The Role of Universities towards Islamization of Knowledge: The IIUM as a Model*

Muhammad Obaidullah***

ABSTRACT

This paper highlights the concept of Islamization of knowledge (IOK) and elaborates the role of universities toward achieving that particular goal. Islamization of Knowledge still needs to be understood and delved with a deeper insight. Therefore, it is necessary to elaborate this concept and develop its methodology if it is to serve its purpose in finding out the solution to the malaise facing the ummah. One of the most important malaises confronting the ummah is the existence of educational dualism (secular-religious) in the Muslim societies that has resulted in its economic backwardness, political regression and intellectual retardation. The theory of Islamization of knowledge has been developed having some significant goals, namely to produce skilled future leaders with knowledge in true Islamic sense. In this purpose, Islamizing the disciplines, producing text books and having the institutional support with the vision of Islam is of utmost import. The fact that the role and the contribution of the Universities toward developing this idea and achieving its goals are of special significance, International Islamic University Malaysia can be the model for the others to emulate. Even since its inception, this university has taken on this challenge and today it is one of the main and most important centres of Islamization of Knowledge project in the Islamic world. The current study also focuses on how IIUM contributes to this project and it could be the model for others. It concludes with some suggestions toward contributing to this project as a university in general and as an Islamic university in particular. The methodology applied in the study is critical and analytical.

Keywords: Islamization, Knowledge, educational dualism, and ummah.

Introduction

One of the most significant problems faced by the present-day Muslim societies relates to their intellectual decline. Over the last few centuries, the Islam and the Muslim have been treated as the lowest rung of the ladder of the nation because of their lack of knowledge in the modern disciplines. The existence of secular-religious duality in the education system of Muslim societies also leads toward degradation of power, economic backwardness, political regression and so on. This situation calls for an urge on the part of the Muslim thinkers to ponder over the fact as to how they could overcome this and get back their golden age. Over the past few decades, Muslim thinkers have concentrated to find out the solution of this malaise. One of the most significant results of this thinking is the Islamization of knowledge project. To enrich the knowledge and to develop the ummah, Muslim thinkers have proposed this project that would help us to gain the mastery of the modern knowledge and integrate the Islamic and modern legacy from the viewpoint of Islam and Muslim worldview. The main objective of this project proposed by Al-FarÊqÊ is to produce the text books at university level. Thus, the text books would facilitate to produce future leaders for the ummah, who would be well-versed in Islamic and modern knowledge. In this purpose, the universities have a significant role toward enhancing the Islamization of Knowledge project.

The present study, therefore, highlights the role of universities toward Islamization of knowledge in general and of the Islamic Universities in particular. In this regard, the IIUM's contribution toward this project can be the model for others as this university has taken on this challenge since its establishment in 1982. The main vision and mission of IIUM is to apply the concept of Islamization of knowledge as well as integration of modern and Islamic legacies to produce the future leaders of the ummah. To achieve these goals, the IIUM has developed its indigenous model, introduced some integrated and reformulated courses, re-designed the course outline, emphasized on the versatile research project related to this concept, appointed skilled teachers and so on. Additionally, it has been organizing some international and national conferences and seminars on the issue of Islamization of Knowledge to share the idea among the scholars and thinkers. Therefore, the current paper will shed light on how it can be a model for others as well as on the ways a university can contribute toward enhancing this project and overcome the crises facing the Ummah.

Significance of University toward Islamization of Knowledge

As the highest educational institution, the universities can contribute a significant role toward enhancing the Islamization of knowledge project that would serve Islam and support the reform and development efforts of ummah in general and any Muslim society in particular. While Al-FarËqÊ's view on the purpose of Islamization of knowledge is to produce the text books at university level,[1] it can be said that one of the areas of Islamization of knowledge is related to university. In addition to this, according to our education system, the universities have more opportunities to contribute to the knowledge than that of any other educational institutions. For instance, there are skilled academicians, brilliant students, research and training opportunities, press and publications (books, journal etc) and so on. Therefore, it can share the idea effortlessly amongst the scholars and thinkers all over the world.

Moreover, some of the students at university level who come from such educational background that fail in some aspects to meet their needs as well as to serve and produce them as future leaders, the university can introduce them some courses to build themselves for future ummah.

Islamization of Knowledge: What?

Islamization of knowledge has been defined by many scholars and thinkers. Some time it might be inferred that there are some differences between their definitions due to their exposition although they are referring to the same thing. Such differences in the explanation may arise because of the writer's backgrounds, education and beliefs regarding this issue.

Al-FarËqÊ defines the concept of Islamization of Knowledge as: "To Islamize, is to recast knowledge as Islam relates to it is Islamize it." According to him, this means "to redefine the data, to rethink the reasoning and relating of the data, to re-evaluate the conclusions, to re-project the goals, and to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam."[2] It can also be said that the Islamization of Knowledge is the desire to reform knowledge, culture and civilization in order to steer the Islamic movement and to invigorate the Muslim character to formulate plans for da'wah.[3]

Therefore, Islamization of knowledge is basically the critical examination of modern discipline in the light of Islamic vision and to recast them under categories consistent with that vision. Additionally, the ultimate goal of this project is to produce the text books at university level on the basis of the tawÍÊdi epistemology.

Islamization of Knowledge (IOK): Why?

Generally, the need for Islamization of knowledge stems from the fact that 'miseducation' is being provided by the western-orientated educational system that prevails even in Muslim countries. While Muslims do need to restore their supremacy in knowledge, they must not do so at the expense of their religion. Hence, Islamization of knowledge is the right path to follow. In addition, there are both internal and external factors that make IOK necessary.

The aim of Islamization of knowledge is to save Muslims from western knowledge that contains elements which masquerade as true knowledge and could lead Muslims to doubt and skepticism. The goal is to produce knowledge that can develop and mould Muslim minds and lead them to proper acknowledgement and recognition of Allah.[4]

It is imperative that these days Muslims should be concerned with Islamization of knowledge because modern knowledge has the philosophical basis of secularism and profanity, which is not in line with Islam. According to Al-FarËqÊ, there are two factors namely responsible for the 'malaise' of the ummah. The first is the existence of secular-religious duality in the education system in Muslim societies and second, the lack of clear vision to guide and direct Muslim action.[5] To revitalize the ummah, the integration of Muslim education is needed and should be accomplished by academicians, who are well versed in both modern disciplines and Islamic legacy. And it can be done through Islamization of knowledge project. Moreover, Islamization of knowledge aims at resolving the crises of the Muslim mind by addressing the problem of establishing a proper relationship between western knowledge and Muslim intellectual tradition.[6] Its aim is to provide the Muslim ummah a

1   Islma'Êl RÉjÊ al-FarËqÊ, Islamization of Knowledge: General Principles and Workplan (Herndon, VA: International institute of Islamic Thought, 1982), p. 15.
2   Ibid., 15.
3   AbdulHamid AbuSulayman, Islamization: Reforming contemporary Knowledge (Herndon, VA: International Institute of Islamic Thought, 1994), p. 10.

4   Muhammad Yusof Hussain, "Islamization of Knowledge: The Role of Muslim Scholars" in Islamization of Human Sciences, edited by Mohd. Yusof Hussain (Islamic University Malaysia: IIUM press, 2nd edn., 2009), p. 57.
5   See for detail, Dr. AbdulHamid AbuSulayman, Islamization of Knowledge: General Principles and Work plan (USA: International Institute of Islamic Thought, 2nd edn. 1989), p. 5-7.
6   Abdul Rashid Moten, "Islamization of Knowledge in theory and Practice: the contribution of Sayyid Abul A'IÉ MawdÊdÊ" in Islamic Studies, 43 (2), p. 248.

vision as well as methodology to confront the contemporary challenges and to reclaim Islam's lost civilizational glory.

Islamization of Knowledge: How?

There are many ways to achieve the goal of Islamization of Knowledge. One of the most important ways to Islamize the knowledge is to rewrite standard textbooks to make them consistent with the basic principles that are discernable in the Qur'Én with regards to the nature of human life, mind and its social behavior. In addition, Muslims must foster a world-wide movement to reorganize the elements of modern knowledge and to purge it of the delirious elements that stand at odds with religious beliefs and practices.

The task of IOK, according to Al-FarÉqÊ, is the responsibility of academicians, who are well versed in modern disciplines and Islamic legacy. The product of Islamizing knowledge is a body of Islamized knowledge embodied in "university level textbooks recasting some twenty disciplines in accordance with the Islamic vision.[7]

Additionally, the task of Islamizing knowledge involves a systematic reorientation and restructuring of the entire field of human knowledge in accordance with a new set of criteria and categories derived from and based on Islamic worldview.[8]

Al-Faruqi's "First Principles of Islamic Methodology" are expressed in terms of five unities: the unity of Allah, of creation, of truth, of life and of humanity. These five principles constitute the epistemological foundation of an Islamic methodology of Islamization of knowledge.[9]

Even though, it is frequently said that the task of Islamization of knowledge is to produce the textbooks at university level, it is not enough to achieve the ultimate goal. It is also necessary to produce the books at any level of education systems where the duality of secular-religious education system exists in the Muslim world. Apart from only performing the tasks of recasting and rewriting the modern western books, Muslim should be concerned to produce some original books as well on the basis of true Islamic values and vision which can represent the Islamic legacy and master the modern legacy.

A brief historical background of IOK

In the true sense, the Islamization of knowledge was started during the Prophet Muhammad (s.w.s) when he started to Islamize the belief and creeds of contemporary Arab people. After the Prophetic period, several Muslim reformers tried to remedy this problem. Presently, Muslim thinkers have been more concerned toward developing the concept of IOK. It was revived in the late nineties and twenties by revivalists and scholars like Sir, Sayyid AÍamd Khan (1817-1898), MuÍammad 'Abdhu (1845-1905) 'Allahmah MuÍammad IqbÉl (1873-1938 CE), Sayyid MawdËdÊ (1903-1979 CE), and Sayed Naquib al-Attas (b. 1931 CE). However, the late Dr. Isma'Êl RÉjÊ Al-FarËqÊ (1921-1986 CE), is generally credited for popularizing this concept in academic circles.[10]

Therefore, it was only in 1980s that the Islamization of knowledge as movement was widely discussed. More specifically, it became a topic of dominant discourse after the First World Conference on Muslim Education in Makkah in 1977 and after Al-FarÉqÊ established the International Institute of Islamic Thought in 1981 and published his monograph "Islamization of Knowledge: General Principals and Wrokplan" in 1982. Since then, there are many scholars, who have discussed on this concept to elaborate, critic and support this movement, to explain how to achieve the goal of IOK and so on. Among them, the names of AbdulHamid AbËSulaymÉn, Ùa ×a JÉbÊr al-AlwÉnÊ, ImÉd al-DÊn KhalÊl, Naquib al-Attas, Ziauddin Sardar, Sayed 'AlÊ AshrÉf, and Osman Bakar are mentionable for their numerous contributions toward development of this concept.

How IIUM plays the Role Toward Islamization of Knowledge in Theory and Practice

This chapter shows the contribution of IIUM to Islamization of knowledge project in theory and practice. Since its beginning, it has been contributing to develop the project of Islamization of knowledge because it could realize the malaise of the present ummah. Thus, the University has developed its theory under Islamic mould and has practiced it as well.

Background of IIUM

The International Islamic University Malaysia (IIUM) was established on the 20th of May 1983 by the Malaysian Government with the generous

---

[7]   Al Faruqi, Islamization of Knowledge: General Principles and Workplan, p. 14.
[8]   Ibid., p.22.
[9]   Ibid.

[10]   Abdul Rashid Moten, "Approaches to Islamization of Knowledge: A Review" in Islamization of human science, edited by Mohd. Yusof Hussain, 2nd edn. (International Islamic University Malaysia: IIUM press, 2009), p. 63.

support from a number of Muslim governments, namely Bangladesh, Egypt, Libya, Maldives, Pakistan, Saudi Arabia, Turkey and the Organization of Islamic Conference.[11] It was established as a result of the recommendation of the First World Conference on Muslim Education held in Makkah in 1977, where scholars from various fields and from different parts of the world highlighted the need of education as being the key to overcoming the plight of the Muslims. During that conference, they deliberated on key issues such as the nature of man, the aims and objectives of Muslim education, and the concept of an Islamic university, which subsequently led to the blueprint on Muslim education. Among the recommendations at conference was that Muslim educational systems should be based on the Islamic worldview, and that knowledge should be reviewed from the Islamic perspective. There are many achievements of the IIUM in the last twenty-five years of its existence. From its humble beginnings in the Petaling Jaya campus in 1983, the university, which started with only two inaugural programs, the Bachelor of Economics and the Bachelor of Laws, has now grown into a highly respected, internationally recognized university with twelve faculties or kulliyyahs,[12] four institutes, and eight centers that offer numerous academic programs. There is also an exponential increase in the number of postgraduate programs and students, from zero programs and students in 1983, to 106 programs and 4,592 postgraduate students in 2009. Finally, from a small, humble campus, consisting of a few concrete as well as wooden buildings, the university has now moved to a 700-acre campus in Gombak, and to a 1000-acre Medical and Health Sciences campus in Kuantan.[13]

Steps of IIUM toward Islamization of Knowledge
The IIUM has taken many steps to enhance the Islamization of knowledge project and to develop the ummah's situation. Out of those, it is pertinent to mention:

---

[11]   Postgraduate Prospectus 2006-2007, International Islamic University Malaysia, p. 8.
[12]   The Faculties of IIUM include the Faculty of Ahmad Ibrahim Kulliyyah of Laws, International Institute of Islamic Thought and Civilization, Architecture & Environmental Design, Economics & Management Sciences, Engineering, Information & communication Technology, Islamic Revealed Knowledge and Human Sciences, Institute of Education; the Science-based faculties of Allied health Sciences, Medicine, Pharmacy, Science and Nursing.
[13]   Based on the information provided in the Postgraduate Prospectus 2006-2007, International Islamic University Malaysia and Syed 'Arabĩ (ed.), IIUM at 25: The Path Travelled and the Way Forward (RMC Gombak, Malaysia: IIUM press, 2009).

The Role of IIUM toward Islamization of knowledge in theory
Theoretically, IIUM has contributed to the Islamization of Knowledge project with its philosophy and objective, vision and mission and so on. The theoretical contribution of IIUM to this project is described in the following:

The IIUM Philosophy and Object
Like other universities, the IIUM has its own philosophies and objects; yet, it is very unique that distinguishes between IIUM and other universities in general and other Islamic universities in particular. The IIUM's philosophies and objectives are as follows:[14]

1. The primary objective of this university envisioned the re-establishment of "the primacy of Islam in all fields of Knowledge" and the propagation of Knowledge in the spirit of submission to Allah (tawĨĨd).

2. All disciplines of knowledge should lead towards the subservience to this truth. This is because knowledge is a form of trust (amanah) from Allah to man, and hence man should utilize knowledge according to Allah's will in performing his role as the servant of Allah and vicegerent (khalĨfah) on the earth.

3. The philosophy implies the integration of the physical and spiritual elements in the propagation of knowledge and there should be no compartmentalization of knowledge.

4. In order to indicate the difference between the IIUM model and the traditional Islamic religious university, the 1985/86 Prospectus explains that the university is not only limited to Islamic theological studies but is a comprehensive professional institution of higher learning where the teaching of all fields of knowledge is infused with the Islamic value system and the Islamic philosophy of knowledge thus providing the fundamental approach for all aspects of learning and teaching.

5. Therefore, the IIUM objective includes the expectation that the graduates of this university are expected to be spiritually strong, morally upright, mentally rational, physically fit and professionally well-equipped to develop the Muslim ummah,

---

[14]   See for details, Mohd Kamal Hassan, "The Muslim Intelligentsia's Aspiration for an Islamic University Initial concept and Philosophical Foundation" in Syed 'Arabĩ (ed.), IIUM at 25: The Path Travelled and the Way Forward, p. 14.
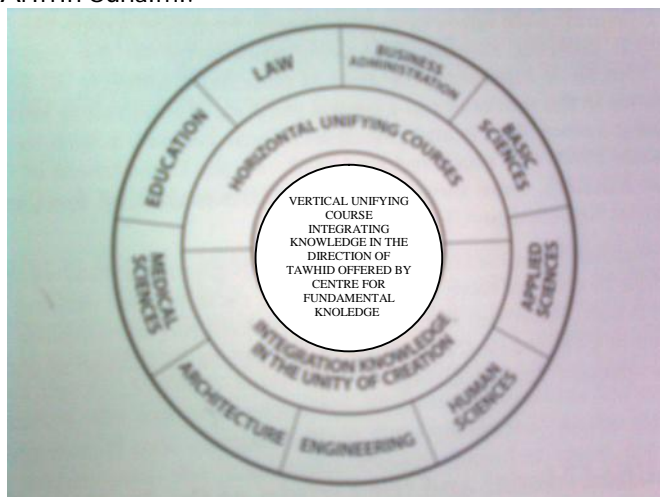
achieve progress that is in harmony with Islam and defend the Islamic faith and ideals effectively.

It can be said that the philosophy and objective of IIUM is the first step towards Islamization of knowledge.

Initial and Modified Model of IIUM

The initial model of IIUM was designed to remove the disastrous dichotomy of religious sciences and secular sciences. In this model, all the professional and worldly sciences were regarded as "Islamic" as they were integrated with the Islamic worldviews and values. The present model of IIUM also requires all students, including non-Muslim, of all faculties from humanities to medicine, to take several compulsory courses based on "revealed knowledge" from the kulliyyah of Islamic Revealed knowledge (Islamic creed, ethics, spirituality, Islamic daʻwah, Islamic world view and so on) as well as from the co-curricular activities center which includes such fundamental courses such as farĪ ʻayn, Ī alaqahs (study circles), taĪ fiÐ, Islamic leadership and management skills and so on. Another unique model of this university is the use of English as the medium of instruction in all disciplines, including most of the "revealed knowledge" courses at the kulliyyah of Islamic revealed knowledge. However, all students (including non-Muslim) are required to learn Arabic and pass the subject; otherwise they would not be able to graduate.

Diagram 1.1.: University Academic Structures as conceived by Ariffin Suhaimi.[15]

The outer circle in the diagram represented all the professional and scientific disciplines of knowledge that would eventually emerge in the IIUM. These disciplines, unlike in secular-based institutions, are expected to grow and develop on accordance with the Islamic worldview, Islamic creed, ethics, values and principles.

The middle circle in the diagram represented the integrated knowledge which is called "horizontal unifying course" by Professor Ariffin Suhaimi. Such courses would emphasize the unity of knowledge, the unity of the sciences and their relationship with environmental education. The aim was to integrate conceptually subjects within a group of (scientific or professional) disciplines.

The central circle refers to courses which Professor Ariffin designated as "vertical unifying courses integrating knowledge in the direction of tawĪĔd". This circle represents the apex of education, unifying all academic programs in the university to a central purpose of integration knowledge with Islamic values, beliefs and principles. These courses are offered by the department of General Studies.[16]

Later on, the model of IIUM has been modified and developed during the tenure of its 2nd rector Prof. Dr. AbËSËlaiman with the close supervision and leadership of Dato´ Seri Anwar IbrÉhĖm as the president of the University, who, as the Minister of Education and later as the Minister of Finance and Deputy Prime minister of Malaysian Government.[17] During Dr. AbËSulaiman's period (1988-1998), IIUM places the responsibility of non-formal Islamic education that includes the co-curricular activities of the students, on the Student Affairs Division and transformed the CFK into the department of Islamic Revealed Knowledge. Later on, it has been divided into three departments such as the Department of Qur'Én and Sunnah Studies, Fiqh and UĪËl al-Fiqh and UĪËl al-DĖn and Comparative Religion.

A close examination of the model of IIUM can reveal the role this University plays toward Islamization of knowledge on the basis of few things such as integration of Islamic knowledge and modern knowledge, introduction of some revealed knowledge-based courses to both Muslim and non-Muslim students at general departments as compulsory courses and some co-curriculum activities for practicing Islam in daily life.

---

[15] Ibid., p. 15.

[16] See for details, Ibid., p. 17-18.
[17] Ibid., p. 18.

Vision and Mission of IIUM

The vision and mission of IIUM can be considered as the next step to enhancement of Islamization of Knowledge project. IIUM's four visions and seven missions are the true picture of contributing to the Islam and Muslim regarding the epistemological development which would help to produce some adequate future leaders for the ummah.

Vision of IIUM

Inspired by the worldview of tawÍÊd and the Islamic philosophy of the unity of knowledge as well as its concept of holistic education, the IIUM aims at becoming a leading International Centre of Educational Excellence which would:

i.   revitalize the intellectual dynamism of Islam and the ummah;

ii. integrate Islamic revealed knowledge and values in all academic disciplines and educational activities;

iii. seek to restore a leading and progressive role of the Muslim ummah in all branches of knowledge;

iv. contribute to the improvement and upgrading of the qualities of human life and civilization.[18]

Mission of IIUM

Towards actualizing the university's vision, the IIUM endeavors to:[19]

i.   undertake the special and greatly needed task of reforming the contemporary Muslim mentality and integrating Islamic revealed knowledge and human sciences in a positive manner.

ii. produce better quality intellectuals, professionals and scholars by integrating quality of faith (imÉn), knowledge ('ilm) and good character (akhlÉq) to serve as agents of comprehensive and balanced progress as well as sustainable development in Malaysia and in the Muslim world.

---

18   See for details: M. Kamal Hassan, "IIUM's vision and Mission for 2020 and The 21st Century." Paper submitted to and endorsed by IIUM Majlis in 1995, p. 3. Quoted by, M. Kamal Hassan, "The Muslim Intelligentsia's Aspiration for an Islamic University Initial concept and Philosophical Foundation" in Sayed 'Arabi Ibid (ed.), IIUM at 25: The Path Travelled and the Way Forward, p. 19.
19   Ibid, p. 19.

iii. promote the concept of Islamization of human knowledge in teaching, research, consultancy, dissemination of knowledge and the development of academic excellence in the university.

iv. nurture the quality of holistic excellence which is imbued with Islamic moral-spiritual values, in the process of learning, teaching, research, consultancy, publication, administration and student life.

v.   exemplify an international community of dedicated intellectuals, scholars, professionals, officers and workers who are motivated by the Islamic worldview and code of ethics as an integral part of their work culture.

vi. enhance intercultural understanding and foster civilizational dialogues in Malaysia as well as across communities and nations.

vii. develop an environment, which instills commitment for lifelong learning ad a deep sense of social responsibility among staff and students.

In 2001, the seven long-winded and heavily loaded mission statements which would inspire and direct the university's future development towards fulfilling the Vision were abridged by Dr. Kamal Hasan, one of the former Rectors of IIUM, to four points: (1) Integration; (2) Internationalization; (3) Islamization; and (4) comprehensive Excellence.[20]

The Role of IIUM toward Islamization of knowledge in practice

The role of IIUM toward Islamization of knowledge in theory includes its philosophy, objectives, model, vision and mission. The following discussions will touch on the contribution of IIUM toward Islamization of Knowledge in practice.

Experiment of Islamization of Knowledge at IIUM

The Malaysian leadership was able to discern the nature of the constructive, civilizational and reformative thought contributed by the IIIT which held one of its international conferences, on the Islamization

---

20   M. Kamal Hassan, "The Muslim Intelligentsia's Aspiration for an Islamic University Initial concept and Philosophical Foundation" in Sayed 'ArabÊ Ibid (ed.), IIUM at 25: The Path Travelled and the Way Forward, p. 19.

of knowledge and Reform of the Epistemic System, in Kuala Lumpur in 1984. While Anwar Ibrahim, the then Educational Minister of the Malaysian government, had a good relationship with IIIT, in 1988, The Malaysian Ministry of Education requested the IIIT to put their concept of Islamization of Knowledge into a university educational plan that would serve Islam and support the reform and development efforts in Malaysia. Therefore, the Institution delegated one of its leading thinkers with experience in university education and administration to take over the post of Rector of the University between 1988-1999. During this time, both physical and academic constructions were completed. There are many courses that have been introduced to the departments as well as to the kulliyyahs, which are to take action of Islamization of knowledge and foster this movement.

Integration of Islamic and Modern Knowledge

Integration of Islamic and modern knowledge is one of the most important aims of IIUM. In the vision of IIUM, this idea has been incorporated to implement the Islamic teaching and values in all academic disciplines and educational activities. Implementation of this vision would serve ummah better to produce scholars, academicians and future leaders having both Islamic and modern knowledge. With this vision, it can be said that the IIUM's role toward Islamization of knowledge is remarkable and should be followed by others.

Leaders for future Ummah

To produce future skilled leaders is one of the main goals of the IIUM. In this regard, the IIUM has taken some steps to achieve this goal completely and successfully. It is noted that this aim does not only produce the leader physically but also spiritually. The absence of spirituality among Muslim leaders is one of the main reasons for the current decline of the Islamic leadership in the contemporary world. Realizing this fact, the IIUM offers some courses on the basis of Islamic Revealed Knowledge and practical activities of Islamic rules and 'ibÉdah to all students that are generally required to all disciplines. This theory enhances the students to build themselves up both physically and spiritually and to lead the future ummah effectively.

Curriculum and Course outline

Another most important contribution of IIUM toward enhancing the Islamization of Knowledge is the setup of curriculum and course outline of all kulliyyahs on the basis of the unity of knowledge which reflects the Islamic teaching and values in all disciplines. Interestingly, it has

introduced some unique courses to the students namely in the Ahmed Ibrahim Kulliyyah of Laws, Kulliyyah of Engineering, Kulliyyah of Architecture & Environmental Design, Kulliyyah of Economics & Management Sciences, Kulliyyah of Information & Communication Technology, Kulliyyah of Allied Health Sciences, Kulliyyah of Medicine, Kulliyyah of Pharmacy, Kulliyyah of Science, Kulliyyah of Nursing and Kulliyyah of Islamic Revealed Knowledge and Human Sciences as well. For instance, the following table shows the unique courses which have been introduced to postgraduate students:

Table No. 1: Courses offered by the Kulliyyahs of IIUM at the postgraduate level.

S/L	Kulliyyah's Name	Courses' Name	
		Master Program	PhD Program
1.	Kulliyyah of Architecture & Environmental Design	1. History of Islamic Architecture. 2. Islamic Built Environmental Planning. 3. Islamic Art/Islamic Calligraphy. 4. Islamic Urbanism. 5. Islamic Planning Principles.	
2.	Kulliyyah of Economics & Management Sciences	1. Islamic Economic Thought. 2. Islamic financial System. 3. Islamic Worldview and Accounting Ethics. 4. Islamic Accounting and Finance. 5. Accounting for Islamic Institutions. 6. Seminar in Islamic Finance and Takaful.	1. Islamic Banking Concept, Thesis and Principle. 2. Islamic Economic Thought.
3.	Kulliyyah of Information & Communication Technology	1. Studies in Islamic Heritage. 2. Information source and Services in Islamic Revealed Knowledge. 3. Libraries in Islamic history and Civilization.	1. Organization of Islamic Information.
4.	Institute of Education	1. Issues in Methods of Teaching Islamic Education. 2. Curriculum of Islamic Education 3. Islamic Perspectives in Administration and Human Relations	1. Islamization of Education. 2. Islamic Educational thought.
5.	Kulliyyah of Medicine	1. Knowledge and Science in Islam.	

| 6. | Kulliyyah of Islamic Revealed Knowledge and Human Sciences | 1. Issues in Islamization of Knowledge.
 2. Islamization of Linguistic and Literary Studies.
 3. Studies on Islamization in Language and Literature.
 4. Islamization of Communication.
 5. Comparative Religious communication.
 6. Islam and the Foreign Press.
 7. Issues of Islamization of Political Science.
 8. Theory and Practice of Administration in Muslim Politics.
 9. Issues of Islamization of Knowledge (Psychology).
 10. Issues of Islamization of Knowledge (Sociology and Anthropology).
 11. Islamic Sociology and Anthropology. | 1. Readings in Islamic Communication.
 2. Inter Religious Communication. |
| 7. | International Institute of Islamic Thought and Civilization | 1. The Moral-Spiritual Ethics of Islamic Scholars.
 2. The Qur'Én and Sunnah and their Detractors: Challenge and Response. | 1. The Qur'Én and Sunnah and their Detractors: Challenge and Response. |

Even though, it can be seen that some of these course titles are not new or unique, but in details of its outline shows the aim of IIUM has been reflected.

Scholarly Contribution of IIUM
The scholarly contributions of faculty members through scientific research in various fields are a significant factor in the creation of new knowledge and understanding. Ever since its inception, it has been using staff recruitment and promotion strategies to support and advocate scholarly research among its staff, for example, by employing renowned Muslim scholars and writers from different parts of the world. The university recruited many prominent scholars within few years of its establishment such as Late Professor Ahmad Mohamed Ibrahim, the Late Mahmud Saedon, Mohamed Akram Suhair, Syed Othman al Habsi and

Ataul Haq Pramanik in order to boost and diversity its R&D activities.[21] The establishment of ISTAC in 1989, headed by Professor Syed Naquib al-Attas, the IIUM moved one step further towards pooling international scholars if Islamic thought and civilization from many different parts of the world. In 1990s, the appointment of scholars that included names such as AbdÉlHamid AbÉSulayman, Louay Safi, Ahmed Davutoglu, Sano Koutoub Moustapha and Abdul Rashid Moten helped to galvanize the production of academic books on Islamization of knowledge. In the wake of these events, the university set up the IIUM Press in 1991 to facilitate the publication of books.

Research Management Centre[22] and IIUM Press[23]
Through the Research Management Centre and IIUM press, the IIUM has contributed enormously to the project of Islamization of Knowledge. The vision of Research Management Centre is: "to become the leading centre for the management of research, development and commercialization, consultancy and publication imbued with Islamic values and ethics.[24] Many research projects have been completed by the faculty members of IIUM under the supervision of RMC; most of these are related to the concept of Islamization of knowledge.

Apart from the research project, the IIUM Press is contributing to this project by publishing numerous books, which are the fruits of labor of IIUM researchers. These publications are but a microcosm of the achievements of the research community at IIUM. Furthermore, the IIUM Press shares the vision of IIUM in envisaging and contributing to the improvement and upgrading of the qualities of human life and civilization by ensuring and producing quality books and journals.

In the last academic year 2008-2009, the IIUM Press has published forty two (42) books. Among these, fourteen (14) books are related to the concept of Islamization of knowledge such as "A Critical Survey of Islamization of Knowledge" by Mohamed Aslam Haneef, "An Anthology of Essays on Integrating Islamic Values in the Theory and Practice of Architecture and the Built Environment" edited by Ismawi Hj. Jen &

---

[21] Among them, the first three professors were international figures in law and sharÉ'ah, the rest were well-known scholars in Islamic economics.

[22] The Research Management Centre of the International Islamic University Malaysia was established by the University Senate in 1991. It was the known as the Research Centre. The main objective of its establishment was to promote and coordinate the research activities of the University.

[23] IIUM press has been established in 1991.

[24] Sources from the Booklet of Research Management Centre, 2009.

others, Islamization of Human Science" edited by Mohd. Yusof Hussain, "Psychology from an Islamic perspective: A guide to teaching and Learning" edited by Noraini M. Noor and so on.[25]

Concluding Remarks

The Islamization of knowledge is an ongoing process to rewrite books and to relate it to Islamic teaching and worldview on the basis of tawÍÊd and khilÉfah. This concept aims to recapture the positive, comprehensive Islamic vision with a view to reforming the approach to education through the integration of divine and human knowledge. To achieve this goal, universities have more opportunities than any other institution. Thus, the Islamization of Knowledge is one of the main aims of the International Islamic University Malaysia (IIUM). The Vision and Mission of IIUM is the main source to recognize the university's aim and objectives to Islamize the modern science on the basis of tawÍÊdic epistemology that would produce future leaders. It has been successful to produce scholars, academicians and future leaders as well. The philosophy of IIUM is "the integration of religious knowledge and worldly sciences together with the vision of Islamization of human knowledge. As such, the university is not limited to Islamic theological studies only but is a comprehensive institution of higher learning in which the teaching of all fields of knowledge is infused with Islamic values and the Islamic philosophy of knowledge.[26] This is a fully residential university open to students from all over the world. The conduct of students and teachers is subject to supervision. They are expected to follow the Islamic way of life. At this university, all professional courses are taught in English, but students are required to reach an advance level in Arabic proficiency. Some of the courses from the kulliyyah of Islamic Revealed Knowledge are university required courses to all students in all disciplines. It has an independent and well equipped research centre that can serve to publish the scholarly writings. Therefore, the IIUM can be a model for other universities, especially for Islamic universities. It can also be considered a repository of the knowledge that aims at producing an ideologically-sound Islamic leadership.[27]

---

[25]   Data supplied by the Management Service Division, IIUM.
[26]   M. Kamal Hassan, "International Islamic University Malaysia at Kuala Lumpur," in the Oxford Encyclopedia of the Modern Islamic World, ed. John L. Esposito (New York: Oxford University Press, 1995), p. 211.
[27]   Abdul Rashid Moten, "Approaches to Islamization of Knowledge: A Review" in Islamization of human science, edited by Mohd. Yusof Hussain, p. 263.

Proposed tasks that can be practiced by the universities to contribute to the Islamization of Knowledge project

Finally, I would like to propose some suggestions that can be applied in designing course outlines at the university level toward contributing to the Islamization of knowledge project.

1.   The first prerequisite of the university is to create an environment that nurtures Islamic spirit. It can assist to gain the Islamic culture and heritage which would help the student to imbue their mind with Islamic values and customs.

2.   The university's philosophy should include the concept of Islamization of knowledge to achieve its goals.

3.   The vision and mission of any university should embrace the concept of Islamization of knowledge as one of the aims and objectives.

4.   The University should recruit trained and skilled academic and administrative staff as well. Along with this, the university must take care of the teachers and staff, who will be the role model for the students. They should not only be the experts in their respective fields but practicing Muslims as well with a sound grounding in the Qur'Én and the sunnah. Needless the say that the success of the university will depend on the availability of teachers, who are fully committed to Islam and observant of its teaching.

5.   Arabic "the language of our culture" should be introduced as a compulsory subject. Without Arabic, the educated people will not be able to have direct access to the Qur'Én and Sunnah.

6.   Revised and reformulated courses based on tawÍÊdic epistemology should be introduced to the students in all disciplines.

7.   All courses, modern sciences, outlines and curriculums can be prepared on the basis of Islamic belief and value. Additionally, there should have some courses from Islamic Revealed Knowledge which are required for all students in any disciplines.

8.   To enhance the research activities based on tawÍÊd and khilÉfa, the university must have an independent, fully equipped Research Centre. It also can serve to produce original

textbooks on the basis of Islamic teaching and worldview. In pursuing research, the Centre should avail of the tools and skills developed by modern civilization and should re-examine the contributions of Muslim scholars.

9. The faculties and stuff should always be encouraged to conduct research on modern disciplines by following the Islamic research methodology.

10. To Islamize the modern disciplines, the university must have a well trained and well versed research committee having both modern and Islamic knowledge. This would facilitate in their efforts to contribute to recast and rewrite the modern legacies on the basis of Islamic ʿAqĪdah and worldviews.

11. Organizing the conferences and seminars at the national and international level with the emphasis on the theme of Islamization of knowledge project can contribute more towards achieving its goals.

12. The university should provide all facilities to produce future leaders, who will be both physically and spiritually competent.

13. The university should have some educational activities on the basis of Islamic values that would help prepare the student for the ummah's leadership such as leadership & management program, ʿIbÉdah program, weekly ×alaqah (study circle), FarĪ ʿAyÉn and so on.

References

AbuSulayman, AbdulHamid. (1994). Islamization: Reforming contemporary Knowledge. Herndon, VA: International Institute of Islamic Thought.

Al-Faruqi, IslmaʿÌl RÉjĪ. (1982). Islamization of Knowledge: General Principles and Workplan. Virginia, USA: International Islamic Institution of Islamic Thought.

Haneef, Mohammed Aslam. (2009). A Critical Survey of Islamization of Knowledge (2nd edn.). Malaysia: IIUM Press.

Kamal Hassan, M. (1995). "IIUM's vision and Mission for 2020 and The 21st Century." Paper submitted to and endorsed by IIUM Majlis in 1995.

Kamal Hassan, M. (1995). "International Islamic University Malaysia at Kuala Lumpur," in John L. Esposito (ed.), the Oxford Encyclopedia of the Modern Islamic World. New York: Oxford University Press.

Kamal Hassan, M. (2009). "The Muslim Intelligentsia's Aspiration for an Islamic University Initial concept and Philosophical Foundation" in Sayed ʿArÉbĪ Ibid (ed.). IIUM at 25: The Path Travelled and the Way Forward. Malaysia: IIUM Press.

Moten, Abdul Rashid. (2009) "Approaches to Islamization of Knowledge: A Review" in Mohd. Yusof Hussain (ed.), Islamization of human science (2nd edn.). Malaysia: IIUM press.

Moten, Abdul Rashid. (n.d.) "Islamization of Knowledge in theory and Practice: the contribution of Sayyid Abul AʿlÉ MawdĒdĪ" in Islamic Studies, 43 (2)

Postgraduate Prospectus 2006-2007, International Islamic University Malaysia.

The Booklet of Research Management Centre, 2009.

Yusof Hussain, Mohd. (2009). "Islamization of Knowledge: The Role of Muslim Scholars" in Mohd. Yusof Hussain (ed.), Islamization of Human Sciences (2nd edn.). Malaysia: IIUM press.

Yusof Hussain, Mohd. (2009). Islamization of Human Science (2nd edn.). Malaysia: IIUM Press.