

ONE Pearl from the Precious String

Islamisation-Herald



We greet you once more in this blessed month of *Mawlid al-Rasūl* - *Allāhumma ṣalli 'alā Sayyidina Muḥammad* - with issue 4 of series no. 3 September 2025, detailing the 'HOW' of IOHK, according to what *al-marḥūm* Emeritus Professor Tan Sri Dr. Mohd Kamal Hassan had laid out and delivered in 2014.¹

Reform (*iṣlāḥ*), renewal (*tajdīd*) and relevantisation (*mu'āṣarah*) of the Muslim intellectual legacy (*turāth*)².

Issue 3 no. 3 lists down and briefly explains three methods for Islamisation. The present issue continues with further guidelines.

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“Prioritise Ummatic reform, welfare and wellbeing; peaceful co-existence with “others” and ethical accountability for the sustainability of the Allah-given natural environment and ecosystem.”²

Ummatic reform, welfare & wellbeing

Reforming the *Ummah*, its welfare and wellbeing must begin and sustained with Islamisation of the self (IOS), which is pending upon self-purification and spiritual discipline, referred to in classical Islamic ethics as *tahdhīb al-akhlāq* (تهذيب الأخلاق, refinement of character), *taṭhīr al-qalb* (تطهير القلب, cleansing of the spiritual heart), *tazkiyah al-nafs* (تزكية النفس, purification of the soul) or *tarbiyah rūḥiyyah* (تربية روحية, spiritual education). This involves purging the spiritual heart (قلب, *qalb*) from diseases – pride, envy, conceit, arrogance, anger, greed, miserliness, ostentation, self-engrandisement, jealousy, eyeing for praise and

recognition, etc. Even in the pursuit of something that is innately noble (e.g. teaching and learning) may become despicable if the deed comes from a *qalb* that is defective or tainted with diseases (al-Ghazali, *Iḥyā' 'Ulūm al-Dīn*).

Persistent self-purification and discipline enables the self to tame its base desires or lower *nafs* towards attaining higher stations in the sight of Allah SWT. This includes, with Qur'anic and Sunnatic guidance, to constantly:

(i) occupy the senses (*ḥawas*, حواس), mind ('aql, عقل) and heart (*qalb*, قلب) with continual reading and observing Allah's Signs (Āyāt, آيات) in the Qur'an, in the self, in society, history and in the cosmos – [*lqra'*, إقرأ];

(ii) use the 'aql to think, contemplate, understand and seek meaning of the Āyāt – [*Fikr*, فكر]; and

(iii) remember Allah – [*Dhikr*, ذكر].

“Those who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): ‘Our Lord! not for naught Have You created (all) this! Glory to You! Give us salvation from the penalty of the Fire’” (Q. 3:191).

The above facilitates one's progression from the sin-inciting soul (*al-naḥs al-ammārah bi al-sū'*, النَّفْسُ الْأَمَّارَةُ بِالسُّوءِ), to the self-reproaching soul (*al-naḥs al-lawwāmah*, النَّفْسُ اللَّوَّامَةُ) and ultimately to the one whom Allah is pleased with, and is well-pleased (*al-naḥs al-muṭmainnah*, النَّفْسُ الْمُطْمَئِنَّةُ Q. 89: 27-30), so much so that Allah becomes

“his hearing by which he hears, his sight by which he sees, his hand by which he seizes, and his foot with which he walks” (Ḥadīth Qudsy, narrated by Abu Hurayrah in Ṣaḥīḥ al-Bukhārī).

Observed at individual and collective levels nurtures God-consciousness (*taqwā*, تقوى), sincerity (*ikhḥlās*, إخلاص), humility (*tawādū'*, تواضع), mercy (*raḥmah*, رحمة) and excellence and benevolence resulting from God-mindfulness (*iḥsān*, إحسان). This ummatic spiritual discipline becomes the catalyst for promoting *Ukhuwwah Islamiyyah* (أُخُوَّةٌ إِسْلَامِيَّةٌ, brotherhood), ummatic welfare and collective well-being through reformations of social structures, institutions and functions.

Peaceful co-existence with “others”

IOHK advances Islam's spirit of peaceful coexistence, rooted in the teachings of the Qur'an and Prophetic tradition, emphasizing mutual respect, kindness, and justice towards

all, including non-believers who do not harbour malice or aggression.

“And dispute not with the People of the Book, except in a most kindly manner, unless it be with those of them who inflict wrong, but say, ‘We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we submit’” (Q. 29:46).

“But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower” (Q. 8:61).

“We sent thee (O Muhammad) not, but as a Mercy for all the worlds” (Q. 21: 107).

Ethical accountability for the sustainability of the Allah-given natural environment & ecosystem

Peaceful co-existence with others extends to accountability [(*mas'alah*, مسألة), (*muḥāsabah*, محاسبة), (*mas'ūliyyah*; مسؤولية)] for the ethical treatment of the world of nature and the cosmos, with the realisation that these are *Amānah*, امانة from Allah, The Creator-Sustainer.

IOHK works towards promoting and preserving justice ('*adl*, عدل), balance (*mīzān*, ميزان), excellence (*iḥsān*, إحسان), family-community values (*arḥām*, أرحام), and preventing corruption (*fasād*, فساد). The Qur'anic concept of construction of the universe (*'immārat al-kawn*, عمارة الكون), necessitates the perpetuation of synergies between '*adl*, *iḥsān*, and *arḥām* to avoid and minimise the corruption, i.e. *fasād* of the balance that Allah SWT had constructed the cosmos with. This involves promoting sufficiency (*zuhd*, زهد) in the consumption and utilisation of nature.³

“And the Firmament has He raised high, and He has set up the Balance (of Justice). In order that ye may not transgress (due) balance. Weigh, therefore, [your deeds] with equity, and fall not short in the balance!” (Q. 55: 7-9).



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^{1,2} 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.

³ Al-Jayyousi (2012), *Islam and Sustainable Development - New Worldviews*.