

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

RECOMMENDATIONS FOR ISLAMISATION EFFORTS

In the Name of Allah, The Most Gracious, The Dispenser of Grace.

The International Islamic University's Vision is to be a "leading centre of excellence in education, research and innovation, which seeks to restore the dynamic and progressive role of the *ummah* in all branches of knowledge"¹. This is translated in the IIUM's Mission statements, whereby Islamisation – the *raison d'être* of the University – is inherent².

In line with the above, the Office for Islamisation, CENTRIS, hereby brings forth several suggestions and recommendations that are designed to facilitate efforts of Islamisation in teaching and learning, research and in designing projects, etc. It is imperative that this document is read with the *IIUM Policies and Guidelines on Islamisation*, CENTRIS, 2013.

The recommendations contained herewith are divided into three parts: (A) Checklist for Islamisation Contents in Course Outlines; (B) General Outline for Post-Graduate Islamisation Course, and (C) Considerations for Islamisation-oriented Studies, Researches and Projects.

¹ The Memorandum and Articles of Association of International Islamic University Malaysia (also known as the IIUM Constitution), p. 2.

² *IIUM Policies & Guidelines on Islamisation*, 2013: 19.

(A) Checklist for Islamisation Contents in Course Outlines

It is recommended that the outlines of undergraduate and post-graduate courses offered at the various *kuliyyāt* and institutes of the University include the following essential concepts. Further deliberations through focus group discussions and/or workshops at the *kulliyah* or institute level among members of the various department is necessary, to strategise and decide which concepts to be incorporated in the different courses and at which level.

1. The reason for human's existence in this life (*raison d'être*):
 - عبودية servitude towards Allah SWT as HIS slave servants – to worship Allah SWT, obey and revere HIM, serve and please HIM
 - خلافة vicegerency – as Allah's vicegerents (*khalīfah* - خليفة) or agents to establish HIS Will (Decree, in terms of عبودية in the self, family, society, Muslim *Ummah*, nation, civilisation, systems, disciplines ...etc. based on *Tauḥīd* - توحيد) on earth
2. Remind learners to have their intention (*Niyah* - نية) in obeying orders of Allah in learning with sincerity (*Ikhlāṣ* - إخلاص) – to realise the above.
3. Remind learners on remembrance (*Dhikr* - ذكر) of Allah SWT, HIS names, and HIS attributes, as the entire creations constantly sings praises of The Creator, Thanking HIM for his *Ni'mah* – نعمة and Bounty - فضل
4. Represent the Islamic worldview, i.e: *Tauḥīd* (توحيد), *Istikhlāf* (استخلاف), *Imārah* (عمارة), *Raḥmatan li'l-Ālamīn* (رحمة للعالمين) ...
5. To start with philosophical premises of the subject – the rationale and the importance of the course, and how it is connected to previous courses and the next courses, as a point on a wider spectrum.
6. Clearly define that the course is a part (whether small or significant) of the whole structure of Muslim Civilization.
7. Motivate learners to carry the responsibility (المسؤولية) and the *Amānah* (الأمانة) and understand that their learning process is *Fard Kifāyah* (فرض كفاية).

8. Make comparative analyses of relevant aspects of the course's subject matter between different views and Islamic perspective.
9. To discover any coherence and incoherence between the contents of the course and elements of the Islamic worldview.
 - Find coherence between elements of the course's subject matters with Quranic verses and prophetic Sunnah.
 - Compare and contrast secular / conventional practices, ideas / systems contained in the course with the Islamic / Islamicised counterparts to show the desirability of the latter
10. Show how the course impacts – both positively and negatively – local communities, the Muslim Ummah and humanity at large.
11. Discuss how to make the knowledge of the course useful (*Ilm Nafi'* - علم نافع).
12. Highlight theories and applications that directly support the Muslim Ummah.
13. Promote the integration between *Naqil* (نقل) and '*Aqil* (عقل), between *Wahy* - وحى and عقل (Revelation and reason, Revealed Knowledge/Sciences and acquired sciences).
 - Integrate, incorporate, inject where necessary, Islamic '*Aqīdah* (عقيدة), *Sharī'ah* (شريعة), *Akhlāq* (اخلاق) and *Turāth* (تراث) to relevant aspects of the course to be more holistic
 - Include reflections *Tadabbur* (تدبر) and *Tafakkur* (تفكر) of some relevant Qur'anic verses and Hadiths.
 - Link relevant subject matters of the course to *Maqāsid al-Sharī'ah*.
14. Include critical analyses of aspects of the course's subject matter which are unacceptable by Islamic worldview (if any).
15. To look into ways that can address incoherencies between the contents of the course and elements of the Islamic worldview.
 - Serious critique, evaluate aspects of conventional knowledge, systems / practices in the subject matter of the course that are

contrary to Islamic ‘*Aqīdah* (عقیده), *Sharī‘ah* (شريعة), *Akhlāq* (اخلاق)

- Correct, amend, weed out unacceptable aspects of contemporary knowledge, disciplines, theories / conventional systems AFTER serious, objective analyses & critical examination from Islamic Worldview
16. Discuss the history of science regarding the subject – especially relevant aspects of Islamic knowledge and civilisational legacies to help learners to understand the place of Islamic Civilisation (*Turāth* - تراث) in the development of human knowledge.
 17. Show Muslims’ contributions in the field (in the past and at present), without sidelining any relevant contributions in the field by scholars from other parts of the world.
 18. The course should be well prepared with *Ihsān* (إحسان) and *Itqān* (إتقان) – clarity, free from errors, free from plagiarism, references to the sources, accuracy, honesty, up to the standard, high quality, well designed.
 19. Clearly impress that all the above points cannot be achieved without the support from Allah SWT, so students should put trust on HIM and ask HIS support.
 20. Reminds learners to share the information with others, to transfer the knowledge and to teach others.

The above points mostly consider efforts categorized as “Medium Necessity” and “High Necessity” in the categories of Islamicisation as explained in the *IIUM Policies and Guidelines on Islamisation*, CENTRIS, 2013.

(B) General Outline for Islamisation Course

The following is a general outline for an Islamisation Course. This outline may (i) serve the purpose of a complete course outline at the Post-graduate level, or (ii) be customised to relevant areas of focus according to the nature and needs of the various courses offered at different *kuliyyāt* and institutes. The topics are listed as core, options for customised focus and core issues.

No.	Topics	Notes
1	<p><u>Worldviews: Islamic and Contemporary</u></p> <ul style="list-style-type: none"> • Theology, cosmology, • Anthropology, teleology • Epistemology, ontology, axiology • Eschatology • Role of Scholars, Islamic Institutions and Organisations 	<u>Core Topic</u>
2	<p><u>Islam and Knowledge</u></p> <ul style="list-style-type: none"> • Islamic epistemology • Seeking knowledge in Islam • Concept of knowledge in Islam <ul style="list-style-type: none"> • Classification, sources and tools • Revelation (<i>Wahy</i>) and reason (<i>'aql</i>) <ul style="list-style-type: none"> • <i>Āyāt Allāh fi al-Qur'ān</i>, <i>Āyāt Allāh fi al-kawn</i> • Knowledge Management in Islam. 	<u>Core Topic</u>
3	<p><u>Islamisation of the Self</u></p> <ul style="list-style-type: none"> • Islamic anthropology & teleology (human origin & purpose) <ul style="list-style-type: none"> • The significance of the story of Adam ('a.s.) • Human's <i>raison d'être</i> – <i>ubūdiyyah</i>, <i>khilāfah</i> • The concept of the Self <ul style="list-style-type: none"> • The <i>Rūh</i>, <i>Qalb</i>, <i>'Aql</i> and <i>Nafs</i> • <i>Ūlū al-Albāb</i> • Diseases of the spiritual heart <ul style="list-style-type: none"> • <i>Tazkiyat al-Nafs</i>, <i>muḥāsabah</i>, <i>murāqabah</i> • Axiology and eschatology 	<u>Core Topic</u>
4	<p><u>Islamisation of Human Knowledge:</u></p> <ul style="list-style-type: none"> • The definition and philosophy • IOHK history, rationale and concept • Integration and Relevantisation • Policy and categories of IOHK • Theory and Methodology of IOHK 	<u>Core Topic</u>
5	<p><u>Education: Contemporary and Islamic</u></p> <ul style="list-style-type: none"> • Concepts & foundations • IIUM's education philosophy • Islamic Education as <ul style="list-style-type: none"> • <i>Ta'lim</i>, <i>ta'dīb</i> and <i>tarbiyah</i> • Nurturing <i>insān rabbānī</i> • Building a generation of <i>Ūlū al-Albāb</i> 	<u>Option for customisation.</u> This topic can be combined with topic 2

6	<p><u>Ethics: Contemporary and Islamic</u></p> <ul style="list-style-type: none"> • Philosophies: teleology, ontology and axiology • Human relations in Islam <ul style="list-style-type: none"> • <i>Tauhīd</i>: ‘<i>Aqīdah</i>, <i>sharī‘ah</i>, ‘<i>ibādah</i>, <i>akhlāq</i> • Human’s triad-relations • Ethics <ul style="list-style-type: none"> • Contemporary ethics • Ethics in Islam <ul style="list-style-type: none"> • <i>Ihsān</i> and <i>itqān</i> • <i>Istikhlāf</i>, <i>ikhhlāṣ</i>, <i>istiqāmah</i>, <i>mas’ūliyyah</i> 	<p><u>Options for customisation.</u> This topic can be combined with topic 3</p>
7	<p><u>Islam and Science</u></p> <ul style="list-style-type: none"> • Philosophy of science <ul style="list-style-type: none"> • Positivism, naturalism, secular humanism • Philosophy of science in Islam <ul style="list-style-type: none"> • <i>Tauhīd</i>, human (origin, <i>raison d’etre</i>) and the cosmos, • Revelation and reason • History of science in brief <ul style="list-style-type: none"> • Pre-Islam, Islamic era, Renaissance, scientism, contemporary era • Science for humanity 	<p><u>Options for customisation.</u> This topic can be combined with topic 2</p>
8	<p><u>Islam and Technology (as applied science)</u></p> <ul style="list-style-type: none"> • Technology, values and ethics • Technology & Muslim society • Muslim Contributions to Knowledge • Islamic Applications 	<p><u>Options for customisation.</u> This topic can be combined with topic 7</p>
9	<p><u>Islamic Civilization</u></p> <ul style="list-style-type: none"> • History, thoughts and culture • Challenges of contemporary civilization • Islam, humanity and the environment 	<p><u>Options for customisation.</u> This topic can be combined with topic 1</p>
10	<p><u>Issues in Islamisation</u></p> <ul style="list-style-type: none"> • The self and overcoming contemporary challenges • IOHK – challenges and opportunities • Integration as a branch of Islamisation – cross-, inter- and trans-disciplinary studies 	<p><u>Core Issues to be considered in the course</u></p>
11	<p><u>Issues in Islamisation</u></p> <ul style="list-style-type: none"> • Contemporary basic and higher education • Contemporary Islamic education – challenges and opportunities • Humanising education – issues and concerns 	<p><u>Core Issues to be considered in the course</u></p>

12	<p><u>Issues in Islamisation</u></p> <ul style="list-style-type: none"> • Social ethics and contemporary societies • Professional ethics and challenges • Humanitarian sustainability 	<p><u>Core Issues to be considered in the course</u></p>
13	<p><u>Issues in Islamisation</u></p> <ul style="list-style-type: none"> • Natural sciences and technology • Human sciences • Environmental sustainability 	<p><u>Core Issues to be considered in the course</u></p>
14	<p><u>Issues in Islamisation</u></p> <ul style="list-style-type: none"> • Issues in economics, banking and business • Politics in contemporary Muslim nations • VISION 2077 	<p><u>Core Issues to be considered in the course</u></p>

(C) Considerations for Islamisation-oriented Studies, Researches, Projects etc.

The following are some considerations for Islamisation-oriented studies, researches, projects, etc. The list of considerations does not intend to be exhaustive, rather, it is to spark more ideas and further deliberations.

Integration-type studies, researches, projects, etc.

Note: Integration is hereby defined as a sub-set of Islamisation.

1. 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
2. Synthesise, harmonise, enrich the acceptable aspects of contemporary knowledge, disciplines, theories / conventional systems with relevant Islamic *'Aqīdah, Sharī'ah, Akhlāq / Turāth*
3. Undertake, do, involved in very useful, high quality, highly desirable, outstanding standards of research, publication, consultancy, public services, social work in harmony with Islamic worldview, *'Aqīdah, Sharī'ah, Akhlāq*.

IOHK-type studies, researches, projects, etc.

4. Examine the philosophical premises and practices of the subject / system / discipline / body of knowledge from the Islamic worldview.
 - Compare / contrast secular / conventional practices, ideas / systems with the Islamic / Islamicised counterparts to show the desirability of the latter
 - Serious critique, evaluate aspects of conventional knowledge, systems / practices that are contrary to Islamic *'Aqīdah, Sharī'ah,* and *Akhlāq.*
 - Reorient objectionable / unacceptable elements of conventional knowledge, practices / systems after their careful & critical examination.
 - Correct, amend, weed out unacceptable aspects of contemporary knowledge, disciplines, theories / conventional systems after serious, objective analyses and critical examination from Islamic worldview; with sound proficiency of the conventional and the Islamic
 - 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 nahi munkar*
5. Present, promote / articulate human knowledge that has been constructed upon Islamic worldview (Islamic metaphysics, theology, ontology, cosmology-, epistemology, anthropology, axiology)
6. Defend, protect / support Islamic perspectives, systems, theories, ideas, practices against unjust criticisms, distortions, misrepresentations to discredit IOHK, based on sound knowledge, integrity, expertise and authority.
7. Construct, based on Islamic worldview, new and highly significant human knowledge, theories, practices, systems, etc. that push the frontiers of IOHK beyond secular conventional constructs, with better alternatives.

Relevantisation-type studies, researches, projects, etc.

8. 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 and civilization.
9. Produce important, highly desirable new inventions in academia, science, technologies, systems, etc. with high economic potential – tapping on IOHK and IRK.
10. Reconstruct / provide significant alternatives to dominant conventional thoughts, systems, practices etc., based on Islamic worldview and benefitting from its legacy – as breakthroughs in providing solutions to contemporary crises.

The above points mostly consider efforts categorized as “High Necessity” and “Highest Necessity” in the categories of Islamicisation as explained in the *IIUM Policies and Guidelines on Islamisation*, CENTRIS, 2013. Note that any particular study, research or project may have several of the above considerations across the three types—Integration, IOHK and Relevantisation—in different stages or aspects of the study, research or project.

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