



**UCAPAN
PROF DATO' DR. MOHD FAKHRUDIN BIN ABDUL MUKTI
REKTOR UNIVERSITI ISLAM ANTARABANGSA SULTAN ABDUL HALIM
MU'ADZAM SHAH (UniSHAMS)
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INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT (IIIT) MALAYSIA**

PADA : 22 MEI 2018

بسم الله الرحمن الرحيم

الحمد لله الوهاب، الحمد لله القائل: (هو الذي خلق لكم ما في الأرض جميعاً ثم استوى إلى السماء فسواهن سبع سموات ، وهو بكل

شيءٍ علِيم) البقرة 29

وأصلي وأسلم على المبعوث رحمة للعالمين سيدنا محمد بن عبد الله الذي نصح الأمة. وبعد

السلام عليكم ورحمة الله تعالى وبركاته

-PROF.DR. JAMAL AHMED BASHIER BADI

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وانني لادرسه ليعقل
العقل اصل دينه

فكره حقه فيه سباريه عالم
فقير واهل اخضر عنده من

العلماء
مداد العلماء فيه عنده من دم الشهداء

-Professors and Lecturers

-Staff and Participants

First and foremost, I would like to bid everyone welcome to this program. I would like also to thank his honorable PROF.DR. JAMAL AHMED BASHIER BADI, our Guest Speaker today for a talk on : (Creative thinking in Islam: concepts and issues).

Please let me express my appreciation for Postgraduate & Research Management Centre, the organizer of this program.

Also we would like to express our deep gratitude to IIT for support and assistance to bear all costs for this program.

I hope this session will be fruitful to everyone, and may all the ideas will prove useful for our future benefits.

Creative thinking can be a positive, productive and rewarding habit. It's a potential as well as a responsibility that we have been given by our Creator; one that we should use with the well-being and progress of the Ummah.

Quran repeatedly invites its readers to think about the signs of God in the universe and within themselves, and to understand his illustrious presence.

Thinking is a movement driven by intellect and this can only occur when an initial image of the subject is attainable in the mind.

Thinking cannot proceed over something of which no image exists in the mind.

About 750 verses of the Quran exhort its readers to study nature, history, the Quran itself and humanity.

Quranic references to thinking and the exercise of intellect occur in conjunction with basically five major themes: belief in the Oneness and munificence of God (*tawhid*), reflection (*tadabbur*) on the Quran; man and the universe; historical precedent; and thinking itself.

فكرنا في اننا لانفكر

Often, the Quran gives examples and narratives of other nations, and reminders that people may think and reflect over them.

Quran commentators understand thinking as a form of worship if it is done with sincerity and good purpose.

A hierarchy of five perceptive-cognitive functions is suggested through hearing, sight, thinking, remembrance, and certainty.

التفكير
الاستماع
الرؤية

Another aspect of Quran's outlook on thinking is indicated in its emphasis on wisdom (*hikmah*) and good judgment.

هذا الذي يصعب الالمام به هو ان التفكير ليس مجرد استخدام العقل بل هو استخدام العقل بطريقة صحيحة
والتفكير هو العلم بما لا يرى بالحواس

Hikmah is seen to be more important than technical know-how and expertise, as it can guide expert knowledge to its proper application.

وهو نوع من الحكمة الذي يفتقر الى التطبيق

The Quran mentions *hikmah* 20 times.

the value of *hikmah* in the Quran is underscored in a verse: When God bestows *hikmah* on someone that person is indeed granted an immense source of goodness .

Finally, I truly appreciate and thank all of you being with us today, and may Allah accept our good deeds.

والسلام عليكم ورحمة الله