CFS COLLOQUIM ON IOHK: SHARING PRACTICES

29th June 2021

IOHK *in* SAF

Nur Jannah Hassan

CENTRIS, IIUM

IOHK in SAF

SEJAHTERA ACADEMIC FRAMEWORK

ISLAMISATION OF HUMAN KNOWLEDGE

SHARING OF EXPERIENCE

SEJAHTERA ACADEMIC
FRAMEWORK

Sejahtera Academic Framework
SAF Humanising Education for *Raḥmatan li'l-Ālamīn*

- **WHAT DOES IT MEAN?**

- Must be **INSĀNIYYAT AL-ISLĀM**

  - **HUMANISM of ISLAM,** based on **the Divinely created *Rūḥ.* NOT** *Insāniyyat al-'almaniyyah* (Humanism of Secularism)

- ***RAḤMATAN LI'L-ĀLAMĪN***

  - Must be based on *Maqāsid al-Sharī'ah*, because the content of *al-Sharī'ah* is a manifestation of **Allah's *Raḥmah* to all the worlds**.

  - *Amar ma'rūf nahy munkar* is a manifestation of *Raḥmatan li'l-Ālamīn*

- ***SEJAHTERA, INSAN SEJAHTERA, INSĀN SĀLIḤ*:**

  - ***AL-FALĀH*** (prosperity, felicity) vs *al-khusrān* (state of being lost);

  - ***AL-MUFLIḤŪN*** (those who prosper) vs *al-Khāsirūn* (those who are losers).

HEAVENLY SPIRIT (*RŪḤ*) وَنَفَخَ فِيهِ مِن رُّوحِهِ (Q. 32:9) 1. وَنَفَخْتُ فِيهِ مِن رُّوحِي (Q. 15:29; 38:72) 2.

The *RŪḤ* lives on beyond physical death

The Physical Heart is through which the soul and the body unite. It is the first channel of the soul's use of the body.

THE SPIRITUAL HEART & the four faculties

Rūḥ Spirit — *Nafs* Soul

IQRA-

'Aql Intelligence

DHIKR — FIKR

Qalb Heart

THE SEAT OF KNOWLEDGE
M I R R O R

Senses are INLETS / WINDOWS to the *Qalb*

Earthly BODY

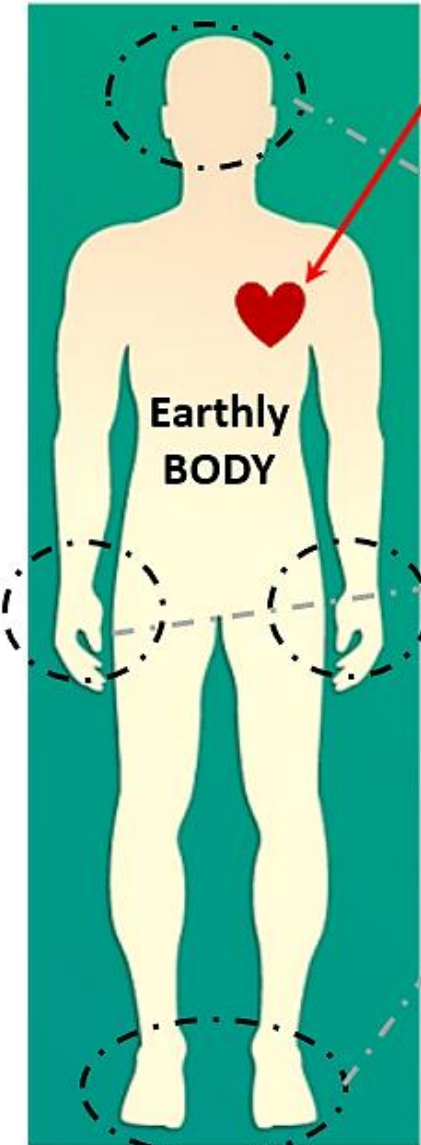*al-Nafs al-Muṭmainnah*

Insān Rabbaniyyah

Godly person

Insān Ṣāliḥ

Well-balanced, holistic

al-Nafs al-Lawwāmah

Spiritual discipline

TAZKIYAT AL-NAFS

al-Nafs al-Ammārah bi al-Sū'

SAF

Rūḥ
Spirit

Nafs
Soul

'Aql
Intellect

Qalb
Heart

**'UBŪDIYYAH
KHILĀFAH**

- Looks at the whole spectrum of curriculum at IIUM

- Forces each relevant body in the entire ecosystem of IIUM to function with **deliberate conscience on IIUM's Philosophy, VISION & MISSION,** bringing their relevance to today

- Empowers academics, administrative staff, students and support staff for the above

- **Trans-disciplinary:** nurtures with a strong foundation of "*'aqīdah, sharī'ah* and *akhlāq*".

PHILOSOPHY

The philosophy of the University is built upon the belief that knowledge must be pursued as an 'ibādah (continuous worship) and amānah (a trust) which Allah (SWT) has placed upon mankind. The knowledge thus pursued should lead towards the recognition of Allah (SWT) as the Absolute Creator, Cherisher and Sustainer of the universe. This total and uncompromising recognition of Allah (SWT) "as the Lord of the World (Rabb al- ālamīn) represents the apex in the hierarchy of knowledge". This philosophy is based on the first five verses of Sūrat al- 'Alaq ("The Clot"), the 96th surah or chapter of from the Qur'ān and incorporated in the Constitution of the IIUM.

Read! In the name of your Lord Who has created!
He has created man from a germ-cell!
Read! And your Lord is the Most Generous,
Who has taught by the pen.
He has taught man what he did not know.

These five verses emphasises the fact that knowledge must be acquired, internalised and disseminated in the name of Allah (SWT) and that this knowledge should be acquired through the pen, intellect and divine revelation. Knowledge based upon the harmony of revelation and reason would surely elevate men to a position of honour and high status. Knowledge acquired through human reasoning to the neglect of revelation would be incomplete and would not be beneficial to mankind.

LEADING THE WAY
KHALĪFAH - AMĀNAH - IQRA' - RAHMATAN LIL-ĀLAMĪN

https://www.iium.edu.my/page/about-iium

VISION

Inspired by the **Worldview of *Tawḥīd*** and **Islamic philosophy** of the **unity of knowledge** as well as its concepts of **holistic education**, the University aims at **becoming a Leading International Centre of Excellence** in education, research and **innovation**, **which seeks to restore the <u>dynamic and progressive</u> role of the *ummah*** in all branches of knowledge.

Companies Act 1965, *Memorandum and Articles of Association of International Islamic University Malaysia*, p. 2.

MISSION

THE UNIVERSITY ENDEAVOURS TO:

I. Undertake the special & greatly needed task of **reforming contemporary Muslim mentality** and **INTEGRATING** Islamic revealed knowledge & human sciences in a positive manner;

II. Produce better quality intellectuals, professionals & scholars of distinction by **INTEGRATING** quality of faith (*iman*), knowledge (*'ilm*) & good character (*akhlaq*) to serve as **agents of COMPREHENSIVE & balanced progress** as well as **sustainable development** in Malaysia & in the Muslim world;

III. Promote the concept of **ISLAMISATION of human knowledge** in teaching, research, consultancy, dissemination of knowledge & the development of academic **EXCELLENCE** in the University;

IV. Nurture the quality of **holistic EXCELLENCE imbued with Islamic moral-spiritual values**, in learning, teaching, research, consultancy, publication, administration & student life;

V. Exemplify an **INTER-NATIONAL community** of **dedicated** intellectuals, scholars, professionals, officers & staff motivated by the **Islamic worldview** & **code of ethics** as an **integral part of their work culture**;

VI. Enhance INTERCULTURAL under-standing & **foster civilisational dialogues** in Malaysia as well as **across communities & nations;**

VII. Develop an **environment which instils commitment** for **life-long learning** & a **deep sense of social responsibility** among staff & students.

Companies Act 1965, *Memorandum and Articles of Association of IIUM*, p. 2-3.

SAF

https://photos.iium.edu.my/flip/saf/
(SAF, 2021: 23).

‘UBŪDIYYAH KHILĀFAH

Rūḥ Spirit
Nafs Soul
‘Aql Intellect
Qalb Heart

- **Nurtures learners** to understand and function well in their relations

(i) with The CREATOR, (ii) with the self and other human beings and (iii) with their immediate and extended global environments.

- To be **capable to**

(i) "sift through the many scenarios and ideologies" inundating the contemporary world and

(ii) offer "viable alternatives" and "pragmatic solutions" to the complex issues of the world today.

- SAF's overarching principle: "**the belief in the potential of the human being and putting people first**".

- Including the notion of staff as *MURABBĪ*
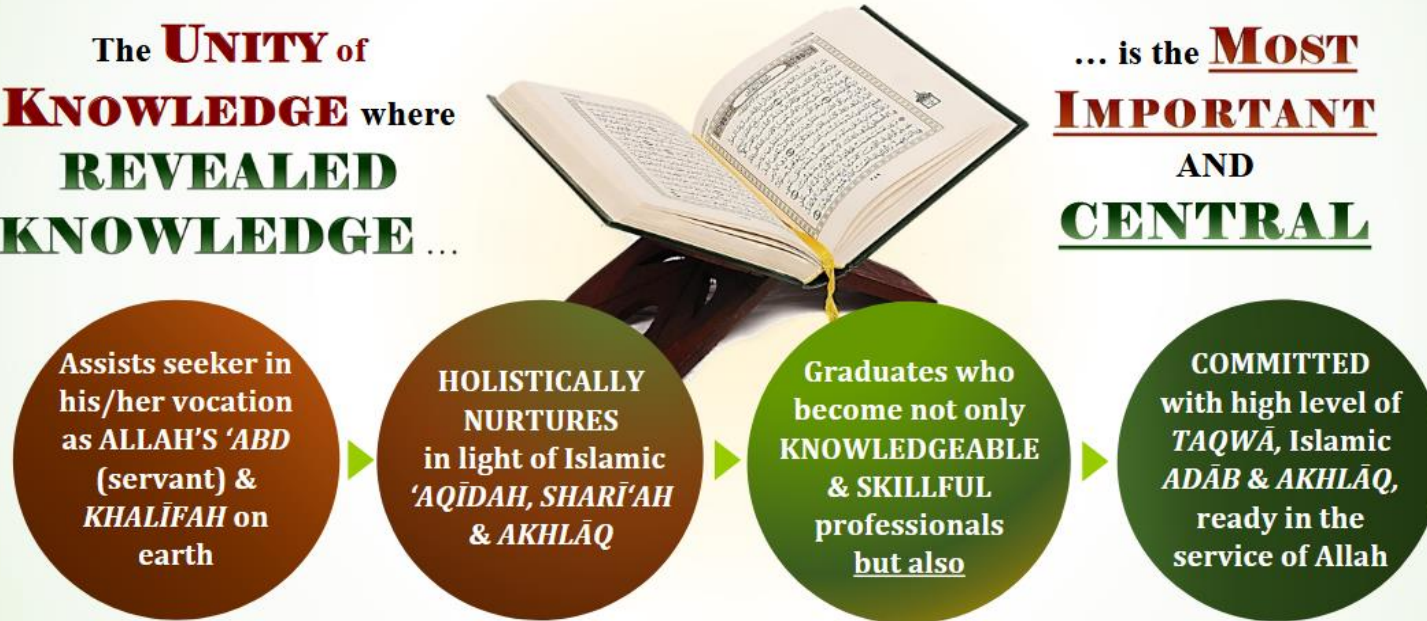
ISLAMISATION IN CONTEXT: EDUCATION AT IIUM

• Based on ISLAMIC PHILOSOPHY of KNOWLEDGE & EDUCATION •
• Grounded on the WORLDVIEW of the QUR'AN & SUNNAH of the Prophet (ṣ) •

The **UNITY** of **KNOWLEDGE** where **REVEALED KNOWLEDGE** ...

... is the **MOST IMPORTANT** AND **CENTRAL**

Assists seeker in his/her vocation as ALLAH'S 'ABD (servant) & KHALĪFAH on earth

HOLISTICALLY NURTURES in light of Islamic 'AQĪDAH, SHARĪ'AH & AKHLĀQ

Graduates who become not only KNOWLEDGEABLE & SKILLFUL professionals but also

COMMITTED with high level of TAQWĀ, Islamic ADĀB & AKHLĀQ, ready in the service of Allah

AL-FALĀḤ

TAWḤĪDIC   INSAN   SEJAHTERA

◆ An *AMĀNAH* from ALLAH, to Restore the Primacy of Islam in All Fields of Knowledge ◆
◆ A Viable, Sound Alternative to the Western Secular Model ◆

SAF Humanising Education for *Raḥmatan li'l-Ālamīn*

https://photos.iium.edu.my/flip/saf

- Grounds us **deep into IIUM's philosophical premises**, **Vision and Mission**, and

- **with her rich legacy, thrust us all forward** into the complexities, challenges and opportunities of the world today,

- with the message of *Raḥmatan li'l-Ālamīn*

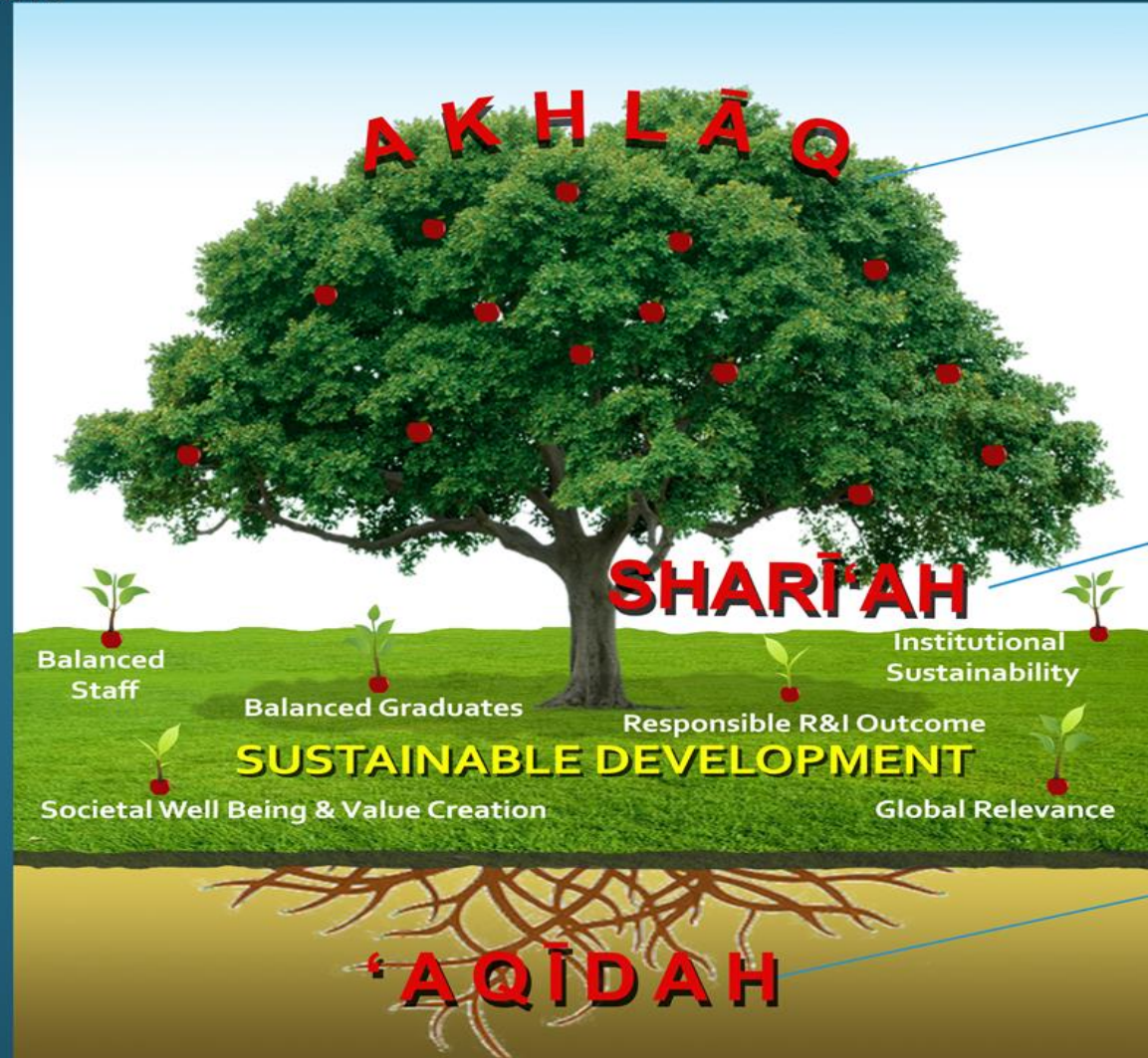# T A W Ḥ Ī D

أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ ۝ تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝

See you not how Allah sets forth a parable? A goodly word like a goodly tree, whose root is firmly fixed, and its branches to the heavens of its Lord.

It brings forth its fruit at all times, by the permission of its Lord. So Allah sets forth parables for mankind, in order that they may receive admonition. (Q. 14:24-25)

AKHLĀQ

SHARĪʿAH

Balanced Staff

Balanced Graduates

Institutional Sustainability

Responsible R&I Outcome

SUSTAINABLE DEVELOPMENT

Societal Well Being & Value Creation

Global Relevance

ʿAQĪDAH

ISLAMIC ETHICS & MORALITY

DIVINELY DECREED ISLAMIC NORMATIVE WAY, the various *MAQĀṢID* i.e. objectives of the *Sharīʿah (Ḥifẓ: al-Dīn, al-Nafs, al-ʿAql, al-Nasl & al-Māl)*

THE CREED of ISLAMIC MONOTHEISM: the Absolute & Uncompromising Oneness of God

The parable of the "goodly tree" is hereby referred to as pertaining to "*Tawḥīd*". *ʿAqīdah Islāmiyyah* forms the strong root system that reaches wide and deep into the ground, nourishing and supporting the tree. *Sharīʿah Islāmiyyah* is akin to the robust trunk, carrying nutrition for the wide canopy, which reaches up high to receive light from the sun. ʿAbdullah Yusuf ʿAli interprets this further as receiving Light and Guidance from The Creator Allah *s.w.t.* Resilient to diseases and strong winds, the "goodly tree" bears "fruits" and gives a long list of benefits to other creatures – such are good *Akhlāq* that promote *Raḥmatan li'l-ʿĀlamīn* (mercy to all the worlds). IIUM aspires and works towards being the "goodly tree". Some of IIUM's fruits are indicated as its 2018 - 2020 strategic initiatives, those that have begun to sprout on the ground, signifying the university's commitment for sustainability.

IOHK

Basic Knowledge Division & Hierarchy

The Supreme Authority of the Divine Intellect

DIVINELY REVEALED KNOWLEDGE / SCIENCES

Dependency of the human intellect upon Divine Revelation

RATIONALLY ACQUIRED KNOWLEDGE / SCIENCES

Knowledge Development & Pursuit in Islamic Legacy: THE UNITY OF KNOWLEDGE

REVELATION as the **CORE** and the **foundation**, **GUIDING** and **SHAPING** the **Tawhidic mind.** Man **liberated** from false servitude

SPIRIT OF ʿUBŪDIYYAH & KHILĀFAH

RATIONALLY ACQUIRED KNOWLEDGE / SCIENCES

QUR'AN & SUNNAH
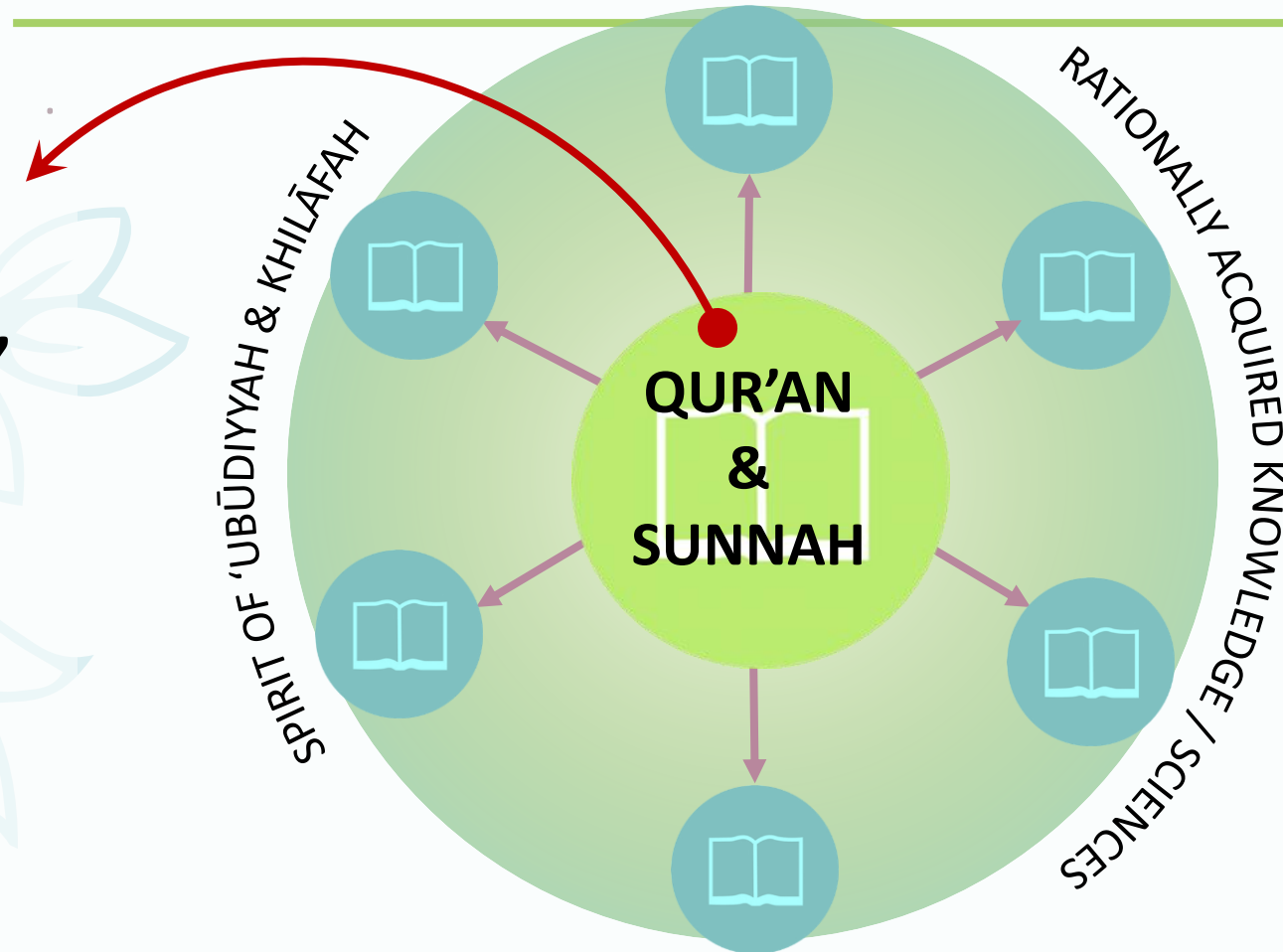
The **DIVINE INTELLECT** is **ABSOLUTE**

Human intellect is shaped by and subservient to the **DIVINE INTELLECT**

Knowledge Development since Modernism: SCHISM between Religion and Sciences

وَإِذَا قِيلَ لَهُمْ لاَ تُفْسِدُواْ فِي الأَرْضِ قَالُواْ إِنَّمَا نَحْنُ مُصْلِحُونَ ۞ أَلا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لاَّ يَشْعُرُونَ
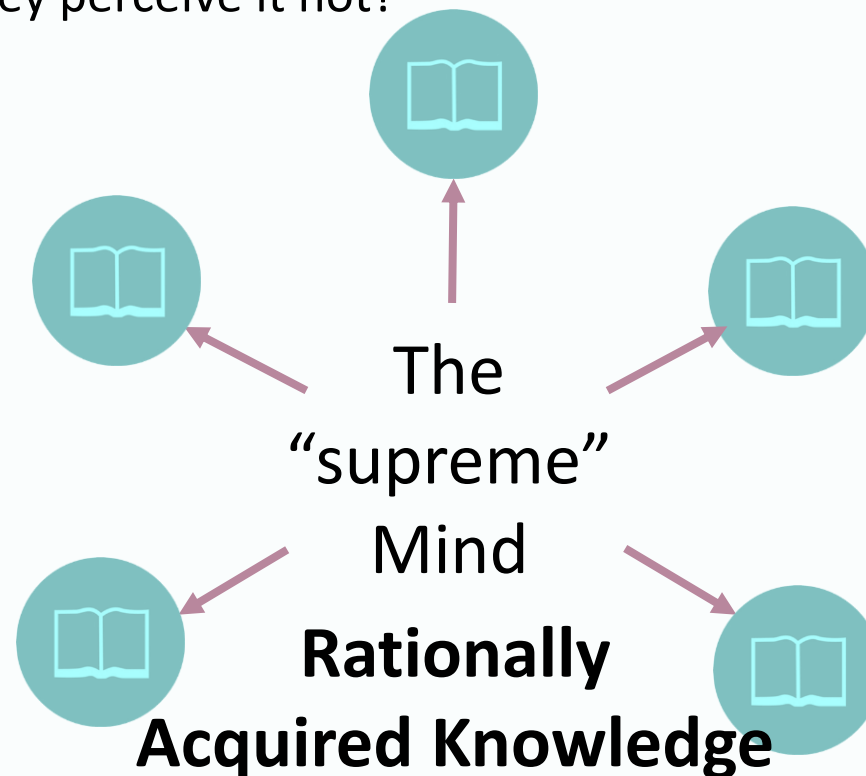
And when they are told, 'Do not spread corruption on earth,' they answer, 'We are but improving things!'
Oh, verily, it is they, they who are spreading corruption but they perceive it not?

REVELEALED SCIENCES

confined to its small capsule, little relevance to worldly affairs

Parallel at best

The "supreme" Mind

Rationally Acquired Knowledge

Need to bring back the Unity of Knowledge in Islam

RELEVANTISATION of IRK

ISLAMISATION of Human Knowledge

INTEGRATION

Bring IRK/S to Contemporary Relevance
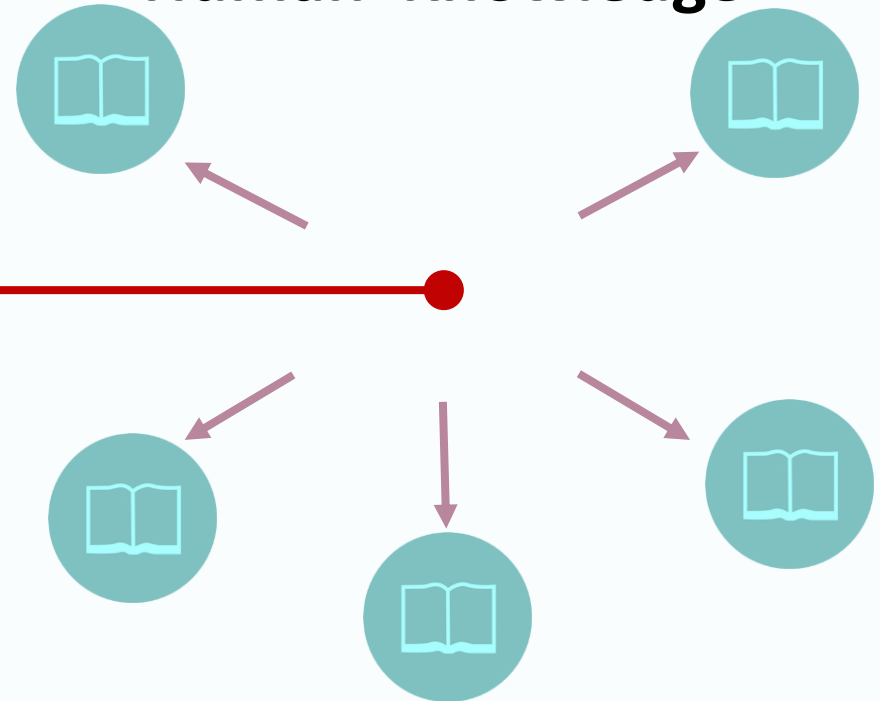
IOHK is to bring back together the UNITY OF KNOWLEDGE

REVELATION as the **CORE** and **FOUNDATION,** with **Guidance** & **Criterion**

QUR'AN & SUNNAH

RATIONALLY ACQUIRED KNOWLEDGE / SCIENCES

RATIONALLY ACQUIRED KNOWLEDGE / SCIENCES

RATIONALLY ACQUIRED KNOWLEDGE / SCIENCES
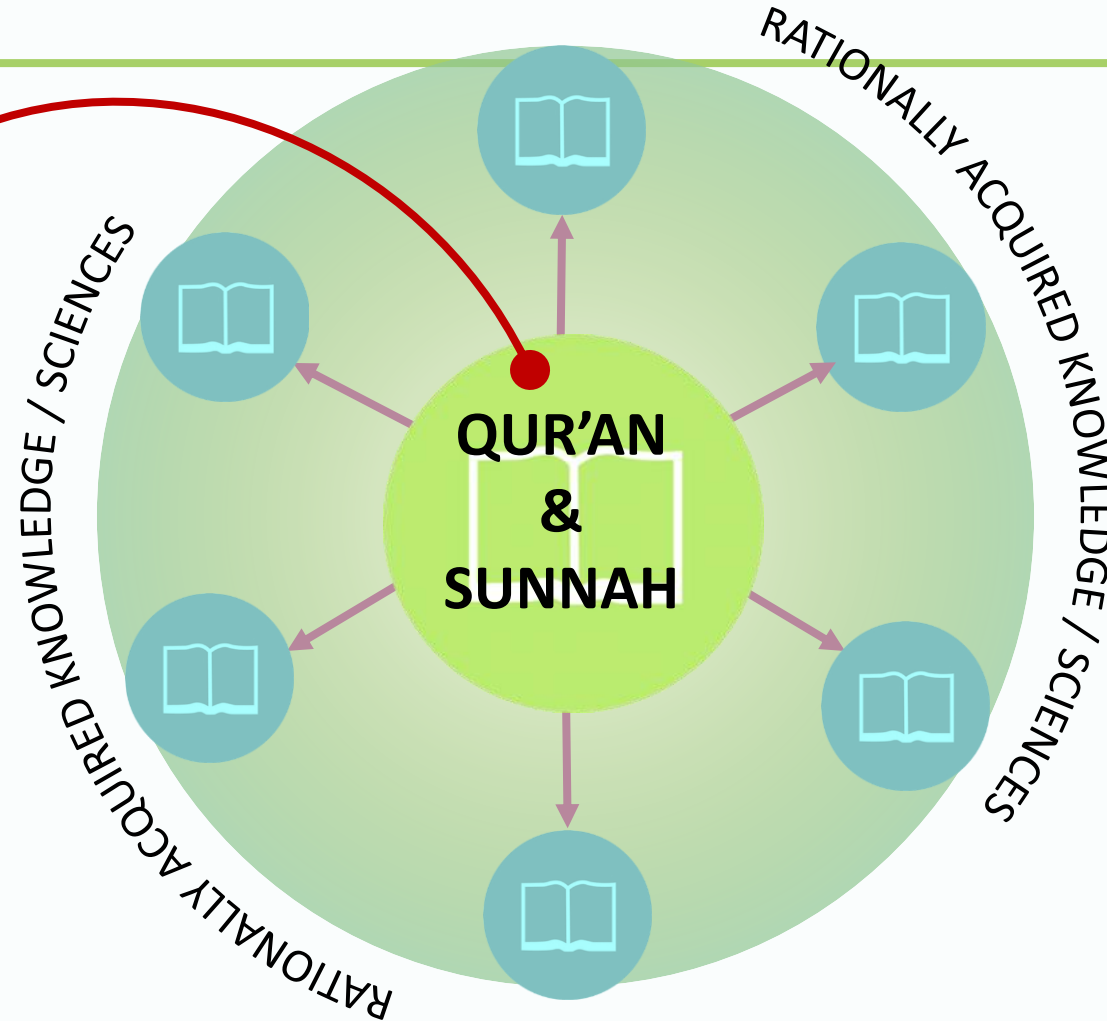
DIVINE INTELLECT is ABSOLUTE Human intellect is subservient to the **DIVINE INTELLECT**

HOW?

INTEGRATION

is one of the several ways
Inter, Cross & Trans-disciplinary

INTEGRATION

Just put things together?
IMAGINE CHICKEN SOUP

❖ Example: Three-Step Methodology

PREREQUISITE: MASTERY of the secular body of knowledge, **esp. its philosophy & founding premises**

1. **IDENTIFICATION** of elements that are incompatible or injurious to Islamic / Tawḥīdic worldview

2. **HOLISTIC PURIFICATION** by correcting, redefining, redirecting, repositioning or discarding

3. **BEAUTIFICATION & ENRICHMENT** with relevant Qur'anic concepts / verses, Prophetic traditions, Islamic legacy

MASTERY

HUMAN KNOWLEDGE

1. IDENTIFY

TAWHIDIC CRITERIA

2. PURIFY

Qur'anic Concepts/ Verses

Islamic Legacy

Prophetic Traditions

PURIFIED KNOWLEDGE

3. BEAUTIFY & ENRICH

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The many ways of IOHK…
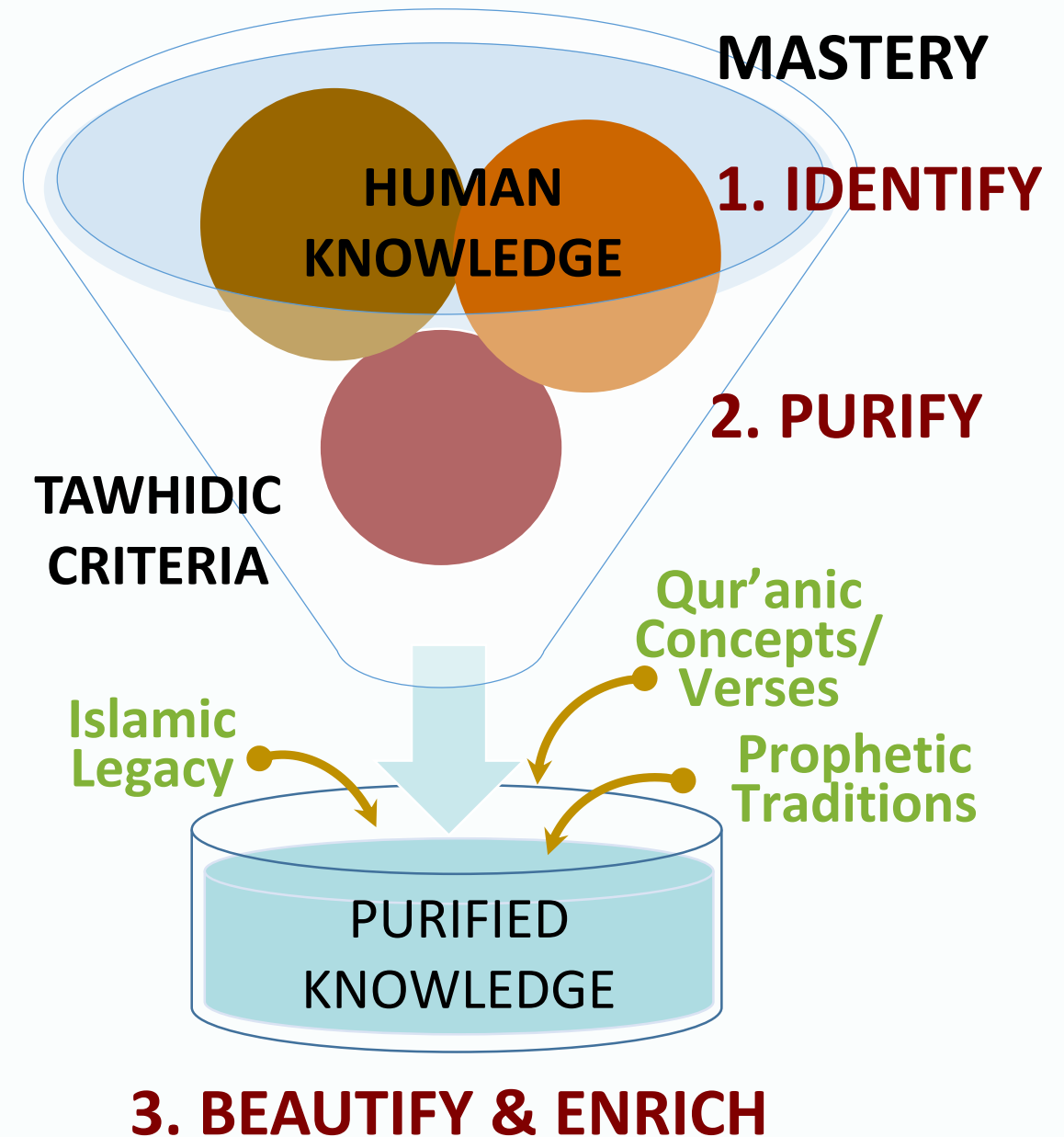
Low Necessity = Permissible efforts

- **Accept, appreciate, acknowledge, affirm, promote, support / perpetuate** whatever is useful or important from conventional / secular systems or knowledge >> **BUSINESS AS USUAL**

- **Undertake, do, involve** in normal, ordinary quality research, publication, consultancy, public service / social work **in harmony with the WV of Islam**

Medium Necessity = Acceptable & Appreciated

- **Enjoin, encourage / adapt** what is excellent, good, praiseworthy & useful from contemporary knowledge, disciplines / conventional systems **AFTER serious, objective analyses** & **critical examination** >> **compatible** with Islamic WV & with **relevant supporting works of authoritative Muslim scholars**

- **Improvise / adapt** practices, ideas / systems that are acceptable / **compatible with Islam**

- **Scholarly & objectively describe, explain / analyse** conventional practices, ideas / systems as they are, as required in their studies

- **Undertake, do / involve** in research, publication, consultancy, public service / social work of useful, good quality / desirable standard.

High Necessity = Desirable & Commendable

- **Correct, amend, weed out** unacceptable aspects of contemporary knowledge, disciplines, theories / conventional systems **AFTER serious, objective analyses** & **critical examination** from Islamic WV; **with sound proficiency of the conventional & the Islamic**

- **Compare / contrast** secular / conventional practices, ideas / systems **with the Islamic / Islamicised counterparts to show the desirability of the latter**

- **Present, promote / articulate** human knowledge that has been **constructed upon Islamic WV** (Islamic theo-, onto-, cosmo-, epistemo-, anthropo-, axiology & metaphysics)

- **Serious critique, evaluate aspects** of conventional knowledge, systems / practices that **are contrary to Islamic 'Aqīdah, Sharī'ah, Akhlāq**.

- **Integrate, incorporate, inject** where necessary, Islamic *'Aqīdah, Sharī'ah, Akhlāq / Turāth* to acceptable aspects of contemporary knowledge, disciplines, theories / conventional systems **to be more holistic**

- **Refute, reject, prohibit, discourage, counter / deconstruct** aspects of human knowledge that **are opposed to Islamic 'Aqīdah, Sharī'ah, Akhlāq. Essential** due to **obligation for** *amr ma'ruf nahy munkar*

- **Defend, protect / support** **Islamic perspectives, systems, theories, ideas, practices** against unjust criticisms, distortions, misrepresentations to discredit IOHK, based on sound knowledge, integrity, expertise & authority.

- **Reorient** objectionable / unacceptable elements of conventional knowledge, practices / systems **after their careful & critical examination**.

- **Synthesise, harmonise, enrich** the acceptable aspects of contemporary knowledge, disciplines, theories / conventional systems with relevant **Islamic *'Aqīdah, Sharī'ah, Akhlāq / Turāth***

- **Undertake, do, involved in** very useful, high quality, highly desirable standards of research, publication, consultancy, public services, social work in harmony with **Islamic worldview, *'Aqīdah, Sharī'ah, Akhlāq.***

Highest Necessity = Highly Desirable, Most Significan

- **Discover, revitalize, operationalize** the **useful aspects of Islamic civilizational and knowledge legacies**, making them **relevant and applicable** in contemporary circumstances, including development & sustainability of environment, society & civilization.

- **Produce important, highly desirable new inventions** in academia, science, technologies, systems, etc. with high economic potential – **tapping on IOHK and IRK**.

- **Reconstruct / provide significant alternatives** to dominant conventional thoughts, systems, practices etc., **based on Islamic worldview & benefitting from its legacy** – as **breakthroughs in providing solutions** to contemporary crises.

- **Construct, based on Islamic worldview, new & highly significant** human knowledge, theories, practices, systems etc that push the frontiers of IOHK beyond secular conventional constructs, with better alternatives.

- **Undertake & excelling** in outstanding, extremely useful, very high quality researches, publications, consultancies, public & social services of highly desirable standards, which are in **harmony with Islamic worldview**.

RELEVANTISATION

- Qur'an & *Sunnah* call for
  - *TAGHYĪR* (individual / societal change),
  - *ISLĀḤ* (renewal / revitalization),
  - *IḤYA'* (revival, regeneration),
  - *TAKĀMUL* (integration with knowledge / skills from other disciplines inclusive of the sciences) and
  - *IJTIHĀD* (exercise of independent / collective reasoning in facing new issues not covered in primary texts)
  - Implication → to promote the **SENSE of SERVITUDE to ALLAH** through the acquisition of Revealed & acquired knowledge.
  - Making the **Revealed sciences RELEVANT to contemporary situations & problems**
  - For a **harmonious, holistic** and **comprehensive re-integration** of the different knowledge, based on **TAWHIDIC CRITERIA**

& more…

ISLAMISATION POLICY & GUIDELINES

http://www.iium.edu.my/media/23397/IIUM%20POLICIES%20AND%20GUIDELINES%20ON%20ISLAMISATION.pdf

Where is

IOHK

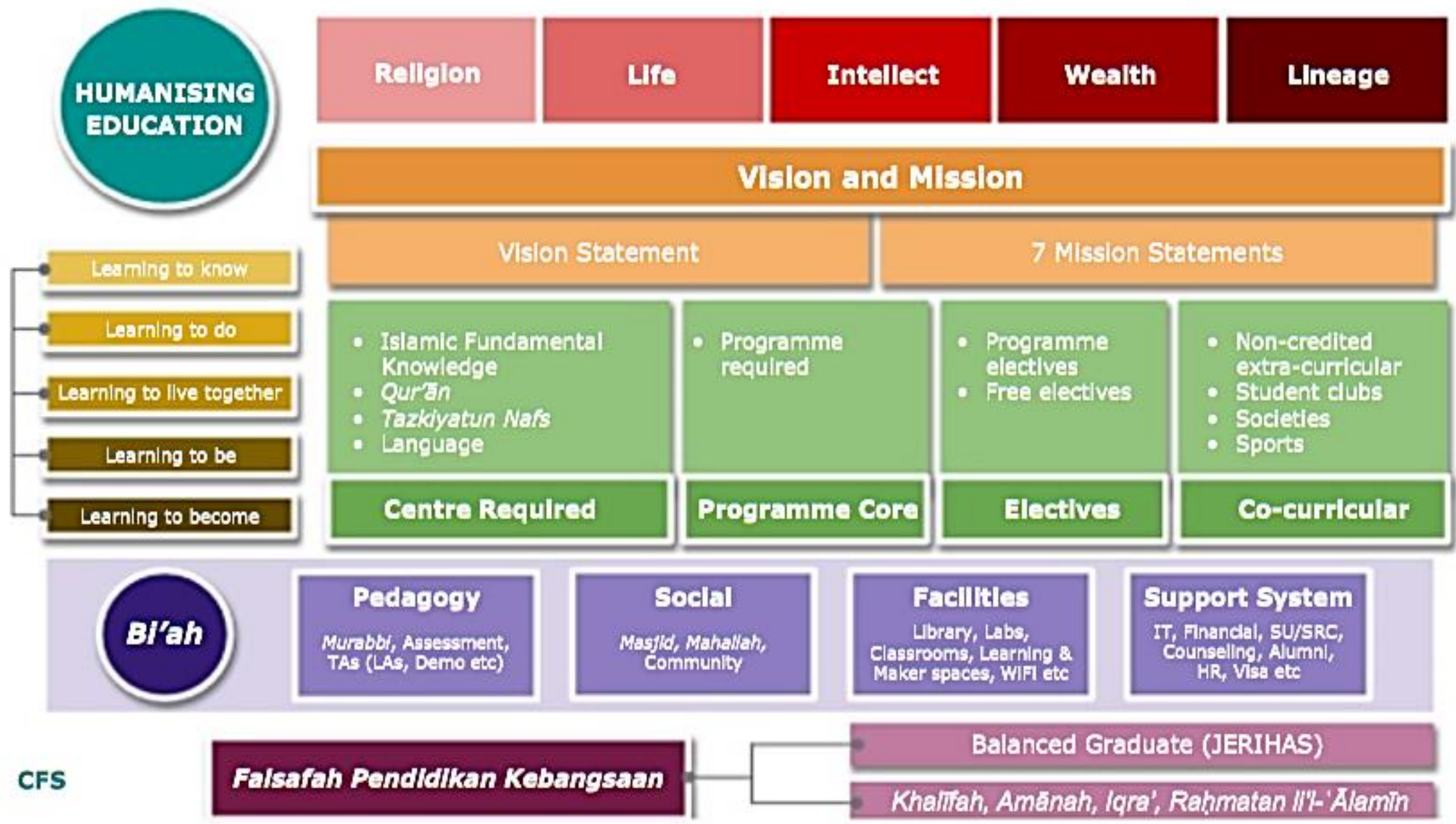in SAF?

In the context of IIUM's Philosophy, Vision & Mission, IOHK is...

THE *SEJAHTERA* ACADEMIC FRAMEWORK FOR FOUNDATION STUDIES

HUMANISING EDUCATION

| Religion | Life | Intellect | Wealth | Lineage |

Vision and Mission

| Vision Statement | 7 Mission Statements |

Learning to know
Learning to do
Learning to live together
Learning to be
Learning to become

| Centre Required | Programme Core | Electives | Co-curricular |

- Islamic Fundamental Knowledge
- *Qur'ān*
- *Tazkiyatun Nafs*
- Language

- Programme required

- Programme electives
- Free electives

- Non-credited extra-curricular
- Student clubs
- Societies
- Sports

Bi'ah

| Pedagogy | Social | Facilities | Support System |

Murabbi, Assessment, TAs (LAs, Demo etc)

Masjid, Mahallah, Community

Library, Labs, Classrooms, Learning & Maker spaces, WiFi etc

IT, Financial, SU/SRC, Counseling, Alumni, HR, Visa etc

CFS

Falsafah Pendidikan Kebangsaan

Balanced Graduate (JERIHAS)

Khalīfah, Amānah, Iqra', Raḥmatan li'l-'Ālamīn

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COMPREHENSIVE
EXCELLENCE
INTERNATIONALI-
SATION
INTEGRATION
ISLAMISATION

CE

KHAIR

RAḤMATAN li'l-ʿĀLAMĪN

IQRAʾ

AMĀNAH

KHALĪFAH

THANK YOU

شكرا جزيلا

Terima Kasih