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**THE INFLUENCE OF ISMAIL RAJI AL-FARUQI ON THE FOUNDATIONAL
CONCEPT OF ABDULHAMID ABUSULAYMAN KULLIYYAH OF ISLAMIC
REVEALED KNOWLEDGE AND HUMAN SCIENCES (AHASKIRKHS),
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA (IIUM)**

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Abstract: This paper explores the influence of Ismail Raji al-Faruqi, a renowned Islamic scholar on the foundational concept of the AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences (AHASKIRKHS), International Islamic University Malaysia (IIUM). Al-Faruqi's pioneering ideas on the Islamization of knowledge and the integration of Revealed Knowledge with Human Sciences have profoundly shaped the intellectual framework and educational philosophy of the Kulliyah. The study delves into how al-Faruqi's principles were adapted and institutionalized within the Kulliyah's curriculum, promoting a holistic and interdisciplinary approach to education rooted in Islamic values. Descriptive and analytical methods are used in this research. By analyzing the alignment of al-Faruqi's idea with the mission of AHASKIRKHS, this paper underscores his enduring impact on fostering a generation of scholars equipped to address contemporary issues through a balanced synthesis of tradition and modernity.

Keywords: Ismail Raji al-Faruqi, AHASKIRKHS, Integration of Knowledge, Islamization of Knowledge, Relevantization.

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Introduction

The integration of Islamic revealed knowledge with the human sciences stands as one of the most significant intellectual projects in the modern Muslim world, particularly in the context of higher education. This paper explores the profound influence of Ismail Raj al-Faruqi, a pioneering thinker in the Islamization of knowledge on the foundational concept of the AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences (AHASKIRKHS) at the International Islamic University Malaysia (IIUM). The subject is of particular importance due to the ongoing challenges faced by Muslim societies in reconciling traditional Islamic epistemology with contemporary academic disciplines, and the need for a holistic educational model that addresses both spiritual and worldly concerns. The choice to focus on this topic is motivated by the pivotal role that al-Faruqi's vision has played in shaping not only IIUM's academic philosophy but also broader debates on educational reform and intellectual renewal in the Muslim world.

A review of previous studies reveals a rich landscape of scholarship on the integration of knowledge and the Islamization project. First, al-Faruqi's own seminal work *Islamization of Knowledge: General Principles and Work Plan* laid the theoretical groundwork for integrating Islamic values with modern sciences. Second, AbdulHamid AbuSulayman's writings further developed these ideas, particularly in the context of IIUM's curriculum and institutional mission. Third, Taha Jabir al-Alwani's research at the International Institute of Islamic Thought (IIIT) expanded the practical dimensions of Islamization, focusing on curriculum development and interdisciplinary research. Fourth, Kamal Hassan's contributions, especially his distinction between Islamization and Islamicisation provided critical insights into the adaptation of Western knowledge within an Islamic framework. Fifth, collaborative works between IIIT and IIUM have produced numerous textbooks and academic resources that operationalize the integration of revealed and acquired knowledge. Despite these advances, there remains a need for comprehensive studies that trace the direct institutional impact of al-Faruqi's thought on specific academic entities like AHASKIRKHS.

The main objectives of this paper are to critically examine the extent and nature of al-Faruqi's influence on AHASKIRKHS, to assess how his principles have been institutionalized within its curriculum and academic culture, and to highlight the significance of this integration for the development of a new generation of Muslim scholars. The significance of this work lies in its potential to illuminate the processes by which Islamic educational philosophy can be actualized in modern academic settings, offering a model for other institutions seeking to harmonize tradition and modernity.

Methodologically, this research employs a qualitative approach based on library research. The collected data from a wide range of sources, including books, manuscripts, academic articles, and institutional documents is described accordingly. The study involves critical analysis of primary texts by al-Faruqi and his contemporaries, as well as secondary literature on the development of AHASKIRKHS and the broader Islamization movement. This method allows for a nuanced understanding of both the theoretical and practical dimensions of the subject.

This paper discusses several key points; the historical and intellectual context of al-Faruqi's integration of knowledge; the adaptation and institutionalization of his ideas within AHASKIRKHS, the distinction between Islamization, Islamicisation, and relevantization as applied in the *Kulliyyah*; the structure and curriculum of AHASKIRKHS as a model of integrated education, and the ongoing challenges and prospects for the integration of Islamic and Human Sciences. Through these discussions, the paper aims to demonstrate how al-Faruqi's legacy continues to shape the intellectual and educational landscape of IIUM and to offer insights for future reforms in Islamic higher education.

Ismail Raji al-Faruqi's Concern on Integration of Knowledge

Ismail Raji al-Faruqi (1921–1986) was a prominent Islamic scholar, philosopher, and academic whose work has had a profound influence on contemporary Islamic thought. One of his most significant contributions was his concept of the integration of knowledge, which is closely tied to his broader vision of the Islamization of knowledge. It seeks to create a unified system of thought where Islamic values and contemporary sciences coexist. Al-Faruqi proposed this idea as a response to the intellectual and social challenges faced by the Muslim world, particularly the perceived dichotomy between traditional Islamic sciences and modern disciplines.

Al-Faruqi observed a fundamental epistemological crisis in the Muslim world stemming from the dual education system; Western education which rooted in modern sciences, often disconnected from religious values, and traditional Islamic education which focused on religious sciences but often lacking engagement with contemporary knowledge. He argued that this bifurcation created an intellectual and cultural gap, where Muslims struggled to reconcile their religious identity with modern contemporary knowledge, at the same time, hindered intellectual progress and the ability to address societal challenges effectively. To overcome the problem of dual system of education, al-Faruqi proposed the notion of integration of knowledge as a framework to bridge this division. His vision involved merging Islamic principles with contemporary disciplines to produce a unified body of knowledge that is both modern and rooted in Islamic values. The core objectives of integration of knowledge include, first, to reconceptualize contemporary knowledge,

which is, to reformulate it through an Islamic worldview; second, to revitalize Islamic knowledge, which is, to reclaim and update Islamic sciences to make them relevant to the modern context without compromising core Islamic values.¹

The central epistemological foundation for al-Faruqi's integration of knowledge is *at-Tawhīd*. He emphasized that all knowledge ultimately originates from Allah and is interconnected through the unifying principle of divine truth. For him, there cannot be a contradiction between revealed knowledge (Islamic sciences) and acquired knowledge (natural and social sciences). Moreover, knowledge must serve ethical, moral, and societal objectives aligned with Islamic values. Al-Faruqi also stressed on the holistic nature of knowledge which is not divided into sacred and secular realms but is viewed as a unified pursuit of understanding Allah (ﷻ)'s creation. Thus, knowledge should be perceived with an integrated framework that respects both divine revelation and empirical inquiry. In doing so, al-Faruqi encouraged Muslims to critically evaluate Western knowledge systems, identifying their strengths and weaknesses while filtering out elements that contradict Islamic teachings. The process of integration of knowledge involves infusing Islamic values and objectives into contemporary knowledge while ensuring its utility in solving modern societal challenges.

Al-Faruqi outlined practical steps to achieve the integration of knowledge; *First*, mastery of modern knowledge. This step requires expertise in modern sciences, social sciences, and humanities. Scholars must critically evaluate the epistemological foundations of these disciplines, identifying aspects that align or conflict with Islamic teachings. *Second*, mastery of Islamic heritage. This step requires deep understanding of classical Islamic sciences and their methodologies. Scholars must deeply understand classical Islamic sciences, including *Qur'ānic* exegesis, *Hadīth* studies, jurisprudence, philosophy, and theology. *Third*, critical examination of modern disciplines, that is, identifying and removing secular, materialistic, or un-Islamic elements. Scholars should analyse contemporary disciplines to identify elements that contradict Islamic values. Then, they should highlight contributions from modern knowledge that can be harmonized with Islamic teachings. *Fourth*, creative synthesis, that is, to reformulate theories, methodologies, and practices that align with Islamic principles. At this step, scholars are expected to develop new frameworks that reflect both Islamic ethical principles and empirical consistency. *Fifth*, dissemination of integrated knowledge, that is, to educate new generations of scholars, academics, and practitioners who embody this integrated perspective. At this step,

¹ Ismail Raj al-Faruqi, *Islamization of Knowledge: General Principles and Work Plan* (Washington DC: International Institute of Islamic Thought-IIIT, 1982), pp 32-38

scholars should integrate the new frameworks into educational curricula, ensuring future generations of scholars are trained within this holistic paradigm.²

Alongside prominent scholars such as Taha Jabir al-Alwani, AbdulHamid AbuSulayman, and others, al-Faruqi established International Institute of Islamic Thought (IIIT) in 1981 in Herndon, Virginia, USA. This team shared a common vision of reviving Islamic thought and providing intellectual leadership to the Muslim *Ummah*. The missions of IIIT are to create a new generation of Muslim scholars who could harmonize traditional Islamic sciences with modern disciplines, to publish scholarly works that address contemporary issues from an Islamic perspective, and to promote interfaith and intercultural understanding. The concept of the Islamization of knowledge became IIIT's core project. This involved re-examining various fields such as sociology, political science, economics, and education through the lens of Islamic ethics and principles. IIIT has published hundreds of works in areas such as education, social sciences, and Islamic jurisprudence. Al-Faruqi himself contributed foundational texts, including his seminal book, *Islamization of Knowledge: General Principles and Work Plan*. IIIT collaborates with universities and institutions worldwide to offer training programs, seminars, and workshops that embody its vision.

Al-Faruqi believed that the procedure of integration of knowledge as part of Islamization of knowledge would help Muslims regain intellectual leadership by producing knowledge that is both scientifically rigorous and spiritually fulfilling. His vision aimed to integrate the ethical and spiritual principles of Islam with contemporary knowledge to create a unified epistemological framework that addresses the needs of Muslim societies. Al-Faruqi's ideas have influenced Islamic educational reforms, particularly in higher education institutions seeking to integrate Islamic values into curricula. Today, IIIT continues to champion al-Faruqi's vision of the integration of knowledge, promoting interdisciplinary research and scholarship grounded in Islamic ethics.

In its principle, al-Faruqi's concept of the integration of knowledge represents a visionary attempt to reconcile Islamic tradition with contemporary intellectual developments, fostering an intellectual framework that is simultaneously modern and deeply rooted in Islamic tradition. It is a call for a unified epistemological framework where knowledge serves not only to advance human understanding but also to fulfil the ethical and spiritual objectives of Islam. This framework remains a significant contribution to Islamic thought, shaping discussions on education, ethics, and intellectual development in the modern Muslim world.

² Ismail Raj al-Faruqi, *Islamization of Knowledge: General Principles and Work Plan*, p. 28.

The Influence of Ismail Raji al-Faruqi on AbdulHamid AbuSulayman Kulliyyah of Islamic Revealed Knowledge and Human Sciences (AHAS KIRKHS), International Islamic University Malaysia (IIUM)

Al-Faruqi's profound vision of the Islamization and integration of knowledge has been pivotal in shaping the academic philosophy and intellectual orientation of the AHAS KIRKHS. As a foundational thinker behind IIUM's establishment, his ideas have significantly impacted the structure, curriculum, and research priorities of AHAS KIRKHS. In his concepts of Islamization and integration of knowledge, al-Faruqi emphasized on integrating Islamic epistemology and values with modern human sciences and revealed knowledge. The process involves "incorporating new knowledge into the Islamic tradition by refining, modifying, reinterpreting, and adapting its elements in alignment with the Islamic worldview and its core values."³ AHASKIRKHS embodies this approach by combining traditional Islamic sciences (*'ulūm al-dīn*) with modern disciplines such as psychology, sociology, political science, and history. In its curriculum design, AHASKIRKHS has been inspired by al-Faruqi's call for interdisciplinary scholarship. AHASKIRKHS offers programs that integrate *naqlī* (revealed) and *'aqlī* (rational) knowledge. This integration ensures that students receive a balanced education, enabling them to address contemporary challenges through an Islamic perspective. In addition, al-Faruqi emphasized *Maqāṣid al-Sharī'ah* (objectives of Divine Law) as a guiding framework for aligning academic disciplines with ethical and moral principles. At AHASKIRKHS, this focus is reflected in courses and research that address societal issues, ethical dilemmas, and global challenges through Islamic principles.

In his writings, al-Faruqi viewed education as a means to achieve intellectual and moral renewal (*tajdīd*) of the Muslim *Ummah*. In view of this mission, AHASKIRKHS fosters this renewal by encouraging critical thinking and scholarly engagement with contemporary issues such as globalization, environmental crises, and interfaith relations. Besides, al-Faruqi also focused on the development of human sciences. He envisioned human sciences as fields that could be enriched by Islamic values and principles. AHASKIRKHS applies this vision by promoting ethical and Islamic approaches to psychology, communication, anthropology, and other human sciences, ensuring they are rooted in Islamic worldview.

In the aspects of teaching and learning, courses at AHASKIRKHS are designed to inculcate Islamic perspectives within modern academic frameworks. The integration of *Qur'ānic* and *Sunnah* studies into human sciences promotes a cohesive understanding of

³ Ismail Raj al-Faruqi, *Islamization of Knowledge: General Principles and Work Plan*, p. 33.

knowledge. In terms of research and publication, al-Faruqi emphasized on addressing contemporary issues while being grounded in Islamic thought. His influence is evident among academic staffs and students of AHASKIRKHS who actively engage in producing works that contribute to the Islamization and integration of disciplines. AHASKIRKHS also regularly organizes conferences, workshops, and seminars on topics such as interfaith dialogue, globalization, and the ethical implications of technological advancements. Besides an academic focus, AHASKIRKHS applies Al-Faruqi's ideas in community engagement by engaging with societal issues through public service and consultancy, bridging academic knowledge and real-world applications.

Today, al-Faruqi's philosophical framework for integrating knowledge continues to be carried out by IIIT, ensuring that his vision remains relevant to new generations of scholars. IIIT has significantly served as a crucial influence in shaping the foundational ethos of IIUM and its faculties, including AHASKIRKHS. It is important to note that issues concerning Islamization of human knowledge and relevantization of Islamic sciences are likely to be developed, shared, and sustained by AHASKIRKHS.⁴ The influence of al-Faruqi and the IIIT on the AHASKIRKHS is profound and multi-dimensional. Al-Faruqi's vision of integration of knowledge has influenced the academic framework of AHASKIRKHS. The curriculum and research at the Kulliyah reflect this integration, aiming to produce scholars well-versed in both traditional Islamic sciences and contemporary fields. The IIIT's publications and training resources are often integrated into the Kulliyah's academic materials, ensuring alignment with its vision. In its curriculum design and pedagogical approach, AHASKIRKHS incorporates al-Faruqi's idea of uniting revealed and acquired knowledge. Al-Faruqi's emphasis on the Islamic worldview has influenced AHASKIRKHS's goal of producing graduates who are critical thinkers, grounded in Islamic ethics. Programs at the Kulliyah promote civilizational dialogue, interfaith understanding, and the application of Islamic principles in addressing global challenges, reflecting al-Faruqi's intellectual legacy.

In addition, al-Faruqi encouraged academic excellence and the dissemination of Islamic knowledge globally. AHASKIRKHS has embraced this by encouraging staffs and students to contribute to Islamic scholarship. Collaborative projects with IIIT on topics like Islamization of social sciences, *Maqāṣid al-Shari'ah*, and Islamic governance have become hallmarks of the Kulliyah's research output. Many of the senior scholars and administrators at AHASKIRKHS have been directly influenced by IIIT's philosophy and writings, creating a continuity of al-

⁴ Ibrahim M. Zein, "Teaching and Learning Islam in International Islamic University Malaysia (IIUM): Some Aspects of Relevantization of Islamic Sciences," *Revelation and Science*, Vol. 4, No. 2 (1436H/2014), pp. 1-11.

Faruqi's intellectual legacy within the institution. No doubt, al-Faruqi's IIIT has had a foundational influence on AHASKIRKHS, embedding his vision of integrating Islamic values into modern academia. This impact is evident in its curriculum, pedagogy, research, and institutional objectives, making it a cornerstone of IIUM's broader mission to harmonize tradition with modernity.

Al-Faruqi's vision has profoundly shaped AHASKIRKHS into a unique academic entity that integrates Islamic values with contemporary knowledge. This approach has enhanced the quality of education, research, and community engagement at IIUM, ensuring that AHASKIRKHS produces graduates who are not only intellectually capable but also ethically grounded and spiritually conscious. Al-Faruqi's legacy continues to inspire the Kulliyyah's efforts in addressing the challenges of the modern world while upholding the principles of Islam. Although al-Faruqi was no longer present, his intellectual legacy remained central to the process of Islamization and the integration of knowledge. This influence was carried forward by his students, who prominently represented in the Kulliyyah⁵.

The Contextual Background of AHASKIRKHS

AHASKIRKHS was originally established in July 1983 as the Centre for Fundamental Knowledge (CFK). Its primary objective was to offer courses in Islamic Revealed Knowledge, aligned with the university's mission of Islamizing and integrating the curriculum. In 1990, the Centre was elevated to the status of a Kulliyyah, named as the Kulliyyah of Islamic Revealed Knowledge and Human Sciences (KIRKHS), comprising two main divisions: Islamic Revealed Knowledge (IRK) and Human Sciences (HS) departments.

The use of Islamic Revealed Knowledge was decided based the resolutions of the First World Conference on Muslim Education, held in Makkah in 1977, which categorized human knowledge into two distinct types, "revealed knowledge" and "acquired knowledge."⁶ The aim was to reaffirm the epistemological supremacy of divine revelation (*wahy*) as the ultimate knowledge, directly revealed by Allah to Prophet Muhammad (ﷺ). In Islamic epistemology, the religious knowledge disciplines are rooted in divine revelation as found in *al-Qur'ān* and the authentic *Sunnah* of the Prophet (ﷺ). Sound human intellect (*'aql*) plays a crucial role in complementing divine revelation, helping broaden the horizons of human knowledge in

⁵ Ibrahim M. Zein, "Religion As a "Life-Fact": Al Faruqi's Impact on the International Islamic University Malaysia," *The American Journal of Islamic Social Sciences*, Vol. 28, No. 3, (2011), pp. 35-57.

⁶ Mohd. Kamal Hassan, "The Integration of Human Sciences and Revealed Knowledge in the KIRKHS" in S.A. Idid (Ed.), *IIUM at 25: The Path Travelled and The Way Forward* (Kuala Lumpur: IIUM Press, 2009), p. 114.

alignment with the realities, standards, and principles of revelation. Hence, knowledge derived from intellect or reason, whether in the physical sciences, social sciences, or humanities, must align with the divinely revealed truths, values, and principles. Meanwhile, the term "human sciences" was adopted to emphasize the close relationship between the social or behavioural disciplines and the humanities, which at IIUM included areas such as English language and literature, Arabic language and literature, philosophy, history, and civilization.⁷ On 5th November 2021, the former KIRKHS was formally renamed as AbdulHamid AbuSulayman Kulliyyah of Islamic Revealed Knowledge and Human Sciences (AHASKIRKHS) in honour of the late Professor Emeritus Dato' Dr. AbdulHamid AbuSulayman, the second Rector of IIUM and a globally respected Islamic scholar. He was acknowledged for his remarkable contributions and lasting impact on the University. AHASKIRKHS is the largest Kulliyyah at IIUM, comprising 11 departments, more than 5,000 students, 218 academic staff, and 45 administrative personnel. It serves as a cornerstone of IIUM, supporting its vision and mission of Islamizing and integrating knowledge while driving efforts to reform and uplift the *Ummah*.

The Kulliyyah's long-term objective was to achieve a harmonious integration of human sciences and Islamic revealed knowledge within higher education. This integration aimed to provide alternative approaches to comprehend, explain, analyze, predict, and guide human actions and behaviour, all rooted in the worldview of *Tawhīd*. The establishment of AHASKIRKHS reflects the agenda of reforming education through the concept of integration of knowledge inspired by the idea of al-Faruqi. It was designed to bridge the gap between social sciences and humanities with Islamic revealed knowledge. The Kulliyyah is divided into two division; *First*, Islamic Revealed Knowledge (IRK) Division which consists of five departments; (1) Department of Arabis Language and Literature, (2) Department of *Qur'ān* and *Sunnah* Studies, (3) Department of Fiqh and Uṣūl al-Fiqh, (4) Department of Fundamental and Inter-Disciplinary Studies, and (5) Department of *Uṣūl al-Dīn* and Comparative Religion; *Second*, Human Sciences (HS) Division which consists of six departments; (1) Department of Communication, (2) Department of English Language and Literature, (3) Department of History and Civilization, (4) Department of Political Science, (5) Department of Psychology, and (6) Department of Sociology and Anthropology. The idea of integration between Islamic Revealed Knowledge (IRK) and Human Sciences (HS) under one roof is a distinctive feature of the Kulliyyah, and it is well reflected in the courses offered. This integration aimed to foster a creative synthesis of Islamic heritage and contemporary knowledge within the framework of

⁷ Ibid.

the Islamic Worldview. This pattern is different from other educational institutions which separate the two disciplines of knowledge. As a result, graduates of traditional Islamic studies programs often emerged as narrow specialists, lacking exposure to the analytical methods and terminology commonly employed by social scientists. On the other hand, graduates in social sciences or humanities were predominantly introduced to secular, humanistic, or materialistic perspectives and methodologies to comprehend social phenomena. In contrast, graduates from AHASKIRKHS will be highly valuable to society due to the integration of the two branches of knowledge as well as their proficiency in both English and Arabic. Although some claim that Islamic Revealed Knowledge (IRK) and Human Sciences (HS) divisions should be separated into two different Kulliyahs, AHASKIRKHS remains to uphold its foundational concept and still survives as the hub for the integration of knowledge. Professor Kamal Hassan, the third Rector of IIUM and the first Dean of AHASKIRKHS shared his concern in this statement,

“Without a proper understanding of the Kulliyah's noble civilizational mission, one could easily be tempted to split the two divisions into separate Kulliyahs. While this approach might improve administrative efficiency, it would also result in the separation, or "divorce," of the two main divisions, thus reintroducing the secular model of higher education and reinforcing the Western divide between secular and religious sciences. Ironically, it would signify the victory of a secular mindset within an Islamic university. If the secular and pragmatic mentality prevailed, the term "Islamic" in the IIUM would ultimately become nothing more than a superficial label for a de facto secularized institution.”⁸

Following al-Faruqi's call for mastery of both Islamic legacy and modern disciplines, AHASKIRKHS emphasizes the development of scholars who are well-versed in classical Islamic sciences and capable of engaging critically with contemporary knowledge.

AHASKIRKHS as the Centre for Islamicization of the Human Sciences (IOHK)

Islamization of knowledge as advocated by al-Faruqi is one of the objectives for the establishment of the Kulliyah. It was also a key goal of the IIIT initiated by al-Faruqi. To support human science instructors in achieving this mission, the Kulliyah introduced one year Diploma of Islamic Revealed Knowledge program for academic staff of Human Sciences (HS) and Diploma of Human Sciences for academic staff of Islamic Revealed Knowledge (IRK). The spirit of Islamization was carried out by the Kulliyah, but the new nomenclature was introduced, that is, Islamicisation. The mission statements of each department in Human Sciences (HS) Division are designed to align with and support the process of Islamization.

⁸ Mohd. Kamal Hassan, “The Integration of Human Sciences and Revealed Knowledge in the KIRKHS” in S. A. Idid (Ed.), *IIUM at 25: The Path Travelled and The Way Forward*, p. 118.

The term Islamicisation of Human Knowledge (IOHK) was first introduced by Professor Mohd. Kamal Hassan. He differentiated the term Islamicisation from Islamization in few points. In his opinion, the term Islamization is commonly understood as the process of converting individuals or groups to Islam, whereas Islamicisation generally refers to aligning something with Islamic principles or bringing it into harmony with the teachings of Islam. He explained that knowledge is not a subject of religious conversion. The goal is to adapt and integrate modern knowledge within the framework of the Islamic worldview, rather than converting it. In addition, the term Islamization originates from the noun Islam or the verb Islamise, while Islamicisation is derived from the adjective Islamic. Islamic can be referred to as anything associated directly or indirectly with Islam or Muslims, aligns with Islamic values or does not contradict Islamic principles, and adheres to or is based upon the teachings of Islam, constructed in accordance with its doctrines, commandments, or beliefs, such as Islamic theology. Islamicization refers to the concept of aligning something with Islamic values or ensuring it harmonizes with Islamic perspectives. For instance, concepts and practices such as good governance, excellence, professional competency, and integrity are considered in line with Islamicization as long as they do not conflict with or contradict Islamic beliefs, laws, or ethical principles⁹. Islamicization also reflects a spirit of inclusiveness, embracing, acknowledging, or affirming knowledge as well as science and technology that meets Islamic standards, regardless of whether it originates from the West or the East. This helps dispel the unjustified perception that the project of Islamization of Knowledge stems from Muslim West phobia or prejudice against the West¹⁰.

Kamal Hassan initiated the term Islamicization of ‘human knowledge’ instead of knowledge because knowledge is associated with *al-‘Ilm* which is referred to in the *Qur’ān* as an embodiment of the Truth. Therefore, in his opinion, Islamization of knowledge is a contradiction in terms because the *Qur’ānic ‘Ilm* cannot be further Islamized. Instead, the focus should be on addressing and rectifying knowledge derived from human rationality and reasoning, as such knowledge is prone to errors and may conflict with Islamic knowledge. Knowledge devoid of divine guidance is prone to deviation. Thus, Kamal Hassan emphasized the need for human knowledge to be reformulated. In the secular worldview, knowledge is primarily acquired and developed through human reason or intelligence, with little or no reference to divine revelation.¹¹ Consequently, it is fallible and must be assessed based on the divinely revealed criteria.

⁹ Kamal Hassan, *Islamisation of Human Knowledge as the Most Important Mission of IIUM*, (IIUM: Unpublished Paper), 2013, p. 37.

¹⁰ Ibid.

¹¹ Ibid.

The Islamicisation of human knowledge at the AHASKIRKHS is a foundational initiative aimed at integrating Islamic values and principles into the study and application of various academic disciplines. This process seeks to reconcile the traditional Islamic worldview (*naqlī knowledge*) with contemporary fields of study (*‘aqlī knowledge*), promoting a balanced and holistic approach to education and research. The objectives of Islamicisation of human knowledge at AHASKIRKHS are in line with al-Faruqi’s vision; First, to harmonize Islamic teachings with modern sciences, ensuring that knowledge serves humanity while adhering to ethical and moral values derived from Islam; Second, to address contemporary issues and challenges through the lens of Islamic epistemology and methodologies, to ensure that academic endeavours align with the higher objectives of Islamic law, such as justice, compassion, and the common good; Third, to develop a new generation of scholars and professionals who can contribute to societal progress while upholding Islamic identity and principles. Kamal Hassan stated that Islamicisation is;

"The process by which aspects of acquired human knowledge derived from reasoning, experimentation, or sensory experience are produced, constructed, developed, utilized, and interpreted in alignment with the beliefs, tenets, *shari‘ah*, ethics, and overall worldview of Islam."¹²

The Kulliyah has specific strategies for the implementation of Islamicisation of human knowledge. In terms of curriculum reform, it initiates to integrate Islamic perspectives into social sciences, humanities disciplines. It also encourages the academic staffs to conduct interdisciplinary research that addresses global challenges from an Islamic worldview. The Islamicisation of human knowledge at AHASKIRKHS has enhanced academic discourse and contributed to the intellectual renewal of the Muslim *Ummah*. It has influenced teaching, research, and community engagement, establishing IIUM as a global leader in integrating Islamic values with modern academic practices. This initiative continues to inspire meaningful contributions to the fields of education, research, and societal development.

AHASKIRKHS as the Centre for Relevantization of Revealed Knowledge Disciplines.

In case of AHASKIRKH, Islamicisation of human knowledge project is only relevant to Human Sciences (HS), and not appropriate for Islamic Revealed Knowledge (IRK) because the disciplines of IRK were originally founded and rooted in the belief system and normative values of Islam itself. These disciplines are already Islamic and derived from the sources of *Qur’ān* and *Sunnah* as well as from Muslim traditions. However, this does not indicate that they should

¹² Ibid.

avoid changes, reforms, or revisions in areas such as substantive content, approaches, methodologies, applications, pedagogy, research, publication, consultancy, public service, or social work¹³.

Islamic Revealed Knowledge (IRK) focuses on the correct understanding and practice of the teachings of Islam within the contexts of human personality, culture, society, state, and civilization. In addressing that issue, *al-Qur'ān* and *Summah* emphasize the need to employ legitimate methods such as *Taghyīr* (individual or societal change), *Iṣlāḥ* (reform and improvement), *Tajdīd* (renewal, revitalization, restoration, and reconstruction), *Iḥyā'* (revival and regeneration), and *Ijtihād* (independent legal reasoning) to address emerging issues not explicitly covered by revealed texts and to facilitate necessary changes within Muslim and human societies. However, these legitimate forms of change are applicable only to the adaptable aspects (*mutaghayyirāt*) of Islamic teachings, systems, practices, ideas, and thought, while the immutable aspects (*thawābit*) of Islam must remain untouched and are not subject to reform or amendment.¹⁴

In the context of Islamic Revealed Knowledge (IRK), terms such as *Taghyīr*, *Iṣlāḥ*, *Tajdīd*, *Iḥyā'*, and *Ijtihād* are considered more appropriate and relevant than Islamisation or Islamicisation. However, the English term proposed by Kamal Hassan to encompass all these Arabic concepts is Relevantisation. Relevantisation encompasses efforts in the academic and intellectual process of re-examining, reassessing, re-evaluating, restoring, or reviving selected classical or ancient Islamic thought and works, aiming to underscore their contemporary relevance, utility, innovations, or uniqueness. There is a necessary need to reform disciplines within Islamic Revealed Knowledge (IRK), including *Uṣūl al-Dīn* (theology), *Fiqh* (jurisprudence), *Uṣūl al-Fiqh* (principles of Islamic jurisprudence), *ʿIlm al-Qur'ān* (sciences of the *Qur'ān*), *ʿIlm al-Ḥadīth* (sciences of the Prophetic tradition), comparative religion, and Islamic *Da'wah* (propagation). The concept of relevantization emphasizes the importance of making these disciplines applicable to contemporary human and societal issues, equipping them to address challenges at individual, societal, national, and global levels.¹⁵ This process involves an essential need to improve, update, or modernize curriculum content, teaching methods,

¹³ Mohd. Kamal Hassan, "The Integration of Human Sciences and Revealed Knowledge in the KIRKHS" in S. A. Idid (Ed.), *IIUM at 25: The Path Travelled and The Way Forward*, pp 120-121

¹⁴ *Ibid.*, p. 8. Also, Mohd. Kamal Hassan, "The Necessity of Relevantisation of Islamic Revealed Knowledge Disciplines," unpublished paper presented in Half-Day seminar on Relevantization of Islamic Revealed Knowledge Disciplines, KIRKHS, IIUM, Kuala Lumpur, Malaysia, p. 42

¹⁵ Kamal Hassan, "The Necessity of Relevantisation of Islamic Revealed Knowledge Disciplines". Unpublished paper presented in Half-Day seminar on Relevantization of Islamic Revealed Knowledge Disciplines, KIRKHS, IIUM, Kuala Lumpur, Malaysia, p. 1.

research, consultancy, learning, assessments, student-teacher interactions, and the quality of research and publications in line with the spirit of relevantisation, utilizing e-learning and information and communication technology (ICT). These enhancements should utilize the latest techniques and resources available worldwide while respecting the immutable aspects (*thawābit*) of Islamic principles.

Disciplines of Islamic Revealed Knowledge (IRK) may also integrate ideas and methods from the disciplines of Human Sciences (HS), provided they do not conflict with the ‘*Aqīdah*, *Sharī‘ah*, or *Akhlāq* of Islam. Achieving this integration requires effective communication and collaboration across the disciplinary boundaries within and beyond the Kulliyah. Such cross-disciplinary engagement fosters mutually enriching relationships and innovative exchanges of ideas, concepts, theories, and methods, enabling the development of solutions to the complex issues faced by contemporary societies. For Islamic Revealed Knowledge (IRK) disciplines to fulfil their transformative roles in society, culture, and civilization, they must be articulated, communicated, and anchored within the context of evolving cultural, social, political, and economic realities.¹⁶ These realities cannot be fully understood or addressed solely from the perspective of religious ideals but require a broader, integrated approach.

Academic staffs from Islamic Revealed Knowledge (IRK) division are expected to engage in reconstructing and advancing knowledge and disciplines, fostering innovative ideas, and producing high-quality research, publications, consultancy, public service, and social initiatives. These efforts must align with the Islamic worldview, epistemology, principles, ethics, values, and norms, with the goal of enhancing the understanding and application of *Qur’ānic* teachings and the *Sunnah* across diverse socio-political contexts. The attitude of preserving the position, resisting necessary reforms in curriculum content, methodologies, or pedagogy, and adhering to a static mindset rooted in religious conservatism not only hinders the mission of civilizational transformation but also harms the image of Islam and Muslims¹⁷.

In relation to the effort of relevantisation, the Islamic Revealed Knowledge (IRK) division has organized several notable international conferences, such as; International Conference on *Maqāṣid al-Sharī‘ah* by Department of *Fiqh and Uṣūl al-Fiqh* with the objective of promoting *maqāṣid* thinking and writings and including emerging jurisprudential issues related to *fiqh al-mu‘āmalāt*, International Conferences on Methodologies of Interpretation by

¹⁶ Ibid., p. 42.

¹⁷ Kamal Hassan, “Malay Intelligentsia’s Quest for an Islamic University and the Future of “Islamisation of Human Knowledge” in International Islamic University Malaysia” in Z. Kamaruddin & A. R. Moten (Eds.), *IIUM: The Premier Global Islamic University*. Kuala Lumpur: IIUM Press, 2013.

Department of *Qur'ān and Sunnah*, and International Conferences on Contemporary Islamic Thought by Department of *Uṣūl al-Dīn* and Comparative Religion with the objective of encountering contemporary intellectual and ideological challenges. Besides conferences, several workshops have also been conducted under the theme of relevantisation. These events have explored the interplay between Islam and the religious sciences, examining their influence on contemporary issues such as ICT, globalization, Islamic renewal, civilizational dialogue, technological advancements, and environmental challenges. The discussions have highlighted the significance of *Maqāṣid al-Sharī'ah*, the application of various forms of *Ijtihād* to discourses of modern problems, and the development of appropriate Islamic religious methods in the context of globalization and the digital age, alongside other globally pertinent topics. By engaging with these contemporary issues, the quality of teaching and research publications among the staffs have improved a lot.

In short, relevantisation of knowledge carried out by AHASKIRKHS obviously reflects the vision of al-Faruqi, who aimed to make knowledge meaningful, applicable, and beneficial to both individuals and societies in accordance with Islamic values and principles. Knowledge should not exist in isolation, but it must address real-world problems, particularly those faced by the Muslim *Ummah*. For example, tackling poverty, corruption, environmental degradation, and moral crises through knowledge that is practical and actionable. In this sense, relevantisation of knowledge emphasizes that knowledge is not merely for theoretical understanding but must be purposeful, contextual, and transformative.

AHASKIRKHS as the Centre of Integration of Revealed Knowledge and Human Sciences

Inspired by al-Faruqi's idea on integration, AHASKIRKHS has made the integration of knowledge its foundational concept. It reflects the Kulliyah's mission to blend traditional Islamic knowledge with contemporary academic disciplines. This approach stems from the belief that knowledge is a unified entity and that the integration of Islamic principles with modern human sciences can provide holistic solutions to contemporary issues. The philosophical foundation for integration of knowledge, as explained by al-Faruqi rooted in the concept of *Tawḥīd*, which seeks to unify all knowledge under the framework of Islamic values and ethics. It opposes the dichotomy of secular and religious knowledge, promoting the idea that all knowledge is interconnected and serves a divine purpose. It seeks to bridge the gap between traditional Islamic thought and contemporary issues, fostering an integrated and meaningful approach to education and research that benefits humanity in alignment with Islamic principles.

The curriculum at AHASKIRKHS combines Islamic Revealed Knowledge (e.g., *Qur'ānic* Studies, *Ḥadīth*, *Uṣūl al-Dīn* and *Fiqh*) with contemporary disciplines in the social sciences and humanities, such as psychology, sociology, political science, and communication. Programs are designed to offer both theoretical foundations and practical applications of integrated knowledge. Mohd Kamal noted that;

“In translating the University’s mission and vision into action, IIUM has ensured that its programs are of internationally recognized quality. These programs are designed to give due consideration to both Islamic heritage and modern scholarly approaches. The goal is to cultivate professionals and scholars who will be a source of pride for the Muslim world.”¹⁸

Both students and academic staffs are encouraged to apply a multidisciplinary approach in courses and research projects where Islamic studies and human sciences intersect to address complex societal issues. For example, integrating Islamic psychology with Western psychological theories to provide culturally relevant mental health solutions. There are a few features of integration of knowledge exhibited by AHASKIRKHS:

Major-Minor Program and Double Degree Program

AHASKIRKHS offers a major-minor program designed to provide students with interdisciplinary expertise. This program allows students to specialize in one field (major) while gaining additional knowledge and skills in a complementary or diverse field (minor). The structure aligns with the Kulliyah's mission to integrate Islamic Revealed Knowledge (IRK) with Human Sciences (HS) and foster well-rounded graduates. Students are flexible in choosing a major from one discipline and a minor from another, enabling them to tailor their education to their interests and career goals. The program reflects AHASKIRKHS's commitment to integrating knowledge by bridging fields such as Islamic studies with modern social sciences. Through this program, graduates are equipped with expertise in multiple areas, enhancing their employability and ability to address complex challenges in various sectors.

The graduates of AHASKIRKHS do not encounter the issue of employability after obtaining their bachelor's degrees, as they are proficient in both English and Arabic and possess a minor in either a human science discipline or Islamic Revealed Knowledge discipline. The Major-Minor program requires that students who choose to major in Islamic Revealed Knowledge (IRK) must also select a minor in one discipline of Human Sciences (HS). Similarly, students majoring in Human Sciences (HS) must choose a minor in one discipline of

¹⁸ Mohd. Kamal Hassan, *Intellectual Discourse at the End of the 2nd Millennium: Concerns of A Muslim-Malay CEO* (Kuala Lumpur: IIUM Press, 2001, p. 49.

the Islamic Revealed Knowledge (IRK). Available majors and minors at AHASKIRKHS include *Qur'ān* and *Sunnah* Studies, *Uṣūl al-Dīn* and Comparative Religion, *Fiqh* and *Uṣūl al-Fiqh*, Islamic History and Civilization, Psychology, Sociology and Anthropology, Political Science, and Communication. Among examples of major-minor combination are; i) majoring in *Qur'ān* and *Sunnah* Studies and minoring in Psychology which integrates Islamic scriptural knowledge with an understanding of human behaviour and mental health; ii) Majoring in Political Science and minoring in *Fiqh* and *Uṣūl al-Fiqh* which combines modern political theory with Islamic jurisprudential principles for careers in governance or policy-making; iii) Majoring in Communication and minoring in *Uṣūl al-Dīn* which equips students with media skills alongside a deep understanding of Islamic theology for work in media, education, or advocacy. This major-minor program embodies the Kulliyah's mission to produce graduates capable of contributing to society with holistic and ethical perspectives.

Meanwhile, the Double Degree Program at AHASKIRKHS is an innovative initiative designed to equip students with expertise in two distinct but complementary fields. This program aligns with AHASKIRKHS's mission to integrate Islamic values with modern disciplines, preparing graduates for multidisciplinary roles in a globalized world. Students earn two separate bachelor's degrees within a timeframe that is slightly extended compared to a single degree program. The program allows students to combine Islamic Revealed Knowledge (IRK) with a Human Sciences (HS) discipline, fostering a deeper and broader understanding of both areas. The program reflects an integrated curriculum in which courses from both disciplines are structured to ensure a cohesive and manageable study plan, enabling students to balance the requirements of both degrees effectively. Through double degree program, students have the option to earn a second degree by spending an additional year in their related major. This is possible due to the shared requirements for both Kulliyah and university courses. As a result, regardless of whether students major in Islamic Revealed Knowledge (IRK) or Human Sciences (HS), the number of courses and credit hours required at both the Kulliyah and University levels remains the same. This allows for these courses to be double-counted if students are pursuing a double major or a second degree after completing their first.¹⁹ Examples of available double degree program are, (i) Degree in *Qur'ān* and *Sunnah* Studies and Degree in Psychology which merges Islamic scripture analysis with insights into human behaviour and mental health; (ii) Degree in *Fiqh* and *Uṣūl al-Fiqh* and Degree in Political Science which

¹⁹ Mohammad A. Quayum & Rahmah Ahmad Osman, "Kulliyah of Islamic Revealed Knowledge and Human Sciences, IIUM: A Successful Story of Integration of Islamic and Human Sciences", *International Journey of Muslim Unity*, (Special Issue, 2018), p. 21.

combines Islamic jurisprudence with modern political theory for leadership in governance or public policy; and (iii) Degree in *Uṣūl al-Dīn* and Comparative Religion and Degree in Communication which prepares graduates to work in media, public relations, or interreligious dialogue by blending Islamic theology with communication skills.

The major-minor system, structured within a four-year period (where a major in the Human Sciences requires a minor in Islamic Revealed Knowledge, and vice versa), along with the double-degree option in a fifth year (offering a B.A. in Human Sciences alongside a B.A. in Islamic Revealed Knowledge, or vice versa), would give graduates a notable advantage in navigating a more competitive job market and employment landscape in the near future²⁰. Graduates are equipped with diverse skills and knowledge, making them highly competitive and versatile in the job market.

The major minor and double degree programs are beneficial to encourage intellectual versatility and adaptability, to promote the integration of Islamic values into diverse fields, and to prepare graduates for multidisciplinary roles in education, public service, research, and beyond. Since 2007, the range of options for selecting a minor or second major has expanded to include the Kulliyah of Economics and Management, the Kulliyah of Laws, the Kulliyah of ICT, and the Institute of Education depending on IIUM's offerings and collaborative programs with other Kulliyahs. This flexibility was introduced in response to the growing challenges in the marketability of graduates from arts, Islamic Studies, and the human sciences within the Malaysian economy. The integration mission has also contributed to the development of more balanced and well-rounded individuals, better equipped to navigate ethical and religious issues in Malaysia's multi-racial and multi-religious society.

Integration of English and Arabic as Medium of Instruction

AHASKIRKHS implements the integration of language between English and Arabic. The medium of instruction at the AHASKIRKHS is primarily English, with specific courses incorporating Arabic as a medium of instruction. Students of AHASKIRKHS are expected to have proficiency in both English and Arabic. This bilingual approach reflects the Kulliyah's commitment to fostering academic excellence and maintaining the relevance of Islamic scholarly traditions. English language was used for most courses in the Human Sciences (HS) programs e.g., Psychology, Sociology, Political Science, Communication, and History. It enables students to engage with contemporary scholarship, access global academic resources,

²⁰ Mohd. Kamal Hassan, "The Integration of Human Sciences of Human Sciences and Revealed Knowledge in the KIRKHS" in S. A. Idid (Ed.), *IIUM at 25: The Path Travelled and The Way Forward*, p. 119.

and participate in international discourse; at the same time prepares them for diverse career opportunities in a globalized world. Meanwhile, Arabic language was used for courses in Islamic Revealed Knowledge programs, e.g., *Qur'ān* and *Sunnah* Studies, *Fiqh* and *Uṣūl al-Fiqh*, and *Uṣūl al-Dīn* and Comparative Religion. This reflects the importance of Arabic as the language of the *Qur'ān* and classical Islamic scholarship; at the same time ensures students gain proficiency in understanding Islamic texts and sources in their original language. Some courses, particularly in the Islamic Revealed Knowledge (IRK) division, use both English and Arabic to ensure students can navigate both classical Islamic texts and contemporary discussions effectively. Students are encouraged to develop fluency in both languages, enhancing their ability to integrate Islamic and modern knowledge.

In terms of language support, IIUM provides language proficiency programs to help students improve their skills in English and Arabic. Intensive courses and language centres are available for non-native speakers to achieve the required proficiency levels. This dual-language approach aligns with the university's mission of integrating Islamic principles with modern knowledge while equipping students with the linguistic tools necessary for academic and professional success. It prepares students to bridge the gap between Islamic heritage and modern disciplines. The medium of instruction at IIUM brings a significant impact on encouraging global engagement and the ability to contribute to international scholarship. It also preserves the Islamic scholarly tradition by maintaining Arabic as a key medium for Islamic studies.

Holistic Curriculum System

AHASKIRKHS offers a holistic curriculum program as envisioned by al-Faruqi for the university curriculum system. It incorporates Islamic inputs in the courses offered by the Kulliyyah as briefly outlined by Kamal Hassan:

...the integration or incorporation of divinely revealed values and norms, the Islamic worldview, Islamic or Qur'ānic perspectives, and the positive aspects of the Muslim religious and intellectual legacy with contemporary social sciences, human sciences, humanities, natural sciences, and applied and professional sciences.²¹

The holistic curriculum system at AHASKIRKHS is designed to produce well-rounded individuals equipped with intellectual, ethical, and spiritual values. Rooted in the Islamic worldview of *Tawhīd*, the curriculum integrates Islamic Revealed Knowledge (IRK) with Human Sciences (HS) to address contemporary challenges while nurturing moral character and

²¹ Mohd. Kamal Hassan, "The Integration of Human Sciences of Human Sciences and Revealed Knowledge in the KIRKHS" in S. A. Idid (Ed.), *IIUM at 25: The Path Travelled and The Way Forward*, p. 114.

professionalism. It combines Islamic principles with modern disciplines, fostering a balanced understanding of both traditional and contemporary knowledge. It also encourages critical thinking and interdisciplinary approaches to solve complex problems through an Islamic lens. The foundational courses in Islamic Revealed Knowledge (IRK) and Human Sciences (HS) should be completed by all students, regardless of their major. It applies a multidisciplinary approach in which students are exposed to a range of disciplines such as sociology, psychology, political science, communication, and Islamic studies. This multidisciplinary approach encourages understanding of diverse perspectives while maintaining a strong foundation in Islamic values. In addition, the curriculum system of the Kulliyah emphasizes spiritual and moral development. Students are encouraged to develop a sense of responsibility as ambassadors of Islamic principles in their respective fields. Not only focusing on the academic area, the curriculum also involves community engagement where students participate in community service, internships, and extracurricular activities to apply their knowledge in real-world contexts. This promotes leadership, teamwork, and problem-solving skills.

The components of the holistic curriculum system include; (i) University Required Courses (URC), which consist of foundational courses common to all students, such as Islamic worldview, ethics, and leadership; (ii) Kulliyah Core Courses, which establish the foundational knowledge in both Islamic Revealed Knowledge (IRK) and Human Sciences (HS), fostering interdisciplinary understanding; (iii) Departmental Core and Electives, which consist of specialized courses within a student's major and minor fields, allowing for focused expertise. The curriculum aims to produce graduates who are ethically grounded with strong moral values and integrity, professionally competent who are experts in their fields with the ability to integrate Islamic principles into their professions, globally aware with diverse cultures and global challenges, and socially responsible to contribute positively to society and advance the common good. This holistic curriculum system at AHASKIRKHS reflects al-Faruqi's notion and IIUM's mission to integrate knowledge, instill ethical values, and prepare students for impactful contributions to both local and global communities. It is clear that AHASKIRKHS has put al-Faruqi's idea on integration of knowledge into manifestation.

The Publication of Textbooks

The Kulliyah is collaborating closely with IIIT initiated by al-Faruqi to publish a wide range of university textbooks in different disciplines of both Human Sciences (HS) and Islamic Revealed Knowledge (IRK) under the themes of Islamicization, integration, and relevantisation of knowledge. The collaboration between IIIT and the AHASKIRKHS has facilitated the

publication of textbooks and scholarly materials. These efforts contribute to developing educational resources that integrate Islamic values with contemporary disciplines. Both IIIT and AHASKIRKHS are committed to the mission of integrating Islamic revealed knowledge with modern sciences. Joint efforts focus on producing textbooks and academic materials for use in undergraduate and postgraduate programs. The focus areas of textbooks emphasized on aligning modern disciplines with the *Tawhīdic* Worldview as well as bridging classical Islamic knowledge with contemporary pedagogical needs. Basically, textbooks are written in a way that fosters critical thinking and engagement with Islamic principles alongside contemporary knowledge. The authors gave emphasis on al-Faruqi's vision of Islamization of knowledge including the critical evaluation of secular methodologies and their adaptation to Islamic ethics and values.

The impact of the collaboration with IIIT initiated by al-Faruqi has enhanced the Kulliyyah's curriculum. Textbooks are directly used in AHASKIRKHS courses, enriching the curriculum and aligning it with the mission of integration. It provides resources for educators and researchers to develop expertise in Islamized disciplines. In fact, the publications serve as references for other Islamic universities and institutions worldwide, extending the impact of AHASKIRKHS and IIIT. It is hoped that the Kulliyyah can expand the range of textbooks to include more disciplines and advanced topics. Undoubtedly, al-Faruqi under his organization IIIT was among the forefront Muslim scholars in translating the concept of Islamization of knowledge into the forms of publication like textbooks. The collaboration between IIIT and AHASKIRKHS represents a pivotal effort to advance the integration of Islamic knowledge with contemporary education, creating resources that shape the intellectual and ethical development of students and scholars alike.

Conferences on Islamicisation, Integration, and Relevantisation of Knowledge

AHASKIRKHS has organized a number of conferences under the themes of Islamicisation, integration, and relevantization of knowledge. Recently, the Kulliyyah, in collaboration with IIIT, the International *Fiqh* Academy, and the International Institute for Muslim Unity (IIMU) successfully organized an international conference on "Integration of Knowledge in Social Sciences: The Contributions of AbdulHamid AbuSulayman". The conference highlighted extensive integration research, addressed key challenges, and explored emerging trends in various fields. It celebrated the pioneering work of the late AbdulHamid Ahmad AbuSulayman, who was instrumental in advancing the integration of knowledge in the social sciences. The latest workshop organized by AHASKIRKHS and IIIT is a workshop on "Integration of

Knowledge: Bridging Islamisation and Relevantisation for Ummatic Development,” conducted by Prof. Dr. Anis Ahmad, a renowned social scientist and founding Vice-Chancellor of Riphah International University, Islamabad, Pakistan.

Conclusion

As a prominent Muslim scholar and pioneer of the Islamization of Knowledge project, al-Faruqi has had a profound influence on Islamic institutions worldwide, including the AHASKIRKHS at IIUM. His ideas and framework have shaped the academic and intellectual ethos of the Kulliyyah in several key ways. Al-Faruqi’s vision for a synthesis between Islamic revealed knowledge and contemporary human sciences brings a great impact on AHASKIRKHS. This philosophy forms the backbone of the Kulliyyah, influencing its curriculum and research focus. Programs at AHASKIRKHS often strive to bridge Islamic revealed knowledge with the humanities and social sciences, producing students who are not only well-versed in their disciplines but also grounded in Islamic values. Al-Faruqi’s concern on the dominance of Western epistemology, which often marginalizes Islamic perspectives and a stagnation in Islamic intellectual traditions, with limited engagement with modern science has been addressed soundly by the Kulliyyah. Despite various internal and external challenges, AHASKIRKHS continues to embody al-Faruqi’s legacy by striving to create a new generation of scholars and professionals equipped to bridge Islamic tradition with modernity, contributing to a balanced and ethical global knowledge system. No doubt, al-Faruqi has a significant role in transforming the integration of knowledge in AHASKIRKHS. His idea brought significant impact on its implementation at AHASKIRKHS. In addition, al-Faruqi’s works, such as *Christian Ethics*, *Islam and other Faiths*, *al-Tawhid and its Implications for Thought and Life*, *Islamization of Knowledge*, and others were highly influential and referred to in many courses offered by the Kulliyyah. The legacy of Ismail Raji al-Faruqi continues to inspire the academic and intellectual mission of AHASKIRKHS, fostering a generation of scholars and leaders committed to the integration of Islamic values with contemporary knowledge to address the needs of the *Ummah* and humanity at large. AHASKIRKHS has become a model for other Islamic universities aiming to integrate knowledge in line with al-Faruqi’s vision.

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