Editorial

One great challenge faced by contemporary Muslim societies is the question of how Islam should be communicated to people of other communities and how it should be reinforced within the Muslim communities. Is it the Islamic state or secular state that could deliver better at the leadership level? How to engage intellectually with contemporary ideologies, i.e., materialism, postmodernism, secularism, atheism, and the like? Today, just as ever before, it is not sufficient to have the right message; the way such a message is being communicated also matters. There are quite a number of people who oppose Islam, not so much as a result of what Islam teaches, but due to how it is communicated to others in our contemporary time.

To address this question, we need to consult with Islam's primary references for guidance. The Qur'ān mentions that the messengers of Allah, who are the bearers of the Islamic message and the role models for subsequent Muslim generations, were taught the *al-kitāb* accompanied with *al-ḥikmah* and were charged with the duty of teaching them to their nations (2:151, 23; 3:48, 164; 4:54, 113; 5:110; 6:89; 45:16; 62:2). The meaning of *al-kitāb* is clear; it is the Book containing revelation of Allah, which is the substance of the message. *Ḥikmah,* mentioned alone and paired with other key epistemological terms such as *kitāb* (book), and *'ilm* (knowledge), could be instrumental in the effective communication of the knowledge the *kitāb* contains. The word is mentioned in the Qur'ān as part of what is bestowed upon the messengers and prophets of God as well as upon some distinguished righteous individuals. Perhaps, the most prominent reference to *ḥikmah* is verse 2:269 where the Qur'ān states that, "He (Allah) grants the *ḥikmah* to whomever He wills, and whoever is granted the *ḥikmah* has indeed been granted much good. Yet, none bear this in mind except those endowed with understanding" (2:269). The Prophet (S.A.W.) is reported to have encouraged the pursuit of *ḥikmah* and praised "the one whom Allah has given *ḥikmah* and he acts according to it and teaches it to others" (al-Bukhārī, 3:73).

Etymologically, *ḥikmah* (and *ḥukman*) is derived from *ḥa-ka-ma*, which means "to restrain or prevent". It refers to that which restrains for the sake of reformation (al-Rāghib al-Iṣfahānī, 1999, p. 133) or that which restrains one from stupidity and foolishness (al-Qurṭubī, 1964, vol. 9, p. 330). Al-Ṭabarī (d. 310/923) mentions that the word could also be a derivative of *ḥukm,* which refers to something that distinguishes truth from falsehood (2000, vol. 3, p. 87). There are diverse interpretations of the word *ḥikmah* depending on the context in which it is used. As used in verse 2:269, it generates more interpretations than anywhere else. The word attracted early Muslim scholars of diverse interests which was extensively explored by Yaman (2011) in his *Prophetic Niche in the Virtuous City: The Concept of Ḥikmah in Early Islamic Thought.* Among the Muslim philosophers, *ḥikmah* is considered to be an intellectual inquiry into the truth and reality of things and thus it was equated with philosophy. Ibn Rushd (Averroes) (d. 595/1198) used the word in the title of his famous book, *Faṣl al-Maqāl,* to demonstrate the harmony between Islamic *Sharīʿah* and Greek philosophy (Ibn Rushd, 1999). Many jurists and scholars of *ḥadīth* interpreted *ḥikmah* primarily as Prophetic Sunnah, particularly in places where it is mentioned alongside the Qurʾān. Imam al-Shāfiʿī (d. 204/820) interpreted *ḥikmah,* as mentioned in verses 2:151, 231, 3:164, 4:113, 33:34, 62:2, as Prophetic *Sunnah* (al-Shāfiʿī, 1969, pp. 76-78, 103).

In contemporary time where a great number of Muslim communities are citizens of secular states or live side by side with people of other faiths, there is a shift of focus to see *ḥikmah* more as a mode of delivery of the Islamic message at the level of academic institutions and community service. At the academic level, *ḥikmah* is seen as a way of engaging the dominant modern secular sciences with a view of integrating them with Islamic disciplines. The Kulliyyah (Faculty) of Islamic Revealed Knowledge and Human Sciences at the International Islamic University Malaysia is currently engaged in what is called "relevantization". A *ḥikmah*-based approach to modern education, relevantization refers to the process of making the Islamic disciplines, i.e., *fiqh* and *uṣūl fiqh*, relevant to contemporary needs, by updating the course curricula and improving their mode of delivery. It also requires integrating the research findings of Human Sciences with Islamic disciplines without compromising cardinal Islamic values. Another manifestation of this trend is the *Hikma Journal of Islamic Theology and Religious Education* (2014). Published by the University of Osnabrück in Germany since

2010, the journal aims to be an intellectual platform to advance, "the integration of Islam in the European, particularly the German, school system and the discourse on Islamic religion and culture in the European context." *Ḥikmah*, after which the journal was named, is believed to be instrumental in contextualising Islamic religious education and its pedagogy within a larger European context.

At the societal level, *ḥikmah* is seen by many Islamic *da'wah* (propagation) organisations as a method through which Muslims could share Islamic teachings with others in multi-religious societies. One such organisation is AlHikmah Global (2014), a non-governmental organisation in the Philippines. The organisation is dedicated to operationalising *ḥikmah* in its Islamic *da'wah* works by promoting the authentic teachings of Islam through all current viable mass media channels, such as television, radio, YouTube, Twitter, Facebook, and other electronic media. To give such orientation academic backing, Sa'īd 'Alī al-Qaḥṭānī (1997) earlier wrote his PhD thesis at Imam Muhammad Ibn Saud Islamic University, Riyadh, Saudi Arabia, on *ḥikmah* as the foundation of Islamic *da'wah* which he later published as *al-Ḥikmah fī al-Da'wah ilā Allāh Ta'ālā* (The Wisdom in Calling to Almighty Allah).

It should be noted that the Qur'ān recognises that Prophet 'Īsā (Jesus) was taught *ḥikmah* and tasked with disseminating it among his people (5:110; 43:63; 45:16), just as Prophet Muhammad was taught *ḥikmah* and charged with disseminating it among his people (3:164; 4:113; 62:2). At the inter-religious dialogue level, some Christian theologians recognise *ḥikmah* as a non-controversial concept which could provide a workable common ground to advance Muslim-Christian mutual understanding (Henninsson, 1994).

Ḥikmah as a mode or strategy of delivery of the Islamic message has its reference in the Qur'ān. In terms of *da'wah*, the Qur'ān urges Muslims to call people to an Islamic way of life by means of *ḥikmah*, "Invite (all) to the Way of your Lord with wisdom (*ḥikmah*) and beautiful preaching; and argue with them in ways that are best and most gracious" (16:125). Its pedagogical use draws on the Qur'ānic account of Luqmān al-Ḥakīm when educating his son. Luqmān (whose prophecy was disputed by Muslim scholars) is reported to have been given *ḥikmah* (31:12) which later manifested in the way he preached to his son (31:12-19).

In communicating Islam to followers of other faiths or reinvigorating Islamic teachings within Muslim communities, there is a need to follow the right channels. *Ḥikmah* is to say the right thing at the right time through the right channels. Presented as models for subsequent Muslim generations, God's messengers were not only taught the knowledge of the Book (*kitāb*) but also guided to the most effective ways of delivering their message (*ḥikmah*) to their respective communities. Embracing the *ḥikmah* in engaging with secular sciences or in delivering the Islamic call to people of other faiths is in sharp contrast to the unprovoked violent means perpetrated in the name of God by some Muslim militant groups.

This issue of *Intellectual Discourse* begins with an article on the *ḥikmah*-based approach to children's education. Critical thinking and problem solving skills have been widely recognised to occupy a high level of cognitive performance. The "*Hikmah* Pedagogy", which was introduced in 2006 by the Centre for Philosophical Inquiry in Education at the International Islamic University Malaysia, was designed to improve critical thinking skills in Malaysia's youth education, integrated with the Islamic value system and local Malaysian traditions. Based on a cross-sectional survey design, the authors, Rosnani Hashim, Suhaila Hussien, and Adesile M. Imran, found the programme helpful in developing children's thinking and reasoning skills, as well as boosting their self-confidence and communicative skills necessary for critical thinking.

The second article introduces the Jamaah Islah Malaysia's (JIM) activities on the abolishment of the Internal Security Act (ISA) in Malaysia. JIM's actions can be understood as an instance of the Islamic movement's engagement in human rights discourse by interacting with secular and liberal human rights advocates against a common enemy, the ISA. Maszlee Malik explores how JIM, which is primarily an Islamic propagation organisation, penetrated the coalition of civil society movements and succeeded in leading the coalition against the ISA until it was abolished in 2012.

Abdul Rashid Moten's article examines the phenomenon of plagiarism and strategies currently employed to curb it in institutions of higher learning in selected Muslim majority countries. Approaching the problem from an Islamic perspective, the author explains that

plagiarism is an intellectual thievery akin to material thievery which is categorically condemned in Islam. To this end, he cites a number of classical Muslim authors giving credit to those whose works they have borrowed from.

Next, Abu Bakar Abdul Hamid, Mohamed Syazwan Ab Talib, and Nazliwati Mohamad's article addresses *ḥalāl* logistics from a marketing perspective. *Ḥalāl* logistics ensures that a product, from the point of origin to the point of consumption and utilisation, follows the *ḥalāl* principles and guidelines. This might require additional costs or place extra burdens on the logistics service providers. The authors introduce marketing mix elements, which are important business tools that help marketers to formulate effective marketing strategies for *ḥalāl* logistics in an attempt to achieve greater adoption of *ḥalāl* logistics services.

The last article, by Thameem Ushama, elaborates Sayyid Quṭb's critique of Islamic *fiqh*, aiming to clarify misconceptions that surround Quṭb's reform project. Quṭb considered *fiqh* as too narrow in scope, and too hypothetical and theoretical, leading him to call for "*Fiqh al-Ḥarakah,*" as a dynamic and all-embracing *fiqh* that would govern Muslim lifestyles and prescribe solutions to the problems challenging Muslim society. Compared to the age-old jurists-promulgated *fiqh*, the new, reformed, and reformulated *fiqh*, as envisioned by Quṭb, would be multidisciplinary in nature, drawing on the findings of Muslim social and political scientists, psychologists, and educationists. Ushama considers the growing expansion of *fiqh* in banking sectors and trade-based modes of finance as a manifestation of Quṭb's *fiqh al-ḥarakah* project.

Upon reading the articles published in this issue, one notices a common shared theme of reform. Whether governmental, political, legal, social, academic, or commercial, the authors seem to collectively agree that Muslims must continue to address difficult and relevant questions in order to gain important insights as to how best to engage with people of other communities and formulate our common future.

Our last issue Editorial highlighted the plight of the disappearance of the Malaysian airline MH370. As the search continues, more than nine months after the plane disappeared, another Malaysia Airlines flight MH17 from Amsterdam to Kuala Lumpur crashed on July 17, 2014 in a war zone in eastern Ukraine. It is largely presumed to have been shot down, killing all 298 passengers and crew members on board.

A third air disaster occurred on December 28, 2014. Flight QZ8501 of the AirAsia Indonesia, an affiliate of the Malaysia-based AirAsia, crashed en route from the Indonesian city of Surabaya to Singapore, possibly killing all 162 people on board. The victims of the three tragedies include Malaysians, Chinese, Dutch, Indonesians, Australians, and people of other nationalities from different religious orientations. In such multinational tragedies, Muslims and followers of other faiths collaborated in finding solutions to such incidents. The editorial team of *Intellectual Discourse* would like to extend their heart-felt condolences to the victims and families of the three air disasters.

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