

EDITORIAL

The *Intellectual Discourse* is primarily meant to promote the philosophy of the International Islamic University (IIU), which is based on the first five verses of *surah al-'Alaq*, the first revelation to the Prophet (SAAS). These verses read as follows:

Proclaim! in the name of thy Lord and Cherisher,
 Who created – created man, out of a [mere] clot
 of congealed blood:
 Proclaim! and thy Lord is most Bountiful, –
 He who taught [the use of] the pen, –
 Taught man that which he knew not.

In essence, the IIU philosophy upholds the concept of the unity of knowledge which is rooted in the cardinal doctrine of *tawhid* (divine unity); it calls for the recognition of Allah (SWT) as the absolute Creator, and Lord of the universe (*Rabb al-Alamin*), and the ultimate source of all knowledge and guidance; it affirms that knowledge is a trust (*amanah*) from Allah (SWT) to mankind. This *amanah* aspect of knowledge makes it incumbent upon man to utilize his intellectual potential optimally in accordance with His will in the performance of his role as the vicegerent (*khalifah*) of Allah (SWT) on earth. Thus, in Islam, the pursuit of knowledge becomes primarily an act of worship (*ibadah*). This purposeful quest has served over the centuries as a tremendous drive, providing a civilising force for the better management of our world through knowledge. The pioneering but extremely significant contributions made by early Muslim scholars and thinkers in various fields in the heyday of Islamic civilization were inspired by this philosophy. And in our own day, it has led to, among others, the establishment of the International Islamic Universities in both Malaysia and Pakistan.

Knowledge, in Islam, is conceived of as a composite, integrated whole. In consequence, it can by no means reconcile itself to any intellectual tradition wherein knowledge is bifurcated into water-tight compartments, one pitted against the other. Broadly speaking, knowledge is generally categorised as revelational and terrestrial, pertaining respectively to the divine knowledge enshrined in the Qur'an and concretised in the Sunnah, and the human knowledge which, by utilizing the divinely bestowed

faculties of sense-perception and ratiocination, man has acquired over the centuries, if only to subordinate the vast potentialities of nature within and nature without. The role assigned to man by Allah (SWT) is that of His vicegerent. For Muslims, who consciously acknowledge this *raison d'être*, there remains no option but to acquire and gain mastery over the various categories of knowledge, whatever be their source.

What, however, must need be done is an integration of revelational and human knowledge. Such an integration calls for doing away, at one stroke, with the prevailing dichotomy of knowledge into the spiritual and the temporal, the dichotomy resulting from an uncritical acceptance of the secular tradition of the West. Human knowledge should be approached from an Islamic perspective, and adapted in the light of Islamic values.

The call and the efforts to do away with the bifurcation of knowledge into religious and secular have taken various forms from Egypt to India during the past hundred years, but the real concerted efforts to integrate these two streams of knowledge are very recent. In these efforts the Second International Conference on Islamization of Knowledge held at the International Islamic University, Islamabad, in 1402 AH (1982 CE) represents a landmark; to this, the Institute of International Islamic Thought (f.1983) seeks to provide an institutional framework.

Not surprisingly though, the formidable task of Islamisation of knowledge, still in its fledging stage, poses a host of problems, especially epistemological and methodological. The *Intellectual Discourse* is primarily meant to provide a forum for addressing these issues. It stands for rigorous intellectual analysis and for insights rooted in the Qur'an and the Sunnah while addressing contemporary issues. And with a view to recapture our *turath* (heritage), if only to ensure a historical continuity in Muslim thought, it will, *Insha Allah*, promote new researches including those that focus on the contributions made by Muslim scholars of the past.

Inter alia, and as a corollary to promoting these goals, this journal will endeavour to raise the analytical level of discourse in the Muslim scientific community, and to work for a consensus on issues which the *ummah* is concerned with. Our decline and dormancy in recent centuries may in part be attributed to our failure to intellectualise the problems we have been faced with, and to the chronic lack of a sizeable and growing body of intellectuals in the Muslim world.

Intellectuals in a society are not merely the custodians and concrete articulators of the ideology. Equally important, they also conceive new ideas, generate viable concepts, and develop in a systematic manner a long term vision – the vision to shape the contours of the future order, the vision to strike out new paths, formulate suitable methodologies and work out specific

modalities which could enable their community and country to address problems confronting them. The generation of an array of new ideas and conceptualisations, the formulation of new approaches to address the problems of the *ummah*, and, above all, the building up of a consensus in the Muslim scientific community – all this calls for an intellectual discourse, in which their ideas could be debated and discussed, systematised and crystallised. And for such a discourse, this journal also seeks to serve as a forum.

Within the parameters delineated above, this first issue of the Discourse seeks to bring together a balanced ensemble of articles. The first item, 'Reflections', is meant to be a regular feature. In the present issue, Muhammad al-Ghazali discusses 'The Criteria of Religious Devotion' (*taqwa*). He defines *taqwa* as a deep-seated consciousness in the innermost precincts of the heart, which stems from an unflinching conviction that Allah (SWT) is ever watchful to take into account all acts, attitudes and even utterances of man. *Taqwa*, he says, can be attained through *ikhlas* (sincerity), *tawakkul* (trust in Allah [SWT]), *sabr* (steadfastness) and *shukr* (gratitude). According to the Qur'an, *taqwa* is the bedrock of a believer's action, inducing him to do good deeds and shun evil, and to seek actively the pleasure of Allah (SWT).

'The Muslim *Ummah*: Vision and Hope', originally delivered as a convocation address to IIU graduates by Dato' Seri Anwar Ibrahim, President, IIU and Minister of Finance, Malaysia, addresses problems and issues which are relevant to the *ummah* as a whole. To Anwar Ibrahim, the IIU symbolises 'the highest hopes and aspirations of the *ummah*', and he calls on the IIU to be guided by a commitment to confront the 'stubborn realities' within the *ummah*, the 'realities' that are reflected in the residual effects of colonialism, mass poverty, conservatism and repressive national regimes. The *ummah*, he says, needs skilled manpower, but more crucially it needs 'a frame of mind that is open, bold and creative'; it needs to carry out a 'civilizational dialogue' suggested by Muslim intellectuals like Muhammad Iqbal and Malek Bennabi, and to thrash out cultural issues alongside politics and economics.

In 'Judgements of the Rashidun Caliphs and the Development of *Ijtihad* in Islamic Jurisprudence', Muhammad Yousuf Faruqi defines *ijtihad*, discusses its origins, and surveys the views and judgments of the *Khulafa'-al-Rashidun*. In their judgments, he argues, they not merely adopted the rational and analogical approach; they also considered both existing circumstances and individual and collective interests of their community before arriving at a decision. These decisions accorded well with the legal principles of *ijtihad* and formed the basis for the construction of its various categories.

'Politics: An Islamic Perspective' attempts to identify the points of divergence between the Western and Islamic concepts of politics. Its author, Abdul Rashid Moten, emphasizes that any attempt to understand the true nature

of political thought in the Muslim world must recognise the inherent link between Islam as a comprehensive scheme for ordering human life and politics as an indispensable instrument to secure universal compliance with the scheme. In arguing the case for the inseparability of religious faith and politics in Islam, he dilates on, among others, the socio-political implications of Islamic obligations such as prayer, fasting, *zakah*, hajj and jihad. He examines the linkages as they existed during the time of the Prophet (SAAS) and the *Rashidun* caliphs and as they were spelled out by Muslim scholars. Despite the relative weakening of these linkages during the post-*Rashidun* period, successive rulers never publicly proclaimed the separation of religion and politics in Islam. And the few who did, did it at their own peril, he concludes.

Muhammad Badawi examines Islamic literature, its features and characteristics, and the functions it performs. He defines it operationally, first, as all those literary works which reflect Islamic ideals, values and attitudes, and, later, confines it to the works of Muslim (mainly Arabic) writers. He argues that Islamic literature not merely presents beauty; more important, it relays an eternal message about the Islamic *weltanschauung*. Moreover, Islamic literature serves Muslims both sociologically and psychologically. And at the educational level, Islamic literature helps develop moral and aesthetical values.

In his article, Aly Bayoumy Ali Oteify examines the use of 'Interrogative Utterances in *Surah al-Baqarah*', and discusses their contribution to the Qur'an's rhetorical style. This *surah* contains fifty-nine interrogative utterances, twenty-five of which seek information and the rest call for an answer, whether positive or negative. The interrogative utterances are primarily used to elicit information, but they also have a variety of rhetorical purposes. Finally, a study of the interrogative utterances in the Qur'an indicates how such utterances can be adroitly employed for enriching linguistic expression and achieving the desired results.

Besides 'Reflections', the present issue also includes other regular features such as book reviews, conference/seminar reports, and abstracts on selected themes.

Finally, we hope that scholars interested in the objectives of this journal would actively participate in the *Intellectual Discourse* this first issue seeks to initiate.

A Note of Appreciation

This first issue of the *Intellectual Discourse* is a result of efforts of a team of faculty members. In August 1990, the Kulliyyah decided to issue the journal. In order to see feasibility of the journal, an Editorial

Board was constituted. This included Prof. Dr. Abdallah Botchway, Prof. Dr. Abdul Rahman I. Doi, Prof. Dr. Hassan Langgulong, Dr. Eric Sikander, Prof. Dr. Mohd. Kamal Hassan and Prof. Dr. Anis Ahmad. The project was in progress when some of the above faculty members completed their tenure with the International Islamic University. We requested others to assist in the project. Consequently, Prof. Sharif Al Mujahid, Dr. Muhammad Al Ghazali and Dr. Abdul Rashid Moten helped us in materializing the project and preparing material for the first issue.

We record our heart-felt appreciation for the efforts of these colleagues. Most of the above colleagues have returned to their home countries, their names may not appear on the Advisory Editorial Board of this issue but their efforts, in making this project a success, will always be remembered.

We also appreciate the willingness of the present Editorial Board to accept responsibility for continuation of this project.

Last but not the least, we record our appreciation for the personal interest and encouragement by the Honourable President of the University, Dato' Seri Anwar Ibrahim, the Rector of the University, Dato' Dr. AbdulHamid Ahmad AbuSulayman, and the Deputy Rector (Academic), Prof. Dr. Mohd. Kamal Hassan, in the production of this journal. May Allah s.w.t. reward all those who have contributed in this journal.

The Editorial for this issue was written by Prof. Sharif Al Mujahid.

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