

# ILLUMINATING MINDS

REFLECTIONS ON IUM SCHOLARS



*Edited by*

**Abdul Rashid Moten**

ILLUMINATING  
MINDS  
REFLECTIONS ON IIUM SCHOLARS

*Edited by*  
**Abdul Rashid Moten**



IIUM  
Press

Gombak • 2026

First Print, 2026  
© IIUM Press, IIUM

IIUM Press is a member of the Majlis Penerbitan Ilmiah Malaysia - MAPIM  
(Malaysian Scholarly Publishing Council)  
Persatuan Penerbit Buku Malaysia - MABOPA  
(Malaysian Book Publishers Association)  
Membership No. - 201905

All rights reserved. No part of this publication may be reproduced,  
stored in a retrieval system, or transmitted, in any form or by any means,  
electronic, mechanical, photocopying, recording, or otherwise,  
without any prior written permission of the publisher.



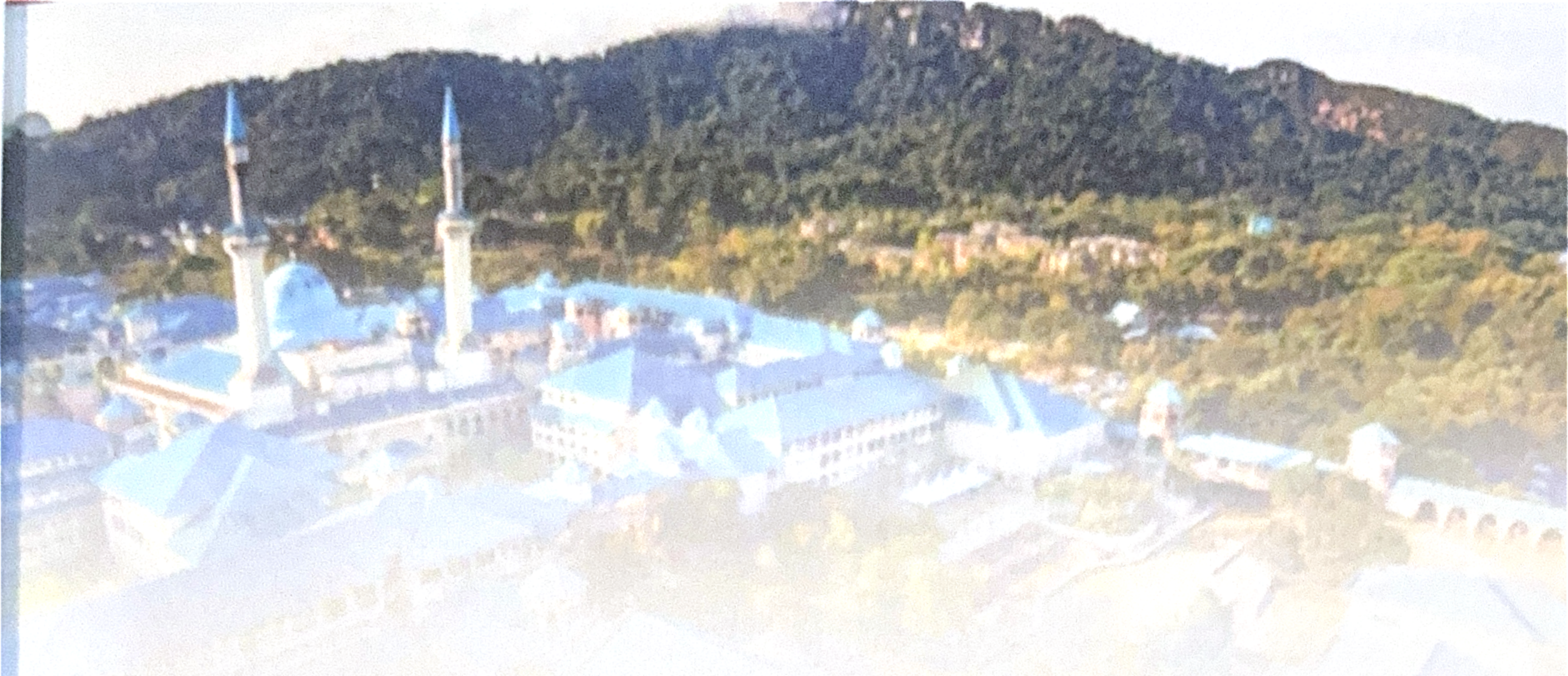
Cataloguing-in-Publication Data  
Perpustakaan Negara Malaysia  
A catalogue record for this book is available  
from the National Library of Malaysia  
ISBN 978-967-491-475-2



Cataloguing-in-Publication Data  
Perpustakaan Negara Malaysia  
A catalogue record for this book is available  
from the National Library of Malaysia  
eISBN 978-967-491-476-9

*Published in Malaysia by*  
IIUM Press  
International Islamic University Malaysia  
P.O. Box 10, 50728 Kuala Lumpur

*Printed in Malaysia by*  
Firdaus Press Sdn. Bhd.  
No. 28, Jalan PBS 14/4  
Taman Perindustrian Bukit Serdang  
43300 Seri Kembangan, Selangor



# Contents

<i>Foreword</i>	xix
<i>Message from MSD</i>	xxi
<i>Preface</i>	xxiii
<i>Acknowledgements</i>	xxv
<i>Introduction</i>	xxvii
<b>Chapter 1</b>	<b>1</b>
Introducing the International Islamic University Malaysia <i>Thameem Ushama</i>	
<b>PART I: REFLECTIONS</b>	
<b>Chapter 2</b>	<b>25</b>
<i>Tawhīdic</i> Epistemology: The Key to Solving the Knowledge Crisis in Muslim Societies <i>Osman Bakar</i>	
<b>Chapter 3</b>	<b>32</b>
IIUM and the Setback of a Glorious Civilisation <i>Mohd. Kamal Hassan</i>	
<b>Chapter 4</b>	<b>49</b>
Setting Aside: Academic Administrators <i>Syed Arabi Syed Abdullah Idid</i>	

**Chapter 5** 69  
 The Kulliyyah of Medicine and Kuantan Campus: The Early Days  
*Md Tahir Md Azhar*

**Chapter 6** 75  
 Nurturing the Garden of Knowledge and Virtue  
*Ismawi Hj. Zen*

**Chapter 7** 103  
 Experience as an Academic Administrator  
*Kamaruzzaman Yunus*

**Chapter 8** 111  
 The Halalan Tayyiban: Trailblazing a New Science  
*Irwandi Jaswir*

**Chapter 9** 126  
 Making the Life Easy for the Disabled  
*Asiah Abdul Rahim*

**Chapter 10** 132  
 The Life of an Educator at Heart  
*Rusni Hassan*

**Chapter 11** 139  
 My Academic and Professional Journey  
*Koutoub Moustapha Sano*

**PART II: SALUTATIONS**

**Chapter 12** 149  
 AbdulHamid A. AbuSulayman: Islamisation of Knowledge in  
 Full Swing  
*Abdul Rashid Moten*

**Chapter 13** 162  
 Ahmad bin Mohamed Ibrahim: Pioneering Legacy in Singapore  
 and Malaysia  
*Mohammad Naqib Eishan Jan*

Contents

<b>Chapter 14</b>	172
Harun Mahmud Hashim: A Fearless Advocate of Justice and Integrity <i>Ainul Jaria Maidin</i>	
<b>Chapter 15</b>	187
Malik Babiker Badri: The Father of Islamic Psychology <i>Fatimah Abdullah and Abdallah Rothman</i>	
<b>Chapter 16</b>	196
Jamal Muhammad Al-Barzinji: Legacy and Contributions <i>Hazizan Md. Noon</i>	
<b>Chapter 17</b>	204
Fikret Karčić: Co-Existence Through Peace and Reconciliation <i>Jasmin Omercic</i>	
<b>Chapter 18</b>	219
Sidek Baba: Contributions to Islamic Scholarship <i>Khairul Azami Sidek</i>	
<b>Chapter 19</b>	224
Concluding Observations: Learning from the Learned <i>Abdul Rashid Moten</i>	
<i>References</i>	231
<i>Index</i>	235
<i>Contributors</i>	239



## Preface

The International Islamic University Malaysia (IIUM) celebrated its fortieth anniversary in 2023 since its establishment in 1983. The university's Management Services Division (MSD) decided to commemorate the 40th anniversary and highlight the vital role that the university has played and thus to do more to promote *rahmatan lil 'ālamīn* (mercy to the worlds). The university has been shaping generations through intellectual pursuit, moral guidance, and societal contributions.

*Illuminating Minds: Reflections on IIUM Scholars* aims at understanding the evolution of the university, the path travelled, and the lessons learnt for the future. It examines the intellectual tradition, governance structures, and academic cultures to provide insights into the essence of a truly glorious university. The narrative is woven together through the perspectives of those who played pivotal roles in shaping the institution and those who bore witness to its development. Comprising 19 insightful chapters, the book is structured into two distinct parts in addition to the introductory chapter and concluding observations. The first part, "Reflections," contains 10 chapters contributed by the rector, two past rectors, three deputy rectors, and the remaining four have served the university in various administrative capacities. These contributors held key positions in the university and offered first-hand accounts of their experiences and decisions. The second part, "Salutations", comprises seven chapters focusing on the contributions of a rector, two deputy rectors and the remaining three who served as deans and directors. This part is contributed by scholars who knew and worked closely with those in leadership, providing critical reflections on their contributions and the

university's evolution. Taken together, the book offers reflections on the early days of these scholars at the university, the milestones they achieved, and the hurdles they overcame. More than just personal recollections, these narratives provide insights into the evolution of IIUM, chronicling its historical development, its intellectual and institutional transformations, and the impact it has had on its community. These academic administrators were guided, in their pursuit of knowledge and service, by IIUM's mission of III-CE (Integration, Islamisation, Internationalisation, and Comprehensive Excellence).

The book, however, begins with an introductory chapter explaining the IIUM as a unique institution that integrates modern education with Islamic values. It operates across multiple campuses, with Gombak as the main campus. It fosters academic excellence and moral integrity and thus prepares graduates to contribute to the development of knowledge-driven ethical social order. The concluding chapter summarises the findings of this study. It highlights the achievements of 16 scholars from the IIUM, detailing their academic contributions, research excellence, and teaching impact. The book did not cover many other scholars; it, however, serves as a tribute to those who have significantly shaped the university's intellectual and ethical culture. It underscores the need to foster a conducive academic environment and maintaining the university's international character in multi-cultural Malaysia. By examining the intellectual traditions, governance structures, and academic cultures that have defined the IIUM, this book provides insights into the essence of a truly glorious university, the garden of knowledge and virtue.

This book is not only a tribute to the past but also a bridge to the future. It invites new generations of students and staff to understand the essence of IIUM – its philosophy, values, and aspirations. Documenting these accounts ensures that the rich heritage of IIUM is not forgotten but preserved for future generations.

ABDUL RASHID MOTEN



## Index

Abdullah Badawi 34  
academic administrators 49  
Academy of Graduate and Professional  
Studies 14  
al-Afghani 83  
al-Barzinji 196, 201, 203  
*almarhum* 4, 20, 68, 108, 167–168, 170,  
176–177, 187, 194–195  
Amana Mutual Funds 200  
Andalusia 83–85, 89, 213  
assets 61  
Association of Muslim Social Scientists  
32, 150, 212  
Azman Hashim Complex 64

### B

Bahadur Shah Zafar 85  
BERNAMA 49–50, 52  
Barzinji 199, 201  
Bosnia and Herzegovina 204, 207–208,  
210  
Budi Award 108

### C

Cambridge University 72, 163  
campus  
Gombak 15  
Kuantan 15

Pagoh 18  
Gambang 18  
ISTAC 17  
campus director 55, 107  
Centre for Languages and Pre-University  
Academic Development 14  
convocation 4, 19, 51, 55–56, 65, 96  
constitutional heads  
the first 4  
the second 4  
Cordova 84  
corruption and hypocrisy 40

### D

Dar al-Hikmah Library 97  
*da'wah* 123, 221  
disabled 89, 127–128, 130, 139  
dean 60–61, 73–75, 105–106, 164, 207  
Dewan Bandaraya 127–128  
digitalisation 100

### E

education 1–3, 5, 9, 12, 14, 16, 18–19,  
25, 27–29, 31–32, 36–38, 42, 47,  
51, 66, 77, 79–80, 84, 102–103,  
111–113, 117–118, 130, 132–133,  
137, 139–140, 143–144, 146,  
149–150, 153–154, 156–159, 161,

- 164, 174–175, 181, 186, 188, 190,  
198, 201–203, 205, 210, 216,  
219–223, 226–227  
excellence 2, 5–6, 14, 16–17, 28, 30–31,  
38–39, 43, 71, 88, 97, 142–143, 167,  
173, 195, 199, 202, 214
- F**
- Faith in Action Award 201  
Fikret Karčić 204, 211, 216  
food, nutrition and health 112  
food technology 112
- G**
- generations 5, 16, 83, 102, 149, 195, 203,  
216, 223  
Garden of Knowledge and Virtue 90, 96,  
101–102, 133
- H**
- halalan tayyiban 111  
Halal Centre 10, 65  
halal science 113–114, 117, 123–124  
*hijriyyah* 36
- I**
- ibadah* 41, 132  
*'Ibādu'r-Rahmān* 47  
Ibn Khaldun Chair 68, 188  
*ihsān* 42, 47  
*īmān* 2  
Institute of Islamic Banking and Finance  
9, 13–14, 65, 134  
Institute of Oceanography and Maritime  
Studies 61, 106  
Institute Social Malaysia 130–131  
International Institute for Halal Research  
and Training 10, 13–14, 65, 113,  
117  
International Institute of Islamic Thought  
17, 32, 59, 150, 196, 200–201, 210,  
212  
International Islamic School 157–158,  
161
- International Islamic University Malaysia  
1, 3–4, 7, 13, 19–20, 27, 52, 69,  
75, 82, 132, 164, 173, 185, 194,  
201–202, 206  
Islamic architecture 77, 90, 101, 152  
Islamic civilisation 17, 71, 84–85, 95,  
212–213  
Islamic intellectual tradition 224  
Islamic psychology 187, 190–191,  
193–195  
Islamic Society of North America 196,  
200  
Islamic thought 9, 17, 33, 149–150, 155,  
159–160, 187, 198, 201, 202–203,  
213, 215, 221  
Islamic Trust 199  
Islamicisation 37  
Islamisation of knowledge 6, 37, 133,  
150, 153, 155, 219, 221  
Islamisation of psychology 189–190  
ISTAC 17, 34–35, 55, 59–60, 65–66, 210
- J**
- Japan 80, 104, 112, 115–116, 119, 123  
judge 26, 124, 173, 177–178, 183  
justice 28, 39, 43, 45, 69, 154, 161, 173,  
178–179, 185–186
- K**
- KAED building 96–97  
*khalifah*  
Khurshid Anwar 73  
King Faisal International Prize 116,  
125  
knowledge crisis 25–26  
kulliyyah  
Ahmad Ibrahim Kulliyyah of Laws  
13, 71, 93, 97, 133  
Kulliyyah of Engineering 13, 35,  
97  
Kulliyyah of Architecture and  
Environmental Design 13, 75,  
84, 86  
Kulliyyah of Allied Health Science  
15–16, 98

red tape 82  
 Research Centre 9–10, 52, 54  
 research university 57–58

S

sejahtera centre 11, 109  
*sekolah melayu* 75  
 Scopus H-index 104  
*Shari'ah* 14, 32, 97, 118–120, 132–137,  
 145, 163–164, 186  
 sick project 92  
 Sidek Baba 219–223  
 Singapore 57, 99, 123, 162–163,  
 165–166, 170–171, 174–175  
 Sultan Haji Ahmad Shah 4, 20, 54, 68,  
 107

T

*taqwā* 42, 47  
*taufiq* 37  
*tawhid* 26, 154, 160  
*tawhīdic* epistemology 12, 25–31  
*tazkiyah al-nafs* 48  
 Tun Dr. Mahathir Mohamad 67  
 Tunku Abdul Rahman Putra Al-Haj 50  
 Tun Hussein Onn 4

U

*ummah* 2, 25, 27–28, 31, 36, 43–44, 46,  
 79, 83–84, 86, 94, 99, 102, 116, 124,  
 143, 153, 159–160, 166, 186, 195,  
 198, 203

*ummah wasat* 39, 43–44

university

Universiti Kebangsaan Malaysia  
 33, 50, 220

Universiti Malaysia Terengganu  
 103

University of Beirut 188–189

University of Jordan 188, 190

University of Riyadh 191–192

Universiti Pertanian Malaysia  
 103–104, 112

Universiti Teknologi Malaysia 75,  
 79, 93, 126

University of Singapore 163

*ulu'l-albāb* 47, 194

V

Visegrad 204–205, 217

Victoria Bridge School 163

vision and missions 11, 78, 143

W

Wadi Budi 108

World Assembly of Muslim Youth 150,  
 196

World Halal Research Summit 10, 115

Who's Who in the World 115



## Contributors

**ABDALLAH ROTHMAN**, Dr. holds an MA and PhD in Psychology and is the founder of Dar al-Shifaa and co-founder and Executive Director of the International Association of Islamic Psychology. He is a Licensed Professional Counselor (LPC) and a Board Certified Registered Art Therapist (ATR-BC), licensed in the United States. He earned an M.A., and PhD in Psychology from Antioch University and Kingston University London respectively. He has over 15 years' experience as a counselling psychologist and trains psychologists, counsellors, coaches and healers in his therapeutic approach within the Islamic Psychology Diploma at Cambridge Muslim College.

**ABDUL RASHID MOTEN**, Prof. Emeritus, Dr. is the Guest Writer at the International Islamic University Malaysia. He earned his BA (Hons) and MA from Dhaka University Bangladesh; MA from Villanova University, Pennsylvania, USA; and PhD from the University of Alberta, Canada. He has been lecturing at many universities for about 45 years. He served the Department of Political Science, IIUM, as a Senior Professor. He was the Director of the IIUM's post-graduate programme in Singapore. He has authored and edited 31 books and monographs and has contributed over 150 articles in internationally refereed journals and encyclopedias. He served as the editor and guest editors of many journals.

**AINUL JARIA MAIDIN**, Prof. Dr. holds a PhD in Environmental and Land Planning Law (University of Wales), as well as an LLM and LLB from the International Islamic University Malaysia (IIUM). She was a Professor in Sustainable Land Development, and Policy and Governance,

Ahmad Ibrahim Kulliyah of Laws, IIUM. She also served as a member of the International Expert Group endorsed by the Global Land Tenure Network (United Nations Shelter Branch). She is researching in various aspects relating to real property law, good governance and sustainable development goals (SDGs) and alternative dispute resolution. She has published many books and over 50 articles in refereed journals in areas related to land tenure, land administration, and sustainable development.

**ASIAH ABDUL RAHIM**, Prof. Dato' Sri Ar. Dr. is a Professor at the Department of Architecture in the Kulliyah of Architecture and Environmental Design (KAED), IIUM. A highly accomplished professional architect renowned for her work in designing and managing the construction of various building typologies, Prof. Asiah is a universal design expert and an access audit consultant. She obtained her PhD from Oxford Brookes University in the United Kingdom, her Bachelor of Architecture degree from Deakin University in Australia and a Diploma in Architecture from the University of Technology Malaysia (UTM). She was among the pioneer lecturers who established KAED as a Kulliyah in IIUM about 24 years ago. Prof. Asiah is the first woman architect with a PhD in Architecture and also the first woman professor in architecture in Malaysia.

**FATIMAH ABDULLAH**, Dr. is an Associate Professor in the Department of Fundamental and Interdisciplinary Studies at the International Islamic University of Malaysia (IIUM). Received her first degree in Usuluddin and Philosophy from National University in Malaysia (UKM) in 1981. She obtained her Master of Philosophy from St. Andrew University, Scotland in 1991, and her PhD in Islamic Thought and Civilisation (ISTAC) from Malaysia in 1998. She has published works on various aspects of Islamic thought, i.e., Islamic Aqidah and Usuluddin. Dr.

**HAZIZAN MD. NOON**, Prof. Dr. is a professor at the Department of Sociology and Anthropology at the International Islamic University Malaysia (IIUM), received his bachelor's and master's degrees from University of Malaya and PhD from University of Edinburgh. has served the International Islamic University Malaysia (IIUM) since 1984. He has held several administrative positions including the Dean of the Kulliyah of Islamic Revealed Knowledge and Human Sciences (KIRKHS), Director of Centre for Islamisation (CENTRIS), and Deputy Dean of the IIUM Research Centre. His areas of specialisation include social change and

Kuantan Campus since its inception. A strong advocate of integrity and good governance, Prof. Tahir is currently IIUM Ombudsman.

**MOHAMMAD NAQIB EISHAN JAN**, Prof. Dr. started his career as a lecturer in 1997. Since then, he served in various teaching capacities in the IIUM. He served in the advisory committee of Mahathir Mohamad Global Peace School 2014. Between 2005 and 2008, he served as the coordinator of Ahmad Ibrahim Kulliyah of Law's Legal Line. He has contributed extensively through his writings on different aspects of International Law, Human Rights Law, International Humanitarian Law, Regulation of the Use of Force in International Relations, International Dispute Resolutions, and the like. Prof. Mohammad Naqib is presently working as a Professor at IIUM, coordinator of the Dispute Resolution Research Unit and a member of the IIUM's Phillip C. Jessup Moot Court.

**MOHD KAMAL HASSAN**, Prof. Emeritus Tan Sri Dr. was the IIUM's third Rector (1998 to 2006) and a Distinguished Professor (2010). He was a true scholar and a source of pride and motivation for those who knew him personally and from a distance. Prof. Kamal dedicated all his life to knowledge and scholarship, having championed the Islamicisation of Human Knowledge (IoHK) agenda in IIUM and beyond. His contributions to contemporary Islamic thought are massive, spanning provocative works and writings on globalisation and the Muslim world, reconstructing the Islamic civilisation, and reconciling the human intellect and divine revelation, among others. Shortly before his passing on 23 February 2023, Prof. Kamal was appointed Chairman of the Institut Kefahaman Islam Malaysia (IKIM).

**OSMAN BAKAR**, Prof. Emeritus Datuk Dr. is the 7th Rector of the International Islamic University Malaysia (IIUM). A doctorate in Islamic philosophy from Temple University, Philadelphia (USA) he is currently Holder of Al-Ghazali Chair of Epistemology and Civilisational Studies and Renewal at the International Institute of Islamic Thought and Civilisation (ISTAC), IIUM. He is also Emeritus Professor in Philosophy of Science at University of Malaya. He was formerly Distinguished Professor and Director of Sultan Omar 'Ali Saifuddin Centre for Islamic Studies (SOASCIS), Universiti Brunei Darussalam. Dr. Osman was also formerly Malaysia Chair of Islam in Southeast Asia at the Prince Talal al-Waleed Centre for Muslim-Christian Understanding, Georgetown University, Washington DC, and Deputy Vice Chancellor (Academic and Research)



CHAPTER 13

**Ahmad bin Mohamed Ibrahim:  
Pioneering Legacy in  
Singapore and Malaysia**

*Mohammad Naqib Eishan Jan*

**P**rofessor Emeritus Tan Sri Datuk Ahmad bin Mohamed Ibrahim (1916–1999) was a highly unconventional man who could carry out the works of public office, teaching and administration, and pioneering research and publishing to the highest standards. As a devout Muslim, he had the best of both worlds in which he embodied the interaction between Islamic and Western thoughts, promoted the structured development of the Islamic legal system in Malaysia without undermining the traditional common law system and, wherever possible, sought to harmonise the two systems. In the long run, he lived well and taught others to live well too, leaving behind a rich and inspiring legacy.

Tan Sri Ahmad Ibrahim was a great teacher. He taught students not only what the law is or ought to be, but through his actions, he also taught the true meaning of punctuality, honesty, integrity, and hard work. He was an eminent legal scholar who served Malaysia and Singapore well and left a rousing and admirable footprint. His legacy, as a legendary figure with countless publications, a productive public servant, a devoted teacher, and the founder of two law schools in Malaysia, is too great to be underestimated.

Ahmad Ibrahim was born on 12 May 1916 in Singapore to an educated and religious family and rendered many services to the country of his birth as well as to Malaysia, where he spent the rest of his working

life. His father, Mohamed Ibrahim, was a medical practitioner who was active in Islamic social and welfare activities. Being the son of a doctor, it is not surprising that Ahmad Ibrahim lived a healthy life, and following his late father's social and welfare activities, he, in addition to his academic schedules, worked towards the advancement of the *Shari'ah* and its judicial system both in Singapore and Malaysia.

A well-educated person, highly intelligent and polite, Ahmad Ibrahim selflessly used his unique values as a powerful weapon to bring about positive and impactful changes to the communities in which he lived. He was educated at the Victoria Bridge School (now Victoria School), Raffles Institution, and Raffles College (now National University of Singapore), where he obtained the London Bachelor of Arts degree. He had a first-class honours in economics and law degree, which he obtained from Cambridge University, and a Master of Laws and a Honorary Doctor of Laws (LL.D) from the University of Singapore.

As a legal practitioner and a leader in public service, Ahmad Ibrahim served Singapore, his country of origin, in various capacities with complete integrity and dedication. He was the first Attorney-General of Singapore. His appointment as Attorney General was primarily due to his intelligence and deep understanding of the law. Prior to his appointment as Attorney-General, Ahmad Ibrahim served as a magistrate. Apart from holding various other positions, he practised as an Advocate and Solicitor, appearing in some well-known cases such as the celebrated *Maria Hertogh case*. He also served as Ambassador of the Republic of Singapore to Egypt (then known as 'United Arab Republic').

Ahmad Ibrahim, a pioneer who worked tirelessly behind the scenes, was instrumental in shaping Singapore's history. He played a key role in the formation of Singapore's independence, participated in the delegation that negotiated Singapore's accession to Malaysia, and later its independence in 1965. Additionally, he drafted a water treaty with Malaysia on Singapore's behalf. As an expert on Islamic law known among the legal fraternity, he was responsible for drafting the Women's Charter (1961), and the Administration of Muslim Law Act (1966), which changed the jurisdiction of the *Shari'ah* Court and established the Islamic Religious Council of Singapore. He undoubtedly served the country of his birth admirably.

After twenty-two years of excellent service in Singapore, Ahmad Ibrahim moved permanently to Malaysia in 1969. Although he travelled to Singapore occasionally, he considered Malaysia his home. He loved

it, served it in the best possible manner, educated the youth, and worked towards the harmonisation of the conventional and the Islamic legal systems. During his lifetime, *Almarhūm* Ahmad Ibrahim navigated two distinct legal systems. As an exemplary Muslim and a distinguished jurist, he made significant strides in harmonising these systems with the aim of positioning Malaysia as a model state in the modern Islamic world. Furthermore, he played a pivotal role in fostering close relationships between judges of the *Sharī'ah* courts and civil courts in Malaysia.

While in Malaysia, he worked tirelessly, driven by a profound sense of mission. He started as a professor of legal studies at the Faculty of Economics and Administration, University of Malaya (UM), and was subsequently appointed as Deputy Chancellor of the UM, and the first Dean of the Faculty of Law, UM. On the establishment of the IIUM in 1983, he was appointed the first Dean of the Kulliyyah of Laws, IIUM, and later, Sheikh of that Kulliyyah.

As a *Sharī'ah* scholar equipped with deep knowledge of the common law, Ahmad Ibrahim pioneered many noteworthy events that eventually improved the *Sharī'ah* court system in Malaysia. He played a key role in establishing the *Journal Hukum*, the *Journal of Malaysian and Comparative Law*, and the *Annual Survey of Malaysian Law*. Further, he introduced the Diploma in Law and Administration of Islamic Judiciary and the Diploma in *Shari'ah* Law and Legal Practice at the Kulliyyah of Laws, IIUM. He chaired the *Shari'ah* and Civil Law Technical Committee of the Prime Minister's Department, a committee whose objective was to codify and standardise all the thirteen states of the Malaysian Federation, where Islamic law began as a state subject under the Federal Constitution. In addition, he was also responsible for the drafting of Article 121(1A) of the Federal Constitution, thereby enhancing the jurisdiction and relevance of *Shari'ah* courts.

For many, Ahmad Ibrahim was a paragon of virtue who truly left his indelible mark. His prowess as a legal draftsman and his contributions to Malaysia remain unmatched. Ahmad Ibrahim made significant contributions to Malaysian legal literature. His writings extended beyond his expertise in Islamic law to encompass other areas, including family law, constitutional law, and criminal law. A pioneer in legal education, Ahmad Ibrahim played a key role in establishing Malaysia's first law school, the University of Malaya School of Law, where he served as a dean for eleven years.

Those who knew Ahmad Ibrahim recognised him as a committed intellectual and an inspiring force behind legal scholarship in Malaysia. He was a dedicated and hardworking individual who never considered himself merely an intellectual or scholar. Instead, he remained constantly engaged with the law through reading, observation, and writing. He had a passion for reading, believing that it was a vital means of acquiring knowledge. For him, nothing was more valuable than reading and gaining knowledge to empower oneself and better serve the nation. A 'bookworm', as described by some of his family members, Ahmad Ibrahim made sure books were never far away from his hands, for his house was always filled with books, as was his office. He kept even old and torn books, loved buying new books and always kept abreast with the latest ones. He kept books, not for the sake of decoration, but to read and learn something from them. He never stopped learning, even at the fine age of eighty-plus. He was reading, learning, writing, and teaching his students how to read law. As a pioneering leader, he was perpetually learning because leadership and learning are indispensable to each other.

Reading, research, and publication are crucial to academic success. This was what Ahmad Ibrahim did that made him successful in creating new knowledge. It was these academic activities that made him productive. He was an exemplary researcher whose leadership and scholarly research will always be a beacon for those who come after him. Through research, he brought positive changes in society and considerably influenced legal reforms that benefited Muslims in Malaysia and Singapore.

Ahmad Ibrahim valued research a great deal. He basically learned from yesterday, lived for today, hoped for tomorrow, and never stopped questioning. Of course, when a question arises, one needs to conduct research to find a solid answer to it, and that was what Ahmad Ibrahim used to do, and in doing so, he helped the enhancement of knowledge, the beneficiary of which were the students, practitioners and most importantly, the nation.

Research in the field of social sciences, or any other field for that matter, leads to publication, which Ahmad Ibrahim was never short of. His publications should not remain as dust on the shelves of private and public libraries. Researchers and law students should refer to them, get inspiration and knowledge from them, and conduct more research to enhance and update knowledge in the field.

Intense research enabled Ahmad Ibrahim to acquire adequate expertise in common law, and Islamic law, and this made him a specialist in the comparative family law and constitutional law. Having acquired special knowledge in his field, he continued to write and publish, the aim being to address pressing issues faced by society and to advance legal knowledge, which he did successfully. He had written several books, some of which were pioneer works in the field, for instance *Islamic Law in Malaya* (1965), *Family Law in Malaysia and Singapore* (1978), and *Distribution of Estates According to Shafi'ie Law* (1976), to name but a few.

Ahmad Ibrahim was definitely a good thinker and researcher, the qualities that made him a great writer. In addition to books, Ahmad Ibrahim left prolific articles on Islamic law that covered various legal fields and dealt with a wide range of theoretical and practical legal issues. His scholarly articles have been useful for lecturers, students, and legal professionals. His work is never merely technical, but constantly reflective of his concern for law and society, and his service that aimed to benefit the nation was rooted in his deep religious convictions. Remember, the greatest among us is the one who brings the most benefit to others.

Ahmad Ibrahim was a very much sought-after scholar who gave up his personal comfort in favour of service to the nation and that certainly made him a national treasure. Whichever service he was entrusted with, he did it with full commitment, dedication, integrity, and success. He held many academic, professional, and administrative positions and this put him in a position to be constantly in touch with hundreds of people in the legal and academic realms. Despite being preoccupied with important administrative duties, and when old age caught him, he always made time for his research, writings, and publications. In fact, he was an energetic, passionate, and well-recognised scholar who worked tirelessly to serve the *ummah* and in doing so, left a footprint that few academicians left behind.

As a multiple award-winning scholar, Ahmad Ibrahim was instrumental to the progress of various institutions namely UM, particularly its Faculty of Law, and the IIUM's Kulliyah of Laws. He received a number of academic awards including the Allama Muhammad Iqbal Medal (1979), Professor of Law (IIUM, 1983), Professor Emeritus (UM, 1984), the *Tokoh Maal Hijrah* award (1988), and the Tun Abdul Razak award (1992). Additionally, the naming of the UM law library

(1999) and IIUM's Kulliyyah of Laws (2000) after him were all done in recognition of his contributions.

The late Tan Sri Ahmad Ibrahim was an efficient scholar who did everything rightly and effectively. As a result, he was known to be incredibly productive. Productivity is not accidental or incidental; rather it is always the result of a commitment to excellence, intelligent planning, and focused effort, which *Almarhum* was not short of. He considered time as the essence for everything done, spent every minute wisely and prolifically, and allocated time, if necessary, to make a difference in the life of people around him. Despite being busy with academic and administrative tasks, he was always ready to spend time consulting and talking with colleagues, young or old, whenever and wherever possible, in his office or in the staff common room.

Whenever he chaired a meeting or sat on committees involving the codification of Islamic Laws, in his teaching task, Ahmad Ibrahim was always punctual for classes. In observing punctuality, he respected his own commitment and valued the time of those who were waiting for him for he knew that arriving late was a way of saying that his time was more valuable than the time of the persons waiting for him, something which he did not feel was a correct thing to do. Punctuality as a solid virtue reflected in his character, and if ever he were to criticise anybody, he would criticise those who were not punctual or were lazy. His meetings were brief, and straight to the point, as he was a master in time management. He wasted no time, as he had a mission to accomplish during his lifetime and was racing against time to achieve it.

As a truly wise man, he attentively listened to the views of others in the meetings he attended or lead because he knew that there was always something to be learned. He abstained from backbiting for he knew it to be a great sin in Islam and he also knew time on his hands was limited, so he did not waste it on vain or idle things. He never got angry but was always helpful, encouraging, and filled with a mountain of hope.

Those who knew Ahmad Ibrahim knew that he was so truly dedicated that he gave up everything for the community and the nation. The high position of Islamic law in the country today is due to his efforts in the codification of Islamic law. However, despite his monumental contributions and leadership, he always remained a very humble person, for a great man is always willing to be little. No, he was never a little man—he was a great man indeed. Whatever tasks he embarked on, he rose above them and attained achievements not only because he was intelligent but

also because he was industrious. When hard work and intelligence work hand in hand, many things are possible. That's why he achieved things in his career that few others have been able to achieve.

Ahmad Ibrahim's legacy is significant not only because of his great achievements in research, publication, and civil service but also because of his high moral and religious character, which is worth recounting and emulating. Humility, frankness, calmness, and hard work were the defining traits of the late Ahmad Ibrahim's character. Despite his remarkable leadership and the respect he earned for his brilliance, he remained humble and modest. Truly he was Allāh's chosen servant.

Having all the values of a true well-natured gentleman coupled with intelligence and self-belief made him a remarkably successful man. His humility was a sign of his strength, not weakness, as it has been said humility is the surest sign of strength. Certainly, self-belief along with hard work made him successful in the field of teaching, administration, and advocacy. Thus, the footprints he left on the sands of time can have a positive impact on the lives of others, especially the youth, and can certainly add value to their lives if emulated.

As an outstanding law professor, *Almarhum* Tan Sri Ahmad Ibrahim candled the lives of many of us at IIUM. A prolific academic, he taught us that success comes through self-belief, dedication, and hard work as he worked tirelessly, researched with passion, published, and ensured that the fruits of his labour were shared with students, practitioners, and the public. He practised what he preached, as he was a skilled legal practitioner and a successful administrator. His academic and administrative works, carried out with full honesty and integrity, demonstrated how important his rich legacy is for youth to follow, learn and work hard to better serve themselves, their family, the nation, and the Muslim *ummah*.

Ahmad Ibrahim was truly a good and pious man who always strived to do good not for himself, nor for his family but for all mankind. He was a kind man. Although his kindness cost nothing, it meant everything. It profoundly impacted those around him, changing their lives in ways that were as transformative as snow, beautifying everything it touched. He expected nothing in return, firmly believing that every act of kindness was an act of charity. A man of good nature, he was loved, admired, and respected by all who knew him, especially his students from over a hundred countries and his colleagues.

Ahmad Ibrahim was an enthusiastic teacher, always organised and well-prepared. He presented lessons in a clear and structured manner. He used to engage his students, made them think critically, and looked at issues from different perspectives. As a warm, eager and caring teacher, he always made himself available to students even after class. At the same time, he expected students to be diligent in learning, because acquiring knowledge requires effort, as no one is born with knowledge. Not only this, but he also tirelessly researched the subjects he taught and the output of his research benefited his students as well as the general public.

Ahmad Ibrahim sought knowledge and contributed to the advancement of legal understanding until the very end of his life. He deeply understood the profound importance of knowledge, believing that nothing, not even death, could diminish its value, for unlike everything else, knowledge only grows when shared. He therefore never wasted time in his pursuit of knowledge, dedicating himself to it from the cradle to the grave. Through his writings and publications, he left a lasting legacy that continues to benefit students, researchers, universities, and the nation.

As a devout Muslim, Ahmad Ibrahim balanced *deen* with the *dunya*, but nonetheless, gave importance to both. He was a deeply religious man. He would wake up every morning before the *fajr* prayer to perform the *Tahajjud* prayer and performed the five daily prayers on time, mostly in the mosque. Nevertheless, he did not neglect his share of this world. He worked hard to succeed in both worlds. This is what a good Muslim should strive to achieve. Yes, it takes hard work, but the fruit it yields will be very sweet, because what could be sweeter than achieving success in both worlds. Hard work in a smart way leads to success. It was the value and character of Ahmad Ibrahim that made him a successful, inspiring, and noble person who can be emulated.

To his family, Ahmad Ibrahim was a loving husband and a kind father to his ten children. He loved his 'wife's cooking' and no matter where he worked, he would always come home for lunch. If he wanted to have dinner outside, he would have it with his family. The family often went out for dinners, especially when they were celebrating a family member's birthday or other occasions. He took care of his diet well. His breakfast was usually tea with eggs and toast, except on Sunday when it was *roti canai*, *nasi lemak*, etc. The menus for his lunch and dinner were usually curry with mutton, and despite eating mutton almost daily, he actually had low blood pressure. This was the case with

*Almarhum* even though he always ate honey, dates, milk, and juices. He was always a healthy man, as everyone knows he had taken close to no medical leave.

Ahmad Ibrahim performed all his academic, advocacy, and administrative activities with complete dedication and commitment. He valued his work very much and did it carefully and honestly to benefit society. Due to his hard work, precision, and dedication in doing the work, he always achieved the desired results. Indeed, he was an inimitable individual whose inspiring works have immortalised him. The Kulliyyah of Laws at IIUM, named after him, holds memorial lectures annually to remember his rich legacy and remind others to emulate him as he proved that the end result of dedicated hard work is nothing but success.

The legacy of the late Ahmad Ibrahim shows that for a diligent scholar, even an official retirement cannot stop him from working to contribute to the advancement of knowledge or address pressing legal issues affecting society. In other words, for him, reaching the age of retirement was not an obstacle to continue working and be productive. In fact, all the services he rendered in Malaysia, he did so after he retired from the civil service in Singapore. Thus, all his Malaysian achievements were after his official retirement. To him, official retirement was not the end of the road, but it was the beginning of the open highway.

I had the honour of being enrolled as a teaching staff at IIUM on his recommendation and a few months after my appointment, an induction programme was conducted for all newly appointed staff. In one of the sessions, he instructed the newly appointed staff to actively engage, but I listened carefully without saying anything. He insisted that I say something, something as simple as a question. I was caught by surprise, panicked, and without knowing what to ask, I raised the first question that popped into my head: Is a unified Islamic legal system possible for the Islamic world? He replied that he had tried to unify Islamic family law in Malaysia but to no avail, so how can Islamic law be unified throughout the Muslim world when Muslim countries are not united? He sounded worried about the lack of unity among the Muslim *ummah* and felt the pain and suffering endured by Muslims in certain parts of the world, such as Palestine. This showed his concern about the plight of Muslims in some parts of the world. His concern was certainly reflective of the *hadith* which says: The believers, in their mutual love, mercy, and compassion, are like one body: if one organ is sick, the rest of the body develops a fever.

In short, Ahmad Ibrahim had a fruitful life full of achievements, success, and contributions. All this was due to his high level of intelligence, hard work, perseverance, excellent leadership, and integrity. His contributions to the development of legal knowledge are commendable, and his humility, punctuality, piety, intelligence, and hard work are also praiseworthy. Truly, he was a legendary scholar who persistently worked and rendered services to the societies in which he lived.

Tan Sri Ahmad Ibrahim completed writing his last book just a few hours before his demise. He passed away peacefully on April 27, 1999, at the age of 83, and the news of his death was carried by the mainstream media. It created front-page headlines both in Malaysia and Singapore. Both countries praised him for his contributions to legal and academic fields. May Allāh (SWT) grant him the highest rank in paradise. He will always remain alive in our hearts and minds. May Allāh (SWT) rest his soul in eternal peace, for he is truly deserving of it.