

# ***COMMUNIQUÉ***

## **OF THE 1<sup>ST</sup> WORLD CONGRESS ON INTEGRATION AND ISLAMICISATION OF ACQUIRED HUMAN KNOWLEDGE (FWCII-2013)**

Organised by  
**THE INTERNATIONAL ISLAMIC  
UNIVERSITY MALAYSIA**

At  
*PRINCE HOTEL AND RESIDENCE, KUALA LUMPUR*

From  
23-25 August/16-18 Shawwāl 1434.

أعوذ بالله من الشيطان الرجيم

بسم الله الرحمن الرحيم

الحمد لله رب العلمين والصلاة والسلام علي أشرف الأنبياء والمرسلين وعلي أله  
وصحبه أجمعين

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ.  
الَّذِي عَلَّمَ بِالْقَلَمِ. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ. (سورة العلق: 1-5)

## PREAMBLE

### THE HISTORICAL BACKGROUND AND RATIONALE BEHIND THE HOLDING OF THE CONGRESS:

#### *THE DEPLORABLE CONDITIONS OF THE MUSLIM UMMAH YESTERDAY AND TODAY AND THE CURRENT CIVILISATIONAL CRISIS*

1. That the Muslim *Ummah* as a global community and individual countries and states has been undergoing a deep and multi-dimensional malaise is a fact no one would argue about. It is a malaise that has manifested itself in many and successive interconnected crises that engulf all aspects of Muslim life. These crises are in fact very much linked with universal existential crises that have struck modern civilization throughout the 20<sup>th</sup> century and continue to affect profoundly contemporary societies the world over in all spheres of life – spiritual, moral, cultural, social, economic, and political. In a globalized world, no society on the planet earth can be said to be immune to the imminent dangers of human self-destruction and annihilation into which the unfettered materialistic forces and secular positivistic mind dominating modern civilization are driving mankind.

2. It has been the conviction of many Muslim thinkers, scholars and reformers throughout the 20<sup>th</sup> century that one of the root causes of that global malaise and deep crises lie in the materialistic, agnostic worldview and its ensuing reductionist epistemological paradigm that have shaped modern man's view of knowledge and values. It is that worldview and paradigm that have cut off man from any higher anchoring frame of reference or transcendent authority and rushed him into perpetuated tendencies of self-sufficiency and self-aggrandisement, thus making him see no criteria or parameters to govern thought and action except his immediate and self-centred interests and vagaries. In this regard, Muslims are not alone in this conviction, as this has been the conclusion of increasing number of prominent philosophers, scientists and economists, environmentalists and thinkers in Europe, America and others parts of the world.

3. Likewise, by rejecting revelation as a source of guidance and putting all trust in an instrumental reason totally immersed in the physical world and inspired by the so-called scientific worldview, contemporary civilization with its modern and post-modern phases and mindsets has open the door for all kinds of relativism and dehumanisation. This has practically spared no single of aspect of human life, be that at the micro-level of inter-individual relationships or at the hyper-macro-level of international relations among countries and states.

4. However, this gloomy reality of the human condition is not an ultimate fate beyond change and rectification; otherwise, human beings will cease to be wilful thinking agents. Yet, this requires radical transformation of the self and reshaping of the mind and regeneration of the human energies and potentials in a holistic, integrated and balanced manner that embraces all the dimensions of the human personality and spreads out to include all the levels and aspects of societal existence. And this can be realized only through a transformation of worldview and paradigm shift in epistemology which only a harmonious, symbiotic, complementary relationship between Divine revelation and sound reason can provide.

5. Hence, this was what the more than 300 participants in the First World Conference on Muslim Education held in Makkah al-Mukarramah in 1977 articulated in terms of the global and profound reforms needed in Muslim educational systems if Muslim societies were to overcome their crises, solve their endemic problems, and move forward on the path of homegrown civilizational renewal and balanced and sustained progress. Ever since, many initiatives have been taken and laudable efforts have been made by different bodies and institutions to translate the lofty recommendations of that conference into a reality, no matter how varying their approaches and programs of implementation might be. But the fact remains that constructing the *Tawhīd*-based alternative paradigm in both epistemology and methodology has been at the heart of most of those initiatives and efforts.

6. The Muslim educational transformation efforts since the 1977 World Conference were contributed by several Islamic organisations and institutions of higher learning, including the International Islamic University Malaysia century, International Institute of Islamic Thought (IIIT), International Institute of Islamic Thought and Civilisation (ISTAC), Federation of Universities in Islamic World (FUIW), Islamic Educational, Scientific and Cultural Organization (ISESCO), Islamic universities and colleges in different parts of the world, to provide the alternative paradigm of knowledge production and construction based on the worldview of *Tawhīd*.

### **THE FIRST WORLD CONGRESS ON INTEGRATION AND ISLAMICISATION OF ACQUIRED HUMAN KNOWLEDGE**

1. The establishment of IIUM in 1983 was a historic paradigm shift brought about by the collaboration of Muslim-Malay political leaders and Malay intellectuals and scholars to

develop the paradigm of integrated knowledge and development on an international platform. Three years ago in 2010, it was agreed that in conjunction with the 30<sup>th</sup> anniversary of the university, a First World Congress on Integration and Islamicisation of Acquired Human Knowledge (FWCII- 2013) should be organized in 2013 with the following objectives:

- To gather Muslim scholars, scientist, academics, professionals and experts who are or have been involved in the project of Integration and Islamicisation of Human Knowledge (IIOHK) from all parts of the world, to mutually benefit from each other's works, findings or products.
- To forge new and transnational strategies to offer *Tawh̄idic* paradigm discourse and intellectual constructs as constituting complementary and/or alternative paradigms of human knowledge towards the reconstruction of Muslim society, culture and civilization, beset by its own internal malaise, as well as the reform of contemporary secular humanistic world disorder.
- To showcase IIUM's achievements in terms of teaching, research and publications, after three decades of its existence, in fulfilling the university's Mission of "Islamisation of Human Knowledge" (IOHK) as stated in the Constitution (Memorandum of Association) of the University.
- To position IIUM internationally and locally as the major Reference Centre for IOHK and related issues.

2. In 2012, the new Rector of IIUM, Professor Dato' Sri Dr. Zaleha Kamaruddin, further strengthened the mission of "Islamisation of Human Knowledge" by declaring that "Islamisation" was not one of the six strategic pillars of IIUM but the "foundation" for all the other pillars. The FWCII 2013 is therefore the *culmination* and *new milestone* of the 30years development of IIUM as well the *beginning* of a more systematic, concerted and globalised intellectual transformation agenda for the further development of the paradigm of *Tawh̄id*. Spearheaded by IIUM as a premier international Islamic university.

3. It is a matter of great significance that no less than the Honourable Prime Minister himself, Dato' Seri Mohd. Najib Tun Abdul Razak inaugurated the Congress and delivered the Inaugural Speech at the IIUM Gombak Campus, in which he declared IIUM to be a Premier International Islamic University and congratulated IIUM for holding the Congress to advance the cause of Integration and Islamicisation of Human Knowledge (IIOHK). The University was also honoured to have the Honourable Deputy Prime Minister, Tan Sri Muhyiddin Yassin to host the Congress dinner.

4. The Congress, attended by about 300 participants, was filled with 13 keynote addresses delivered by prominent scholars, thinkers and practitioners of Islamisation in various fields, 120 paper presenters covering five major areas of studies namely natural and

physical sciences, social and human sciences, humanities, applied sciences and technology and medical and allied sciences presented in 20 parallel sessions.

The complete list of the keynote speakers and the titles of their addresses are as follows:

1. His Excellency Dr. Abdulaziz Othman Altwajri Director General, Islamic Educational, Scientific and Cultural Organization (ISESCO), Morocco.  
**Title: *The Role of ISESCO in Promoting Integration and Islamicisation of Human Knowledge***
2. Dato' Dr. Abdul Hamid AbuSulayman, Riyadh  
Former Rector IIUM  
**Title: *The Roles of Contemporary Muslim Social Scientists in This Age of Turbulence***
3. Tan Sri Dr. Jemilah Mahmood  
Visiting Senior Research Fellow, Humanitarian Futures Programme King's College London  
**Title: *The Religious and Moral Motivations for Muslim Professionals and Scholars to be involved in Global Social Action Programmes and Humanitarian Work: Insights for the Reform of Muslim Professional Education in the 21<sup>st</sup> Century***
4. Prof. Dato' Sri Dr. Zaleha Kamaruddin  
Rector, IIUM  
**Title: *The Implementation of Islamic Family Law and Ethics for the Sustainability and Integrity of the Family Institution Facing the Challenges of Postmodern Relativism and Feminism***
5. Prof. Dr. Muhaya Muhamad  
Ophthalmologist, Prince Court Medical Centre/ Motivational Speaker  
**Title: *The Necessity and Ways of Integrating Islamic Spiritual and Moral Perspectives in the Education of Muslim Doctors and Professionals: The Way Forward in the Face of Serious Moral Crisis in the World Today***
6. Tan Sri Prof. Dr. Mohd Kamal Hassan  
Distinguished Professor, ISTAC,IIUM  
**Title: *The Deepening Crisis of Contemporary Civilisation and the Urgency of Applying the Paradigm of Tawḥīd.***
7. Prof. Dr. Omar H. Kasule  
King Fahd Medical City, Riyadh  
**Title: *Applying the Paradigm of Tawḥīd in the Medical Faculty of Muslim Universities: Current Practices and Future Prospects***

8. Prof. Dr. Ahmad Fouad Basha  
Cairo University, Egypt  
*Title: Constructing the Natural and Physical Sciences on the basis of the Paradigm of Tawhīd: The responsibility of Muslim Scientist in the 21<sup>st</sup> Century*
9. Emeritus Prof. Datuk Dr. Osman Bakar  
Director and Chair Professor, Sultan Omar Ali Saifuddien, Centre for Islamic Studies  
University Brunei Darussalam  
*Title: Teaching of Mathematics, Physics, Chemistry and Biology in Islamic Institutions of Higher Learning on the Basis of the Paradigm of Tawhīd*
10. Prof. Dr. Malik Badri  
University of Ahfad, Omdurman, Sudan  
*Title: Islamising and Innovatively Upgrading Systematic Desensitization Therapy*
11. Mr. Muhammad Akram Khan  
Lahore, Pakistan  
*Title: Reconstruction of Economics Based on the Paradigm of Tawhīd: Present Challenges and Future Prospects*
12. Prof. Dr. A. R. Momin  
Institute of Objective Studies, New Delhi, India  
*Title: Restructuring Sociology with the Paradigm of Tawhīd: The Way Forward in the 21<sup>st</sup> Century'*
13. Prof. Dr. Mohamed Aslam Haneef  
Director, Centre for Islamic Economics, IIUM  
*Title: Teaching Islamic Economics and Finance: The Human Resource Dimension*

## **IMPORTANT OBSERVATIONS, FINDINGS, IDEAS AND RECOMMENDATIONS** **REGARDING I.I.O.H.K**

### **A. GENERAL**

1. Muslims have to understand the worldview of *Tawhīd* as embodied in the Qur'an in order to think, act and build the Ummah, Islamic culture and civilisation on the basis of that worldview. They should not be influenced by the pernicious worldviews which are contradictory to the *Tawhīdic* worldview and paradigm of knowledge acquisition and application.

2. The family institution is the most important social institution in Islam. The fundamental Islamic values of *Tawhīd*, *Īmān*, *Ībādah*, *Amānah*, *Khilāfah*, *Itqān*, *Ihsān*, *Taqwā*, can best be transmitted and internalised by the younger generation through the family which lives by and impart those values to the children. But the Muslim family is under attack

from the worldviews of modernism, liberalism and post-modernism which relativises the fundamental religious values. Absolutisation of human rights, as the new “religion” of the post-modernity needs to be critiqued and scrutinised from the perspective of the Qur’anic injunctions regarding the role of the family, the husband and wife relationship, the responsibilities of the parents, and marriage and divorce, so that the Islamic family institution and values will be preserved and protected. The Islamic family law must be used in Muslim countries to be applicable only to Muslims to bring about the kind of culture and discipline necessary for true social wellbeing in this world and in the Hereafter.

3. The failure to institutionalise the principle of fair and equitable distribution of wealth and resources among Muslim countries -- which include some of the richest well as many of the poorest countries in the world -- despite the existence of the O.I.C. since 1969, is a testimony of the inability of many Muslim leaders and power elites to place *Ummatic* interest and priorities above narrow nationalistic or selfish interests, notwithstanding the political rhetorics at O.I.C. conferences and regular religious sermonising on Islamic brotherhood and *Ummatic* solidarity. It has to be admitted that the failure to establish a system of government that is civilian, democratic, just, efficient, competent, transparent, humble, stable, not dependent on Western protection or power, truly serving the needs of the people, and exercising power as a Divine trust and, therefore, ready to relinquish the entrusted power when it is incapable of delivering the promises, is quite widespread in the Muslim world.

4. The Muslim people’s need for a just, trustworthy, competent, democratic, accountable, servant-leadership model of governance -- not a theocratic state dictated by a hierarchy of clergymen with an aura of infallibility claiming the Divine right to rule over the rest of society by an unquestionable God-given authority -- will remain unfulfilled for some time to come until the Muslim masses and political elites reach the level of political maturity required for the role of “civilizational witnessing” (*al-shuhūd al-hadārī*) implicit in the Qur’anic declaration that the *Ummah* of Islamic brotherhood is Divinely mandated to be the “Justly-Balanced Community” (Q. 2:143) and as an exemplary model of justice, moral excellence and moderation.

5. There has been an explosion in the number of International Islamic Development organizations or charities, all intending on utilizing the Islamic precepts to globally serve the needy Muslim communities. These organisations traditionally receive their funding largely from private individual donors who are also mainly Muslims, anxious to fulfil their religious duties of looking after the poor as “without them, faith is incomplete”. A UK report on Muslim charities mention that there 1,373 Muslim charities on central register (combined income of £218.5 million). 2% of registered Muslim charities have an income of over £1m and 379 Muslim charities have registered in last 5 years. Then there is no reason for the increasing poverty in the Muslim world – ¼ of the Muslim world living on less than \$1.25 a day (calculated by IRIN based on 2011 HDI). The integration of the consciousness that Islam is not only to be observed in form but in evidence based practices which apply religious

knowledge to the social realities of occupation, deprivation, oppression, forced displacement, mass alienation and sufferings of the worst kind.

6. Science and technology from the paradigm of *Tawhīd* must take a detour away from the highway of consumerism and commodization. Science and technology are indeed value-laden, and not “value-free” as conventionally claimed. The sustainability of the natural environment and ecology has to be grounded in the worldview of nature as Allah’s creation, full of bounties and cosmic signs of His mercy, wisdom, power and purpose, and humankind as His servants who are entrusted to take care of all the God-given natural resources in accordance with the purposes He has created man and the universe.

7. In the field of teaching of mathematics & natural sciences in Islamic institutions of higher learning on the basis of the paradigm of *Tawhīd*, Islamic educational institutions should make the following subjects compulsory: philosophy of science: epistemology of science; ethics of knowledge; history of science, Islamic and others; science and art of thinking traditionally called *manṭiq* (logic): conceptual tools such as definition, classification, premise/ assumption/ hypothesis, analysis, synthesis, theory, etc. Arabic and scientific exegesis (*al-tafsīr al-‘ilmī*), a branch of traditional *‘ilm al-tafsīr* (science of exegesis). Among the indispensable foundational concepts to be taught are the following metaphysical-theological concepts: *tawhīd* (“unity”), *ṣifāt ALLāh* (“Attributes and Qualities of God”), *al-asmā’ al-ḥusnā* (“The Most Beautiful Names”), *shirk* (“false attribution to God; polytheism”) and *rabb al-‘ālamīn* (“Lord of the worlds”). As for cosmological concepts: the following has to be understood; *al-‘ālam al-ṣaghīr* (“microcosm”), *al-‘ālamīn/al-khalq/al-kawn* (“cosmos or universe”), *tajallī* (“self-disclosure, manifestation”), *sunnat’LLāh* (“God’s cosmic laws”), *sababiyyah* (“principle of causality”) or the principle of *al-sabab wa’l-musabbab* in relation to *al-Musabbib* (“Allah as the Cause”), *ṭabī’ah* and *ṭab’* (“Nature”), *nafs* (“soul”), *āyāt* (“signs”) and *rumūz* (“symbols”) and *taskhīr* (“subjection”), etc.

8. In applying the paradigm of *Tawhīd* in the medical faculties of Muslim universities, the experience of IIUM’s Kulliyyah of Medicine could be extended to other faculties of medicine via the model called the Islamic Input in Medical Curriculum (IIMC). The *Tawhīdic* integrated paradigm is based on the *Tawhīd Rubūbiyyah* aspect of medicine, and the concept of *Sunan Allāh fi’l-kawn*, the Qur’ānic concept of balance or equilibrium. Medicine is like a book of *tafsīr of āyāt kawniyyah*. It represents a rejection of materialist worldview and mechanistic model, and the idea that health is a commodity. The Islamic input in the medical curriculum resolves the duality of knowledge by teaching medicine with Islamic values and ethics; combining *āyāt Qur’āniyyah* and *āyāt kawniyyah*, *fiqh* and *ādāb fi al-ṭibb*, taught across the curriculum, through all levels by the medical professors themselves. It is noteworthy that the IIUM model of integration and Islamicisation is being practiced in several universities in many countries, being widely accepted locally and worldwide.

9. Islamic hospitals are mushrooming, but the Islamic approach depends on individual awareness and efforts. It needs more, better and deeper curriculum development, and teachers’ training with the possibility of offering masters in Islamic medical education.

“Islamic Medicine” is another dimension of Islamic *Iṣlāḥ* (reform) and *Tajdīd* (renewal), and the turmoil today is like having to undergo labour pains before the emergence of the baby and the joy that follows immediately after the pain. Islamicisation of the healthcare practices means they must be holistic, incorporating and integrating the following aspects: the physical, the intellectual, the psychological, the social, the emotional and the spiritual aspects of health. Hospitals should *serve* as “institutions of ‘*ibādah*’- where ‘*ibādah*’ becomes the nerve that animate the establishment.

10. Islamicisation of the architectural sciences must incorporate considerations of sustainability, green design, balance and proportion, and visual and rhythm (taking on the ethics and aesthetic of “remembrance of Allah” (*dhikr*) to gain Divine blessings (*barakah*) (refer to Hassan Fathi’s works on “critical regionalism”). For an Islamically sound socio-economic growth, a pool of indigenous construction expertise committed to the worldview of man’s servitude and gratitude to the One and Only Compassionate Master and Sustainer must be developed in Muslim societies throughout the world.

11. The Islamic scholar, being an inheritor of the Prophets’ legacy, is the best embodiment of the mind-set and attitude of *taqwā* based upon the combination of a) deep conviction in Allah (S.W.T.) and all His teachings, particularly the conviction of the existence of the Day of Judgement with the consequence of getting ultimate reward in Allah’s Paradise or ultimate punishment in Hell due to the performance of deeds prohibited by Allah (S.W.T.) during the brief period of earthly trial and tribulation; b) knowledge of religious and metaphysical truths as well as knowledge of the world acquired by the use of sound reason (*‘aql*), and c) good deeds aimed at the betterment of human life, the world and civilisation, with the objective of attaining the pleasure of Allah (S.W.T.), not the praise or rewards from human beings. The marginalisation, lack or absence of *taqwā* of Allah (S.W.T.) in Muslim institutions, organisations, leadership, governance, politics, business, culture, and entertainment, is one of the underlying causes for the crisis in Muslim civilisation.

12. The Muslim academics, scholars, intellectuals, professionals and all believers in whatever walks of life, who make use of sound reasoning, rationalising, thinking, reflecting, analysing, contemplating or acting – all within the paradigms of faith (*īmān*), piety (*taqwā*) gratitude (*shukr*), constant remembrance (*dhikr*) of Allah, all the while drawing valuable lessons from the Signs of Allah as manifested in the written Book of the Qur’an or in His Open Book of nature and the universe, or in themselves -- can be considered as the *Ulū’l-Albāb*. The lack of scholars, professionals, educators, leaders, managers in Muslim societies and universities who embody the personality, conduct and mind-set of the *Ulū’l-Albāb*, or the *‘ulamā’* in the holistic and generic Qur’anic sense in *Sūrah Faṭīr* 35: 28 and the *‘Ibād al-Raḥmān* (“sincere servants of the Compassionate Master”, Q. 25: 63) is another underlying cause of many of the acute problems and dilemmas faced by the Muslim world today.

13. With regard to the crisis in the mainstream social and human sciences, an excessive preoccupation with specialization and the empiricist tradition, which is embedded in the scientific worldview, has resulted in an unfortunate fragmentation of knowledge and

has distorted our perception and understanding of social reality. Furthermore, sociologists and other social scientists are becoming increasingly disengaged from larger questions, especially those of a moral nature.

14. The growing fragmentation of knowledge, which has produced a myopic and disfigured picture of human behavior and social processes, has been a matter of deep concern and anguish for a growing number of natural and social scientists. The Austrian biologist Ludwig von Bertalanffy has observed that the method of analytical decomposition, which is a characteristic feature of the scientific method, has produced what he calls the robot model of man. A growing number of scholars and scientists suggest that there is a need to rethink the imperialistic claims of the scientific worldview and that social reality cannot be fully and adequately captured within the conceptual and methodological framework of a single discipline. There is also a growing realization that scientific and academic research cannot be divorced from moral concerns. This realization has prompted a rethinking of the conventional boundaries that separate the natural sciences from the social sciences and the humanities.

15. It cannot be denied that the frontiers of knowledge relating to human consciousness and behavior and social processes have been greatly expanded, thanks to highly significant breakthroughs in human genetics, neuroscience, ethology, psychology, sociology and anthropology. At the same time, however, the absence of an agreed image of human nature and human behavior and a consensus on the conceptualization of social dynamics is noticeable. In fact, there is a growing tendency to reduce the complexity and dynamics of human consciousness and behavior to specific causal factors, such as genes, neurons and evolutionary principles. This reductionistic tendency is particularly conspicuous in genetics, neuroscience, sociobiology, evolutionary anthropology, behaviourism, classical psychoanalysis and economics.

16. The increasing permeability of disciplinary boundaries and the creative mixing of academic genres are reflected in the emergence of hybrid perspectives and disciplines. Mention may be made of epigenetics, neuroeconomics, psychoneuroimmunology, the various strands of structuralism and hermeneutics, medical sociology and medical anthropology, and the representation of society as a text. The growing prominence of the holistic perspective in the social sciences is reflected in holistic management, holistic medicine, integral ecology, holistic education and holistic social work. A significant aspect of the mixing of academic genres is that analogies from the humanities and the arts are now frequently drawn to illuminate the complexity and dynamics of the human condition.

17. A grave impediment to the integration of human knowledge is represented by the pervasive Eurocentrism or Americanism in the Western intellectual tradition and in contemporary academic discourses. This is reflected in the imperialistic Western view – at best condescending and at worst demeaning – of non-Western peoples and cultures, in the perception and projection of Europe as dynamic and progressive and of Asia and Africa as static and decadent, in the history of science, medicine and technological innovations, and in the trajectory of the social sciences, philosophy and historiography. In his thought-provoking book *The Theft of History* (2006), the eminent British anthropologist and historian Jack

Goody has presented a massive critique of the Eurocentric bias that permeates much of historical and social science writing in the West.

18. The issue of the restructuring of human and social sciences on the basis of the framework of the paradigm of *Tawhīd*, necessitates a rethinking of the mainstream epistemological presuppositions in the Western tradition.

19. Islamic epistemology eschews the reductionistic fallacies and pitfalls of Cartesian or rationalist-empiricist epistemology and espouses a unitary framework of knowledge that takes due cognizance of the multiplicity of modes and sources of knowledge and experience, including sense perception, imagination, introspection, intuition, empathy and Divine Revelation. Islamic epistemology holds that there is no disjunction between fact and value and reason and faith; they are in fact closely intertwined.

20. In contrast with secular rationalist-empirical epistemology, Islamic epistemology espouses a far more realistic and comprehensive view of knowledge and offers an expansive, inclusive and holistic perspective on knowledge and experience. A distinctive feature of the doctrine of *Tawhīd* is that it represents a unitary and holistic view of reality, including the cosmos, flora and fauna and the human species.

21. In many societies across the world one finds an excess of either communitarianism or individualism. Societies such as India and China privilege society and community over the individual whereas contemporary Western societies consider the individual as the basic unit of society. In the traditional Indian and Chinese worldviews, society is not just the sum total of all individuals but has an autonomous reality of its own, which takes precedence over the interests and identities of individuals. The tenet of individualism in the West, which is embedded in the doctrine of liberalism, emphasizes the autonomy and freedom of the individual from all kinds of tyrannies. Liberalism holds that what is morally sound and desirable is to be determined by each individual. In his thought-provoking book *The Individualised Society*, Zygmunt Bauman has argued that the tenet of radical or exaggerated individualism has become a defining feature of modern Western societies.

22. Both exaggerated communitarianism and radical individualism take an extreme, reductionistic view of the interface between individual and society. While societies such as India and China suffer from a surplus of communitarianism and a deficit of individualism, the equation is reversed in the context of Western societies. The problem with exaggerated communitarianism is that it takes little or no cognizance of human freedom, autonomy and agency. Radical individualism, on the other hand, ignores the fact that the individual does not exist apart from society, that no man is an island, that his personality, identity and values cannot be dissociated from the social milieu in which he is located.

23. Islam avoids the pitfalls of exaggerated communitarianism and radical individualism and considers the individual and society not as polar opposites but as parts of an inseparable unity. It seeks to harmonize individual autonomy and agency with societal cohesion. It provides sufficient autonomous spaces to the individual and at the same time

urges him to engage with his community and to take an active part in the moral reconstruction of society. Islam strikes a balance between submission to God's will and human agency, between determinism and free will and provides sufficient autonomous spaces for human intervention.

24. Islam offers an alternative to the reductionistic conceptualizations of human nature in the Western intellectual tradition and in the social science discourses, including *homo economicus* in economics, *homo politicus* in political science, *homo natura* in psychology and *homo sociologicus* in sociology. In mainstream Western sociology, human beings are portrayed as products of social institutions and processes. The concepts of socialization, social self, role and status and social structure highlight the myriad ways in which human behavior and personality are said to be moulded by social processes. The well-known American sociologist Dennis Wrong aptly characterized this view of human nature in Western sociology as the “oversocialised conception of man.”

25. The project of restructuring or constructing social and human sciences in an Islamic framework should entail at least five prerequisites:

- (i) The replacement of the secular rationalist-empiricist epistemology with an alternative Islamic epistemological paradigm;
- (ii) A reconceptualisation of human nature and the social process in light of the tenets of *Tawhīd* in particular and Islamic principles in general;
- (iii) A critical appraisal of the Western social sciences and humanities tradition, involving the identification of its positive and negative elements, including its secularist, parochial and Eurocentric moorings, and a selective, critical appropriation of its positive features in terms of theories, research, practices and output;
- (iv) Formulating a genuinely comparative and authentic science of society, culture and humanities premised on (a) Islamic epistemology and the *Tawhīdic* approach which incorporates the metaphysical, the human and nature in one holistic and integrated worldview (b) moral sensitivity, philosophical depth and historical and literary sensibility (c) selectively and critically appropriated elements and positive features from social scientific or humanities traditions developed in the West as well as in South Asia and parts of Africa (d) a broad-based, eclectic methodology involving the integration of empirical, metaphysical and normative perspectives. Constructing social and human sciences on an Islamic framework should involve the adoption of an inclusive and eclectic research methodology that combines the useful and acceptable aspects of the conventional methods and perspectives of field work, survey research, statistical analysis and the comparative perspective with diverse methodological approaches that are compatible with Islamic perspectives. The newly constructed social and human sciences, which have been preceded in the 14<sup>th</sup> century by the pioneering science “*Ilm al-`Umrān*” of Ibn Khaldun, should nevertheless be developed to make its theories and methods universally applicable. The new science should also be reflective of Muslim intellectual contributions to humanity in the past,

and indicative of its relevance and ability to not only explain but ameliorate the negative social conditions in the Islamic world and other parts of the world.

(v) An authentic sociology, anthropology, psychology and political science of Islam and the Muslims with a better capability to explain, analyse, understand and interpret the objective truths of societal realities of Islam and the behavior of Muslims in particular socio-temporal contexts. The project is undoubtedly fraught with complexities and knotty problems, because social and human science analysis and theorizing are located at the confluence of inductive and deductive reasoning.

It is interesting to note that the eminent British anthropologist Ernest Gellner calls Ibn Khaldun a “superb deductive sociologist.” The theoretical, analytical, and methodological aspects of Ibn Khaldun’s “*Ilm al-`Umrān*” are deeply rooted in Islamic principles embedded in the religious and intellectual heritage of Muslims as well as non-Muslims scholars and thinkers. Integrated with universal human values like justice, equality and good morals, this new science can be applied to non-Muslim social contexts as well.

26. The mission and discourse of Integration and Islamisation/Islamicisation of Human Knowledge (IIOHK) need to go beyond being merely a cold academic concern and intellectual pursuit of a few visionary thinkers and committed academics to become a universal pursuit and culture of the Muslim community, shaping the attitudes and orienting the research activities and interests of the Muslim universities’ community of academic staff and students.

27. Islamic social and human sciences must veer away from the atomistic approach, and pursue a sense of continuity, building upon prior works of great Muslim social scientists either of classical period or of contemporary times. The criterion lies in the theoretical, analytical and methodological outlines of the works, which should be along the metaphysics, ontology and axiology of the Islamic principles; yet is applicable to all human societies, adequate for universalization. The discipline must be presented as the link between truth and goodness and be strongly based on Islamic ethics and aesthetics. It must strike a well-proportioned balance between individual aspirations and societal needs, as well as between top-down and bottom-up measures.

28. The secularization of psychology has not spared the aspects and perspectives of spirituality, where religiosity is viewed as separate from spirituality. Therefore the Islamicisation of psychology and its applied sciences must be developed on the premise that unifies spirituality and religiosity; with the spiritual dimension forming the pinnacle of man’s service (*‘ibādah*) to Allah (S.W.T.), since man is essentially a spiritual being with his physical body originating from earthly substances, while his soul originating from God himself. Therefore this spiritual bond and relationship between man and his Master must be addressed by Islamic or Islamicised psychology.

29. There is a pressing need for a focused project on ethics in ICT. Contemporary information and communication technologies which are produced in the context of pursuing

the objectives of secular modernity and progress, must be infused with Islamic ethics – based on the premises of what is right and what is wrong in accordance with Divine will, accountability to God, integrity, transparency, justice and respect for human dignity, among others – so as to be instrumental in bridging the huge chasm between the worldly and materialistic corporate interests and their social responsibilities towards the stakeholders and the society of consumers.

30. A concerted and systematic effort is needed to create a unified and integrated episteme in the different disciplines that will help create scientific communities sharing common premises and criteria in their respective fields.

31. More critical and analytical research must be carried out by competent specialized people in the near future in order to evaluate the accumulated body of literature on IIOHK in the different fields of knowledge (especially the humanities and social sciences) and identify its epistemological, methodological and substantive strengths and weaknesses.

32. IIOHK philosophy and methodology are in great need for more empirical studies to test their applicability and viability to lead to scientifically more sound findings and demonstrate the efficaciousness and sufficiency of the explanatory power of Islamic concepts and categories in dealing human social reality and phenomena.

33. Special follow-up expert committees or research groups should be set up in Muslim universities affiliated to FUIW or Association of Islamic Universities, or Islamic intellectual organizations or non-governmental organizations for the development of disciplines based on the paradigm of *Tawhīd*. They should identify research priorities or design common research programmes for the coming 3 to 5 years on the basis of which research projects should be developed and undertaken by both academic staff and post-graduate students to strengthen the mission of IIOHK.

34. The IIOHK mission and discourse should also give sufficient attention to the fine arts and new media of communication and information technology. The field of aesthetics involving the Islamic perspectives on beauty is an important area that has been neglected by scholars and proponents of IIOHK.

35. Islamic universities and Islamic schools around the world are in dire need of teaching materials and method based on the *Tawhīdic* paradigm. Steps should be taken by Islamic institutions to organize workshops to develop curriculum and training materials for academic staff development. These workshops should aim at defining and detailing the paradigm in terms of its ontology, epistemology, anthropology and teleology; determining the program goals and objectives; providing step by step guideline in developing teaching materials for both social and physical sciences; preparing template subject design for both social and physical sciences; and outlining effective teaching methods for both social and physical sciences in the light of the paradigm; and designing the programme assessment methods and tools.

36. The recommendations of the First World Conference on Muslim Education of 1977 held in Makkah al-Mukarramah, in 1981 in Islamabad, 1982 in Dhaka, 1983 in Jakarta, 1985 in Cairo as compiled in the 6 volumes of Islamic education series should be reevaluated in light of new challenges and new realities in the world today.

37. The possibility of reestablishment or revival of the World Center for Muslim Education first established in 1980 but has since become defunct should be reconsidered by ISESCO or other relevant bodies in the Muslim world.

## **B. SPECIFIC TO IIUM**

As IIUM is the main institution which is based on the mission of IIOHK, and co-sponsored by seven Muslim countries and the OIC since 1983, the Muslim world looks forward to it for best practices to be emulated and the type of human capital to be developed to teach courses or disciplines from the Islamic perspective or the paradigm of *Tawhīd*. It is therefore crucial that the following recommendations be implemented as soon as possible:

- (1) The diploma course on Islamic Revealed Knowledge heritage for lecturers with no background in Islamic Revealed Knowledge should be revived and revised to include the subject of the Philosophy of Science.
- (2) Islamicisation of the English educational material and literature should be given more attention, with a balance between moral values and spirituality, incorporating scientific and spiritual terms, as well as with an emphasis on comparative analyses between Islamic and Western literature.
- (3) Due emphasis should be given to teaching students the importance of understanding the philosophical foundations or worldviews underpinning many of the modern disciplines in all branches of human knowledge involving all the Kulliyahs of IIUM. Kulliyahs should consider introducing the relevant philosophical and ethical courses to strengthen the mission of IIOHK in IIUM.
- (4) More incentives or more research funds ought to be made available for all staff wanting to do research relevant to the IIOHK mission
- (5) Any move to become a Research University or to be ranked highly by Western organisations which are based on the criteria or paradigm taken from the secular Western models of higher education or excellence should be viewed with great caution, so that the Islamic identity, the *Ummatic* objectives and religious mission of IIOHK will not be compromised, jeopardised or marginalized. The Research University status should be in harmony or complementary to the Islamic identity, purpose and niche of Islamisation/Islamicisation and the ranking should take into account the Islamic nature and purpose of IIUM. Alternatively, IIUM may consider

proposing to the Ministry of Education, the idea of officially acknowledging IIUM as a *sui generis* **Islamic Research University** with its own terms of reference as a premier global Islamic university, without being unfairly compared with conventional university standards or secular-oriented benchmarks of university excellence.

- (6) Recruitment of new staff in IIUM should give high value and priority to individuals who really share or sincerely accept the objectives it is supposed to achieve and the mission of IIOHK. The orientation program of all new staff should give more attention to the internalization of IIOHK, the niche of IIUM without diminishing the importance of technical or professional skills required in a highly competitive eco-system.
- (7) The policy makers and members of the university Council, among other functions, should also be the promoters and defenders of the identity and niche of IIUM. As such all members should be fully conversant with the history of IIUM, its Islamic educational vision and mission of IIOHK, to be able to withstand the challenges or pressures coming from external or extra-academic considerations, that might lead to the loss of its Islamic identity, its *Ummatic* commitment and its niche which is IIOHK.

### **C. SPECIFIC TO THE O.I.C., I.D.B., F.U.I.W.**

- (1) IIUM is now widely recognized and appreciated as an excellent model of Islamic integrated higher education based on the worldview and paradigm of *Tawhīd*. Its future growth and expansion into newer branches of knowledge without losing its Islamic identity and niche, requires more financial and Islamicised human capital from international Islamic organizations.
- (2) Therefore the Congress *appeals* to the OIC, the IDB, FUIW etc., to strengthen their financial support for IIUM's integrated education model and its niche of IIOHK, taking into account IIUM experience and the positive impact of its graduates and alumni in different parts of the Muslim world, both in Muslim majority countries as well as in Muslim minority countries. The increased financial and moral support from Islamic international institutions would ensure the sustainability and further progress of the IIUM model, which is being replicated in other parts of the Muslim world in order to produce the much-needed human capital with holistic and integrated knowledge necessary for the revival of the Islamic civilization, now being threatened by manipulative materialistic market forces parading in the guise of globalization.

## THE NEXT CONGRESS

1. It was agreed that IIUM, as a referral centre for IIOHK perspectives and as the academic hub for IIOHK discourses in various branches of human knowledge should organise the 2<sup>nd</sup> Congress on IIOHK in 2016 with bigger participation and better quality papers based on theoretical and empirical research relating to the five areas of human knowledge identified and discussed in the 1<sup>st</sup> Congress. The series of World Congress on IIOHK would become a permanent feature of IIUM's intellectual landscape, and serve as a sincere testimony of its commitment to *Ummatic* intellectual reform and transformation.

2. In order to make sure that the next Congress in 2016 be properly planned to avoid some of the weaknesses in the running of the Congress, a planning committee should be appointed as soon as possible by the Rector of IIUM to be chaired by herself or by a deputy rector acting on her behalf.

## ACKNOWLEDGEMENTS AND THANKS

The IIUM community, the Congress Organising Committee and participants wish to place on record their sincere and heartfelt gratitude to the Honourable Prime Minister of Malaysia, Dato' Seri Najib Tun Abdul Razak, for delivering the Inauguration Speech and for graciously endorsing the importance of the Congress on the 23<sup>rd</sup> August 2013 and for declaring IIUM as a "Premier International Islamic University." The Congress organising committee expresses its appreciation to the honourable President of IIUM for delivering his welcoming speech during the Inauguration Ceremony.

The Congress Organising Committee also wishes to thank the Deputy Prime Minister for hosting the Congress dinner on the evening of the 23<sup>rd</sup> of August 2013. The Committee expresses its sincere gratitude and thanks to all the donors, the keynote speakers, the paper presenters, the FUIW, ISESCO, IIIT, Goldnet, TV Alhijrah, Takaful Malaysia, PDRM and other Islamic organisations and institutions for all their valuable contributions to ensure the success of the Congress.

Finally, the Congress Organising Committee and all participants seek the blessings and guidance of Allah (S.W.T.) for the success of the mission of IIOHK in IIUM, and also for the future congresses, as the world goes through a turbulent period with all the crises of contemporary civilisation, trusting that He in His mercy and compassion would deliver the Muslim community and mankind from the miseries and catastrophes affecting humanity as a whole and planet earth. *Āmīn.*

**THIS COMMUNIQUE WAS READ AND ENDORSED  
AT THE CLOSING CEREMONY OF FWCII-2013 ON SUNDAY, 25 AUGUST 2013,  
AT PRINCE HOTEL AND RESIDENCE, KUALA LUMPUR, MALAYSIA**

