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**THE INTERNATIONAL CONFERENCE ON ABDULHAMID ABUSULAYMAN:  
HIS CONTRIBUTIONS TO INTELLECTUAL AND EDUCATIONAL REFORM  
21-22 FEBRUARY 2023 (TUESDAY – WEDNESDAY)  
SENATE & EXPERIMENTAL HALL  
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA**

***ORGANIZED BY***

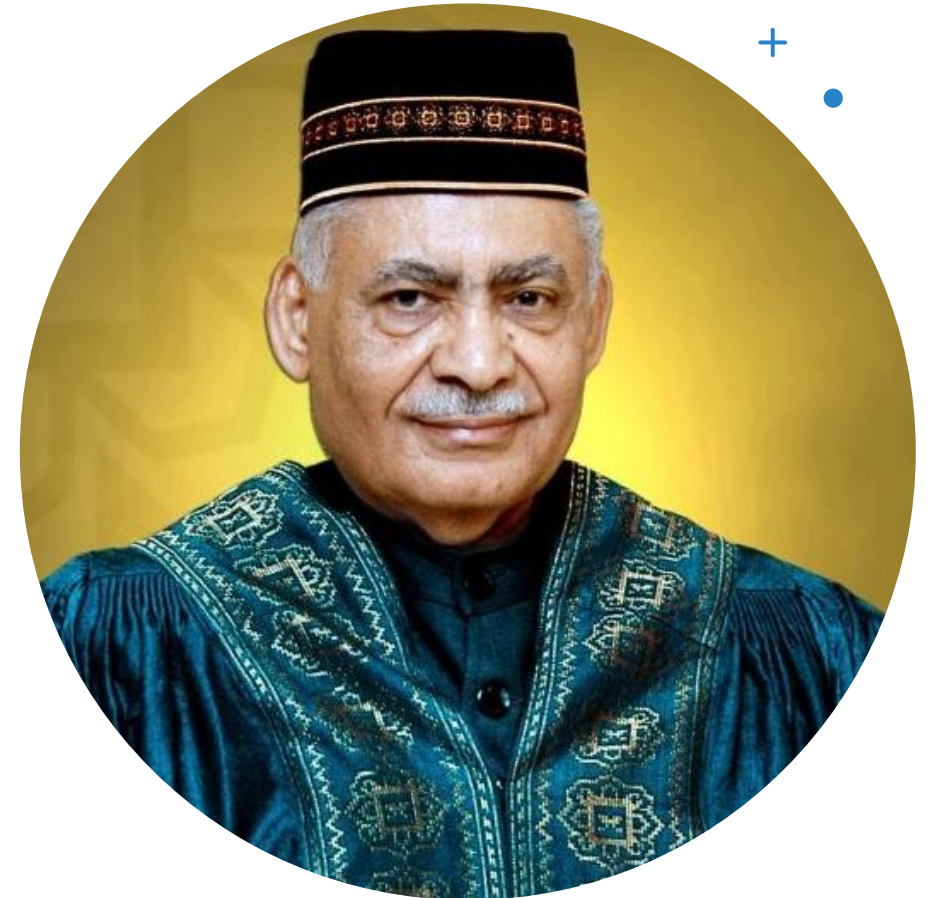
**INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT (IIIT), INTERNATIONAL INSTITUTE  
FOR MUSLIM UNITY (IIMU),  
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA (IIUM), FAIRFAX UNIVERSITY OF  
AMERICA (FXUA)**

**INVESTIGATING *ABDULHAMID ABUSULAYMAN'S* VIEW ON  
THE CONCEPT OF FREEDOM BASED ON HIS “CRISIS IN THE  
MUSLIM MIND”**

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Islamic Revealed Knowledge and Human Sciences, International  
Islamic University Malaysia



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### Part One:

- *AbdulHamid AbuSulayman's* Life,
- His Intellectual Development,
- His Work "Crisis in the Muslim Mind."

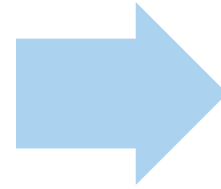
### Part Two:

- Freedom: Its Definition and Features
- Relationship of Freedom with
  - The Dimension of Belief,
  - The Dimension of Islamic Thought, and
  - The Dimension of Social behavior.

## Conclusion

# INTRODUCTION

The concept of Freedom is very diverse in nature. People of different religions, cultures, and ideologies, comprehend it in the light of their own worldview. The plurality of interpretations of this concept has created conflicts among people time and again. Scholars from different groups of people have engaged themselves in the study of this term by producing works on its understanding and practice within the framework of their own worldview or other worldviews in a descriptive or comparative approach. AbdulHamid AbuSulayman is among the contemporary Muslim thinkers, who discusses the concept of Freedom from the perspective of Islam based on the contemporary context.



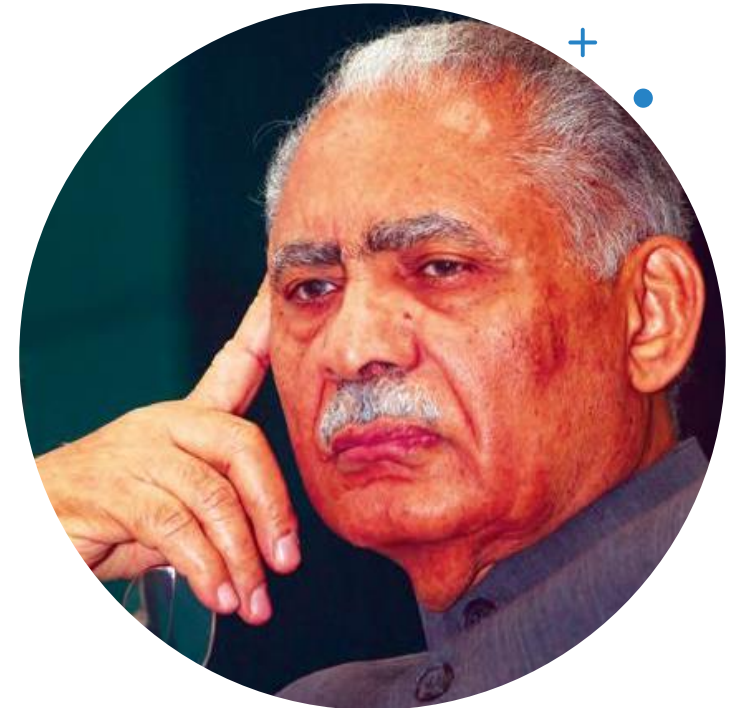
Therefore, this research attempts to investigate the view of *AbdulHamid AbuSulayman* on the concept of "Freedom" based on his masterpiece "Crisis in the Muslim Mind". Selected text(s) related to AbuSulayman's main views on "Freedom" and its dimensions of belief, Islamic thought, and social behavior, are identified and then analyzed. The descriptive, analytical, and critical methods are used in the entire work. A brief description of AbdulHamid AbuSulayman's life, his intellectual development, and his work "Crisis in the Muslim Mind," are discussed. The concept of "freedom" with emphasis on his views about the definition, characteristics, and its relationship with belief, Islamic Thought, and social behavior, is analyzed.

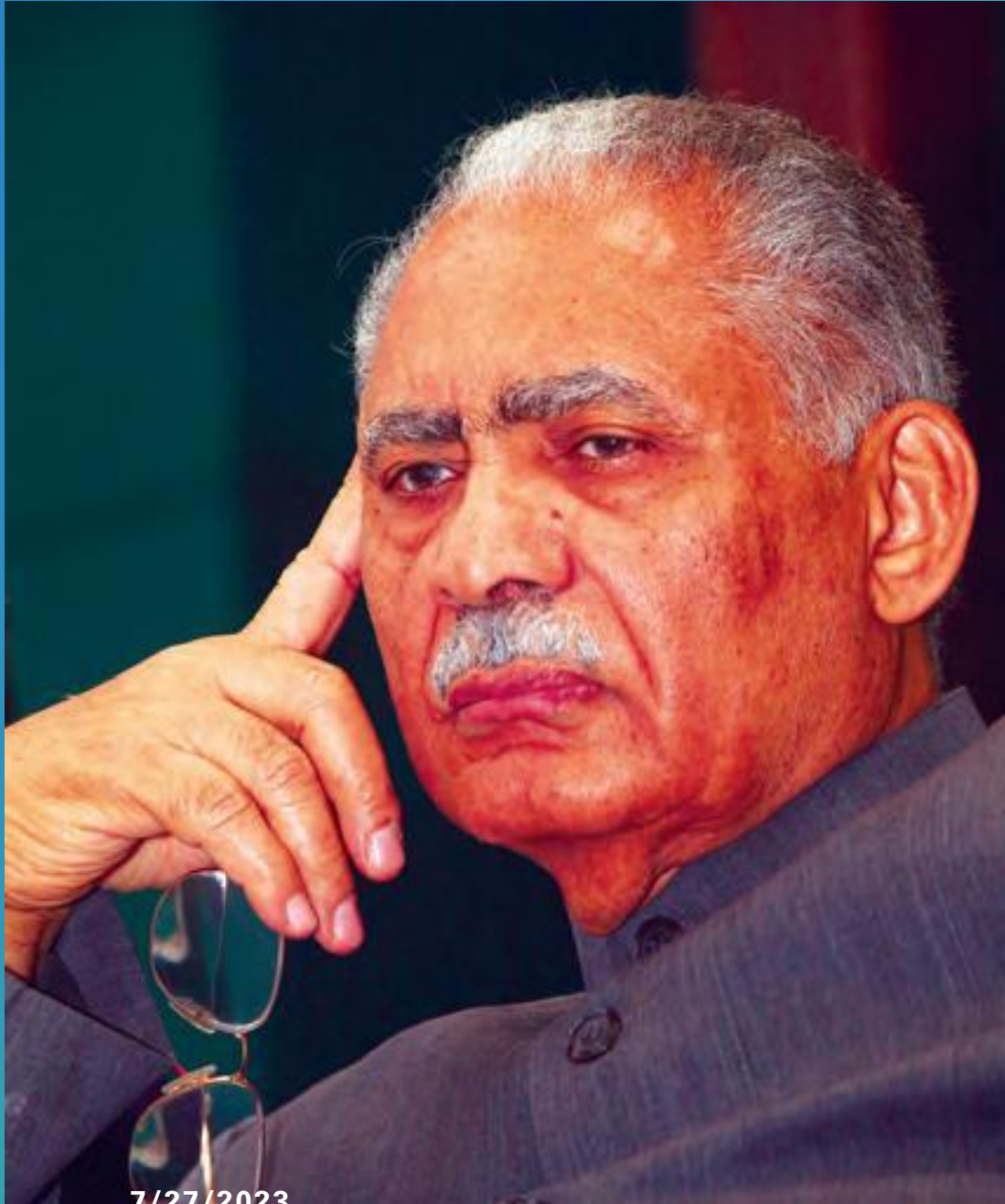
# *AbdulHamid AbuSulayman's* Life & Educational Development

**Date of Birth and Death:** Born in Mecca in 1936 and died at the age of 85 in Mecca in 18 August 2021.



**Education Background:** He obtained his B.A in Commerce from University of Cairo in 1959, and Masters (M.A, Political Science) from University of Cairo in 1963 and Ph.D. (International Relations) from University of Pennsylvania, USA in 1973.





7/27/2023

## *AbdulHamid AbuSulayman's* Personality

He was a powerful figure in Islamic reform and education, who was the chairman and a pioneer member of International Institute of Islamic Thought (IIIT). The projects and programmes that were initiated by IIIT, have benefited scholars from different parts of the world as well as contributed to Islamic contemporary research with a view of "Islamisation of knowledge".

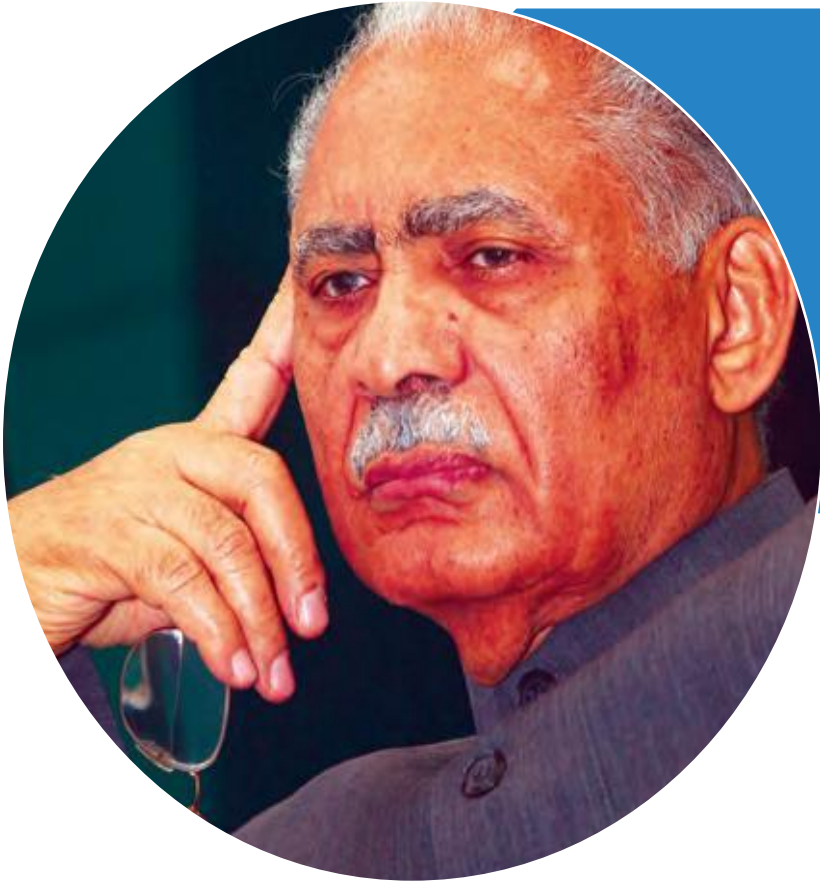
# AbdulHamid AbuSulayman's Leadership Qualities



**He served in different roles and capacities, such as:**

- the Secretary of State Planning Committee, Saudi Arabia (1963-1964),
- the Secretary General of the World Assembly of Muslim Youth (WAMY) from 1973 to 1979,
- Chairman of the Department of Political Science at King Saud University, Saudi Arabia (1982-1984),
- a founding member of the Association of Muslim Social Scientists (AMSS) as well as its president.
- the second Rector of the International Islamic University Malaysia (IIUM) between 1989 and 1999 where he reformed and performed tremendously in uplifting IIUM to an internationally Muslim hub of higher education.

# *AbdulHamid AbuSulayman's* Architectural Talent



He oversaw the beautiful designs and construction of IIUM's campus in Gombak, which was a blend of modern and Islamic architecture.



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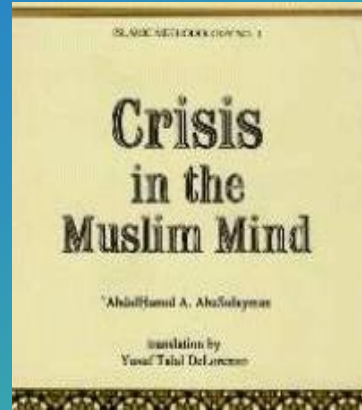
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# His Work: Crisis in the Muslim Mind



- Examines the intellectual and historical roots of the malaise that has encompassed the Ummah and threatens to efface its identity.
- First published in Arabic in 1991 and in 1993, it has been translated from Arabic to English by Yusuf Talat DeLorenzo and published by IIIT.
- It includes six chapters.
- **Chapter 1:** Contemporary Islamic *Asālah*
- **Chapter 2:** The Traditional Methodology of Islamic Thought
- **Chapter 3:** Principles in the Methodology of Islamic Thought
- **Chapter 4:** Requirements for Establishing the Islamic Civilizational Sciences
- **Chapter 5:** The Premises of the Social Sciences
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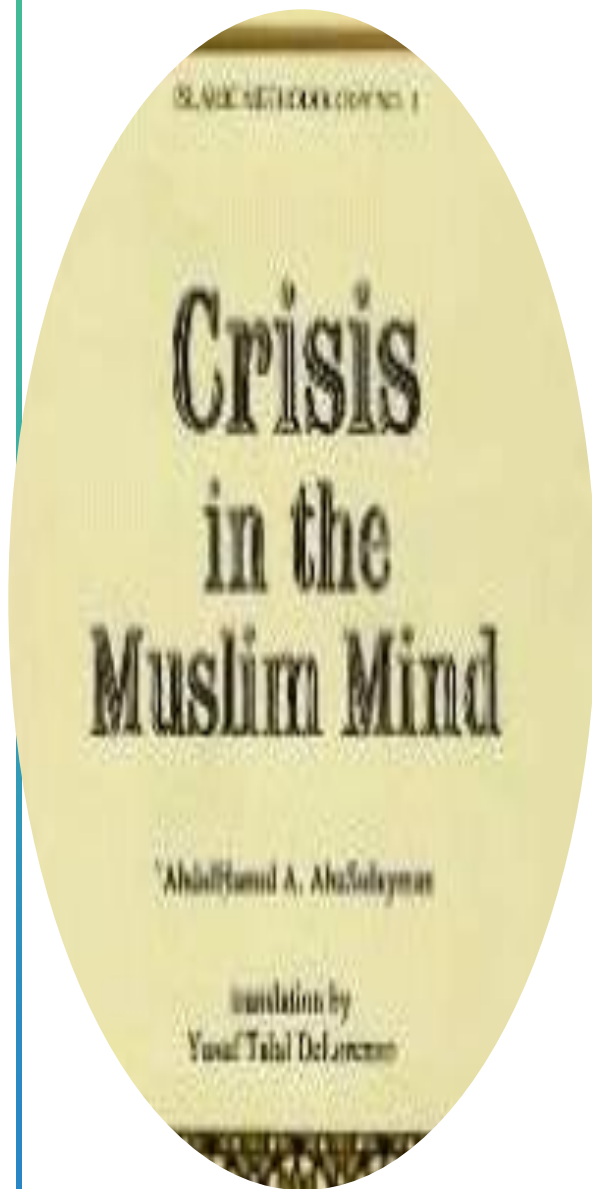
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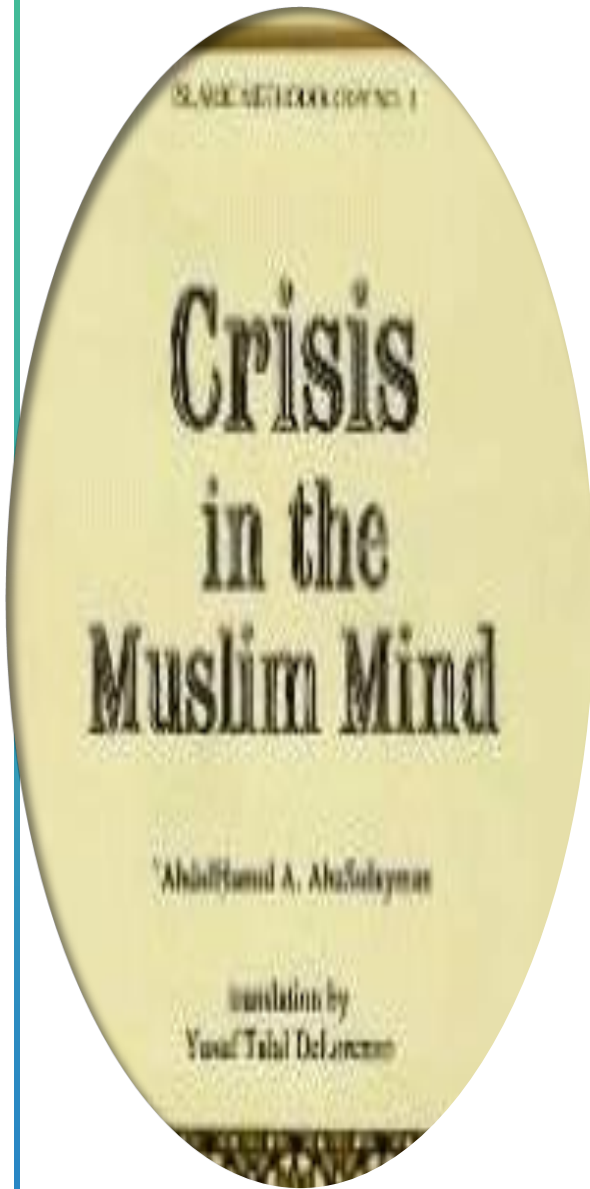






*AbdulHamid AbuSulayman* says that:

“This book deals briefly with issues of methodology, the relationship between the Qur'an and the Sunnah, the time and space dimension in the Sunnah, and the rift between the political and the religious-Intellectual leadership of the Ummah. It is the contention of this work that while the political leadership used force to keep the masses in order, the intellectual leadership used emotional and psychological means to keep them in check. The net result of such pressure was the creation of inhibitions within the Muslim mind, which caused the mentality of the Ummah and its character to develop in such a way that it lacked initiative and the ability to innovate and think for itself.” (p. xviii.)



*AbdulHamid AbuSulayman* says:

“The book in your hands is very special. It is not a compendium or a composition, but a **study**, a **contemplation**, and an **analysis** that has occupied me throughout my life.” (p. xiii)

AbuSulayman offers the reader a masterpiece, which he considers very special in terms of its content that includes his views, ideas, thoughts, and concerns. It is a real study based on his practical experience with the reality of Muslim Ummah.

Continuous study, contemplation, and analysis are the **three main stages** used by him in order to find the real remedy to the crisis faced by the Muslim Ummah.

“The voyage of life provided me with **experience and knowledge**,...aided by **personal experience** and my **studies in both the classical disciplines of Islam and in modern knowledge**, I constantly pondered **the crisis of the Ummah**, searched for its **causes**, and **sought answers and solutions.**” (pp. xiii-xiv)



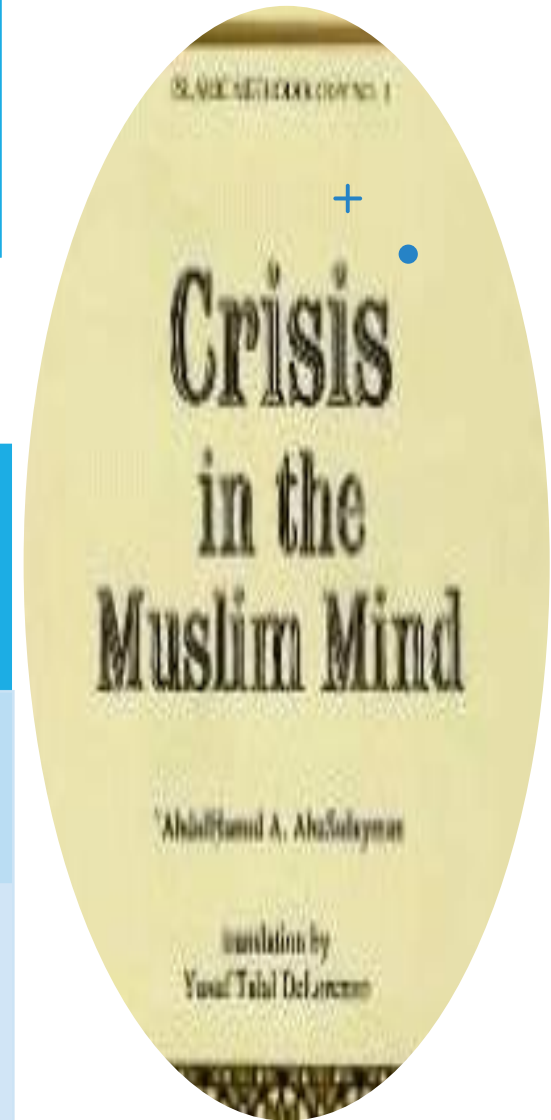
The journey of life offers him two dimensions used in searching for the causes behind the crisis of Muslim Ummah and providing remedies and solutions:

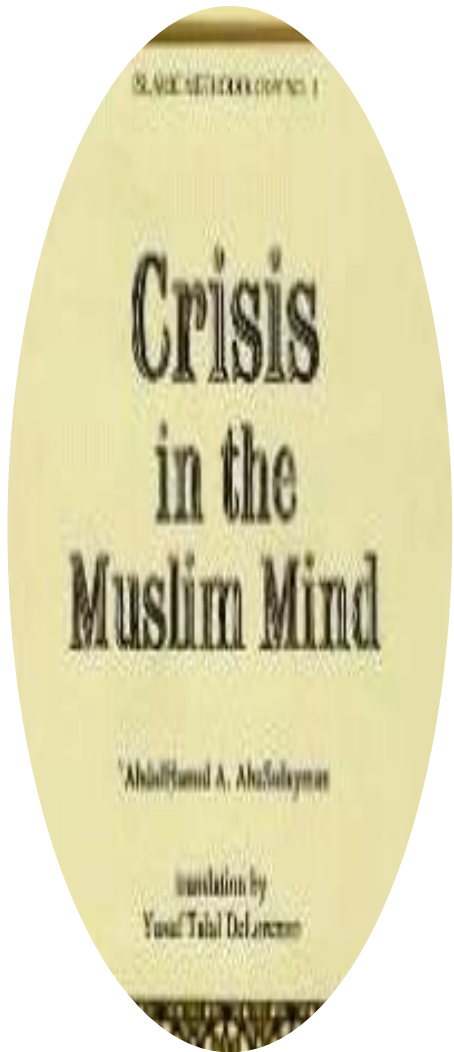
### **EXPERIENCE:**

Obtained through various situations or circumstances that he has gone through in his life while engaging himself with different people, mindsets, thoughts, views, and issues.

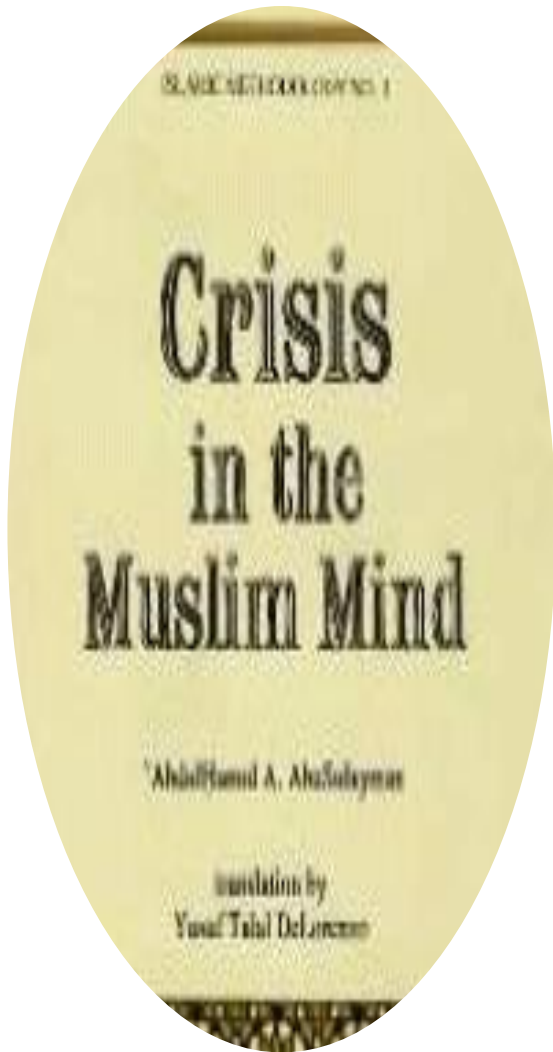
### **KNOWLEDGE:**

Achieved from the experience of life and the continuous study of both classical and contemporary Muslim scholarship as well as modern western scholarship.





“To me, the problems of the Ummah demand **understanding, study, and analysis.** +  
When I write, I do so because I have made the **Ummah’s problems my own problems.**  
Nothing I write is **criticism, or faultfinding, or objection, or slander.**  
Rather it is straight talk whose truth and candor are sharp and bitter... to **identify areas of impotence and backwardness** for the purpose of rectifying these and seeking a way out of the crisis.” (pp. xiv)



AbuSulayman asserts that a problem cannot be solved unless there are:

**CORRECT METHODOLOGY**, which requires a deep understanding of the subject, and a sincere study, as well as appropriate analysis.

**SINCERITY AND DEVOTION**, make a Muslim develop a comprehensive Ummatic Vision and approach where the truth is revealed as it is and not as he/she wants it to be. His/her judgment should be justified accordingly.

**SOUND PURPOSE**, allows a Muslim to identify all problems as they are in order to find a way out from the crisis.

**“I am attempting to uncover the true nature of the affliction in order to prescribe an effective cure. I do not insist on adherence to anything I have said in this book or to any opinion I have offered...My only concern is that readers should join me in considering my vision of the reasons that led to the downfall of the Ummah.” (p. xiv)**

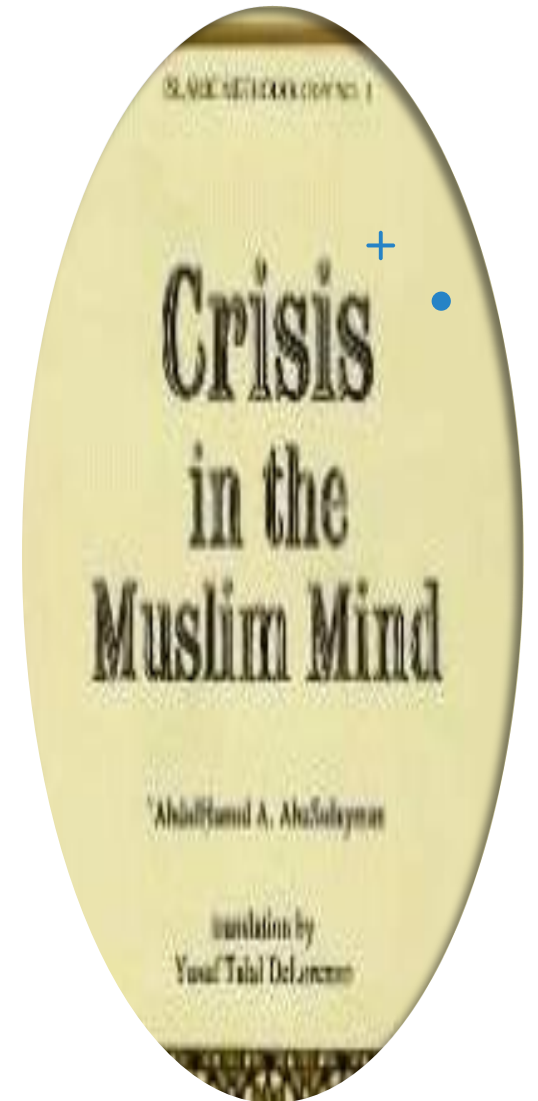
AbuSulayman sincere intention is to:

**Identify** the real problem of the Ummah

**Provide** the appropriate remedy.

**Free others** from the chains of imitation and dictation,

**Invite others to join him** in his concern about the Ummah.



# FREEDOM: ITS DEFINITION



AbduHamid AbuSulayman defines  
“Freedom” as:

**a right, an attitude,  
and a responsibility  
like any other. (p. 83)**

# FREEDOM: ITS MAIN FEATURES

## RIGHT

People have the right to execute their freedom to decide for themselves of what they must follow or adhere to, i.e., Islam or any other religion or ideology



## ATTITUDE

The right of choice enables people to build the identity through which they must behave in their day-to-day life including intra-personal and inter-personal aspects.



## RESPONSIBILITY

It enables people to regulate their attitudes and execute their rights appropriately while using their freedom in choosing what is best for themselves, i.e., Islam or other religions or ideologies, based on the Fitrah judgment.



# REFLECTION:

AbdulHamid  
AbuSulayman

Does not look at the term “freedom” from its literal or technical meanings. He does not refer to any Arabic or English dictionary/lexigraphy while defining this concept.

Emphasizes the definition of “freedom” based on its contextual usage focusing on its application that reflects and displays the real situation in which an individual introduces himself/herself.

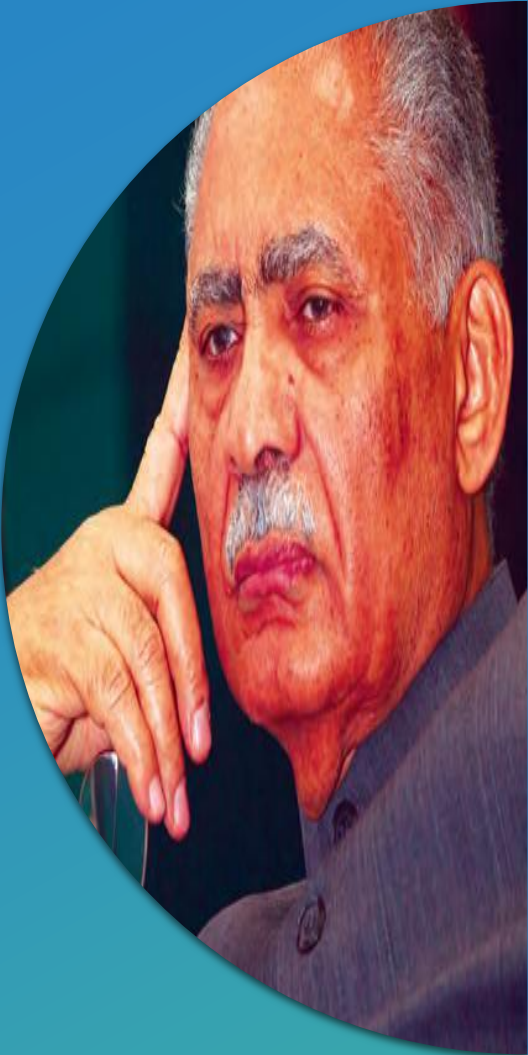
Argues that the freedom of each individual is connected with his social belongingness and religious or ideological identity.

Relates it to the individual’s choice as he/she has the right to freedom on which his/her responsibility relies

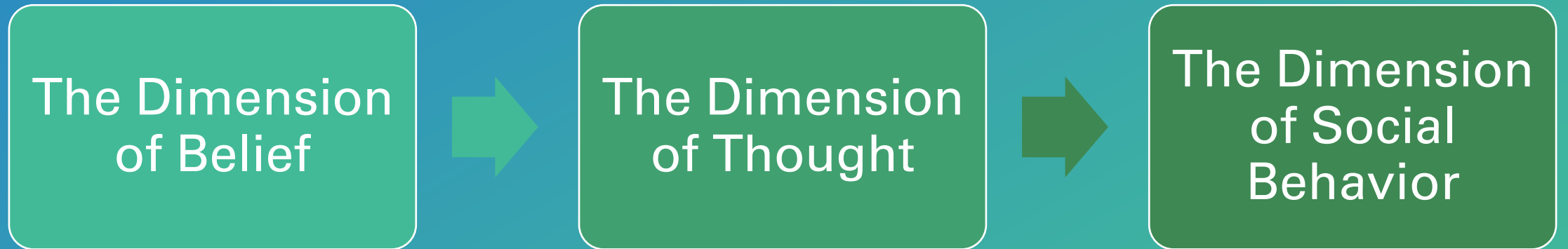
# Freedom: Its Conditions

## Such Freedom:

- Cannot be practiced in isolation or chaos.
- Needs to be regulated because it has the most serious bearing on man's life and the meaning of his existence.
- Is meant for the mature and sane individual who understands its meaning and effects and bears responsibility for his actions in his own life and that of the society around him.



# RELATIONSHIP OF FREEDOM WITH:



# Freedom and The Dimension of Belief



AbdulHamid  
AbuSulayman argues

that:

- Islam clearly insists upon **freedom of belief** for all human beings.
- The Islamic State itself guarantees **freedom of worship** for its non-Muslim subjects.
- The Prophet (p.b.u.h.)'s letters sent to kings and rulers, calling them to Islam and asking them to stop oppressing their subjects so that they would **have freedom of worship**.
- The **nature of man's freewill** is something which his natural common sense can understand clearly. (p. 84)

# REFLECTION:



- Islam grants people freedom of belief and thought enabling them to:
  - ✓ use their right of decision,
  - ✓ practice their freedom of will,
  - ✓ search for their own *Fitri* identity,
  - ✓ understand the purpose of their creation,
  - ✓ distinguish between right and wrong, Truth and falsehood,
  - ✓ know themselves, who they are, where they come from, and where will they go after death.
  - ✓ know their responsibility.
- It is the **responsibility** of the Islamic State and Muslim governors to grant others freedom of belief and thought and protect their rights of its practice.

# REFLECTION:

- Islam does not allow compulsion in belief as it will:
  - ✓ commit injustice against the essence of the Divine Message, its reality, and aims,
  - ✓ abuse people's freedom of will and choice,
  - ✓ insult people's honor and dignity,
  - ✓ lead people to hypocrisy,
  - ✓ not allow people to distinguish between Truth and falsehood, good and bad,
  - ✓ discharge people from responsibility and accountability, etc.



# Freedom of the Dimension of Thought



- **Freedom in human thought** complements the **freedom of worship**.
- **Freedom of thought** is related to one's moral freedom within the framework of **ideological commitment**.
- In an Islamic society, one is free to act based on his/her own conscious **moral convictions** enabling him/her to make ideological or intellectual **choices**.
- **Convictions and choices** are key elements that make a person to **take decisions**.
- Islam does not accept the use of force on people to do something against their **convictions or against their nature**.
- **Commitment** to the rights of freedom of worship and thought provides the right way to **build Islamic Thought**.

# Freedom and Dimension of Social Behaviour



AbdulHamid  
AbuSulayman argues  
that:

- Social behavior, which is **practical in nature**, is based on the **freedoms of worship and thought**.
- A Muslim's **attitude in a Muslim society is governed by the system of public legislation** derived from the **commitment to Islam** and its goals, purposes, principles, and values.
- The **actions of every Muslim in society** are linked with the **regulations set by the majority of Muslims** based on their **commitment to Islam**.



## Conclusion:

AbdulHamid AbuSulayman's concept of freedom is understood based on its three main features, which are right, attitude, and responsibility. People's freedom of right to choose and think makes them responsible for their actions. There is a close relationship between freedom of belief, thought, and action. People's commitment to a particular way of life or ideology identifies their freedom of right, attitude, and responsibility.



**THANK YOU**



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**INTERNATIONAL CONFERENCE  
ON  
ABDULHAMID ABUSULAYMAN AND HIS  
CONTRIBUTIONS TO INTELLECTUAL AND  
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International Institute of Islamic Thought (IIIT)  
International Institute for Muslim Unity (IIMU)  
International Islamic University Malaysia (IIUM)  
Fairfax University of America (FXUA)

**1-2 Sha'ban 1444H (21 – 22 February 2023)  
Tuesday & Wednesday**

**Venue  
Senate Hall, IIUM  
&  
Seri Pacific Hotel  
Kuala Lumpur, Malaysia**

**THE CONFERENCE ABSTRACTS AND BIOS OF  
RESEARCHERS**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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## **FORWARD BY THE PRIME MINISTER OF MALAYSIA**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Most Gracious, the Most Merciful*

On 18 August 2021, the world shined a little less with the loss of our dear brother, a renowned scholar, *Almarhum* Dr. *AbdulHamid AbuSulayman*. I was fortunate to have known and worked closely with *AbdulHamid* since I was in ABIM, and then later in WAMY. He was not only a warm and engaging friend, but also committed to a virtuous cause. His exceptional dedication to education and reform, to ethics and values, and particularly to doing away with the *fiqh* mentality-based approach, has distinguished him as a contemporary intellectual reformist. One story stands out to truly demonstrate how inspiring *AbdulHamid* was.



In the 1980s, when I was the Minister of Education, I was entrusted with the mission of taking IIUM to new heights. *AbdulHamid* was in Washington, DC. With just one phone call, I invited him to lead the university as its Rector – positioning him and charging him with turning the university into the intellectual centre that we had envisioned an Islamic educational institution ought to be. *AbdulHamid* accepted it (after a very long debate, of course), and before we had even gotten into the negotiations of salary or the logistics of moving his family halfway around the world, he began planning a series of reforms he was to see out at IIUM – building the beautiful institution, both in its physical stature and capacity for knowledge and global citizen formation, that stands to this day.

Thus, as we embark on the journey of commemorating this brilliant scholar, let us renew our commitment to strive for our very best in embodying his zeal and passion for cultural reform, and his commitment to the betterment of the ummah. He may not be present with us on this momentous day, but his legacy and thought will continue to shine within us for many years to come.

**YAB DATO SERI ANWAR IBRAHIM**

Prime Minister of Malaysia



## FORWARD BY IIUM RECTOR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Most Gracious, the Most Merciful*

At this conference, we are gathering to share our knowledge generated by the brothers and sisters who were close to *AbdulHamid AbuSulayman* or researchers who tried to reflect on his thought to shed light on his intellectual and educational reform. Participants came from different parts of the world to show their reflections and appreciation of the scholarship of *AbuSulayman* in his views, thoughts, and practices. *AbuSulayman* did not only theorize about the reform of education but also showed us a practical implementation of his thought. *Alhamdulillah*. IIUM has become the leading Islamic institution of higher learning for Muslims all over the world. We are proud to see more than 90,000 graduates of our alumni from



more than 120 countries contributing to developing their own countries and holding key positions. The most important contribution of *AbuSulayman* was the impact he has made on different parts of the world through the students who graduated from IIUM and the students who will continue to graduate in the future.

We would like to thank Allah S.W.T. Who granted us Prof. *AbuSulayman* as an outstanding contemporary Muslim educational leader, who laid down the foundation of IIUM. We also would like to thank our Prime Minister Dato' Sri Anwar Ibrahim who was instrumental in persuading Prof. *AbuSulayman* to lead IIUM for 10 years. IIIT, cannot be forgotten, in this respect. It was so generous to support IIUM through the last few decades during *AbuSulayman*'s time at the IIUM, and until this moment. Their contribution is highly appreciated. We thank the leadership of IIIT to sponsor this conference, students studying at IIUM, funding research, writing University textbooks, and other projects.

**PROF. EMERITUS TAN SRI DATO' DZULKIFLI BIN ABDUL RAZAK**  
Rector  
International Islamic University Malaysia

## FORWARD BY IIIT PRESIDENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Most Gracious, the Most Merciful*

The International Conference on *AbdulHamid AbuSulayman*, which will be organized on 21-22 February 2023, reveals the contribution of *AbuSulayman* to various aspects concerning the betterment of the Ummah and humanity at large. This conference has brought together all those who knew *AbuSulayman*, among his close companions, friends, colleagues, students, and especially IIUM Alumnus, as well as outstanding researchers from various parts of the world, who will share their research outcomes about the views, thoughts, ideas, experiences, and concerns of *AbuSulayman*.



I knew *AbuSulayman* for fifty-two years (52) and thus, had a long experience with him, which I am not able to share in this forward. I would like to narrate my first meeting with him. In 1969, I met him in the Masjid after performing *Salatul-Maghrib*, when I attended a conference in the East Coast of New York State, USA. We had a fruitful discussion on how to revive and reform the situation of the Muslim Ummah as well as how to offer people the true teachings of Islam. *AbuSulayman* told me that governments do not make civilizations, do not make revivals, and do not make progress, rather, it is education that does so. Indeed, this meeting was a determining point in my paradigm of reform.

The International Islamic University Malaysia, which he managed and led for ten years, served as the best platform for him to put his ideas, thoughts, and concerns about education into practice. *AbuSulayman* dedicated his whole life to the transformation of the university into a leading and pioneering Islamic educational institution in higher education with a clear vision and mission. I believe this conference will be a paradigm shift in developing and sustaining Islamic universities worldwide. May Allah S.W.T. bless the soul of my brother *AbdulHamid AbuSulayman* with the bliss of *Jannatul-Firdaus*.

**DR. HISHAM AL-TALIB**  
IIIT President

## FORWARD BY IIMU DIRECTOR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Most Gracious, the Most Merciful*

The International Conference on *AbdulHamid AbuSulayman*, which will be organized on 21-22 February 2023, is the first of its kind worldwide. Appreciation and thanks should be directed first to IIIT for initiating and funding the conference, and second to the International Islamic University Malaysia represented by the International Institute for Muslim Unity for organizing the conference that sheds light on the contributions of *AbuSulayman* in several walks of life.



*Alhamdulillah*, the conference has attracted well-known and outstanding researchers from different parts of the world, who will deliver their papers and share their research findings concerning the contributions of *AbuSulayman*. Furthermore, several professors, particularly those who were in close contact with *AbuSulayman*, will present their personal narratives about *AbuSulayman*'s personality, qualities, and the practical manifestations of his professionalism.

I am sure that the work of *AbdulHamid AbuSulayman* will be remembered as the first and best experience in establishing the International Islamic University Malaysia, which he managed and led for ten years. He transformed the university into a leading and pioneering Islamic educational institution in higher education with a clear vision and mission.

I hope that this conference will be a landmark in developing Islamic universities in the world and a turning point for the further development of our university. May Allah Shower His Mercy and Forgiveness on our brother *AbdulHamid AbuSulayman*.

**PROF. DR. DAWOOD ABDULMALEK YAHYA AL-HIDABI**

Co-Chairman of the Conference,  
Director of the International Institute for Muslim Unity,  
International Islamic University Malaysia.

## CONFERENCE ACADEMIC PAPER

### Conference Concept

**The conference is a tribute to the late Professor Emeritus Dr. *AbdulHamid AbuSulayman* (1936-18 August 2021) intending to mark his life, academic output, and intellectual legacy.**

*AbuSulayman* was one of the most prominent contemporary scholars of the Muslim world. A deep thinker and visionary, his keen insights into societal problems and how to approach their solution reflected not only an impressive intellect invested in Muslim development but a clarity of thought that left an indelible mark on the academic scene. His life, career, and work will no doubt continue to inform future academic discussions and debates.

A scholar of exceptional dedication, *AbuSulayman* held a strong concern for the socio-economic decline of the Muslim world, contending that unless a correct diagnosis of the problem was made with efficient solutions put in place that stagnation would continue. He also understood that religion was a life force playing an essential role in the vital functioning of society, and if stultified in a ritualistic understanding of things rooted in age-old traditions (often of inappropriate relevance to modern times and challenges), then the short and long-term impact of this fossilization would be catastrophic.

In formulating his assessment, he never negated the work of others, studying historical reformist movements each based on whatever current, school, and individual intellectual, doctrinal, and political orientation undergirded it, going back over a century, in particular, to study their various attempts to diagnose the problem and reverse the decline. Nevertheless, in his opinion, that response to date has been poor, marked by confusion, disorganization, and deficiency, specifically in comprehension of origins. His emphasis on the urgency for creating social change and reform via educational development remained a lifelong passion.

*AbuSulayman* was an intellectual and a pragmatist and this issue was to form a huge part of his life's vision. What had caused this fundamental shift in the first place, how did a state of progress and development become reversed into one of decay and decline? And what were its symptoms and complications? In fact, according to him, in addressing the main challenges not only does little clarity of vision exist but there is even little or no consensus as to origins. To solve a problem, one must understand it and to do this it is important to distinguish the root cause. In building up a correct picture of analysis, for *AbdulHamid* the root cause was the spiritual-intellectual crisis of the Muslim mind.

Ever the pragmatist and public servant *AbuSulayman* paid close attention to practical solutions. Exposing and interpreting the origins as well as attendant

challenges of the crisis whilst a valuable exercise on many levels, was for him never enough. He focused on their elimination. Thus, he presented theoretical and practical proposals to overcome the decline -- or crisis/malaise as he termed it -- both on the individual and societal levels, that is on the micro and the macro. *AbuSulayman*'s research in this and other areas, his ideas, academic writings, and administrative initiatives were visionary, contributing significantly to existing methodologies of thought, informing discourse, and developing and grounding various academic disciplines.

In testament to *AbuSulayman*'s profound intellectual legacy and attempt to revive the genius of the Muslim mind through academic discourse, as well as pay tribute to his intellectual, scientific, and educational reform contributions, the International Institute of Islamic Thought (IIIT) seeks to:

- 1) present the range of *AbuSulayman*'s contributions,
- 2) analyse the nature and depth of his ideas, and
- 3) discuss his pragmatic approach.

IIIT's aim in doing so is to benefit scientists, researchers, and students of knowledge in the Muslim world in their efforts to promote progress and intellectual reform.

The field of education was a key element of *AbuSulayman*'s discourse. Enhancing this was essential, and he called consistently for greater educational awareness and the development of an action plan for educational reform which he viewed as the missing dimension in the Islamic cultural reform project. In pursuit of this objective, he promoted the reconstruction of Islamic research methods and the establishment of a scale of priorities that would ensure the achievement of three following objectives:

- 1) provision of a sound Islamic education,
- 2) rebuilding policies and systems, and
- 3) achieving a requisite integration and sequencing of societal functioning.

Historical experience teaches that the kind of change which acts as a catalyst for pioneering cultural achievement is based on the integration of three pillars:

- 1) a constructive doctrinal vision,
- 2) methodological and intellectual excellence, and
- 3) a positive, emotionally, and spiritually sound education.

What are the features of this state of educational reform on the individual, family, civil society, institutional, childrearing, and education levels? How does the type of reform *AbuSulayman* advocates, manifest itself in his theories

and academic, practical, and administrative experiences? How would *AbuSulayman* have described a sound emotional and cognitive childhood education? How can the educational curriculum be employed to develop a scientific mindset and ability to think creatively?

*AbuSulayman* set out to analyze the makeup of what he considered the model Islamic character, examining the ways in which it forms, takes shapes and develops at various ages. He also called for an understanding of the structure and characteristics of society, holding that to import educational theories from elsewhere is to in fact import modes of thinking and acting that do not take into account the cultural and societal peculiarities of the Muslim world – an utterly mistaken exercise as such ‘external’ theories fail to address the Muslim Ummah’s distinctive sources of strength and value. And he pointed to the serious potential and long-term harm of this ‘standardisation’ exercise of educational imitation of Western systems of higher education, which simplified what is essentially a complex issue, largely because the points of reference and premises between the two are entirely different. Thus, the Western model is derived from thinking and processes inherently antithetical to the values, aims, and premises of the Muslim outlook and the Ummah. For the former these are secular and for the latter based on the principles of monotheism, human stewardship, accountability to God, the purposeful and moral nature of human existence, and integration of the material and spiritual dimensions. One cannot wholesale graft one onto the other for there is a price to be paid.

So, what educational and cultural programs did *AbuSulayman* establish for Muslim psychological and emotional reconstruction, and liberation from the hegemony of the Western cognitive model? And how did he address the distortions that have impacted Muslim cultural and personal development and evolution?

*AbuSulayman* was keenly aware that at the heart of the intellectual project he sought to formulate and develop was the issue of values. Indeed, the Islamization of knowledge project accords values a place of highest prominence. Values (ethics) form one side of a triangle, whose other two sides are knowledge and existence, together providing the foundation for both a philosophy and overall vision.

To reiterate, *AbuSulayman* progressively minded believed that the values which underlie Islamic thought and culture differ from those that underlie Western thought and culture. He held, further, that Western societies are experiencing a crisis of values, and that human existence is founded on a struggle between the law of light represented by Spirit, principles, meanings and values on the one hand, and the law of the jungle represented by Matter,

passion and desires on the other. In seeking to address the crisis of values that faces Islamic thought, *AbuSulayman* urged his fellow Muslims to deal seriously with what he pointed to as the three crises of the Ummah:

- 1) the crisis of reason and approach,
- 2) the crisis of thought and culture, and
- 3) the crisis of education and the inner life of human beings.

He also called for the implementation of greater efforts to discern the causes that have prevented the Ummah from realising its values and the benevolent goals of its religion.

Thus, values are essential including in the academic discipline of education, yet in *AbuSulayman*'s view on what are they founded? How was the value system he upheld reflected in his academic and creative writings? How were his Islamic values manifested in the educational structures that he administered for a period of time? And how were the values governing his worldview and philosophy manifested in his thinking and production?

*AbuSulayman* was keenly aware of the importance of both methodological and intellectual reform, and his writings feature a constellation of terms that convey deep awareness of the stagnation that has long hung over the Ummah, shaping Muslim thinking in ways departing significantly from Qur'anic teachings. He thus set out to highlight a number of intellectual distortions: a) first, distortion of the Islamic cosmic vision, second, distortion represented by the transformation of Islamic thought into a mere theoretical or scholastic exercise that had no way of being tried and tested in the life of individuals and society. This situation led in turn to a loss of creativity, a reliance on imitation and mimicry, an increasingly atomistic view of the universe, and a preoccupation with outward appearances. Furthermore, as a result of the one-sided nature of both religious and secular knowledge, and the absence of a broader, more cosmic view of life, the Muslims suffered from a failure to develop the social sciences. As for the third distortion to which *AbuSulayman* drew attention, this was the distortion of Islamic discourse due to a divorce between political and intellectual leadership.

Indeed, the separation of the science of jurisprudence and its practical applications from the science of doctrine, the holistic, cosmic and civilized vision, and the social sciences that concern themselves with the human phenomenon in all its spheres is the soil in which stagnation, imitation and backwardness are born and flourish.

What is the Qur'anic understanding of the universal cosmic vision? What is the role of this vision in building the social sciences and humanities in conjunction with the Shariah sciences? What was *AbuSulayman*'s approach to

dealing with Islamic Heritage and matters of worship and belief? And how did he address the intellectual distortions that had so diminished Muslim cultural achievements?

The cognitive systems, world visions, and the philosophies of other nations and social systems, especially Greek philosophy, as well as Western thought and ways of relating to it, occupied a significant place in Professor *AbuSulayman*'s theories and intellectual and educational output, including many of the courses offered at IIUM.

What is the place of the Other (past and present) in the "Sulaymanian" vision in particular, and in the vision of the Islamization of knowledge school overall? How would he have described his approach to Western thought? What positive things did *AbuSulayman* have to say about the methods of Western social science? And how did he develop syllabi related to this matter?

*AbuSulayman*'s methodological framework was shaped by the practice of epistemological integration, which also formed part of his self-formation and philosophy of dealing with the Shariah sciences, social sciences and the humanities overall. Indeed, epistemological integration served as a disciplined, comprehensive, and analytical methodological reference point for all of *AbuSulayman*'s endeavors. As a proponent of epistemological integration, *AbuSulayman* believed firmly in the ultimate unity of all knowledge. Accordingly, he affirmed the link between the sources of knowledge (revelation and the world around us) and its tools (reason and the senses). Based on the comprehensive, unifying vision provided by the Shariah sciences, proponents of epistemological integration seek harmony between the social and human sciences on the one hand, and the structure of Muslim societies on the other, by saturating these sciences with the Islamic vision, and by making conscientious efforts to imbibe both the values and traditions of society and the wisdom provided by modern knowledge.

In *AbuSulayman*'s view, we cannot truly comprehend divine guidance and direction without first understanding the facts of creation and the universe. The goal of epistemological integration is to introduce modern social sciences into the intellectual practice of Islamic educational institutions; this is a necessary precondition for the emergence of social sciences with a truly Islamic stamp and origin.

What then, in *AbuSulayman*'s view, are the foundations of epistemological integration, and how was this integration expressed in his theoretical writings and his practices? Further, how did epistemological integration help to resolve the dilemma of dual-track education, with its deleterious effects on Muslim character, thought patterns and lifestyles?



*AbuSulayman* concerned himself with educational reform, being interested in public education generally, and university education in particular. As such, he focused on identifying the ills that afflict the university educational system. Not only did he advocate university education based on the principle of epistemological integration and the unity of knowledge, but he put this idea into practice in the context of IIUM, where he invested the intellectual strengths of the Islamization of knowledge project in educational reform and development.

What are the elements of Professor *AbuSulayman*'s vision of university reform based on epistemological integration? How has the Islamization of knowledge been manifested in educational reform? And what programs did Professor *AbuSulayman* put in place to reform the scientific methodologies being taught at the university level? What role did *AbuSulayman* play in developing programs designed to ground the behavioral and social sciences, the humanities and the life sciences in Islamic teachings and principles?

The concept of the Islamization of knowledge, of which Professor *AbuSulayman* was a pioneer, constituted a practical project for the renewal of Islamic thought which involved a diagnosis of the Ummah's current crisis, and a program to reform its thought and improve its material conditions.

What are the elements and defining features of Professor *AbuSulayman*'s Islamization of knowledge project? Where does it fall along the spectrum of Islamic reform efforts generally? What are its manifestations in the field of science and education?

In addition to directing the World Assembly of Muslim Youth from 1973-1982, Professor *AbuSulayman* organized a number of international conferences on specialized topics of relevance to education, the media, and the economy, thereby helping to deepen awareness of the crisis facing the Muslim Ummah, while at the same time mobilizing resources, both academic and scientific, and developing cadres capable of helping to address this crisis.

How was *AbuSulayman*'s vision manifested in developing young people's potential and capacities throughout the Muslim world?

Perhaps one of the most important efforts made by Professor *AbuSulayman* in the course of his career was his contribution to establishing and managing institutions and ensuring their continuity. Such institutions include, for example, the Association of Muslim Social Scientists in the United States of America, the World Assembly of Muslim Youth, *al-Manarat* Schools, the World Federation of Islamic Student Organizations, the American Journal of Islamic Social Sciences, the International Institute of Islamic Thought, the Fairfax Institute, the Child Development Foundation, and others.

How was *AbuSulayman*'s philosophy manifested in the establishment of these institutions? And how was this expressed in his vision of the future, and in a spirit of cooperation and teamwork?

From all these facts and queries emerged the idea of this conference, the aim of which is to encourage dialogue among participants around the reformist thought system that *AbuSulayman* helped to establish, and to examine ways of developing this system from both the theoretical and practical perspectives.

### **Conference Objectives**

1. To enable new generations of researchers and graduate students to learn about the intellectual, scientific, and practical contributions of *AbuSulayman* as a luminary of contemporary Islamic thought, both in the realm of innovation and *ijtihad* in fields of theoretical knowledge and in practical reform efforts and institution establishment.
2. To analyze the distinctive methodological features of *AbuSulayman*'s intellectual contributions, especially as they relate to epistemological integration and its methodological foundations.
3. To clarify the reformist impacts, both theoretical and practical, of the school of thought *AbuSulayman* helped to found; and propose programs of research and action that will contribute to ongoing *ijtihad* and innovation in this school.
4. To identify innovative solutions to the challenges faced by modern-day Muslims by drawing inspiration from the innovative project of Professor *AbuSulayman*; and to benefit from the reformist and renewalist vision he offered toward a better understanding of what is required in order to reform contemporary Islamic reality.

### **Conference Themes**

**The conference will examine the life and work of *AbuSulayman* categorizing these into a set of eight themes or key topics:**

#### **Theme 1: *AbuSulayman* – His Character and Influence**

A general overview of the man, his influence on others, and theirs on him including:

- a) The factors that shaped his personality and contributed to the crystallization of his ideas and orientation, as well as the extent to which he was influenced by the ideas of his predecessors or contemporaries.

- b) His impact on the opinions and ideas of thinkers contemporary to him or later in his era.

### **Theme 2: Literary Output**

An overall analysis and classification of *AbuSulayman*'s books and research work:

- a) The chronology of their publication.
- b) Line of development, divergent topics.
- c) Relationship to the problems of his time, place and circumstances.

### **Theme 3: Epistemological Model**

Features and elements of *AbuSulayman*'s epistemological model and its applications in a number of fields:

- a) Construction of a monotheistic Qur'anic vision of knowledge: its sources, characteristics and means of communication.
- b) Relating to the Islamic Heritage.

### **Theme 4: Acculturation and the Relationship between Self and Other**

Overall examination of these concepts in *AbuSulayman*'s life and work:

- a) The issue of assimilation or relationship between acculturation and the cultural and civilizational Other.
- b) Relating to Western thought.

### **Theme 5: Educational Thinker**

Examining *AbuSulayman*'s philosophy of education important elements of which include:

- a) Features of building Islamic character and its components.
- b) *AbuSulayman*'s system of supreme values.
- c) Manifestations of educational reform in *AbuSulayman*'s theories and his practical experiences.
- d) The educational and cultural rehabilitation programs established by *AbuSulayman* for Muslim psychological and emotional reconstruction by developing the capacities of the Muslim family.
- e) Addressing the problems of two-track education.

## **Theme 6: University Education Reform**

Overall examination of this strategy including its manifestations on the theoretical and practical levels

- a) *AbuSulayman*'s diagnosis of the problems that afflict university education in the Muslim world.
- b) Development of treatment programs based on epistemological integration and combining knowledge derived from Revelation and the human sciences.
- c) Sub-specializations and double-specialization programs.

## **Theme 7: Educational and Scientific Projects**

Examination of scientific and educational projects *AbuSulayman* established, and his methodology in developing, managing, and implementing them:

- a) The family culture project.
- b) The poetic texts project.
- c) The parental education project.
- d) The *Manarat* schools.
- e) The University's international school project.

## **Theme 8: Scientific and Intellectual Institutions**

*AbuSulayman*'s experience in establishing and managing scientific and intellectual institutions and ensuring their continuity:

- a) The practice of cooperation.
- b) Capacity building.
- c) Diversifying sources of expertise.
- d) Collective action.
- e) Teamwork.

## **Research Paper Guidelines**

1. The submitted abstract should be between one thousand to one thousand five hundred words. It presents the idea of the research, its problem, its importance, its objectives, and its methodology.
2. The research introduces a precise definition of the topic and presents scientific originality and clear methodology. References and sources are documented within the text of your paper, not in a bibliography. The research must not have been previously published, submitted for publication, or presented at any other conference.
3. Papers should address one of the topics listed in this worksheet or be directly related to one of them.

4. The research should begin with an introduction (within five hundred words) indicating the topic of the research, its importance, objectives, methodology, and a review of related literature. It ends with a conclusion (within five hundred words) showing a condensed summary of the research's findings, the practical applications of these findings, and the issues raised by the research that require further study. The topic is divided into subtitles.
5. Papers should be a minimum of six thousand words and a maximum of ten thousand words (25-35 pages).
6. The languages of the conference are Arabic and English.
7. Abstracts and CVs should be sent no later than 15 March 2022.
8. Papers should be sent by e-mail no later than 1 September 2022.
9. The dates set for the conference are 6-7 December 2022.
10. All materials should be sent to the preparatory committee, as a Word file, to the conference mailing address **abusulayman.conference@iiit.org**. Attach a copy of your CV and a personal color photograph.
11. The conference organizers will bear the costs of travel and accommodation.

# **BACKGROUND OF ORGANIZING INSTITUTIONS**

## **INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT**

### **(IIIT)**

**Website: [www.iiit.org](http://www.iiit.org)**

The International Institute of Islamic Thought is a non-profit academic and intellectual institution concerned with studies, research, and intellectual, and educational issues, capable of raising awareness in Muslim societies, and approaching cultural and educational problems in these societies. It has cooperation and partnership agreements with a number of universities and academic institutions. The institute was established at the beginning of 1400 AH (1981 AC). IIIT has its headquarter in Herndon, Virginia, near Washington, DC and is managed by a board of trustees, which meets regularly and elects a president from among its members periodically.

The Institute develops supervises and implements research plans, intellectual and educational programs, supports the efforts of researchers organizes conferences, seminars, training courses and educational programs in its fields of concerns, and publishes books and periodicals in Arabic, English and other languages. Scholars and researchers from around the world contribute to its work.

#### **Mission of IIIT**

To contribute in various efforts of enabling Muslim societies to develop serious intellectual projects and academic research based on the methodology of Epistemological Integration.

#### **Goals of IIIT**

- Developing new visions and philosophies that allow Muslims to invest seriously in various human knowledge with openness to all cultures.
- Conducting interdisciplinary research using methodology of Epistemological Integration, necessary for the renewal and reform of Islamic thought as an impetus to advancing education in Muslim societies
- Enabling Muslim societies to keep pace with the growing scientific and epistemological ceiling, to benefit from contemporary human experiences.

## **INTERNATIONAL ISLAMIC UNIVERSITY, MALAYSIA (IIUM)**

**Website: [www.iium.edu.my](http://www.iium.edu.my)**

International Islamic University Malaysia (IIUM) was officially established on 20 May 1983 under the Government of Malaysia's Company Act 1965, which has hence allowed the University to use English as the medium of instruction in all of its faculties. Supported by the Organisation of Islamic Conference (OIC) and several Muslim countries, IIUM is the fruition of one of the major aspirations of the contemporary global Muslim community, which is to regain the Ummah's leadership in the quest for knowledge. Currently, IIUM consists of four campuses: The Gombak campus is located on a 288-hectare site in Gombak near Kuala Lumpur. The Kuantan Campus, which houses the Science, Medical & Health Kulliyahs, is located on a 400-hectare site in Kuantan on the East- Coast of Peninsular Malaysia.

The Kuala Lumpur campus comprises two locations: the International Institute of Islamic Thought and Civilization (ISTAC) located at Persiaran Duta, Taman Duta, Kuala Lumpur, and the IIUM Institute for Islamic Banking and Finance located at Damansara Heights, Kuala Lumpur. The model of integrated education is what shapes the uniqueness of IIUM. IIUM offers the following fields of study: Allied Health Sciences, Architecture & Environmental Design, Centre for Languages and Pre-University Academic Development, Dentistry, Economics & Management Sciences, Engineering, Education, Islamic Banking & Finance, Information & Communication Technology, Islamic Thought & Civilization, Islamic Revealed Knowledge & Human Sciences, Law, Medicine, Nursing, Pharmacy, and Science.

## **THE INTERNATIONAL INSTITUTE FOR MUSLIM UNITY (IIMU)**

**Website: [www.iium.edu.my/institute/iimu](http://www.iium.edu.my/institute/iimu)**

The International Institute for Muslim Unity (IIMU) was established in 2001. The idea of the establishment of IIMU was first proposed by Y.B. Tan Sri Dato' Seri Sanusi Junid, the former Honourable President of IIUM. The then right Honourable Prime Minister of Malaysia, Y.A. Bhg Tun Dr. Mahathir Mohamad endorsed the idea and recommended that the institute be called "the International Institute for Muslim Unity". UNITY is one of the key factors for the success and development of nations.

Islam serves as a source for the unification and development of the Muslim Ummah, to provide leadership and moral directions for humanity. History has proven that genuine and sustainable developments are only made possible through sincere unity. The Institute is affiliated with the International Islamic University Malaysia. The Institute aims at fostering and enhancing the UNITY of the Muslim Ummah through a variety of activities such as workshops, forums, seminars, webinar talks, conferences, researchers, and publications. The Institute aspires to be a leading Institution in matters related to Muslim Unity and humanity.



## **FAIRFAX UNIVERSITY OF AMERICA (FXUA)**

**Website: [www.fxua.edu](http://www.fxua.edu)**

Fairfax University of America (FXUA) is a private university in Fairfax, Virginia, in the suburbs of Washington DC, established in 1998.

The university's academic units are organized into two schools: the School of Business and the School of Computer Information Systems. It offers degrees in fields such as Data Analytics, Project Management, and Cyber Security. In addition, FXUA enables students to attain their professional goals by offering skill-based certifications of immense value to students and employers.

Focusing on innovation and the future, the university aims to inspire students to be transformative leaders in today's multi-dimensional, global society. As such, its faculty comprises business leaders that provide industry-relevant guidance and bring real-world, practical experience into the classrooms.

**PROGRAMME SCHEDULE**  
**DAY ONE**

**OPENING CEREMONY**

**TIME: 9:00 A.M. – 10:45 A.M.**

**TUESDAY: 21 FEBRUARY**

**VENUE: SENATE HALL, LEVEL 5,  
MUHAMMAD ABDUL RAUF BUILDING**

Time	Itinerary
8:30 a.m.	The Arrival of Invited Guests, Participants, & Registration
9:00 a.m.	Malaysian National Anthem and IIUM Song
9:05 a.m.	Welcoming by Moderator of the Ceremony <b>Prof. Dr. Akmal Khuzairi Abdul Rahman</b> Deputy Rector (Students Development & Community Engagement)
9:10 a.m.	Qur'an recitation and <i>Du 'ā'</i> <b>Assoc. Prof. Dr. Nashwan Abdo Khaled</b> Head, Department of Qur'an & Sunnah, AHASKIRKHS
9:20 a.m.	Welcoming Speech by <b>Dr. Hisham Altalib</b> Chairman of the Conference / President of IIIT
9:30 a.m.	Speech by <b>Ms. Muna AbuSulayman</b> <i>AbdulHamid AbuSulayman's</i> Daughter
9:40 a.m.	Multimedia Presentation on <i>AbdulHamid AbuSulayman</i>
9:50 a.m.	Welcoming Speech by <b>YBhg. Prof. Emeritus Tan Sri Dato' Dzulkifli Abdul Razak</b> Honorable Rector of IIUM
10:05 a.m.	Remarks and Officiating by <b>YAB Dato' Seri Anwar Ibrahim</b> Prime Minister of Malaysia
10:40 a.m.	Exchange of souvenirs

**10:45-11:30 Coffee break and refreshment**

<b>SESSION ONE (ENGLISH)</b> <b>VENUE: SENATE HALL, LEVEL 5, MAR BUILDING</b> <b>TIME: 11:30 A.M. – 01:00 P.M.</b>	
	Moderator <b>Prof. Dr. Dawood Abdulmalek Yahya Al-Hidabi,</b> Director -IIMU, IIUM
1	<b>Prof. Dr. Anis Ahmad</b> Vice Chancellor - Riphah University, Pakistan <i>University Education Reforms: Role of AbdulHamid AbuSulayman</i>
2	<b>Dr. Mustafa Ceric</b> Grand Mufti Emeritus of Bosnia <i>A Man of Action in Time of Crisis</i>
3	<b>Prof. Dr. Abdelaziz Berghout</b> Dean, ISTAC, IIUM <i>AbuSulayman’s Approach to Transformation of Education: From the Quranic Civilizational Worldview to Sciences of Istikhlaf</i>
4	<b>Prof. Dr. Thameem Ushama</b> Department of Usul al-Din & Comparative Religion <i>Abdulhamid AbuSulayman’s Contribution to the Development of the International Islamic University with Special Reference to Islamization of Knowledge</i>
Question & Answer Session	

**1:00-2:30 Salatul Dhuhur and Lunch**

<b>SESSION TWO (ENGLISH)</b> <b>VENUE: EXPERIMENT HALL, LEVEL 3, MAR BUILDING</b> <b>TIME: 02:30 P.M. – 04:30 P.M.</b>	
	Moderator <b>Assoc. Prof. Dr. Raudlotul Firdaus Fatah Yasin</b> Department of Qur’an and Sunnah, AHASKIRKHS
1	<b>Dato Prof. Dr. Koutoub Sano</b> Secretary General IIFA (KSA) <i>AbuSulayman and the Jurisprudence of Maqasid (al-Fiqh al-Maqasidi)</i>
2	<b>Prof. Dr. Elmira Akhmetova</b> Freiburg University, Germany, IKI Academy, Georgia <i>Abdulhamid AbuSulayman and his Contributions to Intellectual &amp; Educational Reform</i>

3	<p><b>Prof. Dr. Muhammad Mumtaz Ali &amp; Dr. Sayyed Mohamed Muhsin</b>  Department of Usul al-Din &amp; Comparative Religion/ Department of Fiqh and Usul al-Fiqh, AHASKIRKHS  <i>The Nature of the Relationship between Epistemology and Ijtihad in the Writings of Abdulhamid AbuSulayman</i></p>
4	<p><b>Assoc. Prof. Dr. Amilah Awang Abd Rahman</b>  Head, Department of Usul al-Din &amp; Comparative Religion  <i>Abdul Hamid Abu Sulayman and His Quest for New Methodology in Understanding Islam: Moral Philosophy as The Basis of Philosophy of Religion.</i></p>
5	<p><b>Dr. Khairil Husaini Jamil</b>  Department of Qur'an and Sunnah, AHAS, KIRKHS  <i>The Form and the Spirit: Abdulhamid AbuSulayman's Engagement with the Hadith and the Sunnah</i></p>
	Question & Answer
	End of Day one

**4:30-5:00 Salatul 'Asr and Refreshment**

**WITNESS SESSION ONE  
VENUE: SERI PACIFIC HOTEL  
TIME: 08:00 P.M. – 09:30 P.M.**

**Moderator:**

Prof. Mohammad Aslam Haneef - IIUM

**Witness Panellists:**

- 1) Hisham Al-Talib
- 2) Ahmad Totonji
- 3) Jamil Othman
- 4) Osman Bakar
- 5) Manzoor Alam
- 6) Habib Harzin
- 7) Ibrahim Zain
- 8) Nadia Mustafa
- 9) Muhammad Nur Manuty
- 10) Rosnani Hashim

**DAY TWO**  
**WEDNESDAY, 22<sup>nd</sup> FEBRUARY 2023**

<b>SESSION THREE (ENGLISH)</b> <b>VENUE: SERI PACIFIC HOTEL, KUALA LUMPUR</b> <b>TIME: 09:00 A.M. – 10:30 A.M.</b>	
	Moderator <b>Prof. Dr. Mohamed El-Tahir El-Mesawi</b> Department of Fiqh and Usul al-Fiqh, AHASKIRKHS
1	<b>Prof. Dr. Ahmed Abdul Rahim Ali</b> International University of Africa, Khartoum, Sudan <i>KIRKHS: The Concept, the Theory, and the Man behind the College</i>
2	<b>Dr. Sayyed Mohamed Muhsin, Prof. Dr. Muhammad Mumtaz Ali &amp; Dr. Mohd Abbas Abdul Razak</b> Department of Usul al-Din & Comparative Religion, AHASKIRKHS <i>Quranic Worldview: Complementarity in the Views of Iqbal and AbuSulayman</i>
3	<b>Assoc. Prof. Dr. Raudlotul Firdaus Fatah Yasin</b> Department of Qur'an and Sunnah, AHASIRKHS <i>AbdulHamid AbuSulayman Philosophy reconstructing the Muslim mind through Islamization of Knowledge a case study of AHAS KIRKHS of IIUM</i>
4	<b>Prof. Mohamed El-Tahir El-Mesawi</b> Department of Fiqh and Usul al-Fiqh, AHASKIRKHS <i>AbdulHamid AbuSulayman Between Intellectual Vision and Practical Mission</i>
	Question & Answer Session
	End of Session

**10:30- 11:00 Coffee Break and Refreshment**

<b>SESSION FOUR (ENGLISH)</b> <b>VENUE: SERI PACIFIC HOTEL, KUALA LUMPUR</b> <b>TIME: 11:00 A.M. – 12:45 P.M.</b>	
	Moderator <b>Prof. Dato' Dr. Mohamad Fauzan bin Noordin</b> CEO, IIIT SEAS
1	<b>Prof. Dr. Hamidullah Marazi</b> Director International Centre for Spiritual Studies Islamic University of Science and Technology Awantipora Kashmir, Awantipora Pulwama Kashmir

	<i>The Contribution of AbdulHamid AbuSulayman and the Concept of Asalah</i>
2	<b>Br. Arafath Careem, Dr. Mohamed Zacky, &amp; Br. Mohamed Arkam</b> Ph.D. Candidates, IIUM <i>The Quest for an Islamic Reform in Modern Context: An Analytical Study of AbdulHamid AbuSulayman's Concept of Asalah</i>
3	<b>Br. Ashath Siras &amp; Br. Ashker Aroos</b> Ph.D. Candidates, IIUM <i>A Study on AbdulHamid AbuSulayman's Framework on Peacebuilding through the basic principles of international relations and Its Relevance to the Muslim Minority Context: A Content Analysis</i>
4	<b>Assoc. Prof. Dr. Fatmir Shehu</b> Department of Usul al-Din & Comparative Religion, AHASKIRKHS <i>Investing AbdulHamid AbuSulayman's View on the Concept of Freedom based on his "Crisis in the Muslim Mind"</i>
	Question & Answer

**12:45-2:30 Salatul Dhuhr and Lunch**

<b>SESSION FIVE (ENGLISH)</b> <b>VENUE: SERI PACIFIC HOTEL, KUALA LUMPUR</b> <b>TIME: 02:30 P.M. – 04:30 P.M.</b>	
	Moderator <b>Prof. Dr. Waleed Fekry Faris</b> Deputy Dean, Postgraduate & Responsible Research, ISTAC, IIUM
1	<b>Prof. Dr. Aisha Garba Habib</b> International Institute of Islamic Thought (IIIT), Kano Office, Nigeria <i>An Enduring Legacy of Excellence: Unfolding the Strategies followed by AbuSulayman Towards Higher Education Reform in the Muslim World Educational &amp; Scientific projects</i>
2	<b>Assoc. Prof. Dr. Haslina Ibrahim</b> Department of Usul al-Din & Comparative Religion <i>Study of other Religions in Light of AbdulHamid AbuSulayman's Notion of Islamization of Knowledge</i>
3	<b>Dr. Omar Hisham Altalib</b> Lecturer at the Institute of Knowledge Integration (IKI) Academy, Tbilisi, Georgia

	<i>Parenting in Theory and Practice: The Example of AbdulHamid AbuSulayman</i>
4	<b>Br. Ali Musa Harahap &amp; Atikah Inayah</b> University of Darussalam Gontor, Indonesia <i>Abdulhamid AbuSulayman Cultural Progress Model: A Case Study of Increasing Awareness of Halal Certification in Indonesia</i>
5	<b>Br. Belayet Hossen &amp; Dr. Mizanur Rahman</b> Ph.D. Candidates, IIUM. <i>AbdulHamid AbuSulayman's Viewpoint on Marital Discord's Resolution: An Maqāsidic Analysis</i>
	Question & Answer Session

<b>CLOSING SESSION</b>	
<b>VENUE: SERI PACIFIC HOTEL, KUALA LUMPUR</b>	
<b>TIME: 04:30 P.M. – 05:30 P.M.</b>	
<b>Opening by Moderator</b>	
<b>Assoc. Prof. Dr. Fatmir Shehu, Deputy Director, IIMU</b>	
<b>Conference Resolution</b>	
<b>Prof. Dr. Dawood Abdulmalek Yahya Al-Hidabi, IIMU, IIUM</b>	
<b>Dr. Raed Jamil Okasha, Advisor, IIIT</b>	
<b>Votes of Thanks</b>	
<b>Dr. Hisham Altalib</b> Conference Chairman, President, IIIT	
<b>Prof. Dr. Dawood Abdulmalek Yahya Al-Hidabi</b> Director, IIMU, IIUM	
<b>Dr. Ahmed Alwani</b> President, FXUA	
<b>Mrs. Muna AbuSulayman</b> Family Representative	
<b>Certificate Awarding Ceremony</b>	

**WITNESS SESSION TWO**  
**VENUE: SERI PACIFIC HOTEL**  
**TIME: 08:00 P.M. – 09:30 P.M.**

**Moderator**

Prof. Dr. AbdulAziz Bargouth Dean ISTAC IIUM

**Witness Panellists:**

- 1) Qutub Sanu
- 2) Mustafa Serch
- 3) Omar Kasuli
- 4) Nizar Al-Ani
- 5) Syed Arabi Idid
- 6) Zulekha Qamar Al-Din
- 7) Ahmed Alwani
- 8) Fathi Malkawi
- 9) Shukran Abd. Rahman
- 10) Md Tahir Md Azhar
- 11) Ismawi Zain



## **FATMIR SHEHU/ Malaysia**

Dr. Fatmir Shehu, an Albanian scholar, is an Associate Professor at the Department of Usul al-Din and Comparative Religion, AHAS KIRKHS, IIUM. His B.A. and M.A. were in Arabic Language/Linguistics, and his Ph.D. in Usul al-Din and Comparative Religion from International Islamic University Malaysia (IIUM). He is an instructor at, the Institute of Knowledge Integration (IKI), and a Deputy Director, at the International Institute for Muslim Unity (IIMU). He has served as a HOD, Department of Usul al-Din and Comparative Religion (RKUD), IIUM. He has supervised & examined students' writings at M.A. and Ph.D. levels, from local and international universities, and published over 33 articles (refereed journals, Scopus, and ISI), 4 Books, and 6 Chapters.



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### **Investigating *AbdulHamid AbuSulayman*'s View on the Concept of Freedom based on his "Crisis in the Muslim Mind"**

**Abstract:** This research paper seeks to investigate the view of *AbdulHamid AbuSulayman*, a prominent Muslim scholar and thinker, on the "concept of freedom" based on his masterpiece "Crisis in the Muslim Mind". The goal of this research is to identify selected text(s) related to *AbuSulayman*'s main views on "freedom" and its dimensions of belief, Islamic thought, and social behavior, and further, extract and analyze his views as well as criticize if necessary. The descriptive, analytical, and critical methods are used in the entire work. This research is divided into two parts. *The first part* includes a brief description of *AbdulHamid AbuSulayman*'s life, his intellectual development, and his work "Crisis in the Muslim Mind." *The second part* analyzes the concept of "freedom" with emphasis on his views about the definition, characteristics, and its relationship with belief, Islamic Thought, and social behavior. The expected outcome of this study attempts to provide new insights into the concept of "freedom" while investigating the viewpoint of *AbdulHamid AbuSulayman*.