

ONE Pearl from the Precious String

# Islamisation-Herald



We greet you in this blessed month of *Mawlid al-Rasūl* - *Allāhumma ṣalli 'alā Sayyidina Muḥammad* - after a month of retreat, to proceed with the third issue of series no. 3 September 2025, detailing the 'HOW' of IOHK according to what had been laid out by *al-marḥūm* Emeritus Professor

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IIUM's  
3<sup>rd</sup> Rector.<sup>1</sup>  
Issue 2 no. 3  
briefly lays down

- (a) “Weed out or reject the undesirable, blameworthy, objectionable and harmful elements (*al-munkarāt*), from the existing conventional and secularised bodies of human knowledge, and
- (b) Reaffirm the useful, the desirable and acceptable elements (*al-ma'rūf*) from Western or Eastern civilisations<sup>2</sup>.”

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the third methodology for Islamisation, namely “Weeding Out the *Munkarāt*” and “Reaffirming the *Ma'rūf*”. This essentially is *al-Amru bi al-Ma'rūf wa Nahy 'an al-Munkar* aspect of IOHK, founded on *Al-Furqān*, the criterion of the Qur'an and *Sunnah*.

Related to the above, we proceed with three further ways, by which IOHK can, and must be implemented.

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“Reform (*iṣlāḥ*), renewal (*tajdīd*) and relevantisation (*mu'āṣarah*) of the Muslim intellectual legacy (*turāth*)<sup>2</sup>.”

*Iṣlāḥ* (إصلاح) is an Arabic word derived from the Arabic root ṣ-l-ḥ, conveying the ideas of making something good or right. It primarily means **reform, improvement, correction, change or rectification for the better, and making something good or virtuous**. In the context of Islamisation, it specifically refers to reforming, improving and correcting individuals, the Muslim *Ummah*, humanity in general, institutions, disciplines, the affairs of the state and the natural and built environments,

and overcoming hurdles that impede the above. The Qur'an clearly states that Allah SWT urges believers to always strive hard (*jihād*) for human and environmental betterment (*iṣlāḥ*), to bring about positive individual and societal changes so that they could achieve goodness and wellbeing (*ḥasanah*) in this world and in the Hereafter. It is absolutely necessary for Believers to strive towards positive changes in this world in accordance with the *Shari'ah* to avert falling into the abyss of true loss,

indignity, misery and suffering (*al-khusrān*) and Satanic deceptions (*ghurūr*), to achieve instead, ultimate and true success, happiness, wellbeing, peace and prosperity (*al-falāḥ*)<sup>3</sup>.

**Tajdīd** (تجديد) means **renewal, reform, revitalisation, restoration or reconstruction** - a fundamental concept in Islam referring to the **revitalisation** (*iḥyā'*) of the *Dīn* by bringing people back to its original purity and relevance in contemporary times. This also involves **fundamental examination** of the secular, humanistic, agnostic, materialistic, naturalistic, mechanistic, utilitarian, or capitalist worldviews, which have seeped into and underpin Muslim minds and have characterised the mainstream development and progress of today.<sup>4</sup>

**Mu'āṣarah** (معاصرة) (lit. contemporary) refers to **relevantisation or contextualisation**,

which may involve challenging outdated practices, and addressing new and emerging issues while staying true with the core principles of the Qur'an and Sunnah. These call for *ijtihād*, i.e. exercising qualified independent legal reasoning in facing situations not covered by revealed text, in the effort to contextualise the application of the principles of the Qur'an and Sunnah and Islamic law in addressing them.

These forms of legitimate change, however, are **only** applicable to the **changeable aspects** (*mutaghayyirat*) of Islamic teachings, systems, practices, ideas and thought while the **immutable aspects** (*thawābit*) are **fixed, permanent and not subject to any reform or amendments**.<sup>5</sup> Mu'āṣarah also involves digging into Muslim intellectual and civilisational heritage and legacy (*turāth*), bringing them forth and contextualising their applications in addressing contemporary milieus.

... إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوهُمَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ  
وَمَا لَهُمْ مِّنْ دُونِهِ مِّنْ وَّالٍ ﴿١١﴾

*“Verily, Allah does not change the condition of a people unless they change their inner selves; and when God wills people to suffer evil [in consequence of their own evil deeds], there is none who could avert it: for they have none who could protect them from Him.”*

(Q. al-Ra'd, 13:11).

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكْ مُعَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُعَيِّرُوهُمَا بِأَنفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٨﴾

*“Because Allah will never change the grace which He has bestowed on a people until they change what is in their (own) souls: and verily Allah is He Who Hears and Knows (all things)”*

(Q. al-Anfāl, 8:53).

وَلِكُلِّ وُجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٨﴾

*“To each is a goal to which Allah turns him; then strive together (as in a race) towards all that is good. Wheresoever ye are, Allah will bring you Together. For Allah Has power over all things”* (Q. al-Baqarah, 2:148).



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<sup>1,2</sup> Written based on M. Kamal Hassan, “Islamicisation / Islamisation of Human Knowledge in IIUM Context”, IIUM Ta’aruf and Intellectual Discourse (TIDE) #43, January 27th, 2014.

<sup>3</sup> M. Kamal Hassan, International Webinar on Islamic Thought and Sustainable Development, January 14th, 2021, organised by ISTAC-IIUM.

<sup>4,5</sup> IIUM Policies and Guidelines on Islamisation, CENTRIS, 2013: 42-43.