

ISLAMISATION IN ACTION NOT IN ACTION

M. K. Hassan

ISTAC, IIUM

1st February 2013

By “ISLAMISATION” we also mean:

1. A CONTINUOUS PROCESS OF MAKING ALL OUR WORK – ACADEMIC, SPIRITUAL, PROFESSIONAL, ADMINISTRATIVE, SOCIAL AND CULTURAL – AS **IBADAH** OF THE SERVANTS OF ALLAH (SWT) TO THE MASTER, LORD AND SUSTAINER OF THE UNIVERSE, AND AS **AMAL SALIH**, TO ATTAIN WELLBEING IN THIS WORLD AND WELLBEING IN THE HEREAFTER.

2. STRIVING TO LIVE, TO WORK AND TO CONTRIBUTE TO THE HEALTHY GROWTH (**TAZKIYAH**) OF THE SELF, FAMILY, PLACE OF WORK, SOCIETY, CULTURE AND CIVILISATION, IN ACCORDANCE WITH THE WILL AND PLAN OF ALLAH (SWT) AS CONTAINED IN THE QUR’AN AND THE SUNNAH OF THE PROPHET (SAW).

Important note: By “Islamisation” we do not mean a process of CONVERSION of other people to Islam, or forcing them to embrace Islam. It has to do more with Muslims trying to live in accordance with the tenets and precepts of Islam, and efforts to reform or transform Muslim organisations, societies, cultures, and countries as required by Islam.



MISSION OF IIUM

(IN THE *MEMORANDUM AND ARTICLES OF ASSOCIATION*- 12TH DECEMBER 2002,pp.2-5)

- Towards actualising the University's vision, IIUM endeavours:
 5. i To 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;



cont....

5. ii To produce better quality intellectuals, professionals and scholars by integrating quality of Faith (*Iman*), Knowledge (*'Ilm*) and Good Character (*Akhlaq*) to serve as agents of comprehensive and balanced progress as well as sustainable development in Malaysia and in the Muslim world;



cont.....

5. iii *To promote the concept of **Islamisation of Human Knowledge** in teaching, research, consultancy, dissemination of Knowledge and the development of academic excellence in the University;*



cont...

5. iv *To 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;*



cont...

5.v. *To 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.*



cont....

5. vi. To enhance intercultural understanding and foster civilisational dialogues in Malaysia as well as across communities and nations:--



cont....

5.vii. *To develop an environment which instils commitment for life-long learning and deep sense of social responsibility among staff and students.*



The above Mission statements are summarised as consisting of the following major goals:

I. INTEGRATION;

II. INTERNATIONALISATION;

III. ISLAMISATION;

IV. COMPREHENSIVE EXCELLENCE



Strategic Direction
Statement

*Premier Global Islamic University
by 2020*

Core Values

Good Governance and 1Ummah (cf. IIUM Code of Ethics)

Pillars

**Quality Teaching and
Learning**

Research and Innovation

Internationalisation

**Holistic Student
Development**

Talent Management

Financial Sustainability

Foundation

ISLAMISATION

RELIGIOUS GROUNDING OF IIUM 2013-2020 STRATEGIC PLAN

It is useful to show clearly the Islamic grounding of this new Strategic Plan in order to demonstrate the religious consideration in the overall process of constructing the plan.

This can be done by using the same analogical structure vis-à-vis the established Islamic terminologies namely *Iman, Islam and Ihsan* as illustrated below:



Strategic Direction
Statement

Islamic Worldview
(insan salih/Ummatan Wasatan)

Core Values

Ihsan (excellence)/akhlaq mahmudah

Pillars

'Amal Salih/Good Deeds
(Fardhu Kifayah)

Foundation

Pillar of Islam/*Fardhu 'Ain*

Iman in `aqidah al-tawhid

Islamisation IN IIUM CONTEXT

While the concept of Islamisation subscribed by IIUM is holistic and comprehensive, its emphasis is on Islamisation of human knowledge (IOHK). This is mainly because IIUM is an institution of higher learning whose core business is teaching and learning with knowledge as its main concern. Furthermore, it is through education and knowledge that Islamisation of the other aspects can be more effectively done.

THEREFORE, ***ISLAMISATION IN IIUM*** CAN THUS BE
REGARDED AS:

“A PROCESS OF REFORMING (*ISLAH*) AND
CONTINUOUS IMPROVEMENT (*ITQAN*) OF THE
UNIVERSITY AS AN EXCELLENT ISLAMIC EDUCATIONAL
INSTITUTION IN BOTH ACADEMIC AND NON-
ACADEMIC ASPECTS”

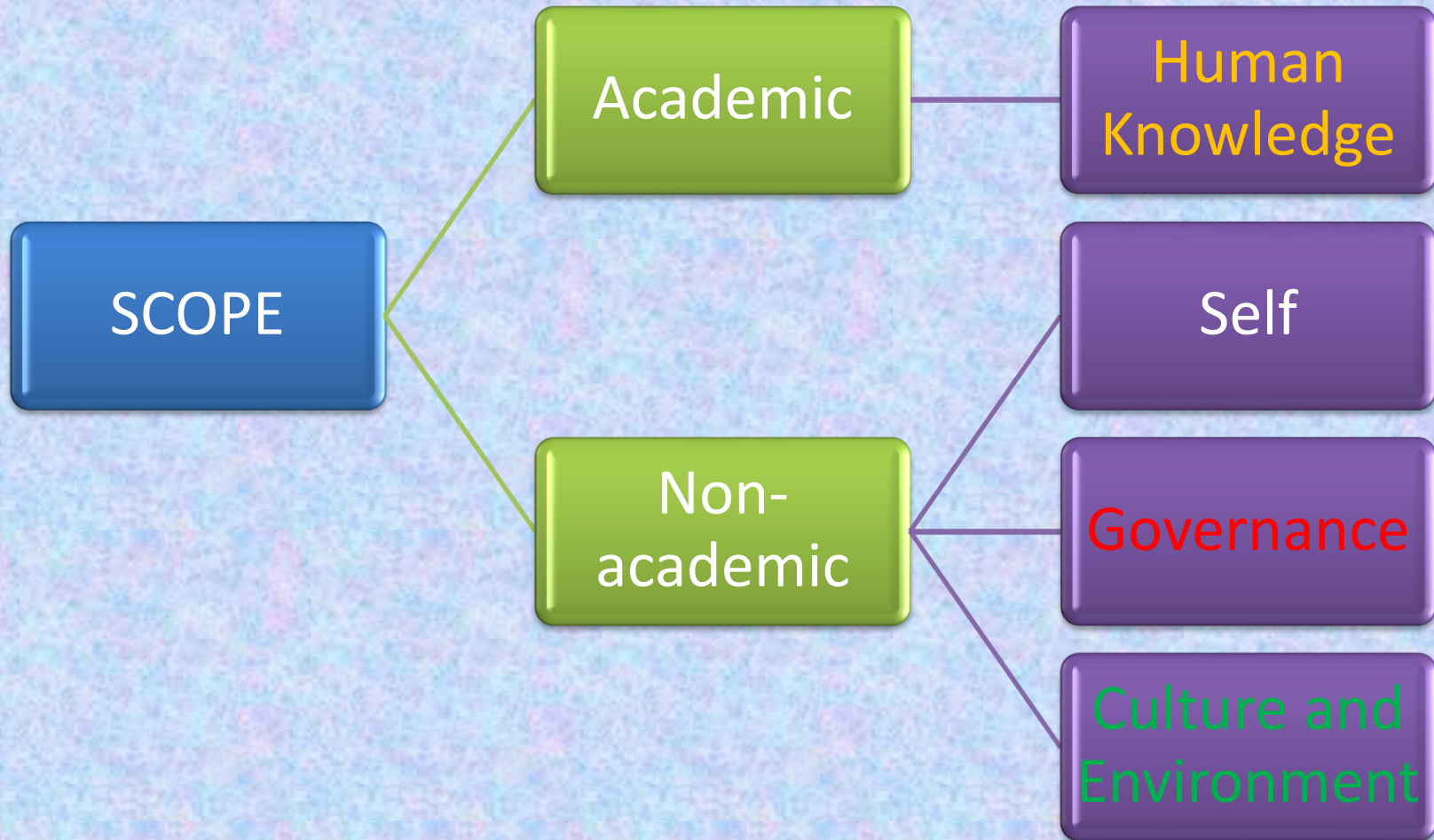


Consequently, the Strategic Plan for Islamisation in IIUM aims at Islamizing/Islamicising:

- Academic aspects (with particular focus on I.O.H.K.)
- Non-Academic aspects (such as self, governance, culture and environment which are inseparable from Islamisation of the first aspect)



SCOPE OF ISLAMISATION





To anchor the realisation
Of Premier Global Islamic University

GOAL

STRATEGIES

1. Reconstructing and reforming all branches of acquired **HUMAN KNOWLEDGE** in all *Kulliyahs* and Academic Centres in IIUM in accordance with the worldview, principles, values and norms of Islam.

2 Instilling Islamic **MORAL AND SPIRITUAL VALUES** among staff and students as part of the religious obligation of “Enjoining the Good (*ma'ruf*) and Prohibiting the Bad (*munkar*)” in IIUM.

3. Developing the **CULTURE** of pursuing useful knowledge, research and innovation or work in general as an act of *'ibadah* (worship of Allah) and *amanah* (trust and accountability to Allah) among staff and students.

4. Nurturing IIUM **STUDENTS AS FUTURE LEADERS** of the *Ummah* with the mission of *Rahmatan li'l-'Alameen*.



No	Expected Outcome	Action Plan	Impact	Obstacles	External Drives
	Short-Term (2013-2015)				
1	Enhanced curriculum with IOHK CONTENTS	<p>Continuous and comprehensive curriculum review to determine the Islamisation content and level based on the Islamisation Taxonomy/modes</p> <p>Adoption of textbooks or references in line with IOHK at all kulliyahs and centres</p>	<p>H</p> <p>M</p>	<p>Experts on Islamisation for each academic discipline</p> <p>Staff Commitment</p> <p>Production of sufficient textbooks</p> <p>Budget to publish textbooks</p>	



No	Expected Outcome	Action Plan	Impact	Obstacles	External Drives
	Short-Term (2013-2015)				
2	Enhanced CAPACITY BUILDING in IOHK	<p>1st World Congress on Islamicisation and Integration of Acquired Human Knowledge, 23-25 August, 2013</p> <p>Survey of IIUM community's state of affairs regarding Islamisation in order to develop baseline for Islamization component</p>	<p>H</p> <p>H</p>	<p>Budget</p> <p>Funding</p>	



No	Expected Outcome	Action Plan	Impact	Obstacles	External Drives
	Short-Term (2013-2015)				
4	<p>IIUM MOSQUE AS AL-TARBIYAH AL-RUHIYYAH</p> <p>for enculturation of Islamic character and culture</p>	<p>Spiritual camp open to the public</p> <p><i>Salat al-jama'ah</i> -Zuhr and 'Asr prayers</p> <p>IIUM <i>Masjid</i> as authority to issue <i>tauliah</i> (license) for <i>du'at</i> and religious officers and counselors</p> <p>Regional engagement in community outreach programmes</p>	H	<p>Budget</p> <p>Expertise</p>	



No	Expected Outcome	Action Plan	Impact	Obstacles	External Drives
	Short-Term (2013-2015)				
5	Pool of HUMAN RESOURCE in IOHK	<p>Training of manpower in IOHK (e.g. through IOHK Biannual International Colloquium)</p> <p>Producing basic materials on Islamisation and IOHK e.g. through social media</p> <p>‘Islamization’ as criterion for promotion etc.</p>	<p>M</p> <p>H</p>	<p>Expertise</p> <p>Budget</p>	



No	Expected Outcome	Action Plan	Impact	Obstacles	External Drives
	Short-Term (2013-2015)				
6	Selected REGIONAL HIGH SCHOOLS AS FEEDER for IIUM (disseminate models of school curriculum)	Providing consultancy for developing integrated curriculum of selected Islamic high schools and for preparing reading materials based on Islamic worldview.	H	Budget Expertise	



No	Expected Outcome	Action Plan	Impact	Obstacles	External Drives
	Short Term (2013-2015)				
7	IIUM as the REFERRAL CENTRE FOR IOHK	All Kulliyahs to groom experts in IOHK through training, research and other initiatives Networking with relevant organizations in OIC and ASEAN (MoUs and MoAs) Directory of experts and expertise	M H H	Expertise Funding	



No	Expected Outcome	Action Plan	Impact	Obstacles	External Drives
	Medium-Term (2013-2015)				
8	ENHANCED RESEARCH AND INNOVATION IN IOHK for advancement of <i>Ummah</i> and the world	Conduct relevant high impact research projects regarding IOHK	H	Funding	



No	Expected Outcome	Action Plan	Impact	Obstacles	External Drives
	Medium-Term (2016-2020)				
1	Selected INTERNATIONAL INSTITUTIONS AS FEEDERS for IIUM (disseminate models of school curriculum)	Consultancy for developing integrated curriculum for the schools and for preparing reading materials based on Islamic worldview at least in OIC countries	H		
2	IIUM as MODEL INSTITUTION for Islamisation, Integration, Integrity, Professionalism and Comprehensive Excellence	Study of alumni performance, achievements and attributes.	H		



No	Expected Outcome	Action Plan	Impact	Obstacles	External Drives
	Medium-Term (2016-2020)				
3	IMPROVED STATE OF SPIRITUAL AND MORAL INTEGRITY among administrators, officers and workers	Spiritual and integrity-related programmes to achieve reduced or zero corruption rate such as plagiarism and abuse of authority/ power.	H		
4	IOHK ENDOWMENT FUND	Establish IOHK Endowment Fund to fund, retain and sustain world class scholarship on IOHK .	M		



No	Expected Outcome	Action Plan	Impact	Obstacles	External Drives
	Medium-Term (2016-2020)				
5	MAJLIS SHUYUKH OF IIUM	IIUM as referral centre for religious or <i>shariah</i> matters for local and international agencies	M	Good talents	



No	Expected Outcome	Action Plan	Impact	Obstacles	External Drives
	Long-Term (2016-2020)				
1	A Centre for the Elderly with Islamic orientation	Establish an Islamically-oriented Centre for the Elderly	H	Budget/Funding	



No	Expected Outcome	Action Plan	Impact	Obstacles	External Drives
	Long-Term (Beyond 2020)				
1	Islamically-oriented school of Human Sciences	Establish “The IIUM School of Social Sciences’	H	Expertise Budget	



IIUM AS A GLOBAL PREMIER ISLAMIC UNIVERSITY (IN THE YEAR 2020)

IIUM AS A MODEL INSTITUTION

IIUM AS A WORLD REFERRAL CENTRE FOR IOHK

- FULLY-INTEGRATED CURRICULUM
- HUMAN RESOURCE IN IOHK
- ENDOWMENT FUND FOR IOHK
- THE IIUM SCHOOL OF SOCIAL SCIENCES AND HUMANITIES

IIUM MOSQUE AS A GLOBAL *MARKAZ* *AL-TARBIYAH AL-* *RUHIYYAH*

IIUM AS A CENTRE FOR GLOBAL UMMATIC LEADERSHIP

IIUM CENTRE FOR THE ELDERLY



Kamal Hassan's logo of al-Wasatiyyah



HOW AND WHERE TO BEGIN

- Begin with the *SELF* (al-nafs) with *KNOWLEDGE*, *FAITH*, *PIETY*, *GOOD ACTIONS*, *GOOD AKHLÓQ*
- *ISLAMISATION* of *WORK*
 1. Work as *'IBÓDAH* for the sake of ALLAH (SWT)
 2. Work as *JIHÓD* in the path of ALLAH(SWT)
 3. Work as *KHILÓFAH* from ALLAH (SWT)
 4. Work as *AMÓNAH* from ALLAH (SWT)
 5. Work as *IxSÓN* to clients, customer stakeholders



INDIVIDUAL CONSCIOUSNESS+ ISLAMIC ETHICS

- Remember ALLAH (SWT) always
- Remember “*Inna salÉtÊ, li’Llaahi...*”
- Remember and *fulfil your contractual agreements*
- Remember and fulfil your **WORK ETHICS**
- Remember and fulfil the **QUALITY** of excellence, *honesty, integrity, responsibility, accountability, cleanliness, diligence, punctuality, sincerity*
- Remember and do **AMR MA’RÕF NAHY MUNKAR**
- *Remember that ALLAH (SWT) knows and sees what we do*



SOCIAL CONSCIOUSNESS+ISLAMIC ETHICS

- *Importance of Islamic Brotherhood/Sisterhood and TEAMWORK:*

1. ADVICE AND EXHORT ONE ANOTHER IN TRUTH AND PERSEVERENCE

2. HELP ONE ANOTHER IN DOING GOOD AND PREVENTING WHAT IS BAD, WRONG OR FORBIDDEN
(*Īaram*)

3. PROTECT THE IMAGE OF IJUM AND THE UMMAH

4. WILLING TO SACRIFICE TIME, EFFORT OR MONEY TO HELP THE ORG. , THE UNIVERSITY and the UMMAH WHEN THE NECESSITY ARISES



INTERNATIONAL CONSCIOUSNESS+ETHICS

- Practise UMMATIC *ÉdÉb* and *akhlÉq* based on *Islamic brotherhood*, not racism, parochialism, favouritism, cliquism, prejudice and negative thoughts
- Try to solve problems posed by international staff and students with *Íikmah* and *Îabr*
- Remember the situation and fate of Muslim UMMAH in Palestine, Iraq, Chechen, Xinkiang, Kashmir, Patani, Mindanao, Russia, etc.
- Remember the *INTERNATIONAL* nature and legal identity of IIUM



PROFESSIONAL CONSCIOUSNESS+ETHICS

- Remember that *many corporate and financial scandals* in recent years were caused by the unethical practices of skillful, experienced and well-established professionals:
- 10 Major Accounting Scandals – *BCCI* in 1990s, *ENRON CORP*, *WORLDCOM*, *KANEBO LTD*, *PARMALAT*, *AIG*, *SATYAM COMPUTER SERVICES*, *TYCO INT'L*, *WASTE MGT. INC.*, *HEALTH SOUTH CORP*, +BANKING SCANDALS, POLITICAL SCANDALS, RELIGIOUS SCANDALS, ETC.
- They have Codes of Ethics and Professional Codes, but they still committed fraud, etc.



SPIRITUAL FOUNDATIONS

- Remember ALLAH (SWT) all the time (DHIKR ALLAH)
- LOVE ALLAH (SWT), THE FINAL MESSENGER (SAAS), Striving in His Cause, and the Hereafter
(Q. al-Tawbah 9: 24; al-Baqarah 2:165)
- Seeking the PLEASURE of ALLAH(SWT), afraid of the **wrath of ALLAH** (SWT) and **fearful of the punishments in the Hereafter**
- Conquest of HAWÓ, NAFS AMMÓRAH, SHAHAWÓT, WASWAS SHAIUÓN--- **POWER, WEALTH, INFLUENCE, SENSUAL PLEASURE, HUMAN PRAISE,**
HUMAN RECOGNITION, FAME, CRONYISM, COLLUSION,etcxUBB
AI-DUNYÓ (love and obsession with worldly pleasures) and **KARÓHIYYAT**
AL-MAWT (dislike and aversion to the prospect of death and beyond)



***INTEGRITY:* A VERY IMPORTANT PART OF ISLAMISATION OF THE SELF**

The Meaning of Integrity

1. The quality of being honest and having strong moral principles
2. Moral soundness; honesty; uprightness
3. Commitment to and consistency with high moral principles
4. In Arabic, *HUSN AL-KHULUQ*, *MAKAARIM AL-AKHLAAQ*,
ISTIQAAMAH



15 MODES OF I.O.H.K

1. ***PROMOTION OF ISLAMIC PERSPECTIVES ON SEVERAL ASPECTS OF HUMAN KNOWLEDGE OR CONTEMPORARY ISSUES (WIJHAT AL-NAẒAR AL-ISLĀMIYYAH, OR AL-MANẒŪR AL-ISLĀMĪ)*** of problems, systems, structures, theories, concepts, etc. of all branches of modern human knowledge, particularly in the social sciences, professional and applied sciences and the humanities. This category of Islamicisation is perhaps the most popular and most numerous in terms of quantity of Muslim academic output for the last one hundred years until today. However, the quality of the discourse varies from the most superficial to the most serious because not every one writing in this category was or is necessarily a real expert in his/her area of specialisation. The need to promote, articulate or develop “Islamic perspectives” is always there as an opportunity for Muslim academics to do research or to publish, provided the arguments, the references used and the findings reflect sound scholarship and knowledge of the subject, rather than a manifestation of Muslim emotional outbursts.



2. ***INTEGRATION OR INCORPORATION*** of Divinely revealed values and norms/ Islamic worldview/ Islamic or Qur'anic perspectives/ Tawhidic epistemology/ positive aspects of Muslim religious and intellectual legacy, with aspects of the contemporary social sciences, human sciences, humanities, natural sciences, applied and professional sciences. A form of limited integration of Islamic ethics, belief system and legal rulings - together called "Islamic Input" - has been going on for some time now in the Kulliyyah of Medicine in IIUM. This mode of Islamicisation is now becoming more and more popular in several medical colleges in Malaysia and Indonesia which are run or managed by Muslim doctors. Muslim doctors being educated in Islamic universities are normally exposed to this mode of Islamicisation



3. SERIOUS CRITIQUE AND/OR CRITICAL ASSESSMENT of aspects of contemporary human knowledge/intellectual/ systems/ traditions/ institutions/ theories/ assumptions/ methods/ findings/ conclusion/ views/ major proponents/ coming from secular, materialistic, rationalistic, agnostic or ethnocentric paradigms of human knowledge in the social/ human sciences/ humanities/ natural sciences/ applied sciences/ professional sciences. This type of effort has been an ongoing intellectual response of Muslim scholars and thinker vis-à-vis Western thought and culture since the colonial period. The first major intellectual critique mounted by a Muslim thinker against Greek philosophy was undertaken by the great theologian and Sufi, al-Imām al-Ghazālī (d. 1111 C.E.) with his monumental *Tahāfut al-Falāsifah* (*Incoherence of the Philosophers*). He has left behind a tradition of scholarly Islamic critique based upon the principle of deep understanding and objective analysis of alien thought and trends which have penetrated into Muslim culture and civilisation. This tradition of high quality Islamic critique should continue to inspire Muslim scholars in their reformist or Islamicisation endeavours. A profound critique which is grounded on sound knowledge of the subject, not critique for the sake of criticism, is an important function of the Islamic intel



4. **REFORM(IṢLĀḤ), RENEWAL(TAJDĪD), REVIVAL(IḤYĀ'), CONTEXTUALISATION OR RELEVANTISATION** of Islamic revealed knowledge disciplines/concepts/methods/ideas/ systems/ thought and disciplines have been going on for many centuries in Muslim history because it is part of the religious responsibility of Islamic scholars to undertaken reform and renewal of Islamic thought and tradition. Included under this cluster of activity is the academic and intellectual effort of *reexamination* or *reevaluation* of classical or ancient Islamic works, treaties or manuscripts with the aim of highlighting their relevance, usefulness or otherwise, as well as novelties or uniqueness. In the field of Islamic revealed knowledge and heritage disciplines, the methods of teaching, studying, assessment and student-teacher communication have also been modernized (*tahdīth*), in the spirit of contextualisation or relevantisation. The advent of new technologies of learning and techniques of evaluation broadens the avenues for further modernisation and improvements in Islamic religious education. However, the *integration* (*al-takāmul*) of useful and beneficial ideas, methods of research, analysis, or theories from the natural sciences/applied sciences/social sciences/human sciences should also be undertaken by departments of Islamic revealed knowledge (such as Usuluddin and Comparative Knowledge, Fiqh and Usul al-Fiqh, Al-Qur'an and Sunnah, General Studies and Arabic Language and Literature in the KIRKHS (Kulliyyah of Islamic Revealed Knowledge, Heritage and Human Sciences in IIUM), in cooperation with colleagues from the Kulliyyahs or departments outside of KIRKHS. The understanding of some social or natural phenomena as they relate to religious or legal norms would enhance the comprehensiveness of Islamic religious thought and discourse.



5. ***COMPARATIVE ANALYSIS/ STUDIES*** of aspects of conventional disciplines, secular systems or non-Islamic knowledge/ theories/ worldviews/ values/ philosophies/ ideologies/ concepts with the Islamic, based on sound and objective knowledge of the subjects compared. This type of work has been going on in the Kulliyyah of Laws, Kulliyyah of Economics and Management, Kulliyyah of Architecture and Environmental Design and some Human Science departments in IIUM. The aim of the efforts has been to show, demonstrate, highlight or indicate in what way or ways the Islamic systems, elements, perspectives, values or norms are different from or better than the conventional systems. **HARMONISATION** of Islamic laws with aspects of Common Law is another mode being practised in the Kulliyyah of Laws in IIUM.



6. ACCEPTING, ACKNOWLEDGING, AFFIRMING AND ADOPTING whatever is regarded as excellent, good, wise or useful from Islamic perspective, or whatever is in harmony with Islamic worldview, values and norms, *no matter where it comes from*, such that the Islamic perspectives/positions/theories/concepts become more wholesome/ holistic/up-to-date/universal/complete/persuasive/profound. Although this is not the most urgent task of Islamicisation, the act of accepting or adopting whatever is good or useful from other cultures or civilisations has always been a feature of Muslim thought, culture and scholarship. This goes to show that I.O.H.K agenda is not aimed at demolishing non-Muslim culture, thought or civilisation.

THIS MODE IS OF LOW PRIORITY.



7. ***INVITING TO, PROMOTING, EXTOLLING, SUPPORTING AND POPULARIZING*** all that which is good, beneficial and praiseworthy from the Islamic worldview, which are found in Muslim history, heritage and civilisation. This is part of the *da'wah* responsibility of Muslim scholars and intellectuals. For better results, an academic staff in revealed knowledge disciplines could also seek the assistance of experts in the human/social sciences, natural sciences and humanities, particularly those who also have a good knowledge of Islamic values, norms or perspectives, in order to present the work or discourse in a language or style that is more acceptable or familiar to the scholars in those branches of human knowledge.



8. ***ENJOINING OR ENCOURAGING ALL THAT IS CONSIDERED GOOD AND RIGHT (MA'RŪF)*** praiseworthy or useful in contemporary human knowledge by showing or demonstrating their conformity or compatibility with Islamic values and norms. This effort has to be distinguished from those apologetic efforts of Muslim Modernists in the Muslim world who would like the Muslim countries to copy Western models of education or culture without being aware of the negative aspects of Westernisation



9. REFUTING, REJECTING, PROHIBITING, DISCOURAGING, OBJECTING, COUNTERING, REPELLING, DECONSTRUCTING ALL THAT WHICH IS FORBIDDEN (HARAM), BAD, EVIL OR WRONG (MUNKAR), false, untrue, distorted, misunderstood, disliked, blameworthy, evil, harmful, Satanic, deceptive or contrary to Divine Law, Islamic ethics, spirituality or worldview. This cluster of negative intellectual efforts has been and is an essential aspect of the process of purification (*tazkiyah*) of acquired human knowledge, because it is part of the Muslim responsibility to “enjoin that which is good or right, and prohibit that which is bad or wrong” (*al-amr bi al-ma‘rūf wa al-nahy ‘an al-munkar*). This responsibility, however, must be carried out on the basis of sound knowledge, objectivity, professional competency, probity, integrity and intellectual rigour. It is a moral responsibility of Muslim academics and scholars to be able to identify those elements in any branch of human knowledge which are deemed objectionable or unacceptable from Islamic perspectives.



10. DEFENDING, PROTECTING, OR SUPPORTING

Islamic perspectives, concepts, theories, systems, values, norms, precepts, ideas, schools of thought, etc. vis-à-vis the criticisms against Islam or attempts to undermine, disparage, distort or discredit Islam or aspects of it, including the intellectual discourse of reforming, purification or Islamicisation of human knowledge. This cluster of Islamic intellectual *apologia* can be undertaken by Muslim academics in all faculties, provided the defence is based on sound knowledge, professional competency, expertise, authority, integrity and authenticity.



11. REORIENTATION of aspects of natural/applied/professional/human science disciplines, theories, theoretical frameworks, or paradigms, after careful examination and critically identifying any unislamic or anti-Islamic elements found in the books, references or journal articles of those modern sciences which are influenced by the intellectual milieu of secular humanism, materialism, rationalism, positivism, atheism, agnosticism, existentialism, pragmatism, or postmodernism. Such reorientation efforts would require the application of the theology o epistemology or ethics of *Tawḥīd* (Absolute and Uncompromising Monotheism of Islam).



12. SYNTHESIZING the positive and acceptable aspects, elements, intellectual contributions of non-Muslim in various branches of knowledge or science with the Islamic perspectives, aspects or elements. This effort can best be achieved through academic collaboration between academics in Islamic revealed knowledge disciplines and those in the other disciplines. This type of effort is normally pursued in matters which do not involve serious foundational implications.



13. CORRECTING OR AMENDING the conventional or non-Islamic systems, practices, theories, ideas with Islamic input, ideas, or perspectives without compromising the beliefs, values and norms of Islam, especially when the ideal Islamic systems, practices, methods, models or alternatives are not yet available due to unavoidable circumstances, or because such correction was urgently needed or became a necessary given the seriousness of the contradictions or mistakes in the conventional systems.



14. RECONSTRUCTION of conventional thoughts, ideas, systems, methods, disciplines, culture, practices, etc. or parts thereof, based on the Islamic worldview, Tawhidic epistemology, principles, values and norms. This category of Islamicisation effort could be undertaken as a multidisciplinary and collaborative effort among Muslim scholars, and could well be a long-term strategy of the relevant departments of the human sciences, professional sciences or applied sciences.

THIS MODE OF I.O.H.K. IS OF THE HIGHEST PRIORITY



- 15. CONSTRUCTION** of new human knowledge, theories, practices, systems, methods, products, curriculum, courses, etc. based on the Islamic worldview, or theology, ontology, epistemology, anthropology, axiology, ethics or Divine Law of Islam. This would be the *most commendable Islamicisation effort* as it pushes the frontiers of human knowledge over and above the conventional and constitutes a respectable alternative to secularized knowledge or paradigms which contradict the principles, values and norms of Islam. The fields of Islamic law, education, economics, architecture, politics, philosophy, art, and literature are among the most productive in this category of Islamicisation.

THIS MODE OF I.O.H.K. IS OF THE HIGHEST PRIORITY

- 16. NEW INVENTIONS** in the form of academic or scientific tools, techniques, technology, gadgets, etc. are also required but these innovative and creative efforts of Muslims scholars have not yet reached a high level of productivity because of continued Muslim dependency on Western science and technology.

THIS MODE OF I.O.H.K. IS OF HIGH PRIORITY



CONCLUSION

- We need to strengthen our personal commitment and reinforce the spiritual foundations to make our ISLAMISATION efforts effective and bear the fruits that Allah (SWT) and the Ummah expect from us.
- BE OPTIMISTIC despite the challenges and obstacles and rest assured that our efforts will earn the blessings of Allah SWT if we pursue **I.O.H.K** as an **UMMATIC SPIRITUAL AND INTELLECTUAL JIHAD OF THE NOBLEST KIND**.



شکرا

T

K

e

a

x

s

i

i

m

h

a



Thank You