations for formalising informal networks and regulating non-profit organisations, the study develops a Tawhidic governance framework. It proposes that CFT compliance in Muslim-majority states constitutes a moral and religious responsibility (Amanah), rather than solely an externally imposed technical requirement. The framework illustrates how Tawhidic principles and Islamic knowledge may inform contemporary financial and legal governance.

Keywords: Counter-terrorism financing, Tawhidic governance, Regulatory decoupling, Comparative legal analysis, Islamic law.

Track:
Islamic Finance

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Operationalising Uṣūl al-Fiqh as a Research Methodology for Contemporary Islamic Finance: Venture Capital and Private Equity as a Case Study

Junayd Diya
University of Cumbria

Abstract

Background – The development of Islamic venture capital and private equity presents Fiqh with increasingly sophisticated institutional structures that have no direct classical equivalent. While Islamic finance scholarship has successfully analysed individual contracts through fiqh al-muʿāmalāt, limited attention has been devoted to operationalising uṣūl al-fiqh as a systematic research methodology capable of analysing modern financial institutions as integrated legal structures. This methodological gap has implications for the consistency, transparency, and future development of Islamic finance scholarship.

Purpose – This paper examines how uṣūl al-fiqh may be operationalised as a contemporary methodology for analysing Islamic venture capital and private equity funds. Using these structures as a case study, the paper seeks to develop a methodological approach that integrates classical Fiqh reasoning with the realities of modern institutional finance.

Design/methodology/approach – The study adopts a qualitative doctrinal legal methodology employing comparative jurisprudential analysis and thematic synthesis. Classical sources of uṣūl al-fiqh and fiqh al-muʿāmalāt are analysed alongside AAOIFI Sharīʿah Standards, Malaysian regulations, Islamic finance scholarship, and comparative commercial law to develop an operational methodology for examining Islamic venture capital and private equity as integrated legal institutions rather than collections of individual contracts.

Findings – The paper repositions uṣūl al-fiqh as an operational research methodology for analysing contemporary Islamic financial institutions rather than merely a methodology for deriving legal rulings. It demonstrates that modern venture capital comprises interconnected contractual, governance, fiduciary, and managerial relationships that require integrated methodological analysis. The paper proposes foundational methodological principles capable of supporting future research into Islamic investments.

Research limitations – This study is conceptual and doctrinal in nature and does not seek to issue definitive Sharīʿah rulings on individual investment structures. Rather, it proposes a methodological foundation intended for further development across other areas of Islamic finance.

Originality/value – The originality lies in repositioning uṣūl al-fiqh from being viewed as a theory to being understood as an operational research methodology for analysing financial institutions. By bridging Islamic legal theory with institutional finance, the paper contributes a novel methodological framework that aligns with the objectives of equity-based Islamic finance while opening new directions for future interdisciplinary Islamic legal research.

Keywords: Uṣūl al-Fiqh, Fiqh al-Muʿāmalāt, Islamic Venture Capital, Private Equity, and Islamic Finance.

Track:
Sustainability Studies

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Rethinking Mosque Sanitation Through Maqasid Driven Design: Two Case Studies

Motaz al Thaher
Maqasid Institute

Abstract

Background – Mosque sanitation facilities are commonly designed using conventional sanitation assumptions that do not fully accommodate Islamic practices such as istinja' with water after urination and washing the feet during wudu. As a result, some facilities are absent, such as foot dryers, while others, such as urinals, remain underutilized due to concerns about Islamic purification requirements. This paper rethinks mosque sanitation through Maqasid driven design to better align facilities with Islamic practices

Purpose – This paper demonstrates how Maqasid driven design can be applied to mosque sanitation design through two conceptual engineering case studies: a mosque urinal and a foot dryer

Design/methodology/approach – The study integrates Islamic studies and WASH by critically analysing existing sanitation designs, examining the fiqh reasoning behind their acceptance or rejection, identifying the underlying Maqasid of the relevant Quranic verses and Hadith, and rethinking the designs through the lens of Maqasid to develop conceptual engineering solutions for mosque sanitation.

Findings – The study proposes that Maqasid can guide and reshape engineering design rather than only juristic assessment. The conceptual mosque urinal supports istinja', privacy, and hygiene requirements, while the proposed foot dryer supports post wudu practices. The proposed designs have the potential to enhance usability, hygiene, and sustainability in mosque sanitation, providing a practical framework for integrating Islamic studies with WASH in future sanitation design.

Research limitations – The study is limited to conceptual case studies and qualitative Maqasid based analysis. Prototype development, user evaluation, and quantitative performance assessment are recommended for future research.

Originality/value – Introduces a Maqasid driven framework that integrates Islamic studies and WASH to translate Islamic objectives into conceptual engineering design for mosque sanitation.

Keywords: Maqasid, WASH, Urinal, Istinja', Foot Dryer

CLOSING SPEECH

Excellencies, Distinguished Speakers, Presenters, Attendees, Ladies and Gentlemen,

It is my great honor and pleasure to deliver the closing remarks for the 2nd International Conference on Maqasid Al-Wahy and the Future of Interdisciplinary Scientific Research (2nd MAFIS). This remarkable conference has been organized by Research Synergy, IIUM, and the International Institute of Islamic Thought and Civilisation (ISTAC-IIUM).

The organizing committee would like to express its deepest gratitude for the active engagement, enthusiasm, and valuable participation of everyone throughout this conference. All sessions conducted during this conference have been carried out smoothly, enriched with insightful presentations, constructive discussions, and meaningful academic exchange among presenters, session chairs, participants, and committee members.

This year's conference theme, " Operationalising Tawhidic Teleological Methodologies for the Islamic Human-Acquired Sciences " has reminded us that global resilience requires continuous innovation, interdisciplinary collaboration, and the integration of knowledge across Islamic Education, Quranic Studies, Islamic Law, Islamic Studies, Maqasid Al-Shariah, Islamic Psychology, Psychology & Behavioural Sciences, Islamic Political Thought & Governance, Sustainability Studies, Islamic Economics, and Islamic Finance. The diverse research contributions presented throughout the 2nd MAFIS have demonstrated the importance of academic collaboration in addressing today's complex global challenges and opportunities.

Through this conference, we have explored several important fields of study, including Islamic Education , Quranic Studies , Islamic Law , Islamic Studies , Maqasid Al-Shariah , Islamic Psychology , Psychology & Behavioural Sciences , Islamic Political Thought & Governance , Sustainability Studies , Islamic Economics , and Islamic Finance. These areas reflect the broad academic contributions of the 2nd MAFIS toward strengthening innovation, resilience, academic advancement, social development, and interdisciplinary scientific research.

The knowledge-sharing and academic dialogues we witnessed throughout this conference reflect our shared commitment to advancing research that is not only academically relevant but also socially meaningful. We believe that the ideas exchanged during this conference will inspire further studies, strengthen professional networks, and encourage future collaborations among researchers, institutions, practitioners, and communities across countries.

Thank you once again for your participation, commitment, and support. We look forward to welcoming you again in our future conferences and continuing this meaningful journey of academic collaboration.

Dr. Zaid Barzinji
President of The Maqasid Institute
Conference Chair of 2nd MAFIS

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10th International Conference on Interdisciplinary Business, Economy, Management, and Social Studies
https://www.ibemsconference.com/
Virtual Conference - September 9, 2026

ICSRD-26

3rd International Conference on Sustainable Research and Development (ICSRD-26)
https://icsrd-upnyk.com/
Virtual Conference - October 7-8, 2026

ICCDM 2026

2nd International Conference on Communication and Digital Multimedia (ICCDM 2026)
https://iccdm-mmtc.com/
Virtual Conference - October 21, 2026

7th MESS

7th International Conference on Management, Education, and Social Science
https://messconference.com/
Bangkok, Thailand - November 3, 2026

2nd ICBAS

2nd International Conference on Business and Administrative Sciences Research
https://icbasconference.com/
Virtual Conference – November 25, 2026

IHSATEC 2026: 19th HASIB

The International Halal Science and Technology Conference 2026 (IHSATEC): 19th Halal Science Industry and Business (HASIB)
https://www.ihsatec.com/
Bangkok, Thailand – December 2-3, 2026

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Jakarta International Conference on Research, Innovation, and Sustainable Development 2026
https://jicrisd.com/
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