

IIUM at 25

The Path Travelled and The Way Forward

Edited by
Syed Arabi Idid



IIUM Press

IUM at 25: the Path Travelled and the Way Forward

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The Muslim Intelligentsia's Aspiration for an Islamic University: Initial Concept and Philosophical Foundation

*Mohd Kamal Hassan**

The desire to have an Islamic University in Malaysia was part of the Muslim-Malay intelligentsia's dream in their peaceful struggle for the advancement of Islamic education in the pre-independence Federation of Malaya (which included the island of Singapore). The establishment of Kolej Islam Malaya (the Islamic College of Malaya) in Kelang, Selangor, in 1955, two years before independence, was supposed to realize the birth of an Islamic university, similar to Al-Azhar, as desired by the original promoters, who were mainly in Singapore, but the lack of realistic planning coupled with other unforeseen shortcomings forced the promoters to be contented with the College-level education first, in the hope that an Islamic university would eventually be established in the not too distant future.¹ The leadership, the academic staff of the College and its students continued to advocate and press for the establishment of the Islamic university in the post-Independence period but the federal government had other priorities then.

The National Association of Malaysia's Muslim Students (P.P.K.I.M.), established in 1962, took up the cause of the Islamic university and, together with the Association of Islamic College Malaya Students (P.K.P.I.M.), held the first Congress on the Progress of Islam (*Kongres Kemajuan Islam*)² in 1966 followed by the All-Malaysia Seminar on Islamic Civilization (*Seminar Peradaban Islam Sa-Malaysia*) in 1967. The 1966 Congress passed a resolution, among others, demanding the government (under the premiership of Tunku Abdul Rahman) to establish an Islamic university in Malaysia, while the 1967 Seminar urged the government to give positive support to the permanent committee on the Islamic university which was appointed by the Seminar

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1. See Abdullah Muhammad Zin et. al. *Ke arah Penubuhan Universiti Islam di Malaysia* (unpublished manuscript, 2000) and Abdullah Muhammad Zin, Zulkiple Abd. Ghani and Abdul Ghafar Hj. Don, *Pendidikan Islam di Malaysia dari Pondok ke University* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2005), pp. 37-56.

2. The present writer as a Tutor in U.M. was also involved in the preparation of the Congress.

for the establishment of the Islamic University of Malaysia (*Universiti Islam Malaysia*).³ A seminal working paper on "The concept of the Islamic University in Malaysia" (*Konsep Universiti Islam di Malaysia*) prepared and presented by the chairman of the Council of the Islamic College of Malaya, Professor Datuk Dr. Ungku Omar b. Ahmad at the 1967 Seminar, provided the justifications for a modern model of the proposed Islamic university.⁴ The yet unfulfilled Muslim aspiration was kept alive in the seventies by Muslim leaders, scholars and Muslim non-governmental organizations such as the Association of Graduates of the Middle East (*Persatuan Bekas Pelajar-Pelajar Timur Tengah*), 'Ulama' Association of Malaysia (*Persatuan Ullamak Malaysia*) and the Muslim Youth Association of Malaysia (*Angkatan Belia Islam Malaysia*). Meanwhile, on the international scene, the O.I.C. summit meeting in 1973 endorsed the proposal to establish two Islamic Universities, one in Uganda to cater for the Muslims of East Africa and another one in Niger to cater for the Islamic educational needs of Muslims in West Africa. In Pakistan, the Muslim scholars' aspiration for the emergence of an Islamic university became a reality when the International Islamic University Islamabad was established in 1982 under the patronage of the President of Pakistan, the late General Zia ul-Haq.

The Initial Concept Paper

At a meeting in his office on January 12, 1982, the Prime Minister of Malaysia, Dr. Mahathir Mohamad, expressed his intention to establish an Islamic university in Malaysia.⁵ The meeting was attended by Minister of Education (Dato' Dr. Sulaiman Daud), the Director General of Education (Dato' Murad Hashim), the representative of the Islamic Education Division of the Ministry of Education (Ustaz Omar Othman), the Political Secretary to the Prime Minister (Encik Megat Junid b. Megat Ayub), the Deputy Private Chief Secretary to the Prime Minister (Encik Abdul Aziz b. Ismail) and Dr. Mohd Kamal Hassan.⁶ I felt very honoured indeed to be given the task of

3. PKPIM (*Persatuan Kebangsaan Pelajar-pelajar Islam Malaysia*), Souvenir booklet *PKPIM 1967/68*. Petaling Jaya: PKPIM, 1967. The protagonists for the Islamic university were disappointed when the government established in 1970 the National University of Malaysia, with a faculty of Islamic studies to absorb the academic staff and students of the Islamic College while the College was upgraded to a university college. They continued to press for the establishment of the Islamic University in Malaysia.
4. *Collected Works of Ungku Omar*, (Kuala Lumpur: Universiti Malaya, 1980), pp. 42-49. Ungku Omar recommended that faculties of medicine, science, agriculture and engineering be established in the Islamic university when the number of Muslim science students had increased. For the translated text of Ungku Omar's paper written in Malay, see Appendix 1.1 at the end of this Chapter.
5. It was widely understood among Angkatan Belia Islam Malaysia (ABIM) circles and known to several protagonists of the Islamic university then that one of the conditions set by Anwar Ibrahim as the leader of ABIM for him to join UMNO and Dr. Mahathir's administration in 1982 was the readiness of the Prime Minister to establish the long-awaited Islamic university. Later, as a Minister of Education in Dr. Mahathir's cabinet, he was instrumental in bringing Dr. AbdulHamid AbuSulayman to Malaysia in 1988 to become the second Rector of the International Islamic University Malaysia.
6. *Vide* letter of Encik Abdul Aziz b. Ismail, on behalf of the Chief Private Secretary to the Prime Minister, dated 18th January 1982 addressed to the Dato' Dr. Sulaiman Daud, the Minister of Education with a copy to five people including the present writer.

coming up with the concept paper for the proposed Islamic university which, according to Dr. Mahathir, would be set up by the middle of 1983. The brief concept paper submitted several days after the meeting was accepted by the Prime Minister, and with some refinements made by him, it became the official concept paper of the government to expedite the process of the establishment of the university.⁷

One rationale highlighted in the concept paper has to do with the need for Muslim societies to be less dependent on the knowledge provided by Western institutions because many disciplines—especially in the social sciences and humanities—were coloured by the values and norms of the secular or agnostic environments in which those disciplines were nurtured and developed. The concept paper says that the developments of Muslim societies have depended to a large extent on the knowledge provided by the Western institutions of higher learning, through the natural sciences, social sciences and humanities as developed in the Western milieu.⁸

The advent of the 15th Century *Hijrah* in 1980, riding the wave of a worldwide Islamic resurgence since the seventies, was widely perceived in the Muslim world as symbolically heralding a new era of Muslim reawakening, a rebirth of Islamic civilization and a rediscovery of the Islamic religious identity. The new intellectual consciousness should be channeled through Islamic institutions of higher learning to produce and construct human knowledge which is consistent with the Islamic worldview.

An Islamic university was perceived by Muslim intellectuals and activists as a key institution for the liberation of the Muslim mind from the lingering colonial influences and cultural enslavement to the neo-imperialistic and hegemonistic West. The secular development paradigm adopted by the newly independent Muslim countries in the sixties and seventies had to be replaced by holistic Islamic alternatives which would be one of the most important intellectual products of Islamic universities and think tanks.

The desire to see Muslim countries developing themselves based on alternative paradigms instead of continuing the application of secular-based blueprints and prescriptions provided by Western academia in the era of Islamic resurgence, and the sense of a collective religious imperative generated by the new scenario to reconstruct the intellectual foundations for the revival of the holistic and integrated Islamic civilization, constituted the ideological underpinnings and mindset which provided the driving force

7. See copy of the concept paper entitled "Islamic University, Malaysia: Concept and Rationale" prepared by the present writer on the 18th January 1982 of the Prime Minister's Department in *Appendix 1.2* at the end of this Chapter. At the time of writing the concept paper, the present writer was not aware that Dr. Ismail Al Faruqi had sent a copy of his paper entitled "Toward an Islamic University", dated *Shawwal 1401H* / August 1981, to Dr. Mahathir as Prime Minister of Malaysia. Dr. Mahathir sent a copy of the 14 page typewritten paper to the office of the Director General of the Ministry of Education, Dato' Murad, requesting the implementation committee to study the paper. The present writer came to know of this paper, a copy of which – with the signature of Dr. Mahathir – is in the possession of the present writer.

8. *Ibid.*, p.26

behind the establishment of the International Islamic University Malaysia in 1983. The university's students were, therefore, expected to play the role of Islamic agents of change for the reform of the Muslim mind as well as Muslim socioeconomic and sociopolitical systems. Therefore, the moral and spiritual development of the students should be given serious attention by the University apart from the proper intellectual and physical growth. All students, including non-Muslims, would be required to pass courses on Islamic civilization and a strict code of conduct should be imposed on all students so that the traditional dignity and decorum of an Islamic University should be maintained.

As for the Islamic nature of the university curriculum, the concept paper states that the Islamic philosophy of knowledge and education should be the basis of instruction of all the disciplines. The Islamic worldview concerning God, Man, Nature and History should be the foundation of the university education and curriculum. Muslim as well as non-Muslim instructors should be required to know the Islamic philosophy of knowledge and Islamic worldview well enough to integrate them in the course of their instruction and research.

The responsibility of coordinating all the efforts on the ground at the temporary campus in Petaling Jaya to ensure that the university would be operational by July 1983, with the first intake of 153 first-year students, was placed on the shoulders of Professor Dr. Ariffin Suhaimi, a well-known Malay scientist who had served as a Deputy Vice-Chancellor of University Putra Malaysia. The present writer, being in the curriculum committee, was in close contact with Professor Dr. Ariffin Suhaimi who was also overseeing the preparation of the draft Memorandum and Articles of Association (or the Constitution of the University) as well as the detailed Project Proposal of the University. We agreed that the university's philosophy to be incorporated on the Constitution of International Islamic University Malaysia (IIUM) should be based on the first five verses of *Sūrah al-'Alaq*.

"Read in the name of thy Sustainer, who has created! Created man out of a germ-cell! Read! for thy Sustainer is the Most Bountiful One, who has taught [man] the use of the pen—taught man what he did not know!"

(*Sūrah al-'Alaq*, 96: 1-5)

The above verses underscore the importance and the necessity of seeking, internalizing and disseminating knowledge in the name of Allah (SWT) for He is man's Creator and Sustainer. As man's Sustainer and Master, Allah (SWT) taught man knowledge of all kinds—particularly the metaphysical truths and moral standards which could not be discovered by independent human reason, through the divine revelations conveyed to the human Messengers and Prophets as well as through the art of writing which enables man to accumulate and teach the knowledge that he has acquired. The culture and civilization that would develop, from the knowledge

based upon the harmony of revelation and reason should then manifest man's servitude, dependency and gratefulness to his Master, Sustainer and Teacher as the use of his 'pen' and the Allah-given intellect (*'aql*) is always accompanied by his consciousness of his role as Allah's servant (*'abd*) and vicegerent (*khalīfah*), with a deep sense of accountability (*taqwā*) to his Master. Thus he would not misuse his intellect or the knowledge acquired through his intellect, otherwise he would be answerable for the chaos or corruption (*fasād*) in human society or in the environment. He would then be deserving of the punishment by his Just Master in this world or in the Hereafter, or in both for his iniquities and abuse of Allah's greatest gift to him. The next three verses following the first five verses refer to man's failure to uphold the virtue of *taqwā* or remain true to the basic identity of servanthood and vicegerency:

"Nay, verily, man becomes grossly overweening, whenever he believes himself to be self-sufficient, for verily, unto your Sustainer all must return."

(Sūrah al-'Alaq, 96: 6-8)

It was the conviction of many Islamic intellectuals and scholars in the twentieth century that the modern man's belief in the self-sufficiency and prowess of human reason—without the need for guidance from divine revelation—is one of the root causes of the existential crises and malaise of contemporary man in the scientific, materialistic and secular-based civilization, notwithstanding its great advancements and technological domains. Modern secular civilization, in its inordinate vanity, insolence and intellectual arrogance, has betrayed the trust of Allah (SWT); and the perpetuation of those tendencies of human "self-aggrandisement" via the media of secular-based knowledge, is not only anathema to the revelation-based Islamic *'aqidah* (creed), epistemology and ethics, but is also leading humanity as a whole to greater and deeper existential crises. Therefore, as far as the Muslim *ummah* is concerned, the way out of this predicament and civilizational crisis is to embark upon a major educational paradigm shift in Muslim countries from the system which dichotomises or alienates the sacred from the mundane, or the religious from the secular, or revelation from reason, or faith from science, to the holistic Islamic educational system which integrates and unifies revelation and reason, religion and worldly matters, the physical and the spiritual.

The First World Conference on Muslim Education, 1977

It was this transformational and reformist vision which brought together 313 Muslim scholars, intellectuals and thinkers from 40 different countries to present 150 papers at the First World Conference on Muslim Education

at Hotel Intercontinental, Makkah al-Mukarramah from 31 March to 8 April 1977 A.D., on the invitation of King Abdul Aziz University in Jeddah. The memorandum and recommendations of the Conference covered the major areas of Muslim education from the kindergarten to the university which needed to be reformed, and together they constituted the collective wisdom of enlightened and committed Muslim scholars and intellectuals from all over the world.⁹ As someone who was privileged to attend and benefit from the deliberations of the conference, the present writer suggested to Professor Ariffin Suhaimi in 1983 to mention, in the Prospectus of the International Islamic University, that "the philosophy and objectives of the university were inspired by the recommendations of the First World Conference on Muslim Education held in Makkah A.H. 1398 (A.D. 1977)." Indeed, the International Islamic University's philosophy and objectives were perfectly in line with those of the conference, although the initial model chosen for the university and agreed upon by the Ministry of Education of Malaysia was derived independently. We also hoped that the recognition given to the Makkah Conference would induce the Saudi decision makers to be more supportive of the fledgling university.

The IIUM Philosophy and Objectives

The objectives of the university as drafted and finalized by Professor Ariffin Suhaimi envisioned the re-establishment of "the primacy of Islam in all fields of knowledge" and the propagation of knowledge "in the spirit of submission to God (*tawhīd*)".¹⁰

According to Professor Ariffin Suhaimi's report, knowledge should be propagated in the spirit of *tawhīd*, leading towards the recognition of Allah as the only absolute, the Creator and Master of the Universe. The spirit behind this recognition of Allah as the Lord of the Worlds (*Rabb al-'Ālamīn*) represents the apex in the hierarchy of knowledge. Thus all disciplines of knowledge should lead towards the subservience to this truth. This is because knowledge is a form of trust (*amānah*) from Allah to man, and hence man should utilize knowledge according to Allah's will in performing his role as the servant of Allah and vicegerent (*khalīfah*) on earth. In this way the quest for knowledge is regarded as an act of worship.

This philosophy implies the integration of the physical and spiritual elements in the propagation of knowledge and there should be no compartmentalization of knowledge. It favours the interdisciplinary

9. See *Conference Book of the First World Conference on Muslim Education*. (Jeddah: King Abdul Aziz University, 1977), *Recommendations of the Five World Conference on Islamic Education* (Makkah: World Centre for Islamic Education, Umm al-Qura University, 1983).

10. See International Islamic University Prospectus 1985 / 86, p.4

approach and cross-disciplinary activities in the design of academic programmes.¹¹ The Islamic characteristics of the university arising from this philosophy were to be manifested primarily in its integrated curriculum with the following features:

1. A strong Islamic content and approach [are] to be infused and integrated into the curriculum.
2. Courses in Islamic civilization, the Islamic way of life, the Islamic value system, the Islamic concept of God and of the position of man in the universe have been made a basic part of all academic programmes and are compulsory for all students.
3. The Islamic philosophy of knowledge and education thus forms the basis of all academic programmes within the university.

In order to indicate the difference between the IIUM model and the traditional Islamic religious university, the 1985/86 *Prospectus* explains that the university is not limited to Islamic theological studies but is a comprehensive professional institution of higher learning where the teaching of all fields of knowledge is infused with the Islamic value system and the Islamic philosophy of knowledge thus providing the fundamental approach for all aspects of learning and teaching. The graduates of this university are expected to be spiritually strong, morally upright, mentally rational, physically fit and professionally well-equipped to develop the Muslim *ummah*, achieve progress that is in harmony with Islam, and defend the Islamic faith and ideals effectively.

The Initial Model of IIUM

The initial model of the International Islamic University Malaysia, based on the 1982 Concept Paper, laid the ideological and philosophical foundation of the university. The model was designed to remove the disastrous dichotomy of religious sciences and secular sciences. In this model, all the professional and worldly sciences were regarded as "Islamic" as they were integrated with the Islamic worldview and values. "Islamic studies" as a separate discipline did not exist in this model. What was truly unique in this model was that the university as a comprehensive university did not have a faculty of Islamic religious studies offering degrees in Islamic *Shari'ah* studies, Islamic theological studies (*uṣūl al-dīn*), Islamic propagation studies (*da'wah*) or Islamic civilization and history. The first Rector, Professor Tan

11. *International Islamic University Handbook 1984/85*, p.8

Sri Abdul Rauf, however, presented his proposal for a “Faculty of Islamic Studies” in IIUM, but the present writer had serious reservations about the proposal. Tan Sri Abdul Rauf was kind enough not to proceed with his proposal.¹² The initial model, however, requires all students, including non-Muslims, of all faculties from the humanities to medicine, to take several compulsory courses based on “revealed knowledge” from the Centre for Fundamental Knowledge (CFK), a non-degree awarding centre which was responsible for teaching those courses relating to the Islamic worldview, Islamic creed, ethics, spirituality, Islamic *da’wah* and the comprehensive Islamic way of life. These were courses which we considered to be in the category of *fard ‘ayn* knowledge—knowledge that every Muslim ought to know regarding Islam and his or her religious obligations. The centre was also responsible for conducting non-formal Islamic educational programmes including weekly *halaqahs* (study circles) and monthly *‘ibadah* camps.¹³ Three of the specific objectives of the centre were:

1. To provide a correct understanding of the worldview of Islam and its relevance to all aspects of life.
2. To instil a strong conviction among students that they have to play an active role as Islamic agents in [providing] the solution to society’s contemporary problems in accordance with the responsibility of *da’wah* in Islamic pursuits of knowledge.
3. To offer society an example of the necessity to make religious knowledge the integrative core of all human knowledge in the endeavour to produce Muslim personalities who possess faith (*īmān*), knowledge (*‘ilm*) and act righteously (*‘amal ṣāliḥ*).

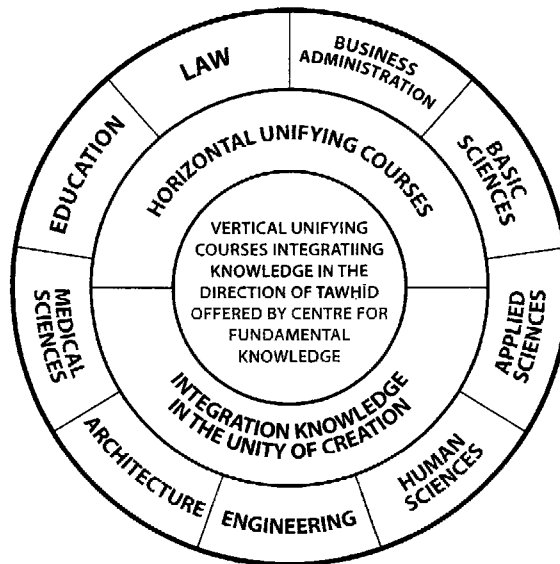
Another unique feature of the initial model was the use of English as the medium of instruction in all disciplines, including most of the “revealed knowledge” (not “Islamic studies”) courses at the Centre for Fundamental Knowledge (CFK). However, all students (including non-Muslims) had to learn Arabic and pass the subject, otherwise they would not be able to graduate. When the Kulliyyah of Laws introduced the LL.B (*Sharī‘ah*) stream, using Arabic as the medium of instruction and the CFK offered some courses in Arabic, the students who took those courses were required to have advanced Arabic proficiency to follow the courses. The university academic structure in this formative period (1983-1989) as conceived and envisioned by Professor Ariffin Suhaimi is represented in the following diagram:¹⁴

12. Please see Appendix 1.3 and 1.4 for his proposal and the present writer’s response.

13. See *Commemorative Volume of Centre For Fundamental Knowledge, International Islamic University Malaysia, 1992*.

14. See *International Islamic University Handbook 1985/86* (Prepared by Professor Ariffin Suhaimi), pp 12-13.

Diagram 1.1: University Academic Structure as conceived by Ariffin Suhaimi



At the time the above academic structure was conceived there were two *kulliyyahs* (faculties)—law and economics—and this situation continued until 1990 when the new and third *kulliyyah*, the Kulliyyah of Islamic Revealed Knowledge and Human Sciences (KIRKHS) was established under the new Rector, Dr. AbdulHamid AbuSulayman.

The outer circle in the diagram represented all the professional and scientific disciplines of knowledge that would eventually emerge in the IIUM. These disciplines, unlike in secular-based institutions, are expected to grow and develop in accordance with the Islamic worldview, Islamic creed, ethics, values and principles. They were not supposed to be replicas or continuations of the secular models of contemporary or conventional professional or scientific disciplines. They were not expected to perpetuate the rigid compartmentalizations of knowledge that existed in many universities in the world. Hence they were to be linked and integrated by what Professor Ariffin Suhaimi called “horizontal unifying courses”, forming the middle circle in the diagram. Such courses would emphasize the unity of knowledge, the unity of the sciences and their relationship with environmental education. Their aim was to integrate conceptually subjects within a group of [scientific or professional] disciplines. It is important to reiterate that the initial model of IIUM expected that, separately, every faculty should approach their respective subjects in accordance with Islamic principles and mode of thinking so that courses would be offered in accordance with the Islamic philosophy of education. All knowledge should

be propagated on the basis of *Tawhīd*, and Islamic values should permeate all disciplines.

The central circle refers to courses which Professor Ariffin designated as “vertical unifying courses integrating knowledge in the direction of *tawhīd*”. This circle represents the apex of education, unifying all academic programmes in the university to a central purpose of integrating knowledge with Islamic values, beliefs and principles. These courses, which have been offered since 1990— at a much reduced load —by the Department of General Studies in KIRKHS, were then conducted and managed by the Centre for Fundamental Knowledge (CFK).¹⁵

The number of courses offered by CFK throughout the four-year period was 38 while 14 courses were taught in Arabic, each course carrying a value of 2 credit hours. However, the students were required to complete only 22 credit hours of CFK courses, excluding the compulsory *halaqah* sessions and the once-a-semester ‘Ibadah Camp’.¹⁶

The Modified Model and the Origin of the Kulliyah of Islamic Revealed Knowledge and Human Sciences

The university grew and expanded rapidly under the visionary, energetic and highly committed leadership of the second Rector, Dr. Abdul Hamid AbuSulayman from 1988 until the end of 1998. His ten years of sincere dedication and total commitment to the dynamic growth, progress and internationalization of IIUM, including his meticulous and self-sacrificing supervision and planning for the future expansion of the university and the well-being of its students and alumni, strengthened, deepened and reaffirmed the ideological-philosophical foundation of the university. For all his remarkable contributions to the physical, academic and intellectual developments of the university he deserves to be called “The Builder of the IIUM”. He was fortunate, however, to have Dato’ Seri Anwar Ibrahim as the President of the university, who, as the Minister of Education and later as the Minister of Finance and Deputy Prime Minister, was generally supportive and appreciative of the expansionist and developmental plans of Dr. AbuSulayman and closely monitored the progress of the university. He also gave his consent for an I.I.T. branch office to be set up in the Petaling Jaya campus, in order to expedite the “Islamization of Knowledge” agenda in IIUM.

The initial model of IIUM was then modified to meet the challenges of the accelerated expansion of the academic programmes and the great influx

15. The CFK. was headed by the present writer as the *Shaikh al-Kulliyah* and Associate Professor Hj. Mokhtar Shafie as the Dean. The present writer voluntarily relinquished the post of *Shaikh al-Kulliyah* in 1991.

16. See *Commemorative Volume of CFK*, pp. 23-24

of international students under his rectorship. The new Rector placed the responsibility of non-formal Islamic education, including the co-curricular activities of the students, on the Student Affairs Division and transformed the CFK into the Department of Islamic Revealed Knowledge which became one of the ten new departments under the new Kulliyah of Islamic Revealed Knowledge and Human Sciences.

Vision and Mission of IIUM

It was also in the mid 1990s that public institutions of higher learning in Malaysia were required by the Ministry of Education to formulate their respective vision and mission statements. The top management of the IIUM decided it was time for us to spell out our vision and mission in light of the advent of the 21st Century C.E., the new challenges arising from increasing globalization, the era of information and communication technology and the emergence of new competitors on the local as well as the international scene. Furthermore, the university, though founded upon the vision of revivification of universal and holistic Islamic education and civilization, was built and funded by the government of Malaysia which regarded it as one of the public universities. Therefore, it was expected to contribute as well to the achievement of the objectives of Vision 2020. As the Deputy Rector for Academic Affairs in the IIUM from 1990, the present writer was responsible for drafting the Vision and Mission statements. After discussing and deliberating at a few retreats held in 1995 in which the top management and senior academics, including all the deans of IIUM participated, we agreed to adopt the following Vision and Mission statements, presented originally as follows:

To guide and motivate the IIUM towards achieving the goal of comprehensive and holistic excellence by the year 2020 and beyond, the following vision and mission statements have been formulated.

Vision of the IIUM

Inspired by the worldview of *tawhīd* and the Islamic philosophy of the unity of knowledge as well as its concept of holistic education,

The IIUM Aims at Becoming a Leading International Centre of Educational Excellence Which:

- i) revitalizes the intellectual dynamism of Islam and the ummah;
- ii) integrates Islamic revealed knowledge and values in all academic disciplines and educational activities;

- iii) seeks to restore a leading and progressive role of the Muslim ummah in all branches of knowledge;
thereby
- iv) contributing to the improvement and upgrading of the qualities of human life and civilization.¹⁷

Mission of the IIUM

Towards actualizing the university's vision, the IIUM endeavours to:

- i) undertake the special and greatly needed task of reforming the contemporary Muslim mentality and integrating islamic revealed knowledge and human sciences in a positive manner
- ii) produce better quality intellectuals, professionals and scholars by integrating quality of faith (īmān), knowledge ('ilm) and good character (akhlāq) to serve as agents of comprehensive and balanced progress as well as sustainable development in Malaysia and in the Muslim world.
- iii) promote the concept of Islamization of human knowledge in teaching, research, consultancy, dissemination of knowledge and the development of academic excellence in the university.
- iv) nurture the quality of holistic excellence which is imbued with Islamic moral-spiritual values, in the process of learning, teaching, research, consultancy, publication, administration and student life.
- v) exemplify an international community of dedicated intellectuals, scholars, professionals, officers and workers who are motivated by the Islamic worldview and code of ethics as an integral part of their work culture.
- vi) enhance intercultural understanding and foster civilizational dialogues in Malaysia as well as across communities and nations.
- vii) develop an environment which instills commitment for lifelong learning and a deep sense of social responsibility among staff and students.

17. M. Kamal Hassan, "IIUM's Vision and Mission For 2020 And The 21st Century." Paper submitted to and endorsed by IIUM Majlis in 1995, p.3.

Garden of Knowledge and Virtue

Upon assuming the position of the third Rector of the IIUM in April 1999, the present writer saw that the new permanent campus in Gombak was going to be a beautiful campus nestled in the green valley, through which two streams flow from the distant mountains, and protected, as it were, from the polluted air of the bustling city of Kuala Lumpur by the lush green hills surrounding it. The image of the "garden" (in Arabic: *jannah* or *bustān* or *ḥadīqah*) rather than the traditional "ivory tower" came to the mind, and since IIUM did not as yet have an official motto or a metaphor to symbolize its identity permanently, the present writer thought that "Garden of Knowledge and Virtue" would be a suitable motto for the university. The combination of human knowledge with moral virtue is in harmony with the Islamic concept of education, the educated person and the *Tawḥīdīc* worldview, while the metaphor of a "Garden" is universally appealing as it is eco-friendly and conveys the image of a pleasant environment for students and scholars to interact and go about in their pursuit of knowledge, truth, virtue and enlightenment. Hence the motto of "Garden of Knowledge and Virtue" was adopted by the iium in the year 2000, in the hope that the idealism embedded in the motto would be a constant challenge as well as a reminder to the university's community that a Muslim's intellectual academic or educational advancement must be imbued with the spiritual-ethical values of faith (*īmān*), mindfulness of one's accountability to Allah (SWT) or *taqwā*, justice (*ʿadl*), trustworthiness (*amānah*) humility (*tawāḍuʿ*), beneficence (*iḥsān*) and gratitude (*shukr*). It should be pointed out that at this juncture the designers of the Gombak campus which included the Malaysian architects, Professor Ariffin Suhaimi, Dr. AbdulHamid AbuSulayman, Professor Ismawi Hj. Zen and two international consultants—Dr. Abdul Halim from Egypt and Mr. Rasem Badran from Jordan—were guided by the Islamic philosophy of architecture and environmental design in coming up with a campus design and plan that fit very well the motif of an environment-friendly and people-friendly "garden".

In the course of preparing to work on the new strategic plan of the IIUM with top management colleagues, the present writer realized that the university had to move forward as a single body based on its philosophy, vision, mission and objectives. Both the philosophy and the objectives, as enshrined in the university's constitution (*Memorandum and Articles of Association*) are clear enough, but our original Vision and Mission statements of 1995 are quite long-winded, highly idealistic and too abstract for all staff and students to understand and internalize. To be effective mobilizers and catalysts for collective commitment followed by collective action in *the same direction* and towards *the same goal* for all members of the university community, the Vision and Mission statements had to be summarized,

simplified and be more realistic. So the Vision statement, summarized into one sentence by the present writer in 2001 reads:

IIUM aims at becoming a leading international centre of educational excellence which seeks to restore the dynamic and progressive role of the Muslim *ummah* in all branches of knowledge for the benefit of mankind.

While the summary makes it convenient for the university community to remember, it retains the ideological thrust, civilizational vision and ummatic orientation of the original statement.

The seven long-winded and heavily loaded Mission statements which would inspire and direct the university's future development towards fulfilling the Vision were drastically reduced by the present writer to four main points: (1) *Integration*; (2) *Internationalization*; (3) *Islamization*; and (4) *Comprehensive Excellence*.

To make the Mission even easier to remember and to facilitate its popular usage among students, in particular, the present writer reduced it further into the acronym "TRIPLE I'CE"—the three I's representing *Integration*, *Internationalization* and *Islamization*, while "CE" is the abbreviation for *Comprehensive Excellence*.

Appendix 1.1

The Concept of an Islamic University in Malaysia

Islam as the Official Religion

Article 11 of the Malaysian Constitution confirms Islam as the Official Religion of Malaysia. Thus, Islam, out of several religions in the world, is given a special status and place in this country. In terms of population size, the number of Muslims is probably less than 50 per cent, but if we compare the different religions, for example Islam and Christianity, or Islam and Buddhism, then it is clear that Islam has the largest following in Malaysia.

The special status accorded to Islam is manifested in all official government ceremonies of the nation. All official celebrations, such as the birthdays of Sultans, governors and celebrities; the opening of conferences, buildings such as schools, hospitals; and constructions such as bridges and highways—are preceded or closed by supplications for Allah's blessings by *imāms* (religious officials from the mosque) or *qāḍīs* (judges of Islamic religious court).

On the international front, Malaysia has been contributing by projecting the study and teachings of Islam in the Qur'an Reading Competition every year. Likewise, the building of the National Mosque has brought pride to the Muslim citizens and helped to popularize the name of Islam to the outside world.

From the indications mentioned above, we should give our praise to the Malaysian government for having taken several important steps to guarantee the official status [of Islam] in this country.

The Backwardness of Muslims

Although there is a special place for Islam in the Constitution, the condition of the Muslim community when compared to other communities is quite unacceptable. The skills and activities in business and trade are deficient and disappointing. In the field of education, the number of Muslim students who could gain entry into the University of Malaya is disappointing. As an illustration, the number of Malay [Muslim] students among the undergraduates of the University of Malaya, Kuala Lumpur, in terms of percentage, is given in Table 1.1.

Table 1.1: Percentage of Malay Students in Science and Technology Courses in the University of Malaya, Kuala Lumpur

YEARS	1959/60	1960/61	1961/62	1962/63	1963/64	1964/65	1965/66
ENGINEERING	0.8	2.5	2.0	2.2	4.5	5.2	1
AGRICULTURE	-	7.4	13.3	8.1	11.1	13.8	23.1
MEDICINE	-	-	-	-	17.5	10.8	12.4
SCIENCE	9.7	8.8	6.4	5.0	4.5	5.2	5.2

Is Islam a religion that obstructs intellectual development? Is Islam a religion that is not compatible with the modern era? Such questions are continually discussed and deliberated. The answers usually indicate that religion is not the stumbling block. What is probably at fault is that the community is not adjusting itself to the demands of this modern era. Another question is, are Muslims being oppressed by other people? The answer definitely is "no", because the Muslims themselves are in power and have the means to overcome their backwardness. The ways to be adopted and the firm steps to be taken and planned should be our subject of discussion here, and we should agree on the resolutions towards achieving the objectives.

History of Islam

There is no need for me to give the historical details regarding the emergence of Islam in the Middle East. Suffice it to say that since the emergence of Islam, the world of science was greatly indebted to the Muslim intellectuals who developed science, mathematics and other exact sciences. The institution of higher learning in Cordoba in Spain which was built by the Umayyad Dynasty had produced numerous intellectual products which contributed to the progress of Europe. The big puzzle is the cause for the backwardness of Muslim society. The backwardness of Muslim society was a new phenomenon which came about after the collapse of several governments and centres of Islamic culture in the Middle East and Turkey.

The Conception of Islam

Perhaps one of the causes of the backwardness of the Muslim society in Malaysia is to be found in our conception and attitude towards religion. Does Islam offer only the teachings of religious law, worship, marriage affairs, death, fasting, *zakāh* [poor due] and *fiṭrah* [compulsory contribution to the poor in the month of Ramadhan]? The other communities in Malaysia also

have a superficial understanding of Islam. Since the Muslims themselves have misused their religion, how can one expect other communities to be favourably inclined towards the ways and principles of Islam? In order to progress and overcome this problem, I think it is very important for us to establish a very clear conception of Islam.

Islam is not only a religion but a complete system of living which encompasses all aspects of our activities and actions. Therefore if we were to apply the sacred principles of Islam, our society should not be left behind in all fields of living in this world. It is obligatory for Muslims to carry the responsibility of a community that has been given a special status by Allah, and this honoured status must not be diminished. It is obligatory for Muslims to sustain and protect this privileged status. Islam has been revealed to bring about a modern and properly structured system to the Arabs who were living in a state of confusion at that time. With the advent of this properly structured system [of living] many Arab Islamic governments and communities were able to play important roles and contribute significantly to scientific and technological progress.

The Concept of an Islamic University

Islamic universities and institutions of higher learning, in the early days, could be described truly as institutions of learning which not only taught the Qur'an and Hadith but other disciplines such as sciences, mathematics, politics, astronomy, engineering and medicine. It was from these centres that illustrious names emerged: al-Fārābī, Ibn Sīnā (Avicenna), al-Rāzī, al-Khawārizmī and al-Kindī, all became known to the international world and historians as great scholars and thinkers of the world.

With the collapse of the Islamic governments and their political power, the quality of higher learning in Islam declined and only disciplines confined to the sciences of the Qur'an and *Hadith* remained.

This followed the models of higher education in Christian countries in which religious studies emphasized solely the fields of knowledge connected with the Church. Islam, on the other hand, from the very beginning, was not considered only as a religion but a "civilization" or a social-political system which brought about transformation from the *Jāhiliyyah* (Pagan Ignorance) stage to the stage of modernity and progress.

Nowadays, there are many universities which have departments and faculties of Islamic religious studies focusing on teaching Islamic philosophy and Islamic law. Table 1.2 contains a list of the names of universities which have departments of Islamic studies as a religious discipline. (A.M.M. Mackeen, 1965).

Table 1.2: List of the names of universities which have departments of Islamic studies as a religious discipline

NO	UNIVERSITY	FIELDS OF STUDY	DEPARTMENT / FACULTY	COUNTRY
1	Algiers (1859)		Centre for Islamic Studies	Algeria
2	Ain Shams (1950)	1. Arabic Language and Literature 2. Islamic History	Faculty of Arts	United Arab Republic (Egypt)
3	Alexandria (1942)	1. Islamic Philosophy 2. Arabic Literature 3. Islamic Law	Faculty of Arts	United Arab Republic (Egypt)
4	Al-Azhar (1970)		College of Islamic Studies College of Arabic Studies	United Arab Republic (Egypt)
5	Cairo (1908)	1. Arabic Language 2. Arabic Literature 3. Islamic Studies 4. Islamic History 5. Islamic Philosophy	Faculty of Arts Faculty Dar al-Ulum	United Arab Republic (Egypt)
6	Aligarh (1875, 1921)	Islamic Studies and Arabic	Faculty of Arts	India
7	Allahabad (1887)	Arabic and Persian		India
8	Delhi (1922)	Arabic		India
9	Lucknow (1921)	Arabic and Islamic Culture	Faculty of Arts	India
10	Osmania (1918)	Arabic	Faculty of Arts	India
11	Islamic University of Indonesia (1945)		Faculty of Islamic Studies	Indonesia
12	Indonesia (1950)	Islamic Law	Faculty of Law	
13	Faculty of Arts	Indonesia		
14	Baghdad (1958)	Arabic	College of Arts	Iraq
15	Rabat (1959)	1. History of Islamic World 2. Language and Literature	Faculty of Arts	Malaya
16	Ahmad Bello (1962) Northern Nigeria		School of Islamic Studies	Nigeria

NO	UNIVERSITY	FIELDS OF STUDY	DEPARTMENT / FACULTY	COUNTRY
17	Ibadan (1947)	Islamic Studies and Arabic		Nigeria
18	Dacca (1921)	1. History and Islamic Culture 2. Arabic and Islamic Studies		Pakistan
19	Karachi (1921)	Arabic and Islamic Studies		Pakistan
20	Punjab (1882)		Faculty of [Islamic] Studies and Comparative Religion	Pakistan
21	Peshawar (1950)		Faculty of Islamic Religion	Pakistan
22	Rajshahi (1954)	History and Islamic Culture		Pakistan
23	Sind (1935)	Arabic, Comparative Religion and Islamic Culture and Islamic History	Faculty of Arts	Pakistan
24	Teheran (1935)	1. History of Philosophy 2. Persian Literature 3. Islamic History 4. Qur'anic Studies 5. Arabic Language and Literature 6. Philosophy 7. Islamic Thought 8. Islamic Law	Faculty of Religious Studies	Persia
25	King Saud (1957)	1. Islamic Law 2. Religion 3. Arabic Language and Literature	Faculty of Arts	Saudi Arabia
26	Khartoum (1956)	1. Arabic 2. Islamic Law		

NO	UNIVERSITY	FIELDS OF STUDY	DEPARTMENT / FACULTY	COUNTRY
27	Ankara (1946)	1. Philosophy 2. History and Islamic Literature 3. Literature 4. Classical and Eastern Languages 5. Quran Commentary		

The New Al-Azhar University

In 1961 the authorities of the United Arab Republic [of Egypt] announced a major change in Al-Azhar University, with a new structure which made it a modern Islamic university. This university is based on Islamic principles [lit. Islamic discipline] and provides courses in six Colleges, as follows:

1. College of Islamic Studies
2. College of Arabic Studies
3. College of Management and Administration
4. College of Engineering and Industry
5. College of Agriculture
6. College of Medicine.

This new Al-Azhar University, beside having a Shaykh al-Azhar (Chancellor) also has a dean for each college. In order to give effective power and provide full government support to the new changes, a cabinet minister was appointed to manage the affairs of Al-Azhar.

So it is apparent that this oldest Islamic university in the world which is close to a thousand years old has changed its concept of education to become an Islamic university which is in accordance with the demands of progress and time. In India, Islamic universities such as Aligarh and Osmania, represent two well-known universities in the world which teach several fields of studies including science and medicine. The details are as follow:

Aligarh University (India)

1. Faculty of Arts
2. Faculty of Science
3. Faculty of Business
4. Faculty of Engineering and Technology
5. Faculty of Law

6. Faculty of Medicine
7. Faculty of Islamic Theology [lit. Religion]

Osmania Univerisity (India)

1. Faculty of Arts
2. Faculty of Science
3. Faculty of Agriculture
4. Faculty of Business
5. Faculty of Education
6. Faculty of Engineering
7. Faculty of Law
8. Faculty of Technology
9. Faculty of Veterinary Medicine

What is the Form of Islamic University Which We Need in Malaysia?

As I have stated earlier, in Malaysia the backwardness of Muslims in higher education is disappointing and felt most profoundly, we must follow the examples of [the new] Al-Azhar, Aligarh and Osmania. It is in this way that the Muslim populace in this country can play an important role in developing a standard of living on par with other ethnic and religious communities.

Factors Which Need to be Taken into Consideration

(1) Undergraduate candidates.

Based on the new concept mentioned above, the Islamic University of Malaysia (Universiti Islam Malaysia) should admit candidates from the secondary schools which use a) the Arabic language, b) the Malay language and also c) the English language.

a) Candidates from the Arabic language medium.

With the changes being planned for several secondary Arabic schools (madrasahs), the range of subjects which students can take will be broadened so that they can obtain the Malaysia School Certificate (H.S.C.). In the Muslim College in Petaling Jaya, we plan not to accept any more students who do not possess the Malaysian School

Certificate. Later on in 1970 we shall only accept students who possess the Higher School Certificate.

In this way, the entry qualification standard of the the Muslim College will, by 1970, have reached the standard and level of university in this country. From the information which I have received, there are at least 36 Arabic-medium secondary religious schools in West Malaysia. The total population of the secondary school students is not less than 5475. Therefore we must make preparations to provide the opportunity for them to study at the university level.

b) Candidates from Malay language medium.

From my experience, it is very difficult for the University of Malaya nowadays to admit a large number of qualified candidates from the Malay language medium. Some of these school leavers are acceptable to study at the Alam Shah School, but with the increase in the number of Malay Medium Secondary Schools and Sixth Form classes, the demand for higher education would be acute. This problem will become complicated when many more Malay students who have the H.S.C. in science subjects cannot be admitted into the University of Malaya to further their studies in the fields of science, agriculture and medicine. Opportunities for entry into the Faculty of Engineering, University of Malaya, I assume, would be extremely slim for those who come from the Malay language medium, because since the establishment of the University of Malaya in Kuala Lumpur, not a single Malay student has successfully obtained a degree in Engineering.

According to the statistics (January 1966), the number of students in Form Six of the Malay medium stream is 307. This number will gradually increase from year to year. The number of pupils in the Malay medium secondary schools in 1966 was 97,170, and in the Malay medium primary schools was 575,991.

I hope by next year (1968) the Muslim College would start the teaching of science in Form Six, and later, in 1970, the students would be able to enter the Faculty of science in the Islamic University. When the teaching of science in the Islamic University expands, then there ought to be other faculties such as Medicine, Agriculture and Engineering.

c) Candidates from the English language medium.

Bearing in mind the lack of opportunity for Malay (Muslim) students in the University of Malaya, the Islamic University has to admit students from the English medium stream. But they will be required to take one course of Arabic language or Islamic culture as part of the requirements of studying in the Islamic University. In this way the

fundamental doctrines of Islam will be preserved and strengthened in this Islamic University. This requirement will also put into practical effect the true conception of Islam.

Other Factors

Financial assistance and a budget will have to be provided by both the Federal and State Governments. Islamic organizations and institutions in this country, such as the *Bayt al-Māl* (State Islamic Treasury) and *Waqfs* (Islamic Endowment Funds) will have to provide assistance especially at the initial stages and during construction work, which will incur great cost. In my opinion, this [contribution] is a noble act of generosity and good deed which will bring benefits to the Muslim community. If we wait much longer before building an Islamic University in the form which I have mentioned above, then our society will remain backward and more frustrated.

Other matters involving staffing (professors, lecturers, administrators), building and equipments can be resolved without too much difficulty if the support and encouragement from the Muslim community in Malaysia are forthcoming.

[This paper was written in Malay by the late Professor Datuk Dr. Ungku Omar in 1967. The translation into English was done by Professor Mohd Kamal Hassan]

Appendix 1.2

1982 Concept Paper

ISLAMIC UNIVERSITY, MALAYSIA: CONCEPT AND RATIONALE

A: INTRODUCTION

B: THE CONCEPT

C: THE RATIONALE

D: SPONSORSHIP

ISLAMIC UNIVERSITY, MALAYSIA: CONCEPT AND RATIONALE

A: INTRODUCTION

His Excellency, Dr. Mahathir Mohamad, the Prime Minister of Malaysia, is seriously considering the possibility of establishing an Islamic University in Malaysia in the near future. It is fervently hoped that the establishment of such a university would help reduce the costly burden of sending Malaysian students to Western Universities as well as cater to the higher educational needs of Muslim students coming from other Muslim countries throughout the world.

B: THE CONCEPT

B.1. The Scope of Instruction of the Islamic University

The University shall be a full-fledged institution of higher learning offering undergraduate instruction in the following priority areas: (a) The Natural and Biological sciences; (b) Medicine; (c) Engineering; (d) Architecture; (e) Economics; (f) Business Administration; (g) Law; (h) Geography; (i) History; (j) Languages and (k) Islamic Civilization. Graduate studies shall be introduced in due course.

B.2. The Language of Instruction

Arabic and English shall be the languages of instruction in the University

B.3. The Islamic Character of the University

The Islamic character of the University shall be expressed in three major ways:

- (1) The Islamic philosophy of knowledge and education shall be the basis of instruction of all the disciplines. The Islamic worldview concerning God, man, nature and history shall be the foundation of the university education and the curriculum. Muslim as well as non-Muslim instructors shall be required to know the Islamic philosophy of knowledge and Islamic worldview well enough to integrate them in the course of their instruction and research. To this end special orientation courses shall be introduced.
- (2) The moral and spiritual development of students shall be given serious attention by the university apart from the proper intellectual and physical growth.
- (3) Courses in Islamic Civilization shall be made compulsory for students of all disciplines.

B.4. Recruitment of Staff

The university shall recruit staff from all the Muslim countries, giving priority to Muslims. Non-Muslims may also be employed if no Muslims are available for a particular course, provided they are willing to make adjustments to the university's principles and philosophy of education.

B.5. Students

The student body shall be drawn from all Muslim countries. Non-Muslim students who fulfill the University's requirements shall also be admitted, but priority shall be given to Muslim students. A strict code of conduct shall be imposed on all students so that the traditional dignity and decorum of an Islamic University shall be maintained.

B.6. The University Administration

The president of the University shall be a scholar of international standing in a particular field and his personality shall reflect the Islamic integration of faith, knowledge and righteous action. The administrative staff shall also be required to observe Islamic moral standards in their profession.

C: THE RATIONALE

C.1. Malaysia, together with other Muslim countries in the Middle East, is forced to send her students to further their studies in the European, Australian and American universities in order to meet the manpower needs of national development. With substantial increases in fees and cost of living abroad it is about time that Muslim countries think of expanding educational opportunities at home rather than pouring huge sums of money in foreign

institutions. The setting up of a new university in Malaysia is one way of reducing our dependence and our expenditure on foreign institutions.

C.2. Malaysian leaders are quite concerned about the effects of exposing young Malaysians to the powerful influence of foreign and often permissive cultural values in the West. Not a few have become culturally disoriented as a result of this exposure. Some have adopted those values and life-styles while paying lip-service to traditional values. In the Malaysian environment the force of traditional Islamic values is still effective in withstanding the influence of Westernization and agnosticism. In terms of preserving the Islamic identity of the young, it is much better to make them seek knowledge in this country, provided we can secure the talent and expertise, than to send them to a highly liberal Western environment.

C.3. For a university of this nature to function effectively and grow into an internationally reputable institution, the country in which it is established should not be a battle ground of conflicting international interests. Its growth should not be hampered by political instabilities and uncertainties. So far the Malaysian situation has been conducive to a healthy growth of institutions of higher learning and we believe it will continue, with the blessings of Allah, to provide the necessary political and economic stability.

C.4. The development of Muslim societies has depended to a large extent on the knowledge provided by the Western institutions of higher learning through the natural sciences, the social sciences and the humanities, as developed in the Western milieu. The dawn of the 15th Hijrah should encourage the Muslim ummah to mould those disciplines in the crucible of its own distinctive and life-affirming worldview. There was a time when Europeans went to study in Islamic universities of Andalusia, using Arabic as the medium of instruction, thereafter brought about the Renaissance, thanks to the knowledge and inspiration they obtained from Islamic Universities. As the Muslim world begins to free itself from non-Muslim control, it has to depend more and more on institutions which provide knowledge and skills which are in accord with its own beliefs, ideals and goals.

D: SPONSORSHIP

D.1. Since this University is, in a sense, a global Muslim ummah's university which will be nurtured in the Malaysian environment, it is hoped that the idea will gain the support of Muslim leaders and heads of state everywhere in the Muslim world. As a start, perhaps several Muslim heads of state could constitute a committee to sponsor the establishment of the University in Malaysia. Alternatively, the project may also be adopted by one or several Muslim international organizations or philanthropists. At any rate, this matter is open to discussion and suggestions.

[Paper prepared and submitted by Dr. Mohd Kamal Hassan on 18/01/1982]



APPENDIX 1.3

Appendix 1.3

الجامعة الإسلامية العالمية
INTERNATIONAL ISLAMIC UNIVERSITY

(Universiti Islam Antarabangsa)
JALAN UNIVERSITI, PETALING JAYA, SELANGOR, MALAYSIA. TEL: 555322, 555694, 555716, 555806

Rujukan Kami: IIU.R/1.1/
(Our reference)

Banki: August 27, 1985
(Date)

MEMORANDUM
TO THE BOARD OF STUDIES, FOR THE PROPOSED
FACULTY OF ISLAMIC STUDIES

1. It has long been considered that, as an Islamic University, the IIU should provide degree courses in Islamic Studies.
2. Although the factors leading to the use of English as the medium of teaching in most of the IIU faculties are understood, it is proposed to use Arabic as the medium in the Islamic Faculty on account of the following reasons :
 - (a) This will fulfil the declaration made by Y.A.B. the Prime Minister, Dato' Seri Dr. Mahathir Muhammad, when he announced his plan to set up an Islamic, International University, that English and Arabic would be the medium of teaching.
 - (b) The use of Arabic will certainly enhance the study of Islam and lead to a better and higher standard of Islamic studies, and
 - (c) It will be much easier to expect the Arabics-speaking co-sponsoring governments, to second highly-qualified staff to teach in the proposed faculty if it uses the Arabic tongue as its medium.
3. If Arabic has to be used as medium in the proposed faculty, the type of student to be admitted to it has to be of adequate working knowledge of that language. Thanks to Allah, there are still in Malaysia a number of academic centre which cater for teaching Arabic at a satisfactory level. These particularly include Ma'had al-Muhammadi in Kota Bharu, Al-Ma'had al-Mahmud in Alor Star and Sultan Zainal Abidin College in Kuala Trengganu. Some other schools like that in Bagan Dato have a special Arabic and religious programme to qualify its graduates for admission to Middle East universities. Moreover, the standard of Arabic teaching in some other schools following the ordinary educational stream, like College Islam in Klang, might be such as to qualify some of its graduates for admission to the proposed faculty. In addition, it is likely to receive good applications for this Faculty from abroad.

.....2/-

- 2 -

4. The Board of Studies is requested to determine exactly the special requirements for admission to the proposed faculty. No doubt, knowledge of Arabic shall be essential, and I believe that a test will be necessary since schools are of different standards. The main question, I believe, will be whether, in addition to adequate Arabic knowledge, SPM will be sufficient or shall we insist on STPM and other additional qualifications.
5. The syllabus should cover the following divisions:
 - (a) The Qur'anic and Hadith studies. These will include :
 - The Qur'anic revelation, writing compilation, publication, exegesis, memorisation of a prescribed portion, and training in accurate recitation.
 - Definition of al-Hadith, its significance, its transmission and compilation. Al-Hadith terminology, and biographical works of al-Hadith transmitters, Memorisation and interpretation of a prescribed selection of hadiths.
 - (b) The Islamic creed : interpretation and philosophy, schools of Muslim thought, and an introduction to comparative religion.
 - (c) Biography of the Prophet, and political and cultural history of Islam. Islam in the modern times.
 - (d) Al-Fiqh and Usul al-Fiqh. Development of al-Fiqh and rise of legal schools. Comparative law.
 - (e) Arabic language : Grammar, Rhetoric and Literature.
 - (f) English language.
6. Textbooks. It is proposed to use in each subject a classical work of a reasonable size, but students shall be encouraged to use larger references on their own, especially in preparing their term papers.

Wassalam

M. A. Rauf.

DR. MUHAMMAD ABDUL RAUF
Rector

Appendix 1.3

الجامعة الإسلامية العالمية
INTERNATIONAL ISLAMIC UNIVERSITY

(Universiti Islam Antarabangsa)
JALAN UNIVERSITI, PETALING JAYA, SELANGOR, MALAYSIA. TEL: 555322, 555694, 555716, 555800

Rujukan Kami:
(Our Reference)

Tarikh: 11 Zulhijjah 1405
(Date) 27 August 1985

Dear Hon. Rector,

Thank you very much for giving me a copy of the Memorandum for the proposed Faculty of Islamic Studies. In giving my comments, I am aware that my colleagues such as Prof. Ahmad Ibrahim, Prof. Ismail Ibrahim, Prof. Sayyid, Assoc. Prof. Ghazali Nawawi and Assoc. Prof. Mohd. Mokhtar Shafii have their own viewpoints which they might want to share with you later. Permit me to address myself to four items only : viz:-

- (1) Nomenclature
- (2) Curriculum and its objectives.
- (3) Organizational Structure.
- (4) Implementation.

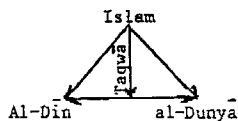
I. Nomenclature

(1) The term "Islamic" Studies, when used in an Islamic university like ours, may be misleading if not inappropriate. "Islamic" in English or Islāmī in Arabic means anything pertaining to, related to or having connection with Islam. In our view everything we teach in this university is related to, intimately or remotely with the imperatives of Islam as dīn'ullāh or as a civilization in space-time. Therefore the disciplines in all faculties - natural

sciences, social sciences and humanities - as we envisaged it are not only relevant to Islam, but more important, axiologically and ideationally related to Islam. The use of "Islamic" studies would give the impression that other disciplines in the I.I.U. are less relevant to Islam.

(2) The use of the term "Islamic Studies" may be construed as a perpetuation of the practise of Western universities in designating a body of knowledge as having relevance only to the religion of Islam, within the secular world-view of the West. It was coined, after all, by the orientalist during the colonial era. As it was used and still being understood today, it limits the scope of Islam to what was known in classical Islam as ʿulūm dīniyyah. Whereas we all acknowledge that Islam is concerned with, and embraces all aspects of human behaviour.

(3) In the name of authenticity and in keeping with the classical tradition of Islam, I humbly propose that we adopt a name that our tradition provides, namely ʿulūm al-dīn or al-ʿulūm al-dīniyyah, just as our ancient savants have spoken of ādāb al-dīn wa al-dunyā in Islam. In their view al-dīn pertains to man's devotion and obedience to God, whereas al-dunyā pertains to his economic, social and political activities. But al-dunyā has to be permeated and guided by the values and norms of al-dīn, such as īmān, taqwā and ʿamal ṣāliḥ. So we may visualize their interrelationship thus:



The term ʿulūm al-dīn or Sciences of Religion (Religious Sciences) pertains to the sciences based directly or indirectly on Revelation and its use does not imply that Islam only deals with sciences of religion.

The comprehensive scope of Islam is still maintained, for we know that Islam also deals with and is concerned with the way we organize our social, political and economic lives, not just our knowledge of ʿulūm al-dīn.

The use of the term ʿulūm al-dīn does not pose any threat to other disciplines insofar as those disciplines are regarded as necessary by Islam and thus have a high Islamic, even religious, value. It is also consistent with the nature of the I.I.U. whose Islamic name serves as an all-embracing umbrella, thus extending its legitimacy (Islamic legitimacy, if you will) to all that goes on under its aegis.

II. Curriculum and Its Objectives

Since all educational programmes have their general and specific objectives, I believe it is prudent on our part to spell-out the objectives clearly and precisely, in terms of not so much what we are going to teach (i.e. the syllabus) but what kind of people (students) are we expecting to produce out of the curriculum. Granted that we are going to have a religious studies programme, what kind of religious studies graduate do we want to offer to society? Experts in traditional religious sciences only? How are they going to be relevant and effective as agents of social change or are they going to play the role of passive by-standers in a world of rapid change and a world beset by multifarious

problems. If they are going to play an effective purifying and constructive role then their university training should also be oriented to social needs. There is a need, to be sure, for specialists in the classical religious knowledge, but we also do not want our religious experts to be effectively isolated from the problems of human society. The pure religious studies curriculum has also produced religious experts whose role has been reduced to marginality and ceremonial symbolism, often manipulated or allowing themselves to be manipulated by worldly motives. To make their presence more meaningful in society or to be given due recognition as fellow problem-solvers (not just fatwa-makers) in society, I would like to suggest some degree of interdisciplinary linkages while still retaining the specialization thrust. That way, the future graduates will hopefully perceive the relevance of dīn to dunyā and will be able to interact better with students of other disciplines. I think it will be to every one's interest to have a 15-20% component of the curriculum devoted to some other disciplines. If this idea is acceptable, then we can discuss the implications in greater detail.

In addition to making our future graduates more relevant to social problems, I believe we should also be able to gauge the extent to which society (in Malaysia at least) requires the services of such experts and can offer the proper channels for optimum utilization of their knowledge and skills. This implies that our planning and future expansion should take into account the limitations of the existing institutions to absorb our graduates. It will be useful to bear in mind that many of the graduates of the Faculty of Islamic Studies in U.K.M. have already ended up working in places where their

knowledge and expertise have become irrelevant. In this regard we should also consider how much of English language proficiency do we want our graduates to have.

III. Organizational Structure

(1) Given the need to integrate Islamic values with the social sciences (or human sciences) and to offset trends towards faculty isolationism and exclusivism in the future, which would spell disaster in the educational set-up of I.I.U, I and several other colleagues feel that ʿUlūm al-dīn should exist as the core of the social sciences in the future. The social or human sciences will develop then, not in contradiction with ʿulūm al-dīn, but in harmony with religion and as a complement to the religious sciences. In this way the reintegration of the religious sciences and the social sciences under the umbrella of tauhīd will be achieved as the long-awaited solution to the crises of the freedom and autonomy of the social sciences and humanities from religion as a heritage of Western secularism.

(2) We would, therefore, like to propose - as already forecasted in our 10-Year Plan - that a Faculty of Religious and Social Sciences be set up, instead of two separate and potentially conflicting faculties, with the Department of ʿUlūm al-Dīn (or Religious Sciences) as its base and foundation to be established first. The Department of ʿUlūm al-Dīn, using Arabic as its medium of instruction, will then oversee the gradual development of itself into the Faculty of Religious and Social Sciences. The Head of the Department of ʿUlūm al-Dīn will then play an important role not only in developing ʿulūm al-dīn perse, but in the useful and highly creative cross-fertilization of

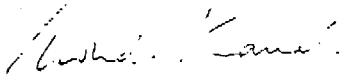
ideas leading towards the eventual development of a "social sciences" and a "humanities" which are in harmony with Islamic teachings, principles and world-view. In this organizational set up, religious studies will regain its former esteem and repute as an "inner worldly" (not "other-worldly") disciplines which is organized in such a way as to make it absolutely pertinent to the problems of human existence, and the "social sciences" will then regain its religious or transcendent moorings in order better to serve the objectives of al-dīn. The stigma, in the West, of religious studies being "unscientific" and the myth of social sciences as being wholly "scientific" will also be obliterated in a peaceful reunion in an epistemology in which both disciplines will recognize each other's worth, limitations, complementarity and interlinkages. Both faculty members and student bodies will also imbibe a common spirit and outlook.

IV. Implementation and Staffing

In view of the above considerations and rationale, the choice of the future head of the Department and the teaching staff is crucial. They constitute the key factor in the success of implementing the curriculum in consonance with the philosophy and objectives of the I.I.U. We would have to look into the various desiderata carefully so as not to be easily persuaded by just one factor or swept by the logic of convenience. We would be well advised to avoid making the mistakes of the past in the development of faculties or departments called "Islamic Studies". Another important aspect of implementation is freedom to construct the educational curriculum free from outside control and not to be constrained by the

need to meet the wishes of some outside "patrons" whose priorities and outlook may not be in accord with the philosophy and objectives of I.I.U. I believe we have something meaningful to offer in terms of an integrated educational system, which may require us to differ slightly or radically from the previous patterns of offering "education". It will take some time before other institutions will come around to appreciate our ends as well as our means. We also need a long time to produce the results we expect. For that we beseech Allah (subhānahu wa ta'āla) to help us achieve the goals of I.I.U. with His blessings. May He forever guide us all to the path of action which will earn His pleasure in this world and in the hereafter.

Thank you most sincerely for giving me the privilege to air my views in all sincerity and humility.



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