

Islamisation-Herald

ONE Pearl from the Precious String

We greet you with *salām* and peace. This is *Islamisation-Herald* Issue 5 No. 1, with the focal point on Islamisation discourse, *ONE pearl* at a time. Series 1 highlights ‘**WHY Islamisation?**’ as IIUM’s 3rd Rector, *al-Marḥūm* Emeritus Professor Tan Sri Dr. M. Kamal Hassan had outlined.¹

Issue 4 No. 1 looks into the connexions between IIUM’s Vision and Mission #2 and the onus of duty upon our shoulders.



WHY Islamisation? The 4th Pearl.

“**A.2** The Necessity and Urgency of Fulfilling the Mission of IOHK According to IIUM’s Constitution”. “**A.2.1** The philosophical/metaphysical basis of the Mission”, highlighting Mission #2.

The issue in your hands pursues the rationales for Islamisation with **A.2.2 Mission #3**:

“To **promote** the concept of **Islamisation of Human Knowledge** in **teaching, research, consultancy, dissemination** of knowledge and the development of **academic excellence** in the University.”²

Islamisation or Islamicisation encompasses *all* aspects of life. In IIUM’s context as a university, it is categorised as two **intertwined** bearings:

- a. **Academic**, and
- b. **Non-academic**.

Whilst these may loosely be referred to as **Islamisation of Human Knowledge (IOHK)** and **Islamisation of the Self (IOS)** respectively, both constitute as the very *raison d’être* of the University—**IOS** as a **prerequisite** for **IOHK**.

The term “Islamisation emphasises the **necessity of Muslims to live, work and act in accordance with the ‘Aqīdah** (creed), **Sharī’ah** (Divine Way) and **Akhlāq** (ethics) of Islam, to achieve the goals of *al-ḥasanah fi al-dunyā wa al-Ākhirah* (wellbeing in this world and in the Hereafter).”

The IIUM education model “is **grounded** in the **worldview of the Qur’an** and **Sunnah**”. In this way, the University serves the purpose “as **an alternative** to the existing conventional education based on the Western and secular model”.³ In line with the First World Conference on Muslim Education (Mecca, 1977), the IIUM’s philosophy of knowledge and education stresses, among others:

- i. The **unity** of **knowledge** with **Revealed Sciences** as **the most important & central**.



¹ M. Kamal Hassan, “Lecture on Islamicisation/Islamisation of Human Knowledge”, organized by CPD, IIUM, Ta’aruf and Intellectual Discourse (TIDE) 43, delivered on January 27, 2014.

² Memorandum of Association of the IIUM, 2002: 4.

³ IIUM Policies and Guidelines on Islamisation, Kuala Lumpur: CENTRIS, 2013: 6-14.

- ii. The **purpose** of knowledge acquisition as a **means** for the seeker to function as **Allah’s ‘abd** (servants) & **khalīfah** (stewards) on earth.
- iii. The **holistic approach** of Islamic education **nurtures** the **cognitive, affective, spiritual, social & behavioural** aspects in the light of Islamic **‘Aqīdah, Sharī’ah & Akhlāq.**⁴

Producing **professionals in the service of Allah**, who not only are **well-equipped** with knowledge & specialised skills, but also, are **highly committed to Islamic values, injunctions & practices**, imbued with **Islamic Ādāb** (manners) & **Akhlāq** (morality) that are **consistent** with the principles of **Taqwā** (God-consciousness) & are **highly devoted to striving** for Islam.

The whole University set-up is viewed as an **AMANAḤ from ALLAH SWT** to **serve the cause of ISLAM** & to work towards **“restoring the primacy of Islam in all fields of knowledge”.**⁵

IIUM strives:

(A) **Islamisation** is a process of **actualising** the **Divine imperatives** on **human development**. It is the **SOUL** of IIUM, making it unique, & shapes her ethos, services & functions **based on the Qur’anic Worldview & its Philosophy of Knowledge.**

(B) Islamisation is the **foundation** of all strategic plans of the IIUM. All future developments of the University shall be **in conformity** with it. All other policies, rules & regulations should be **understood together & in consonance** with it.

(C) IIUM shall **encourage, promote, propagate & implement** the mission of **Integration & Islamisation** through T&L, R&P • international & ummatic collaborations • alumni networks

- Ummatic oriented activities in assisting Muslim communities **overcome** their educational, economic, social, cultural & political challenges.
- IIUM will support the establishment of Islamic intellectual schools of thought in different branches of human knowledge, which are harmonious with IOHK.



(E) **ISLAMISATION of the SELF (IOS)** is key, a continuous development & strengthening of **‘ilm** (knowledge), **īmān** (faith), **yaqīn** (certitude), **taqwā** (God-consciousness), **ihsān** (moral excellence), **ḥusn al-khuluq** (good character), as a **Mu’min**. • **IOS is the basis** to holistic human development, overcome **amrāḍ al-qalb** (diseases of the heart) & fulfil the requisite spiritual & ethical attributes of true scholars through **tazkiyah al-nafs** (purification of the soul), with **humility & ihsān** (God-fearing conscience), **integrity** and **moral excellence**. This requires **Jihad al-Nafs** (inner striving) & **Tahdhīb al-Akhlāq** (nurturing of good character).⁶

(D) The **comprehensive & holistic** scope of **Islamisation** must be **implemented & manifested at all levels:** academic & non-academic: e.g. University governance, campus administration, financial & asset management, environmental & human development, student life & character development, co-cu activities & business enterprises.

⁴ IIUM Policies and Guidelines on Islamisation, Kuala Lumpur: CENTRIS, 2013: 9-10.

⁵ (A) to (E) Ibid., 23-25.

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