

Islamisation-Herald

ONE Pearl from the Precious String

السلام عليكم ورحمة الله وبركاته

Alḥamdulī'LLāh, *Islamisation-Herald* is back after a period of recluse. Issue 7 No. 1, March 2025, brings another pearl from the Precious String, during the last third of this blessed holy month of Ramaḍān. Series No. 1 highlights 'WHY Islamisation?' that *al-Marḥūm* Professor Emeritus Tan Sri Dr. M. Kamal Hassan, as a pioneer of IIUM, had outlined.¹

Issue 6 No. 1 examined the *Tawḥīdic* Paradigm of the Islamisation of Human Knowledge, a continuation from Issue 5 No. 1 on the same subject. The current issue resumes with the rationales for Islamisation with which *al-Marḥūm* designated as point A.3, namely:

“to meet the urgent needs of reforming, revitalising and reenergising the Muslim *Ummah* suffering from internal crises and malaise, in order to play its divinely mandated role as *Khair Ummah* and *Ummah Wasaṭ* for the benefit of mankind and the global ecosystem.”²

Today, the *Ummah* and humanity at large suffer from multi-dimensional crises and malaise. It is said that the state of affairs surrounding the sanctity *al-Masjid al-Aqṣā* or



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**.

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.

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 **Tawḥīdic Worldview**.”

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”.

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).

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).

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

(IOHK)
ISLAMISATION
of HUMAN
KNOWLEDGE
a Tawḥīdic
Paradigm

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violations of it is a barometre of the *Ummah*. It is apparent that the *Ummah* and humanity have been the receiving ends of multi-faceted deceptions and lies, spun and capitalised by the self-serving enemies of Islam, dragging the *Ummah's* foreign ensnared leaders—all at the expense of human dignity & rights, even at the cost of an unprecedented genocide in history.

^{1, 2} M. Kamal Hassan, “Islamicisation / Islamisation of Human Knowledge in IIUM Context”, IIUM Ta’aruf and Intellectual Discourse (TIDE) #43, January 27th, 2014.

The deplorable state of humanitarian and environmental affairs of the contemporary time calls for Muslims to rise and be the beacon for a new world order. Islamisation, then has never been more pertinent than it has become today:

1. To meet the **urgent** needs of **reforming, revitalising** & **reenergising** the Muslim Ummah suffering from internal crises & malaise...

* AbdulḤamīd Abū Sulaymān's *Crisis in the Muslim Mind* (1993) examined and diagnosed the historical & intellectual roots of the Ummatic malaise, as **deficits** of post-colonial, & by extension, neo-colonial education that **enculturate** uncalled-for limitations & subjections of the mind, soul & spirit.

* It is **only** by **sincere** & **conscious** internalisation of the **Qur'anic Worldview** through **Ubūdiyyah & Khilāfah** that the requisite **URGENT reformation** of culture (2011)³, **revitalisation** of the spirit & intellect, and **reenergisation** of ethico-moral civilisation are attainable.

2. ... in order to play its **divinely mandated** role as

Khair Ummah & **Ummah Wasat** for the **benefit** of mankind & the global ecosystem.

* كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

“**YOU** are indeed **the best community** that has ever been brought forth for [the good of] mankind: **you enjoin of what is right** and **forbid of what is wrong**, and you **believe in God**. Now if the followers of earlier Revelation had attained to [this] faith, faith, it would have been for their own good; [but few] among them are believers, while most are iniquitous” (Q. 3: 110).

* وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ﴿١٤٣﴾

“And thus have **We willed YOU** to be a **Community justly balanced**, so that [with your lives] **YOU might bear witness** to the truth before all mankind, and that the **Apostle might bear witness** to it before you...” (Q. 2: 143).



IOS

& IOHK -

A **Tawhīdic**
Paradigm

³AbdulHamid Ahmad AbuSulayman, *The Qur'anic Worldview: A Springboard for Cultural Reform*, IIIT, 2011.