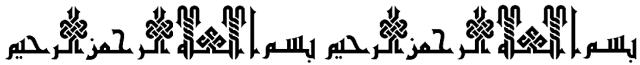
Islamisation-Herald

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.

ISLAM & to work towards "restoring the primacy of Islam in all fields of knowledge".

IIUM strives: (E) ISLAMISATION of the SELF (IOS) is kev. a (A) Islamisation is a process of actualising the Divine imperatives on human 'ilm (knowledge), îmân (faith), yaaîn development. It is the SOUL of IIUM, making (certitude), taqwā (God-consciousness), iḥsān it unique, & shapes her ethos, services & (moral excellence), husn al-khuluq (good functions based on the Qur'anic Worldview character), as a Mu'min. . IOS is the basis to & its Philosophy of Knowledge. holistic human development, overcor (B) Islamisation is the amrāḍ al-qalb (diseases of the MISSION #3 heart) & fulfil the requisite spiritual & ethical attributes of true scholars through foundation of all strategic "To **promote** the plans of the IIUM, All future developments of the University shall concept of Islamisation tazkiyah al-nafs (purification of the soul), of Human Knowledge in be in conformity with it. All other policies, rules & with humility & iḥsān (God-fearing conscience), teaching, research, consutancy, dissemination of knowledge and the regulations should integrity and moral excellence. This requires be **understood together** development of academic & in consonance with it. Jihad al-Nafs (inner striving) excellence in the & Tahdhīb al-Akhlāq (C) IIUM shall encourage, University.,, (nurturing of good character). promote, propagate & implement the mission of Integration (D) The comprehensive & holistic scope of & Islamisation through T&L, R&P · international Islamisation must be implemented & & ummatic collaborations • alumni networks manifested at all levels: academic & Ummatic oriented activities in assisting Muslim non-academic: e.g. University communities overcome their educational. governace, campus administration, financial & asset management, environmental & human development, student life & economic, social, cultural & political challenges IIUM will support the establishment of Islamic intellectual schools of thought in different branches character development, co-cu activities & of human knowledge, which are harmonious with IOHK. business enterprises.

The whole University set-up is viewed as an AMANAH from ALLAH SWT to serve the cause of

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 It must be noted that the IIUM considers **IOHK** as a

<u>crucial</u>

"alternative paradigm"

for knowledge construction, development & education according to the **Worldview** of **Tawhīd**.

(IOHK)
ISLAMISATION
of HUMAN
KNOWLEDGE -

a *Tawḥīdic* Paradigm

2 This alternative paradigm, based

on **Tawhīdic** theology, epistemology, ontology, teleology, cosmology, anthropology, axiology, & eschatology, shall

critically view &

assess contemporary human knowledge, in particular those of naturalistic, secularagnostic and atheistic orientations.

¹M. 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 (IOHK) by the revealed texts) **ISLAMISATION** as explained by authoritative mainstream of HUMAN Islamic religious scholars." KNOWLEDGE

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 toughts 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).

a Tawhīdic

Paradigm



³ The 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.