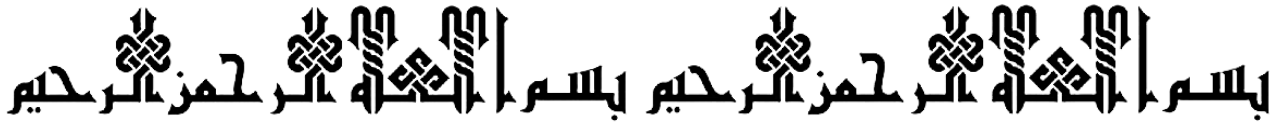


Islamisation-Herald

ONE Pearl from the Precious String



We greet you with *al-salāmu 'alaikum wa Raḥmatu'Llāhi wa Barakātuh*. *Islamisation-Herald* Issue 6 No. 1, January 2025, welcomes you to the year 2025, and the *barakāt* of Rajab with Islamisation discourse as our focal point - *ONE pearl* at a time. Series No. 1 highlights ‘**WHY Islamisation?**’ as Professor Emeritus Tan Sri Dr. M. Kamal Hassan *Raḥimahu'Llāh*, as a pioneer of IIUM, had outlined.¹

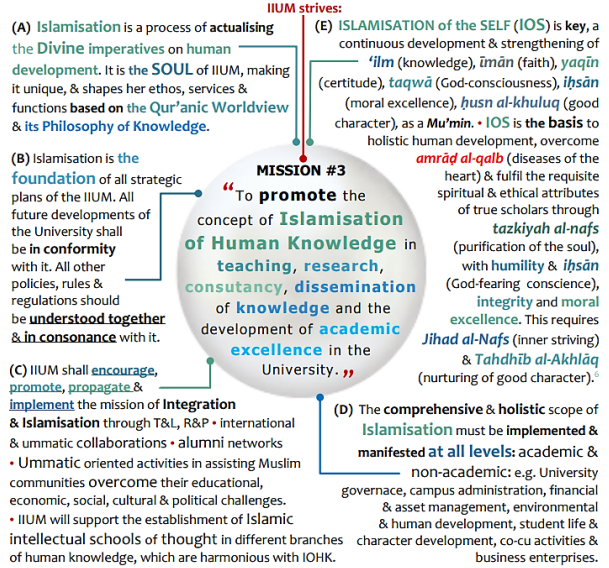
Issue 5 No. 1 partially examines IIUM Mission #3, highlighting Islamisation as the *raison d'être* of the University. In particular Islamisation of Human Knowledge (IOHK) with Islamisation of the Self (IOS) as the prerequisite. The issue in your hands continues to examine Mission #3 with further insights into Islamisation².

1 It must be noted that the IIUM considers **IOHK** as a crucial “**alternative paradigm**” for knowledge construction, development & education according to the **Worldview** of **Tawḥīd**.

(IOHK) ISLAMISATION of HUMAN KNOWLEDGE - a *Tawḥīdic* Paradigm

2 This alternative paradigm, based on **Tawḥīdic** theology, epistemology, ontology, teleology, cosmology, anthropology, axiology, & eschatology, shall **critically view & assess** contemporary human knowledge, in particular those of **naturalistic, secular-agnostic** and **atheistic** orientations.

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”³



WHY Islamisation? The 5th Pearl.

Islamisation of Human Knowledge as the thrust of Mission # 3, pivoting upon Islamisation of the Self. Visual constructed based on Islamisation Policy Statements No. 1 to 5.

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 Islamisation is also referred to as Islamicisation. See IIUM Policies and Guidelines on Islamisation, Kuala Lumpur: CENTRIS, 2013: 13-14.

3 This critical perspective must also be applied to the “philosophical premises, theoretical assumptions & ethical implications” of the sciences – “natural, physical & applied”, insofar as they are imbued with elements that “are contrary to the **Tawhīdic Worldview**”.

5 IOHK neither entails “imposing Islam or its values and norms upon non-Muslims”, nor that the University “is opposed to, or refuses to acknowledge the much needed and useful ... contributions ... of non-Muslims individuals, institutions, organisations and ... civilisations. **On the contrary**, IIUM shall collaborate with all education institutions – Muslims or non-Muslims – in the promotion of sound knowledge development and holistic education, **as long as** it is” “harmon[ious] with its **vision and mission**, for the benefit and well-being of the **whole mankind**.”

6 IOHK implies “the readiness to acknowledge, ... adapt ... the valuable ideas, systems, achievements or acceptable developments of other cultures and civilisations”. “**Wisdom** is the **lost property** of a **Believer**, whenever he/she finds it, he/she **has the right to it**” (Prophetic saying).

4 The processes of this reformation - **intellectual**, educational & ethical - must involve “the **inculcation** of Islam’s **spiritual & moral values, intellectual outlook & ethical conduct**” in the person & work of “Muslim academics, scholars, administrators & students **as expected** in an Islamic University”.

8 The disciplines of **Islamic Revealed Knowledge & Heritage** “shall be subjected to a continuous process of legitimate **Taghyīr** (change), **Islāh** (reform), **Tajdīd** (renewal), **Ihyā’** (revival) and **Ijtihād** (independent legal reasoning in facing new issues not covered by the revealed texts) as explained by authoritative mainstream Islamic religious scholars.”

7 IOHK “is a process of reform, relevantisation & contextualisation involving **continuous improvements** in all aspects of academic and non-academic matters.” This may entail **delving deep into the wells of Islamic thoughts and aḥkām** (rulings) from Baghdad to Andalusia, to present the luminous teachings and ideas of our Islamic heritages and extruding from them **the guiding principles and ideas** to deal with the contemporary ‘urf (milieu, ideas and events).



(IOHK) ISLAMISATION of HUMAN KNOWLEDGE a *Tawhīdic* Paradigm

³The visual above is constructed based on Islamisation Policy Statements No. 6 to 8. See IIUM Policies and Guidelines on Islamisation, Kuala Lumpur: CENTRIS, 2013: 13-14.

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