

# THE NEED TO UNDERSTAND AL-WASAṬIYYAH AS PART OF IIUM'S MISSION OF ISLAMISATION



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# THE TERM **AL-WASAṬIYYAH**

- The term ***al-Wasṭiyyah***, in the context of the Qur'ānic expression “*ummatan wasaṭan*”, refers to the Islamic Community or Nation having the attributes of **JUSTICE**, **EXCELLENCE** and **BALANCE** in order to serve as Allah's trustworthy “witnesses over mankind” (“*shuhadā' 'alā al-nās*”) in this world and in the Hereafter (Q. 2: 143). It can also be translated as “Justly Balanced Quality” or “**JUSTLY BALANCED NATURE**” of Islam and the Islamic community. The more popular translation of the term, however, is “moderation.”
- Without a sound and proper explanation based on authoritative and scholarly sources, more confusion may also ensue as to what is really meant by “**JUSTLY BALANCED QUALITY**”, “moderation” and ***al-Wasṭiyyah***.

# THE EDUCATIONAL EFFORTS OF IIUM

- This educational effort of enlightening the public, through the medium of research and publication written in English – and IIUM is one of the few Islamic universities capable of producing good quality research products in English – is a very important part of the mission of Islamisation and social responsibility of IIUM. The non-Muslim public in Malaysia and overseas will get a better understanding of Islam and related issues if IIUM academics can produce more Islam-related works in English.

# MISSION OF ISLAMISATION

- It may be useful to recollect that the mission of Islamisation in IIUM, which is her *raison d'être* and intellectual niche, is divided into two major interrelated categories: 1. **ACADEMIC**, namely Islamisation of Human Knowledge (I.O.H.K.) and 2. **NON-ACADEMIC**, namely Islamisation of the Self (I.O.S) (or Human Character). Our efforts at educating or enlightening the public comes under the first category of the Islamisation of Human Knowledge, while our attempt to live in accordance with the teachings, principles, ethical values and norms of Islam comes under the second category: Islamisation of the Self. As for our endeavour to provide a scholarly exposition and objective explanation and/or correction regarding the concept of *al-Wasatiyyah*, it comes under both categories.

# WHY WE NEED TO UNDERSTAND THE CONCEPT OF AL-WASATIYYAH IN THE CURRENT WORLD SITUATION

- The world has entered into an “Era of Turbulence and Turmoil”. Islam and Muslims have become the primary targets of demonisation, islamophobia, and ethnic prejudice in the West after 9/11 and “WAR ON TERROR”. Muslims are perceived as violent-prone and the Qur’ān is seen as the source of violence and militancy worldwide. Muslim immigrants in Western countries are viewed as a threat to Western stability and those in Europe are seen as scheming towards “Eurabia”. The new phenomenon of “Arab Awakening” or “Revolution” raises doubts about the role of Islam vis-à-vis secularism and democracy in the new regimes. New labels have been manufactured by Western media and academia to frame Islam and Muslims according to Western perspectives or interests: “Political Islam” “Spiritual Islam”, “Transnational Islam”, “Moderate Islam”, “Liberal Islam” and “Progressive Islam”, “Feminist Islam”, “Secular Islam”, etc.



Cont.

- Meanwhile the emergence of Muslim militant or sectarian (such as Shī`ah) groups, in the last three decades, in Sunni-dominant countries – such as Malaysia, Indonesia, Southern Thailand, Mindanao– which tend to ignore mainstream religious doctrines or viewpoints, or are bent upon bringing about socio-religious changes based upon their own visions of Islamic society, culture or state, has made it necessary for religious authorities and concerned Islamic scholars to promote the correct and balanced understanding of Islamic teachings. To make matters worse, a countervailing social force consisting of liberalized and secularised elites has also appeared in some Muslim countries to popularise their own startling and anti-orthodox views of Islam in the name of democracy, basic human rights, individual freedom, freedom of expression, moderation and rationalism.

# WESTERN POWERS' STRATEGIC INTEREST

- Western political and religious leaders, think-tanks and strategic thinkers and power elites in Washington and European capitals intellectuals began to urge that the silent majority of “Muslim Moderates” should be mobilised to speak up and present a counter-current against Muslim extremists or “terrorists”. In Pakistan, a country beset by the centrifugal forces of deep political strife, intra-religious tensions and sectarian violence, coupled with political and military pressures from USA administration pursuing the “War on Terror” in this Muslim country, the then President, Gen. Parvez Musharraf, became the first Muslim political leader to trumpet the slogan of “**Enlightened Moderation**” (officially translated in Pakistan as “*al-Wasatiyyah al-Mustanīrah*” in Arabic) in his country and overseas.

# MODERATION IS NOT THE WHOLE OF **WASAṬIYYAH**

- In Indonesia, a new organisation focusing on “Moslem [sic.] Moderates” was formed several years ago. In recent years several institutes or foundations on *al-Wasaṭiyyah* have been established in the world today, the most well-known being in Kuwait, Jordan and Qatar. It should be made clear, however, that religious or cultural “moderation” is one important dimension of Qur’ānic *Wasaṭiyyah*, not the whole of it.



● Therefore we should be careful when we use the term ***al-Wasaṭiyyah***, not to confuse the part with the whole. Intellectual integrity and objective scholarship require that in the discourse on ***al-Wasaṭiyyah***, one should not forget to relate the qualities, attributes or values of “balance” or “moderation” to the basic qualities of Justice (***al-`Adl***) and Excellence/Best (***al-Khiyār***), as explained by the well-established classical commentators of the Qur`ān such as al-Ṭabarī, al-Rāzī, al-Qurtubī or Ibn Kathīr.

# THE QUR'ĀNIC MEANING AND CONNOTATIONS OF *WASAṬIYYAH*

## 1. JUSTICE (*al-‘Adl*)

The term *Wasaṭiyyah* is a verbal noun (*maṣḍar*) from the word *wasat* in the following āyah or verse of the Qur’ān:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ  
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

“And thus we have made you a **JUST COMMUNITY** that you will be witnesses over the people and the Messenger will be a witness over you.” (Q. 2: 143)

# JUSTICE AS BASIC MEANING OF **WASAṬIYYAH**

- From the above verse it is clear that the most important meaning of ***al-Wasaṭiyyah*** which makes the *Ummah* suitable to become “witnesses over mankind” is **justice**; which includes justice to Allah (S.W.T.), justice to the religion of *Tauḥīd* (*affirmation of the absolute and uncompromising oneness of Allah, His Dominion, Lordship, Knowledge and Power over the whole of existence*), justice to human beings and all creatures, justice to nature, and justice to oneself. Without this quality of comprehensive justice and fairness, the *Ummah* cannot be the witnesses against those peoples or human beings who have failed to fulfil the Divine Trusts placed upon their shoulders.

- It is reported by Imām Aḥmad on the authority of Abū Sa`īd al-Khuḍarī that the Prophet (Ṣ.‘A.W.) interpreted the word “**wasat**” in verse 143 of *Sūrah Al-Baqarah* (Q.2) to mean justice (**al-‘adl**). Justice requires being in the middle-most position between two or more opposing sides, without inclining to or favouring any of the sides, and not swayed by emotions, biases or prejudice in making judgements, decisions or solving disputes. Hence the connotations of “balance”, “equilibrium” or “moderation.”

The noun “*al-wast*” (literally, meaning the middle, the middlemost, the centre), according to the commentator, Abū Su`ūd, is “originally a name for something whereby the connection of all sides to it is of equal distance, such as the centre of a circle. Then the word is borrowed in order to describe the praiseworthy human qualities, by virtue of those qualities being in the middle of blameworthy qualities which surround it in the modes of excessiveness (*ifrāt*) and laxity (*tafrīt*).” (Al-Qaraḍāwī, *al-Khaṣā’iṣ al-`Āmmah li- al-Islām*, 1977)



Cont.

One of the wise sayings of the Arabs is “*Khairu al-umūr al-wasaṭ*” (The best of affairs is the middle position). Therefore when it was said that the Quraish tribe is “*awsaṭ al-‘Arab*” in terms of genealogy and locality, it means that it was the best tribe, just as when it was said that the Prophet (Ṣ.‘A.W.) was “*wasāṭan fi qawmihi*” it means that the Prophet (Ṣ.‘A.W.) the noblest among his people genealogically. (al-Qaraḍāwī, 1977)

- Hence the word “*awsaṭuhum*” in verse 28 of *Surah al-Qalam* (Q.68) has been interpreted by the Qur’an commentators to mean “the most just of them” (*a‘ḍaluhum*). This interpretation is confirmed by al-Imām al-Rāzī in his *Tafsīr* in which he says, “The most just place for deciding something is to be in the middle, because its judgement with regard to all its sides is the same and is equal.” (al-Rāzī, *Tafsīr*)

- The absolute commitment of this “Just Community” is to uphold and preserve the pristine purity of the religion of *Tauḥīd*, and execute the commandments and Plan of Allah (S.W.T.), accompanied by a God-fearing mindset (*taqwā*), thereby becoming the most suitable witnesses over mankind regarding the integrity and purity of Allah’s religion, Truth versus Falsehood, Good versus Evil, and the practice of true Balance and Moderation in this world and in the Hereafter. Therefore when we discuss the topic of ***al-Wasāṭiyyah*** or Islamic moderation, we should not lose sight of the obligation upon Muslims to become religious, moral and civilisational witnesses over mankind.

# SOME QUR'ĀNIC PRINCIPLES

**Believers are Commanded by Allah (S.W.T.) to uphold Justice even if It is Against Self-Interest**

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللّٰهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا وَإِن تَلَوْا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

# JUSTICE AND BENEFICENCE ARE ALLAH'S MAJOR COMMANDMENTS

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ  
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ  
لَعَلَّكُمْ تَذَكَّرُونَ ﴾ ٩٠

“Indeed, Allah commands justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (Source: <http://quran.com/16>)



cont.

## 2.EXCELLENCE, BEST AND GOODNESS (AL-Khairiyyah)

The Muslim Community is entrusted by Allah (S.W.T.) to represent all that is good (*al-Khair*), enjoin the right (*al-Ma'rūf*) and prohibit the bad/wrong/evil (*al-Munkar*)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ  
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ  
لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ  
الْفَاسِقُونَ ﴿١١٠﴾

“You are the **BEST COMMUNITY** brought fourth [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.” (Q. 3: 110)

# BALANCED

## 3.BALANCED (*al-Tawāzun, al-I'tidāl*)

- Muhammad Asad explains that the Muslim Community is MANDATED by Allah (S.W.T.) to be “...a Community that keeps an equitable balance between extremes and is realistic in its appreciation of man's nature and possibilities, rejecting both licentiousness and exaggerated asceticism.” (Muhammad Asad, *The Message of the Qur'an*, p.30). It is a Community that avoids the extremes of negligence or laxity (*tafrīt*) as well as the extremes of exaggeration or excessiveness (*ifrāt*) in religious or moral behaviour. Hence the concept of “moderation” is derived from the quality of “balance”.

## SOME QUR'ĀNIC PRINCIPLES

### BALANCE OR MODERATION

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ  
مُخَنَالٍ فَخُورٍ ﴿١٨﴾

“And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful” (Q. 31: 18)

وَأَقْصِدْ فِي مَشْيِكَ وَاعْغِضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ  
الْحَمِيرِ ﴿١٩﴾

“And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.” (Q. 31: 19)

## BALANCE BETWEEN OTHER-WORLDFLY GOALS AND THIS-WORLDFLY RESPONSIBILITY

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ  
مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي  
الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

“But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters.”  
(Q. 28: 77)

## PEACEFUL RELATIONSHIP WITH OTHERS AND RELIGIOUS TOLERANCE ARE THE NORM TO BE OBSERVED BY THE MUSLIM COMMUNITY

لَا يَنْهَىٰ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.” (Q. 60: 8)



# Balance In Economic Consumption

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا  
تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

“O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors.” (Q.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ  
مُؤْمِنُونَ ﴿٨٨﴾

“And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers”. (Q. 5: 88)

# Balance and Moderation Required In the Propagation of Islam

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ  
بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ  
أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.” (Q. 16: 125)

# IMPORTANT OBSERVATION

- It should be pointed out that it is this aspect of *al-Wasāṭiyyah*, i.e. the quality of “balance” or “moderation” which, understandably, receives the most attention today. As a consequence the qualities of “justice” and “goodness” or “excellence” as fundamental criteria of WITNESSING OVER MANKIND are being neglected, sidelined or forgotten. “Balance” or “moderation”, must not be misunderstood as justification for indulgence (*tasāhul*), carelessness or an excuse to be negligent in performance of religious obligations. It is the duty of objective and qualified Muslim scholars to make the necessary corrections or clarifications.

# OTHER CONNOTATIONS OF *WASATIYYAH*

## STRAIGHTNESS (*al-Istiqāmah*)

The Muslims and the Islamic *Ummah* on the Straight Path implies the avoidance of the excessiveness or the negligence of earlier religious communities, throughout human history, which have earned the wrath of Allah (S.W.T.) or which strayed away from the right path. ( al-Qaraḍāwī, 1977)

## STRENGTH (*al-Quwwah*)

“Being in the middle is a point of strength as well, just as strength is represented by the youths who occupy the intermediate position between the weakness of childhood and the weakness of old age. Likewise the sun at noon time is at the hottest position when compared to the beginning and the end of the day!”. (al-Qaraḍāwī, 1977)

# AL-WASAṬIYYAH AS OPPOSITE OF EXTREMISM

## Extremism (*al-Ghuluww*) in Religion is Strictly Prohibited by the Prophet (Ṣ.ʿA.W.)

- The Prophet (Ṣ.ʿA.W.) did not prohibit the good things (*al-ṭayyibāt*) in this world for human consumption and physical wellbeing, but those good things were never a part of his primary concern as he preferred to live a life of simplicity, frugality, humility and moral restraint. In one of his famous supplications, the Prophet (Ṣ.ʿA.W.) showed his holistic and comprehensive vision of life, and proper attitude towards his religion (*al-dīn*), the world (*al-dunyā*), the Hereafter (*al-ākhirah*), life (*al-ḥayāh*) and death (*al-mawt*):

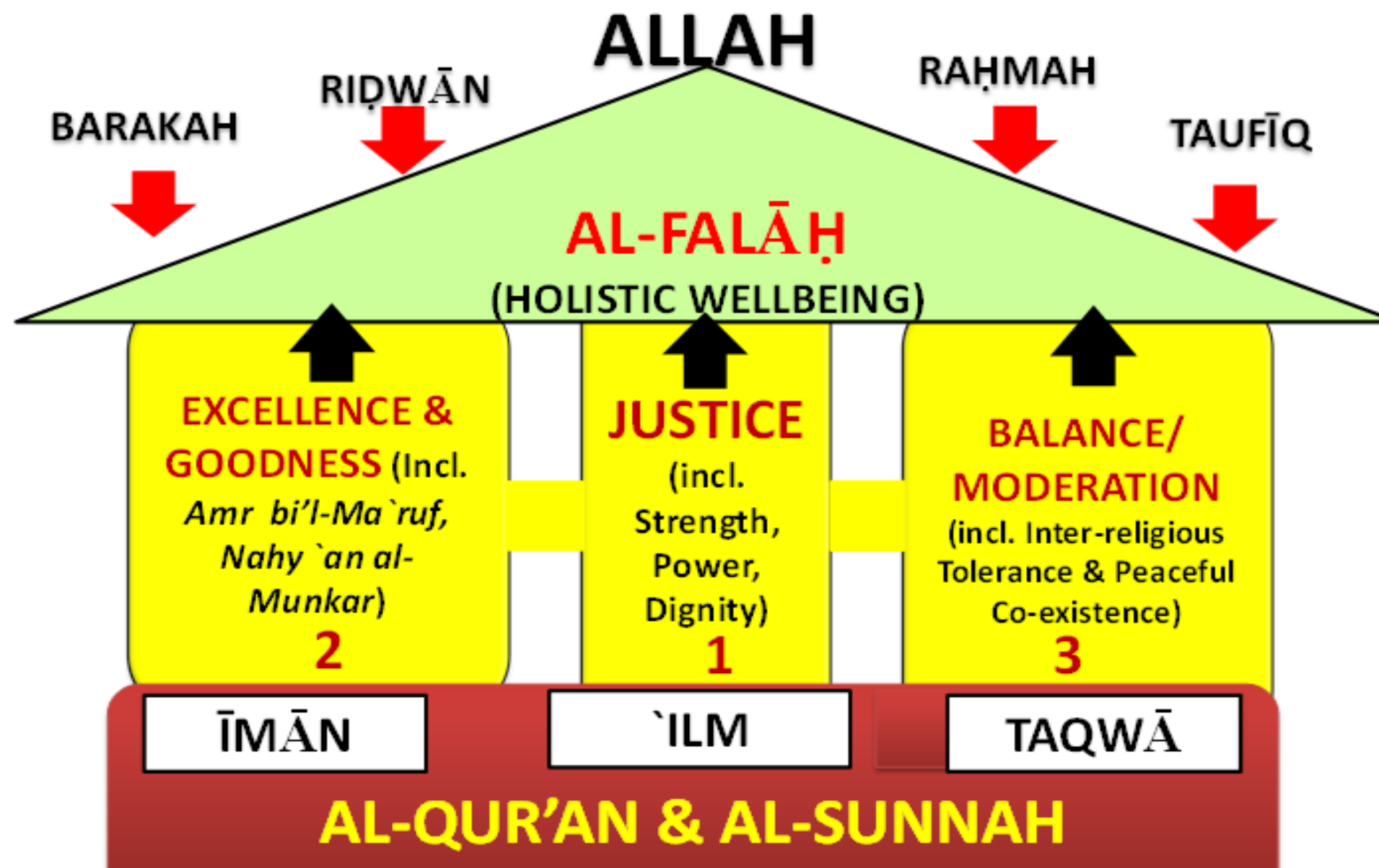


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- The Prophet (ﷺ) used to urge his Companions to strike the proper balance between their religiosity and their worldly affairs, and between the legitimate pleasure of the body and the felicity of the spirit. Whenever he came to know that some of them were showing excessiveness in one direction, he would, with his wisdom, put them back on the evenly balanced path. Once he saw a Companion who was preoccupied with prayer, fasting and nightly vigils at the expense of his physical wellbeing, his wife and community. He said to him:

## GRAPHIC REPRESENTATION OF THE CONCEPT

- From a comprehensive understanding of the concept of *al-Wasatīyyah* as constitutive of the core qualities of JUSTICE, EXCELLENCE and BALANCE, it is possible to present the comprehensive and holistic meaning of the Qur'ānic concept in the following illustration, on the next page. It is my humble attempt to simplify the intellectual discourse on the concept and to convey its holistic and inter-related nature.



# THE STRUCTURE OF AL-WASATIYYAH

# LESSONS FROM THE STRUCTURE

- In understanding and explaining the important concept of *Wasatiyyah*, we should be careful not to emphasise one quality while neglecting other qualities, because those 3 qualities of **JUSTICE**, **EXCELLENCE** and **BALANCE** are in fact organically intertwined and inter-related. We are not doing justice to the Divine principle of *Wasatiyyah* if we choose to highlight only one aspect of its holistic meaning, namely “moderation” or “tolerance” to the detriment of other qualities, although the issue of moderation is highly relevant to the present global threats from religious extremism, xenophobia, exaggerated human freedom, ideological dogmatism, capitalistic consumerism or ethnic fundamentalism, in the West and in the East, or in the North and in the South.

# THE MEANING OF MODERATION VARIES

- It is important to bear in mind that the meaning of the term “MODERATION” varies from people to people, government to government, or from community to community. What Islam considers proper, appropriate or religiously correct behavior or action of its adherents may be perceived by others as “IMMODERATE” or “FANATICAL” or “EXTREME”. Consider the quotation below:

To be accepted by civilised society, Muslims must declare their peaceful intentions, their integratedness, and their moderation. "Moderate Muslims", as it were, must wear on their arms the badge of a yellow crescent....And so, at the very least, if Muslims accept a Western-defined "moderation" for themselves, perhaps they should examine more carefully the credentials of their definers."

# CENTRALITY OF COMMANDING THE GOOD AND PROHIBITING THE BAD

- In explaining or elaborating the concept of *Wasatiyyah* we should not forget the issue of fulfilling the role of being A) “witnesses unto mankind” and B) “enjoining all that is good/ right and prohibiting all that is bad /wrong” which are made obligatory upon the Muslim community, being Divinely designated as “The Just and Best Community brought forth for mankind.”
- It should be remembered that the Prophet (ﷺ) had warned that dire consequences would befall Muslim communities who fail to fulfil or neglect the obligation of “enjoining all that is good/right and prohibiting all that is bad/evil”.



## 30 IMPORTANT MILESTONES

1. Possessing sound knowledge  
comprehensive and balanced understanding  
of Islam
2. Having the Q. & the Sunnah of the Prophet  
(ﷺ) as the highest source of Islamic  
legislation and life direction.
3. Basing one's creed on the basis of sound faith  
in *al-Tauḥīd* (uncompromising affirmation of  
the absolute oneness of Allah (S.W.T.), His  
sovereignty, authority, knowledge and power).

4. Nearness to Allah (S.W.T.) solely in accordance with the Divinely prescribed norms of worship.
5. Purification of the soul with the virtues of good conduct.
6. Propagation of Islam and Commanding that which is good/right and prohibiting that which is bad/wrong/evil.
7. Strengthening social and humanistic values.
8. Respect for reason in addition to Divine revelation.
9. Renewal of religious commitment and the practice of *Ijtihād* (responsible and authoritative independent reasoning and analysis of new issues) by those who are qualified.

10. Propagating the necessity for New Jurisprudence.
11. Treating women with justice, fairness and respect.
12. Caring for the institution of the family and reinforcing it.
13. Formation of the virtuous and mutually caring society.
14. Having faith in the existence of the Islamic *Ummah*, its unity and loyalty to it.
15. Establishment of the just state that carries the responsibility of Islamic propagation.

16. Restraining from the act of accusing other Muslims of being unbelievers or evil-doers.
17. Strengthening the economy of the *Ummah* and establishing it on Islamic foundations.
18. Faith in the necessity of religious plurality and cultural diversities, knowing one another across ethnic barriers, and mutual tolerance among peoples.
19. Constructing the civilization of knowledge and faith.

19. Positively developing the arts and using them in the service of spreading the mission of Islam.
20. Cultivating the earth, actualizing integrated development and caring for the environment.
21. Peace with the people who love peace, and striving against those who commit transgression.
22. Painstaking concern with Muslim minorities in the world.
23. Proper attention to the rights of religious minorities in our Islamic societies.

- 24. Adopting the approach of making things easy in giving authoritative legal opinions, and giving of glad tidings in the propagation of Islam.
- 25. Proper attention to the tradition of gradualism, and with due regard to all the conventions or ways of Allah SWT in nature and in society.
- 26. Proper balancing between things which are firmly established and things which are subject to change.
- 27. Putting the religious obligations in accordance with their Divinely prescribed hierarchy.
- 28. The necessity of comprehensive reform and change.
- 29. Making good use of, or benefitting from, our rich heritage of sciences, arts and literatures.

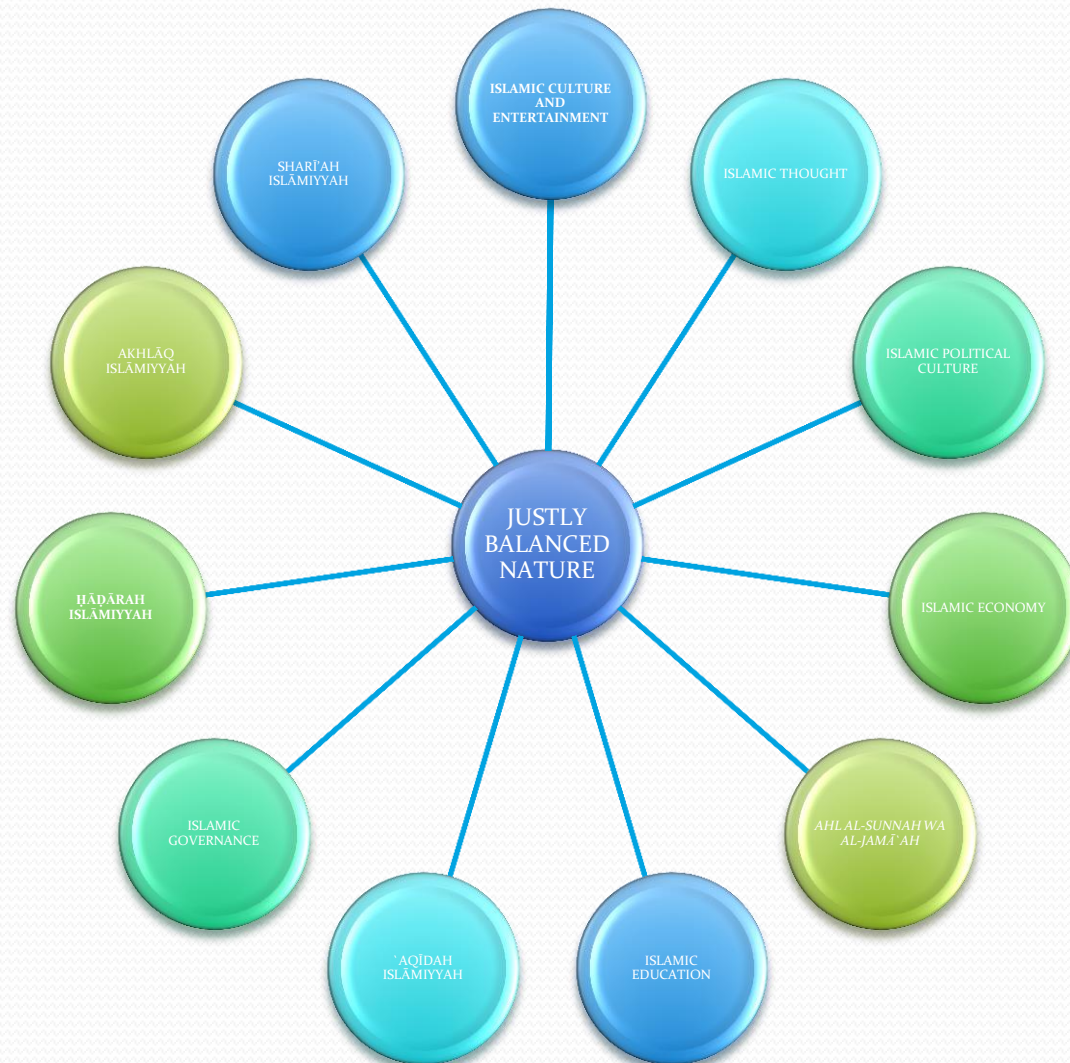


## PROPOSAL FOR RESEARCH AND PUBLICATION: GENERAL (SOCIETY)

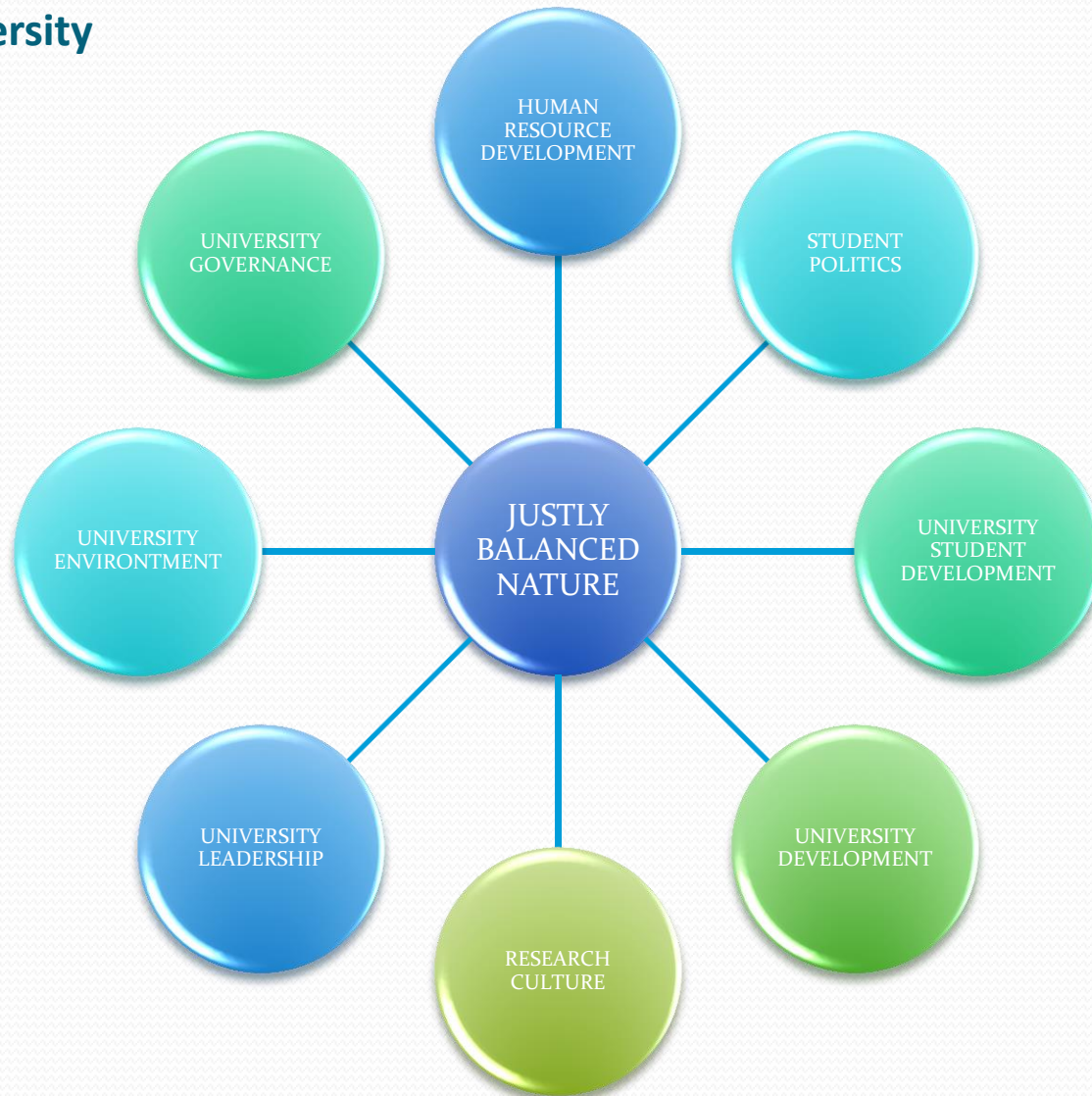
**To enlighten the Muslim as well as the non-Muslim public, there is a great need for more scholarly publications in English on several aspects of *al-Wasatīyyah* as illustrated in the next page:**

## GENERAL: society

### PROPOSED RESEARCH AND PUBLICATION ON ASPECTS OF THE JUSTLY BALANCED NATURE OF ISLAMIC SOCIETY & CIVILISATION: EXAMINING IDEALS AND REALITIES



## SPECIFIC: university



# IIUM's 2013 Agenda on *WASAṬIYYAH* (W)

1. Talk by M. Kamal Hassan on **W** in January's *al-Liqā' al-Shahrī*
2. Production of booklet by CENTRIS on **W** as Part of IIUM's Mission of Islamisation.
3. Translation of a Major Reference work on **W** by Dr. Yūsuf al-Qaraḍāwī **Fiqh al-Wasatiyyah wa al-Tajdīd** : “ Ma‘ālim wa Manārat”(2010) by Prof.Dr.Hassan al-Nagar, Prof.Dr. Hassan Ibrahim, Assoc.Prof.Dr.Idris Salim, to be completed and published in 2 months' time, in shā' Allah ta'ālā .This is to be funded by AKEPT, M.O.H.E.


4. A book on W to be published by IIUM in 6 months' time. This book will be based on some Kulliyyahs' contributions on:

4.1 The W of Islamic 'Aqīdah and the Ahl al- Sunnah wa al-Jamā'ah: ***Ideals and Realities.***

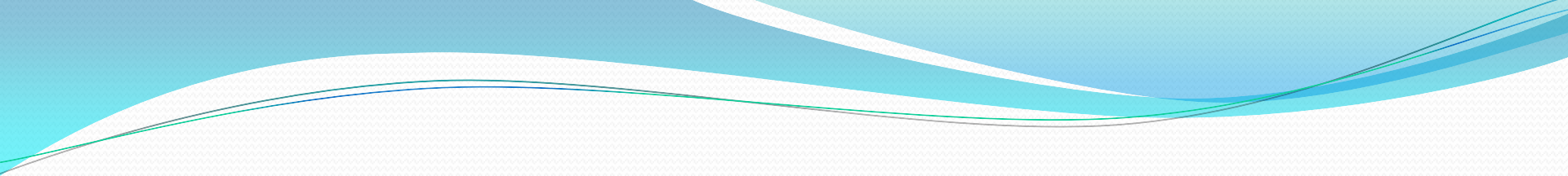
4.2 The W of Islamic Sharī'ah and Law : ***Ideals and Realities.***

4.3 The W of Islamic Akhlāq: ***Ideals and Realities.***

4.4 The W of Islamic Political Culture and Government: ***Ideals and Realities.***

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- 4.5 The W of Islamic Economy: ***Ideals and Realities.***
  - 4.6 The W of Islamic Environmental Design and Architecture : ***Ideals and Realities.***
  - 4.7 The W of Islamic Management : ***Ideals and Realities.***
  - 4.8 The W of Islamic Education : ***Ideals and Realities.***
  - 4.9 The W of Islamic Art and Entertainment: ***Ideals and Realities: Ideals and realities.***



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5. Booklets on **W** to be published by the International Institute of Wasatiyyah.
  6. An International Conference on **W** before the end of the year to be organized by International Institute of Wasatiyyah.
  7. **I.S.L.A.H.I -2 ( *Intellectual, Spiritual, Ledership, and Human Knowledge Islamisation Colloquium: No. 2* )** on the need for balanced human reform and development will be organized by Centre for Islamisation (CENTRIS) in March 2013.

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شكراً جزيلاً

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Thank You So Much

