RIPHAH'S
VISION,
MISSION AND
VALUES

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

RIPHAH'S VISION, MISSION AND VALUES

Riphah International University
Islamabad, Pakistan

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1.   Introduction

Islamic International Medical College Trust (IIMCT) was established by its founding Managing Trustee, Maj Gen. Dr Muhammad Zulfiqar Ali Khan in 1995. The Trust in 1996 established Islamic International Medical College, in 1998 the Islamic International College of Engineering, and in 2000 Riphah Institute of Informatics. In 2002, with the grace of Allah *s.w.t.* Riphah International University got the charter from the Federal Government of Pakistan, with Gen. Zulfiqar Ali Khan as its Chancellor and Prof. Dr Anis Ahmad as the founding Vice-Chancellor.

The Trust and the University were established primarily to overcome the prevailing dichotomy in our country's education system, which is based on a conflict between "religion" and "worldly education". The secular education system enforced in the Subcontinent by colonialist rulers was designed to suit their administrative objectives. Although this system never denied the existence of God nor disallowed "religious" education, it placed a greater emphasis on the education of disciplines that had commercial value and reduced religious education to the knowledge of *Ibadah* or religious rituals. Consequently, the influence of religion, its universal values and desirable practices in *mu'amalat* gradually faded. The intent of the Qur'an and the ideal prophetic role model (*uswah al hasanah*) was transformation of *akhlaq*, conduct and behavior in personal, social, economic, and political life.

The secular education system introduced by the British colonialist**s** was designed to provide an administrative workforce for them. Unfortunately, after achieving independence from British imperialism, we did not change the education system. Naturally, it failed to produce graduates with ethical and moral commitment and behavior. Even after the emergence of the Islamic Republic of Pakistan, education of Islam remained confined to the teaching of limited scoped subject of Islamiyat for a maximum of 2 credit hours in the overall period of four

or more academic years of graduate programs.

Owing to this dichotomy, our education system could not provide youth with a comprehensive view of Islam as a complete code of life (*nizam-e-hayat*) that encompasses every aspect of human life. This has resulted in dualism in students' personality and intellectual development. They believe and live in two worlds; a world of scientific knowledge, professionalism, and materiality, which helps them seek a job. The other world of "religion" is confined to a blind belief and barely enough knowledge about some '*ibadat.* This system could only produce graduates with an inherent conflict in life and a secular mind with a materialistic outlook towards life, often devoid of ethical considerations.

We at the IIMC Trust and Riphah firmly believe in the Islamic holistic worldview and holistic development of the personality of students, faculty, and supporting staff. We believe that nation-building is only possible when our youth develop a commitment to our national ideology i.e., Islamic ethical values, and translate them into their conduct and behavior as clearly stated by the Qua'id: "What is that keeps the Muslims united, and what is the sheet anchor of the community. It is Islam. Everyone except those who are ignorant knows that the Qur'an is the general code of the Muslims. A religious, social, civil, commercial, military, judicial, criminal penal code. It regulates everything, from ceremonies of religion to those of daily life. It is a complete code regulating the whole Muslim society in every department of life, collectively and individually".[1]

Nationhood, *ummah*, and *millah* in Islam are a matter of sharing and practicing universal ethical values of the Qur'an and the Sunnah. It rejects the idea of worshiping dust, trees, and mountains or geographic territory. Pakistani nationhood, in this context, is unique because it was born and realized before a territory was declared as Pakistan. Islam as our ideology is the basis of our nationhood, our development strategies**,** progress, and scientific advancement. This requires the integration of Islamic ethical values in our education, research, and development plans.

This document reflects the vision of late Gen Dr Zulfiqar Ali Khan, the present Chancellor, Mr. Hassan Muhammad Khan, and the founding

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[1]   K.A.K Yusufi, *Speeches, statements and Messages of the Quai'd-i-Azam*, Lahore, Bazm-i-Iqbal, 1996, Vol3, p2053.

team who established the institutions of IIMCT and Riphah as a movement to accomplish a sacred mission. It also conveys our vision and guiding principles to the future leadership of the University. These values have to be the basis of all our programs and development of the University, projects of the Trust, and welfare institutions linked with the University.

I have constantly reminded my colleagues that Riphah is more than an institution of higher learning. It is a movement for ethical, social change. Our teachers and students *inshaAllah* shall translate the dream of our elders in making Pakistan an ideal Islamic society and state, as declared by the Quai'd on Feb. 1, 1943: "In Pakistan we shall have a state which will be run according to the principles of Islam. It will have its cultural, political, and economic structure based on the principles of Islam. The non-Muslims need not fear because of this, for fullest justice will be done to them, they will have their full cultural, religious, political, and economic rights safeguarded. In fact, they will be more protected than in the present-day system."[2]

Prof. Dr. Anis Ahmad
Founding Vice-Chancellor

March 23, 2020

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[2] M.A.Haris, ed. Quai'd-e-Azam, Karachi, Times Press, 1976, p173.

2.   Mission

Establishment of the state-of-the-art educational institutions with a focus on inculcating Islamic ethical values

3.   Vision

- To lead in the development of holistic value-based research, development, education, and training programs;

- To establish at national and international levels state-of-the-art educational, research, and training institutions, in line with international best practices and with the integration of universal Islamic values and the ideology of Pakistan to produce dynamic and committed human beings;

- To develop and implement educational strategies, experiential learning, and outcome-based academic programs, teaching material, reports, surveys, and research material to enhance the quality of education and training in various disciplines in higher education;

- To play a leadership role at national and international levels in the production of '*ilm al nafi*' systematic reforms (*islah*), capacity building (*tarbiyah*), behavioral transformation (*tazkiyah*), creation of tolerance and forbearance (*sabr, istiqamah*) and innovative solutions (*ijtihad*) for social change with a pro-active approach (*jihad*); and

- Establish model institutions, particularly in healthcare, applied and social sciences, including Islamic thought, culture, and history to improve people's quality of life.

4.   Founding Chancellor's Vision

July 31, 2013

RIPHAH
INTERNATIONAL
UNIVERSITY

Dear Colleagues,

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuhu,

University education is essentially a matter of building a mind-set and developing desirable personality traits in the students' community through the role model of teachers. It is an interactive process in which students and their mentors help each other in achieving the goal of building well rounded personality of students.

Objectives of curriculum, teaching outcomes, learning objectives are therefore to be well defined and representative of the mission statement of university. It is equally important.

We should excel in research and teaching with equal importance given to character building and personality development of our students. This is why we created RARE, Directorate of Tarbiyah, Students Services Department and QEC.

Since the establishment of IIMC Trust in 1995, we have been trying to present our teachers as role model to our students. First few batches of the graduates had personal guidance and supervision of founding team of IIMC. With the expansion of our programs, it has become more challenging to maintain same level of ideological commitment. In view of this vital need of the institution, we developed post-graduate diploma in ethics and teaching methodology. We hope graduates of this diploma will become trainers and role models for others.

The traditions established in the first phase of our existence, however, need to be consciously and carefully preserved and promoted. Among these are certain basic resolutions which do not require any debate or review. These include:

1) Islamic character of the institution has to be fully preserved and promoted through academic programs and student activities.
2) As soon as we get opportunity, total separation of male and female programs is to be materialized.
3) Student activities such as youth festival, sports week, annual day, debates, projects, literary contests etc. should be encouraged separately for boys and girls. Even when we face shortage of space, sufficient physical distance is to be maintained between programs organized for boys and girls.
4) I would like the faculty, students and the administration to strictly observe the Code of Conduct prepared by the Training and Students Services departments and approved by the Vice Chancellor (Enclosed).

Zulfiqar Alikhan

Maj. Gen. (R) Muhammad Zulfiqar Ali Khan,
Chancellor,
Riphah International University

The founding fathers of Islamic International Medical Trust (IIMCT) and Riphah International University (Riphah), at the very outset, resolved to follow two guiding principles, not to be compromised or adjusted with the change of time:

1. Excellence in Education

2. Strict adherence to Universal Islamic Ethical Values

It was agreed that we develop institutions that excel in education, Health and Medical Sciences, and other areas in order to please Allah *subhanahu wa ta'ala* and to achieve success in *al-akhirah* through following the worldview of the Qur'an and the Sunnah of the final messenger *sallalhu 'alayhey wasalam* of Allah *subhanahu wa ta'ala* and serving '*ibad* of Allah through *Khidmat-e-Khalq*.

The idea was that man as '*abd* and *khalifah* of Allah *subahnahu wa-ta'ala* has to play a pro-active role in realization of '*adl* in one's own life, family, and society state as well as in the Muslim *ummah*. The value of 'Adl demands balance and moderation, tolerance, peace and fairness and elimination of double ethical standards, oppression, injustice, violation of human rights, immorality, *fahasha wa al-munkar* from society, and other vices.

Holistic education with the integration of Islamic ethical values is the key to attaining this objective. National education must be a true reflection of our values, aspirations, and the ideology of Pakistan. Therefore, the IIMCT and University are committed to facilitating its teachers, students, and support staff to become role model of Islamic personality in their mutual interaction. Our actions should speak louder than our verbal claims of ethical excellence.

Therefore, the IIMCT and the Riphah resolve to take necessary measures to realize the vision and mission of the University through the inculcation of Islamic ethical values and appropriate human development with an innovative (*ijtihadi*) approach.

5.   Our Philosophy

a)   The philosophy of the University is based on the first *wahi* in the form of five *ayat* of *al-'Alaq* and an *ayah* of *surah Taha* "Lord increase me in knowledge" (20:124). The *ayat* direct a seeker of knowledge to learn, study and read in the name of Allah, through a meaningful process of research and investigation in human creation or *takhliq* from an insignificant clot but with a great mission and responsibilities.

> **"Read (proclaim) In the Name of your Lord Who created. Created man, out of a clot (of congealed blood). Read (proclaim), and your Lord is the Most Generous. Who taught by the pen, taught man that which he knew not." (96:1-5)**

Riphah International University is more than an institution of higher learning, research, and development. It is a movement for ethical social change and a paradigm shift in our education system. Instead of depending on a materialistic worldview Riphah is committed to introducing a value-centric worldview founded on the holistic *tawhidi* paradigm. The holistic Islamic worldview draws its inspiration from *tawhid, adl, birr, ma'ruf, ihsan, taqwa,* and *istiqamah,* the global Qur'anic values. These values transcend the limitations of space and time. The Qur'anic value system promotes seeking knowledge, exploring the universe, and establishing a just and fair social order. Seeking and producing beneficial knowledge, *ilm al nafi'* in this context, becomes a categorical imperative. Our efforts to excel in knowledge generation, as *khalifatullah* on earth must focus on the success in *al-akhirah* and realization of '*adl* in society.

Realization of *tawhidi* paradigm of knowledge, '*ilm*, research (*ijtihad*) and investigation (*tafaqquh*) and realization of a fair, peaceful, just social order or *iqamah al-din*, therefore, is a social responsibility. Attaining Allah *s.w.t.*'s pleasure is the ultimate objective of our educational, professional, social, economic, and

cultural developments.

Success in *al-akhirah*, in simple words, is the long-term and ultimate goal of all ethically inspired endeavors, conduct, and behavior in this worldly life. Education and training are the means to prepare a person for ultimate success in life hereafter.

The first step toward success in *al-akhirah* and to seeking the pleasure of Allah *s.w.t.* is to understand and implement the principle of *tawhid* in our individual, collective, national, and global activities. This consists of two interrelated conscious acts. The first affirmation of Allah *s.w.t.*'s Transcendence, Power, Knowledge, and Authority, and with equal strength, denies all other claimants of power and authority. Second, confirmation of the Prophetic example as the only role model for us in our personal, social, economic, political, legal, cultural, educational policies and conduct of affairs.

Tawhid demands an epistemic paradigm shift and production of new knowledge based on the ultimacy of revealed knowledge (*wahi*) and critical appraisal of the existing empirical, experiential, and speculative social constructs. It cannot be achieved by pre-fixing a few Qur'anic *ayat* in a textbook of anatomy, physics, or political science. It calls for innovative research (*tafaqquh)* and the production of knowledge based on Islamic epistemology.

6.   Our Role Model

Our role model is none other than the blessed final Messenger of Allah. Our faculty members, students, and staff should follow the Prophet's conduct and behavior in responding to challenges and threats. The Qur'an refers to the Prophetic role model: **"Indeed you are at the height of glorious morality (*al-Qalam* 68:4).** The Prophetic *uswah* provides us with concrete and applicable terms ranging from personal, social, and international ethical practices.

The conduct and behavior of the Benefactor of humanity, Allah's Messenger, ﷺ provides us the only imitable perfect human model.

"Surely, there was a good example for you in the Messenger of Allah, for all those who look forward to Allah and the Last Day and remember Allah much "(*al-Ahzab*** 33:21).** Therefore, our education and training have to ensure the inculcation of the Universal ethical practices of the Prophet, which are relevant not only for the Muslims but for the whole humanity. **"We have not sent you forth but as a heralder of goodness and a warner for *all mankind*" (*Saba'* 34:28).**

The Prophet's kindness, love, and concern for the poor, needy, orphan**,** sick, and misguided, irrespective of race, color, language**,** gender, or culture, have universal relevance and applicability. His *Sunnah* of hospitality, humbleness, truthfulness, trusteeship, and straightforwardness is not a monopoly of the Muslims. All his attributes directly relate to all human beings with a diversity of cultures, faith, and place of origin.

Inculcation of the universal aspects of *sirah* of the Prophet in our academic programs shall make our programs more relevant and beneficial in creating social harmony, critical thinking, well-balanced and holistic personality of our students, teachers, and support staff, irrespective of their color, language, faith and social standing.

7.   Our Core Values

The Islamic value system draws its legitimacy from two universal realities: *tawhid* and *'adl*, or Allah's unity, uniqueness, and attribute of fairness. For our convenience, we have selected six major values as the basis of our policies and practices. These are complemented by equally important behaviors prescribed by the Qur'an and the *Sunnah* for a socially responsible society and organization.

1.   Al-Akhirah

The Islamic value system originates in the principles of *tawhid*, which means the realization of unity in life

and rejection of dual standards in conduct and behavior at personal and collective levels. At the same time, all human activities must be balanced, moderate, fair, and just given the principle of *'adl*.

Tawhid and *'adl* demand a day of reckoning to reward those who observe unity in life and have all transactions with moderation. Success on the day of judgment, in *al-Akhirah,* therefore, is our first value. The Qur'an calls the life after death as *al-Akhirah* **"Indeed what is to come (*al-akhirah*) is better for you than what has gone by"** (*al-Duha* **93:4). Also, it is said "Our Lord give us *hasanat* in this world and in *al-Akhirah* and save us from hell fire" (*al-Baqarah* 2:201).**

Al-Akhirah oriented decisions and policies mean we prefer our expected reward in the life hereafter over the short-term and immediate gain we may have in this world. Therefore, all policies and day-to-day decisions are made in view of one's success in *al-Akhirah*. This does not conflict with our efforts to become, at the same time, a top university in the Asian and global ranking.

Al-Akhirah determines the direction of our policies, programs, and productivity. We take pride in doing all those things which facilitate success in *al-Akhirah*

2. *Itiqan,* **excellence**

"Verily the noblest of you in the sight of Allah is the most *muttaqi* (excellent in Allah consciousness) of you" (*al-Hujurat* 49:13).

"And those who strive in Our (cause). We will certainly guide them to Our paths: For verily Allah is with those who do right" (*al-Ankabut* 29:69).

Itqan and *ehsan*, signify excellence. Therefore, a believer is to strive, make utmost efforts, (do *jihad*) for excellence in

the performance of *'Ibadat* and all professional activities. A teacher, researcher, facilitator, and administrator must do their job with the best professional excellence. Islam does not encourage mediocre behavior. Riphah, as an institution, aims to excel in its Islamic conduct and performance of duties.

3. *Shura*, **participatory decision making, and consensus-building leading to *ijma'***

    "..and consult them in matters of importance. And, when you resolve have put your trust in Allah. Surely Allah loves those who put their trust (in Him)" (*al-'Imran* 3:159).

    "…Who conduct their affairs by (mutual) consultation" (*al-Shura* 42:38).

    Though used only in two places in the Qur'an, *shura*, is indispensable for any decision-making. The Qur'an does not exempt even the Prophet ﷺ from consultation or *shura*. We know well, that no one could challenge or disagree with the Prophet's decisions, yet he/she is commanded to seek advice, *mushwarah* from his/her companions in all matters. Unfortunately, the concept of immunity of *Shaikh*, *Ameer*, or Teacher borrowed from outside the Islamic tradition does not encourage critical thinking and ethics of disagreement among students and members of an organization. Qur'anic *ta'lim* of *shura* means a culture of consultation must be followed at all levels from top to bottom, raising critical questions and a culture of disagreement (*adab al-ikhtalaf*). We have to develop our decision-making model on the principle of *shura*, which is an obligation. *Ameer*, in Islam, is bound to do *shura* and follow *shura*. All members involved have the right to disagree, but once a consensus is built, they have to follow, own and implement the consensus view.

4. *Ijtima'iyah*

Islam is a faith that creates cohesion among its believers in the form of *Jama'ah. Ijtimaiyat* means that in *din* there is no concept of isolated individuals. A person's own identity is traced in his or her family tree, a person is either a father, a son, a daughter, a wife, a sister, a brother, a mother, or a father in law, a brother in law, a sister in law or mother in law or an uncle and so on. All *'ibadaat* are instrumental in creating togetherness, unity and cohesion in the *ummah*.

The *hadith* specifies that even when three persons are traveling together, they select one of them as their leader or *ameer*. Another *hadith* specifies that if a Muslim dies outside the *jama'ah* it is a death of ignorance.

We at Riphah act like a family and work for the collective good.

5. *Rahmah*

Rahmah (mercy) is the root of *al-Rahman* and *al-Rahim*, the two most beautiful names of Allah *s.w.t.* that, means Mercy, Compassion, Loving Tenderness, and Grace. As a Riphah value, it simply means the overall environment in the University has to be full of compassion. One who is not compassionate to others does not deserve compassion from the Creator. It is a behavioral category, and it is also a guiding principle for framing policies. Our policies should be people-friendly, caring, reflect love and compassion, and not have harshness and disregard for the needs of people around us. Teachers and administration should make things easy and not complex and challenging for the students and employees.

6. *Muhasabah*

The Qur'an has bestowed an honor on man by calling him *Khalifah* of Allah *s.w.t.* Nevertheless, with this honor, he

also has been made subject to *ehtesab*, accountability in front of Allah *s.w.t.* This is why the Prophet advised us to pray: **Our *Rabb* please take a lenient view if you take stock of our deeds. (*Allahumma hasibna hisaban yasira*).** In Riphah, no one is above accountability. We have a culture in which the chief executive, an ordinary worker, a student, and a teacher are all subject to accountability. But *ehtisab* has its own ethics, and its proper process must be followed.

8.   Our Strengths

One primary objective of education is to learn how to respond and behave in various situations with Islamic *adab*. Islamic ethical behavior is founded on the purity of intention (*niyah*), sincerity (*ikhlas*), and unity in conduct (*tawhid*).

A.   Realization of a unified personality and society

First and foremost, ethical behavioral change is the development of a unified and not fragmented personality and society. Academic research, learning strategies, and programs, including workshops and training, should lead to an integrated and unified personality and society. The attitude of pleasing our *Rabb* is measured by acting on directions and injunctions (*ahkam, fariad, haquq, halal, ma'ruf*) and total avoidance of prohibited and proscribed (*munkar, fahash, zulm, tughyan*).

B.   Moderation, balance, and fairness (*'adl*)

Extremism and rigidity obstruct in holistic, progressive, and ethical development of personality. While balance and moderation (*wasat, I'tidal,'adl,qist*) ensure a forward looking, dynamic and creative path (*ijtihad, sa'i, kasab-e-halal, juhd*)

"Surely, Allah enjoins justice, kindness and doing of good to kith and kin and forbids all that is shameful,

evil, unjust and oppressive. He instructs you, that you may be mindful" (*al-Nahl* 16:90).

C. Quality Assurance and Fair Discharge of Duties

One immediate consequence of *tawhid* and *'adl* is a behavioral change toward work ethics. The value-based work ethics demand direct fulfillment of agreements, contracts, and promises by everyone in an organization (teachers, students, and administration).

"And fulfill (every) agreement (contract), for you will be called to account regarding the covenant" (*al-Isra'* 17:34).

Every member of the Riphah family has to adhere strictly to the contract made when joining as a faculty, student, and administrator. Therefore, punctuality, observance of discipline and social distancing, prescribed dress, ethics in speech and behavior, delivery of targets, ownership, loyalty to the mission and vision, and economical use of resources, time, and efforts. In brief total behavior should reflect the fulfillment of promises, contracts, and agreements (*'aqd, 'ahd, mithaq*).

D. Meritocracy and Objectivity

The selection and deputation of anyone have to be on merit and quality needed for responsibility. **"Allah Commands you to deliver your trusts to those worthy of them; and when you judge between people, that you judge with justice" (*al-Nisa* 4:58).** All academic and administrative appointments are to be made on capability and *taqwa* i.e., practical observance of *faraid* and avoidance of all *munkarat* in behavior. Suppose any person acts against the ethical and moral standards of the university/trust. In that case, the University's chief executive officer or the Trust must ensure either correction of behavior or relieving the person from responsibility. Violation of *amanah* and Trust is given to a person shall not be acceptable.

Acting against *taqwa* means violations of obligatory *'ibadat* (*salat, sawm, zakah*), violation of the *hudud* of dress, gender mixing, foul language, or harassment. Any person found and proven to have committed these and other violations of Riphah's ethical values should be subjected to the Code of Conduct.

E. Leadership and Entrepreneurial Role

We want to produce leaders as agents of ethical social change and not just managers and administrators. The Muslim *ummah* has been designated as a people who guide and lead human beings to the path of ethical and moral living. **"And it is thus that we appointed you to be the community of the middle way so that you might be witnesses to all mankind and the Messenger might be a witness to you" (*al-Baqarah* 2:143).** Therefore, academic programs, training, and workshops have to refine leadership talent with a mindset of humble, responsible, forward-looking, morally committed, intellectually alert, honest, fair, and courageous leaders. Each person should have a sense of responsibility and accountability in front of Allah *s.w.t*.

F. Team Building and Succession Plan

Team building through empowerment, ideological orientation, and relating oneself with Allah *s.w.t.*, *'itisam bi Allah* is a major behavioral trait. Every leader shall do his best to empower team members to become problem solvers and not just blind followers. This requires an environment of cooperation. **"Help one another in acts of righteousness and fighting and do not help one another in sin and transgressions, fear Allah, surely Allah is severe in retribution" (*al-Maidah* 5:2).** Ideological consensus with critical thinking becomes a source of strength and sustainability for Riphah. Lack of Trust, mutuality in the organization, and relation with Allah *s.w.t.* (*ta'aluq bi* Allah) lead to spiritual and

moral decline, decay, and structural faults. Therefore, appropriate steps must be taken for team building and succession plans with ideological commitment.

G.   *'Ubudiah* **based behavior**

'Ubudiah based intellectual leadership ensures that in all interventions we act in accordance with the injunctions of the Qur'an and the Prophet ﷺ .**"O you who believe enter into in Islam whole heartedly and follow not the footstep of the evil one , for he is to you and avowed enemy" (***al-Baqarah* **2:208).** Consequently, our academic programs should not create a secular divide in our students, but give them a unified worldview and personality. Serving Allah is more than observing prescribed *'ibadat*. It aligns all human activities with the pleasure of Allah, thus becoming His *'abd* in professional, technological, personal, and social conduct. Our hiring and firing has to be based on proper and measurable observance of *'ubudiah*, because the Qur'an warns: **"Those who do not judge by what Allah has revealed are indeed unbelievers (***al-kafirun***)" (***al-Maidah* **5:44).**

H.   **Culture of research,** *tafaqquh*

The faculty and students at Riphah should develop an attitude of ongoing research and investigation. Research production *'ilm al anfi'* is a necessary behavioral outcome of the organization. **"Nor should the believers all go forth together (to fight), if a contingent from every expedition remained behind, they could devote themselves to (in depth) studies in** *din* **and admonish their people when they return to them (from** *jihad***) so that they may avoid (erroneous attitude)" (***al-Tawbah* **9:122).** Therefore, the conduct of inquiry, interdisciplinary research, and investigation in different disciplines and organization of programs and training for *tazkiyah, tarbiyah, ehsan,* and *itqan* is a Riphah priority. Our research projects have to be relevant to our

socioeconomic, educational, legal, cultural, political, and theological issues under the guidance of the Qur'an and the *Sunnah*.

I. Culture of positive thinking *husn al-zann* and forgiveness or *'afu* and *rahmah.*

Suspicion**,** hearsay, backbiting, and rumors eat up an organization's trust, confidence, mutuality, and solidarity. Riphah has to encourage *husn al-zann*, excellent and positive thinking, and trust-building in the faculty, administration, and students. Our faculty members, students, and administration should be an example of observing *husn al-zann*, *'afu*, *maghfirah* and *rahmah*. At the same time, our policy has to be that there is no tolerance for slandering, unfounded rumors, and backbiting. **"O you who believe! Avoid suspicion as much as possible, for suspicion is a sin, and spy, not one another nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would abhor it and fear Allah, for Allah is much prone to accept repentance and is most compassionate" (***al-Hujurat* **49:12).**

J. *Khidmat-e-Khalq*

Riphah is committed to participating in and initiating social well-being projects and welfare of the community, students, employees, and others. The parent body IIMC Trust was created for *khidmat-e-khalq* at different levels. Our *iman* and *'amal* are not complete unless and until we contribute our share towards the needy, the orphan, the oppressed and so on. Therefore, our academic programs have to make a provision for social welfare work as part of student's grooming as responsible citizens. **"Righteousness does not consist in turning your faces towards the east or towards the West, true righteousness consists in believing in Allah, and the Last day, the Angels, the Book and the Prophets and in giving away one's property in love of Him to one's kinsmen, the orphans, the poor**

and the wayfarer, and to those who ask for help, and in freeing the necks of slaves, and in establishing prayers and dispensing *zakah* (true righteousness is attained by those) who are faithful to their promise once they have made it and by those who remain steadfast in adversity and affliction and at the time of battle. Such are the truthful (*sadaqu*) ones; such are the Allah fearing (*muttaqun*) (*al-Baqarah* 2:177).

K.   Attitude of *Haya*

Modesty, in Islam, is a broader concept that is beyond shyness. It prohibits self-pride, undignified manners and behavior, indecency, exposure of body contours, verbal abuse, obscenity, and watching unethical digital or printed material. *Haya* is a virtue. **"Modesty is part of *iman*, faith", (*mutafiq 'alayh, Mishkat:* 5070).**

L.   Anger Management

Our faculty, students, and administration have to demonstrate emotion management. Along with the attributes of *husn al-zann* and *'afu* and *maghfirah,* we must manage and control anger, observe the attitude of *birr* and *taqwa* and *istiqamah* and avoid the attitude of rudeness, anger and rage. **"Those who spend (freely) whether in prosperity or in adversity, who restrain anger and pardon (all) men for Allah loves those who do good (*muhsinin*)" (*al-'Imran* 3:134).**

M.   *Ikhlas*

Ikhlas of *niyah*, purity of intention, is a prerequisite for any act of devotion. Our desire to please Allah *s.w.t.* through following the role model of the Prophet and taking care of the wellbeing of Allah's creation can lead to tangible results only when we work with '*Ikhlas*, i.e., for the sake of Allah alone and not for any self-benefit, recognition, ranking, material benefit, or reward in this world. This fundamental

principle, when observed, brings Allah's *barakah* and helps in our efforts.

Therefore, the first personal, social and institutional value has to be *Ikhlas niyah*, because all human actions, small or great, are based on intention. On the authority of 'Umar b.al-Khattab, who said: The Messenger of Allah *s.w.t.* said, **"Truly, actions are judged only by intentions, and truly, a man shall have only that which he intended" (Bukhari and Muslim, Book of faith hadith # 1, *Mishkat*)**. So long we intend to please Allah and not expect a reward for our work, the institution shall prosper. When we do things for personal gain, recognition, glorification, and commercialization, *barakah* and *khayr* shall be withdrawn.

N.   Innovative and *ijtihadi* Leadership

Riphah and IIMCT are committed to facilitating in the creation of practical knowledge, *ilm al-nafi'* and *ijtihadi*, or innovative solutions. Our research should focus on resolving the existential problems faced by us in Pakistan and the Ummah, including economic, political social, moral, developmental, educational, legal, cultural, and organizational issues. Knowledge for the sake of knowledge is not our objective.

The knowledge that we produce should help in *islah,* socioeconomic and legal ethical reform, creation of an environment of peace (*salam*), fairness (*adl*), mutuality (*rabt*), sacrifice (*infaq*), universal brotherhood (*ukhuwah*), serving humanity (*khidmat-i-khalq*), and compassionate forgiving ('*afu*).

At the national and international levels, we should establish state-of-the-art educational, research, and training institutions incorporating best international practices with the integration of the universal Islamic ethical values and total commitment to the ideology of Pakistan.

Riphah and IIMCT are to build visionary leaders to provide the *Ummah* with intellectuals, resources, and experts who are fully aware of its long-term and short-term objectives and challenges. From an Islamic ethical perspective, our research and development should address *ummah's* conceptual, economic, technological, social, political, and cultural issues.

O.   Self-Development *(tazkiyah), tarbiyah* (ethical empowerment) and the role model.

The dilemma of modern education is its major emphasis on technological understanding with some basic life skills and gross negligence of spiritual development and character building. Riphah has its primary objective to build holistic Islamic personality of its students in light of the best role model available in the history of humanity i.e. the life of the final Messenger *sallalahu alyhey wassalm*. The Qur'an refers to this aspect of the Prophetic role: **"Similarly, Allah conferred a great favor on the believers when He raised from among them the Messenger to recite to them His *ayat*, and to purify them and to teach them the Book and Wisdom" (*al-i-'Imran* 3:164).**

Therefore, self-realization (*tazkiyah*) and the development of students and faculty have to be our priorities. Our educational programs and strategies, co-curricular activities, student projects, and mentoring all have to coordinate to achieve this objective. The Tarbiyah Directorate, Students Services department, and University required course of Life and Living all have to take necessary steps in their domains for this purpose and collaborate to achieve this goal.

P.   Self-Realization through separate education

The founding Chancellor, Maj. Gen. (R) Zulfiqar Ali Khan in his letter to all faculty members of Riphah and

IIMCT (July 31, 2013) directed, "As soon as we get opportunity, total separation of male and female programs is to be materialized. Student activities such as youth festival, sports week, annual day, debates, projects, literacy contests etc. should be conducted separately for male and female students. Even when we face shortage of space, sufficient physical distance is to be maintained between programs organized for male and female students". He also highlighted the importance of character building and the Islamic Character of the Institution to be fully preserved.

We must be a model institution where no gender mixing is observed. Yet, male and female students develop self-confidence, soft skills, and knowledge needed for their respective leadership roles in society.

9.   Glossary of Key Terms

1.   ***Ilm al-nafi'.*** The Qur'an refers to four essential functions and responsibilities of Allah's messengers: (i) *tilawah* of *ayat* (ii) *tazkiyah* (iii) *ta'lim of Kitab*, and (iv) *hikmah*. All four functions are essentially educational and transformative.

The Qur'an persuades us to seek knowledge "Lord increase me in knowledge" (*TaHa* 20:114). In several *ahadith* of the Prophet, knowledge by which people benefit, *ilm al nafi*'is declared an ongoing *sadaqah* or rewarding activity. (Muslim, Mishkat, book of knowledge, *hadith* 203).

Islam offers *tawhidi* concept of '*ilm*, that the origin of all knowledge is to be traced in *wahi* and *kitab*. It does not recognize dualistic or polytheistic views of knowledge. This worldly life and the other worldly life must coalesce. There is no compartmentalization in life. There is no secular and religious divide in knowledge – all this world has been made a *mosque* for a believer as a *hadith sahih* tells us.
The *ilm al nafi*' includes not only learning and teaching

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of how to do *tilalwah* of *ayat* of the Qur'an or discover their meaning and application but all those *ulum* that help in achieving the objectives of the Qur'an and the *Sunnah* of the Prophet *salalahu aleyhy wassalam*. The Qur'an refers to *ilm* of shipbuilding given to Syeduna Nuh, '*ilm* of making armour given to Syeduna Dawood, *ilm* of interpreting dreams given to Syeduna Yusuf. The *maqasid al-shari-'ah* also persuade us to acquire all *'ulum* needed for welfare of the *ummah* and common good (*maslaha 'amah*).

The Qur'an also invites believers to investigate their being and body and see how it works. Therefore, anatomy, psychology, genetics, optics, in brief, all disciplines that relate to the human body and mind, when explored in obedience to the Qur'anic *hukm* become *ilm al nafi*'. Allah wants His servants to travel on land (*seru fi al ard*) and build ships to be used for trade and other purposes. Therefore**,** all disciplines related to navigation, shipbuilding, fisheries, oceanology, and astronomy fall in *ilm al nafi*'. The Qur'an also wants believers to acquire *rizq al-halal* and not to eat up property of others. Therefore all sciences that deal with ethical economic production, resource utilization and management, and resource distribution are part of *ilm-al nafi*'.Every knowledge that brings us closer to the Creator (*ma'rifah*) is *ilm al nafi'*. All knowledge based on universal truth, eternal facts, and laws of the nature that brings *khair*, benefits to the humanity is *ilm al nafi'*.

2. **Holistic Healthcare**: A *hadith* teaches us to pray to Allah *s.w.t.* to bless us with betterment in our body, audition, vision, and heart in brief physical and ethical health. Holistic health, therefore, means taking care of total human beings. Islam does not like a cosmetic or partial cure, and it wants revitalization of mind and body, soul and self-being. Modern research has shown how our cognitive, emotional, and psychic responses are linked

together. Islamic medicine and healthcare mean treating physical problems and seeking the well-being of total human beings.

3. **State-of-the-Art Education:** The state-of-the-art education generally means achieving the best possible outcomes by using the latest techniques, technology, improved and tested learning methodologies, upgraded systematic procedures and processes, and sustainable performance standards for continual improvement. Nevertheless, for over two centuries, we in the Muslim world have been following an outdated imported education system improvised by western imperialism to serve its interests. Today, some educationists think that if they replace old texts with newly developed texts from Stanford, Harvard, Cambridge, and Oxford universities, students thus produced will be more knowledgeable, modern, and better intellectuals. In our view, texts produced by top-class universities alone cannot make a student a better human being.

For us, state-of-the-art education means that *ilm al nafi'*, should build our faith in Allah *s.w.t.* in His *hidayah* and the Hadi, He sent for the benefit of human beings. This alone can make us leaders in knowledge and successful in *al-akhirah* and this world. Adopting a God-free knowledge paradigm of the top ten best universities of the world cannot give us success in *al-akhirh*, nor this world.

Nevertheless, we must be fully aware of new directions in research and innovation in the world of knowledge. However, we want to produce knowledge that reinforces our faith and helps us achieve our national objectives.

4. **Islamic Ethical Values**: Ethics is a science that helps us make judgments about what is right and wrong or what ought to be done or avoided in human behavior.

Islam provides us an elaborate system of *akhlaq* (ethics and morality) in human conduct and behavior in matters such as, *ibadah, tijarah*, *mu'amilat*, family, life, political matters, economic development, war, and peace. Islamic ethics (*akhlaq*) is provided by the divine guidance al-Qur'an and the Sunnah. Some of the major values that Islam wants to inculcate in our behavior are *Tawhid, 'adl, khashyah, 'ubudiyah*, *halal, tahir, and tayyib, haqq, ukhuwah,, muwasat, sabr, istiqamat, jihad, qist, ihsan, 'fu, infaq, sidq* and *amanah.*

5. ***Itqan:*** The Qur'an calls itself guidance for those who are conscious of Allah (*Muttaqin*). It also defines who *Muttaqin* is and what the meaning of *Taqwa* is. Itqan, or excellence or perfection in the Qura'nic context, means perfectly doing good deeds. In other words, *taqwa* and *itqan* are to be observed in *Ibadat* and all meaningful pursuits of life. A medical doctor, a lawyer, a teacher, and a carpenter should excel in his/her skills with the fear and love of Allah, who is perfect and wants His servants to do things most properly. T*aqwa* or *Itqan*, therefore, means the use of the best possible methodology of research leading to a product with maximum benefit and public good of people, and pleasure of Allah *s.w.t*. (*al-Baqarah* 2:177).

6. ***Mushawarah:*** The Qur'an advises the Prophet (PBUH) to take advice and do consultation and counseling before reaching a decision. It is crucial that Allah's Messenger, Prophet (PBUH) was never expected to be questioned by the *Sahabah*. Every word he uttered was a *hukm* for them. However, a person of that high status is advised to conduct *shura* (*al-shura* 42:38, *al-'imran* 3:159). In other words, everyone, whether a President, a Vice-Chancellor, a Dean, and a CEO of an organization**,** is required to consult and discuss all matters. No one is authorized to decide by oneself, and all executive officers are obliged to consult and discuss matters before deciding.

The *ayah* also declares that after exhaustive discussion, when a matter is decided, it should be implemented with Trust in Allah *s.w.t*.

Riphah, as a movement for a paradigm shift in *Tarbiyah* and *Ta'lim* has to establish a model of its own where the top management observes the culture of *shura* and all critical issues are discussed and decided through a consensus.

7. **Educate:** This marketing slogan we have been using is to be understood in its ethical context. The Qur'an makes all Prophets responsible for educating people, and it appears they do *Da'wah* through educational means and methods. They also educate people by presenting a role model and using the most appropriate speech of communication (*Iblagh*).

    Riphah must educate youth (*Tarbiyah* of mind, soul, and body) in academic disciplines and teach them how to live ethically with meaning and purpose, become torch-bearers of knowledge, and become learners and seekers of truth. They should also become excellent *duat*, conveyers of their message and mission.

8. **Empower**: We believe real empowerment is only through knowledge and ethical conduct. Due to the knowledge empowerment of our forefather Syeduna Adam *alayhe assalam*, angels were asked to bow down. In a world with a knowledge race, our youth can play an active role when they are empowered through holistic knowledge and *akhlaq*, or ethical conduct.

9. **Enlighten:** True enlightenment comes when we make the Qur'an, which calls itself *noor*, *hidayah*, and *al-Furqan* as our guide in all matters. Islam itself is the most enlightened way of life. Muslim history has no concept of those evolutionary phases the West had to go through.

There is no concept of an age of faith and mythology, followed by the age of reason and philosophy, the age of reformation, and the age of science and positivism in our history. European enlightenment took place as a reaction to the church's dogmatic approach. Islam in the Qur'an and the *Sunnah* from day one, calls for the application of reason, observation, and experimentation as a demand of faith.

Enlightenment for us means relating ourselves with the Qur'an and *Sunnah* and, in their light, discovering solutions to modern problems and issues.

The University has to play a leading role in spreading this Qur'anic approach through the academic programs.

[This policy document was approved unanimously in the meeting of the BOT on March 27,2021.]