

Volume 20, No. 3  December 2023

JOURNAL OF

Islam in Asia

A Refereed International Biannual Arabic – English Journal

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

إِنَّمَا
يُنشأ
الله
من
عبادته
العلماء



JOURNAL OF *Islam in Asia*

Volume 20, No. 3 December 2023

ISSN: 1823-0970 E-ISSN: 2289-8077

Journal of Islam in Asia

EDITOR-in-CHIEF

Abdul Salam @ Zulkifli B. Muhamad Shukri

EDITOR

Noor Azlan B. Mohd Noor

ASSOCIATE EDITOR

Homam Altabaa

COPY EDITOR

Nur Mashitah Wahidah Bt. Anuar

EDITORIAL ADVISORY BOARD

LOCAL MEMBERS

Abdel Aziz Berghout (IIUM)
Muhammed Mumtaz Ali (IIUM)
Nadzrah Ahmad (IIUM)
Rahmah Bt. A. H. Osman (IIUM)
Saidatolakma Mohd Yunus (IIUM)
Thameem Ushama (IIUM)

INTERNATIONAL MEMBERS

Abdullah Khalil Al-Juburi (UAE)
Abu Bakr Rafique (Bangladesh)
Anis Ahmad (Pakistan)
Fikret Karcic (Bosnia)
Muhammad Al-Zuhayli (UAE)
Zafar Ishaque Ansari (Pakistan)

Articles submitted for publication in the *Journal of Islam in Asia* are subject to a process of peer review, in accordance with standard academic practice.

© 2023 by *International Islamic University Malaysia*

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



E-ISSN: 2289-8077

JOURNAL OF ISLAM IN ASIA

Vol. 20, No. 3, December 2023

DOI: <https://doi.org/10.31436/jia.v20i3>

المقالات العربية

- 1 أثر حسن نية المؤمن له من عدمها على نطاق جزاء البطلان في قانون التأمين العماني (دراسة مقارنة)
عبدالله بن محمد بن عبدالله الفليتي، د. محمد إبراهيم النجاشي
- 34 الإسلاموفوبيا والأدب الإسلامي في أمريكا: دور الرواية الأدبية في سرد حقيقة الإسلام ودفع الإسلاموفوبيا:
رواية "لو يجب أن أتكلم" لأم زكية النموذجي
نضيرة بريوة، رحمة بنت أحمد
- 62 نبذة عن تاريخ ترجمة معاني القرآن الكريم عموماً
برات شاشوار هاشاني، سعد الدين منصور محمد
- 87 التكييف الفقهي لإشتراطات الواقف وموقف التشريع الجزائري: دراسة تحليلية تأصيلية
حياة سي عمار، د. أسماء أكلي صوالحي
- 138 تأثير مفهوم "الحاكمية" في تناول سيد قطب لمصطلح الحضارة: دراسة تحليلية نقدية
شاكيرا عالي ساكون، عبد العزيز برغوث
- 172 ظاهرة الاقتراض اللغوي في اللغة التاميلية من اللغة العربية
محمد غوث محمد إنصاف، عبد الرؤوف محمد معصوم، محمد حفيظ محمد شريف، عاصم شحادة صالح
علي

English Articles

- Marriage Choices and Traditions among the Sri Lankan Migrant Workers in Bahrain** 197
Mohamed I.M. Aslam, Iyad M.Y. Eid and Rohaiza Rokis
- The Religious Thought of Sheikh Mujibur Rahman, Father of the Bengali Nation: An Analysis** 235
Muhammad Noor Hossain

Implementation of Sharia Digital Payments at the Society in Kediri City: A Technology Acceptance Model (TAM) Theory Approach at BSI Mobile Services	261
Mundhori and Ahmad Syakur	
Opulence of Islam in Western Countries: A Study of Muhammad Hamidullah's Contributions	289
Syed Iftikhar Ali Gilani and Thameem Ushama	
Kamal Hassan and the Birth of IIUM: A Retrospective Survey of His Ideas	309
Mohd Mumtaz Ali and Mohd Abbas Abdul Razak	
Malaysia's Potential Revolution: Embracing Gold-Backed Cryptocurrency into International Net Settlement via Blockchain Could Transform Economic and Financial Resilience	337
Irma Naddiya and Abdul Wahed Jalal Nori	

Kamal Hassan and the Birth of IIUM: A Retrospective Survey of His Ideas

Kamal Hassan dan Kelahiran UIAM: Suatu Tinjauan Retrospektif Mengenai Idea Beliau

Mohd Mumtaz Ali* and Mohd Abbas Abdul Razak**

Abstract

Documented evidence states that IIUM which came to exist in 1983, was the brainchild of Kamal Hassan (1942-2023). As one of the great minds of the Malay world, the task of conceptualizing an Islamic university unlike any other in the Muslim world, was personally an intellectual and educational challenge for Kamal Hassan. As a visionary scholar in a class of his own, he was successful in transforming Malaysia's dream of establishing an Islamic university, into a reality. The present study which comes under the qualitative paradigm mainly focused on biographical and historical events of the past. In interpreting the relevant data of the study, the researchers have employed the content and textual analysis methods. The research findings indicate that Kamal Hassan's laborious effort in the establishment of IIUM has yielded positive results. Forty years after its birth, IIUM has shone through the decades as one of the best universities in the Muslim world.

Keywords: Kamal Hassan, Islamisation of Knowledge, IIUM, Education.

Abstrak

Bukti yang didokumenkan menyatakan bahawa UIAM yang wujud pada tahun 1983, adalah cetsan idea Kamal Hassan (1942-2023).

* Professor at the Department of Usul al-Din and Comparative Religion, AHAS KIRKHS, International Islamic University Malaysia, email: mumtazali@iium.edu.my.

** Assistant Professor at the Department of Fundamental & Inter-Disciplinary Studies, AHAS KIRKHS, International Islamic University Malaysia, email: maarji@iium.edu.my.

Kamal Hassan and the Birth of IIUM: A Retrospective Survey of His Ideas **310**

Sebagai salah satu pemikir besar dunia Melayu, tugas untuk mengkonseptualisasikan universiti Islam tidak seperti universiti Islam lain, secara peribadi merupakan cabaran intelektual dan pendidikan bagi Kamal Hassan. Sebagai seorang cendekiawan yang berwawasan dalam kelasnya sendiri, beliau berjaya mengubah impian Malaysia untuk menubuhkan universiti Islam, menjadi kenyataan. Kajian ini yang berada di bawah paradigma kualitatif tertumpu kepada peristiwa biografi dan sejarah masa lalu. Dalam mentafsir data kajian yang berkaitan, penyelidik telah menggunakan kaedah analisis kandungan dan teks. Dapatan kajian menunjukkan bahawa usaha gigih Kamal Hassan dalam penubuhan UIAM telah membuahkan hasil yang positif. Empat puluh tahun selepas kelahirannya, UIAM telah bersinar selama beberapa dekad sebagai salah satu universiti terbaik di dunia Islam.

Kata Kunci: Kamal Hassan, Islamisasi Ilmu, UIAM, Pendidikan.

O Kamal Hassan!

You are

A pearl from the depth of the ocean of knowledge.

A beacon of light that brightens the corridors of knowledge.

A towering personality that mesmerized students and academics alike.

An unapologetic scholar who spoke his mind in defence of Islam and its heritage.

A visionary leader in academia who paved the path for the next echelon of Muslim intelligentsia to come.

A man who was persistent and consistent in the course of Islamization of knowledge, right from its inception to the very last day of his life.

A scholar who did not use militancy in getting across his ideas but used persuasion and convincing arguments.

A classic personification of a humble scholar in Islam.

As your mortal body is enshrined in the belly of the earth, your spirit and knowledge will illuminate a large section of the Muslim Ummah.

Introduction

During the 1980s Mohd Kamal Hassan, an Islamic scholar of Malaysia who had an original, universal, moderate, balanced,

comprehensive, holistic, academic, cultural and civilization understanding of Islam, was chosen by the then Prime Minister of Malaysia to the task to prepare a concept paper for the establishment of an International Islamic University in Malaysia. Kamal Hassan proved he had a clear vision of Islam as the Leading Way of Life, man, society, government, and state. From the very first day, when the idea of the establishment of an Islamic university was mooted and forwarded, it was Kamal Hassan who conceptualized and materialized the establishment of the International Islamic University Malaysia [IIUM]. During the 1980s he had established himself in Malaysia as an intellectual and scholar of high reputation. Since the beginning, he played an architectural role and provided IIUM with a solid philosophical, epistemological, and ideological foundation. Kamal Hassan showed an unwavering spirit in the establishment and existence of IIUM, right from its inception to the very last days of his life (23rd February 2023). Presently, IIUM exists as a symbol of Islam and Islamic education which stands to show the Right Path which promotes peace and harmony in the Muslim society and the world at large. IIUM always maintained its unique position and an exemplary model of higher education. Kamal Hassan who dedicated his whole life to the establishment, development, evolution, maintenance, and progression of the University provided the spiritual and moral foundation to it. When AbdulHamid AbuSulayman (1936-2021), a Saudi national, renowned scholar and an activist of the Muslim world joined the IIUM as its second Rector, Kamal Hassan extended and continued his intellectual support. AbdulHamid AbuSulayman and Kamal Hassan worked together for almost 8 years. As the intellectual architect of IIUM, Kamal Hassan emphasized the spiritual and moral development of students because he considered them the backbone of a sound human personality with equal concern and emphasis on academic and professional development. In this paper, the researchers aim to discuss some salient features of IIUM by discussing Kamal Hassan's notion of an Islamic university. His emphasis on the need for a sound spiritual and moral foundation of education will also be reviewed. Lastly, the researchers will also explain and analyse his view of spirituality by using the qualitative method of content analysis.

Kamal Hassan Family and Career

Professor Emeritus Tan Sri Dr. Mohd. Kamal Hassan was born in Pasir Mas, Kelantan in 1942. As a youth, he attended Sultan Ismail School and College (1950-1960) in Kota Bharu and Victoria Institution (1961-1962) in Kuala Lumpur. He obtained a B.A. (Hons) First Class (Islamic Studies) from Universiti Malaya (U.M., 1965), and later attained his M.A. (1970), M.Phil. (1972) and Ph.D. (1976) degrees from Columbia University, New York, specialising in Contemporary Islamic Thought in Southeast Asia.

He began his academic career as a tutor at his alma mater (U.M. in 1966-1968, and Columbia University in 1970-1971). He joined the National University of Malaysia (UKM) as a lecturer in 1976, was the Head of the Department of Usul ul-Din and Philosophy in 1979 and was promoted to Associate Professor in 1980. In 1982, Prime Minister Mahathir Mohamed assigned him to write the concept paper and rationale for the establishment of the International Islamic University Malaysia (IIUM). He began his career at IIUM in 1983 as *Shaikh al-Kulliyah* at the Centre for Fundamental Knowledge and was appointed as Professor at IIUM on July 1st, 1983. He was the founding Dean of the *Kulliyah* of Islamic Revealed Knowledge and Human Sciences (KIRKHS), IIUM (1989-1990), and served as the third Rector of IIUM from 1999 to 2006.

During Professor Kamal's decades of service at IIUM, he accumulated a very long list of national and international recognitions, awards, professional appointments, and academic positions. For example, he was the First Holder of Malaysia Chair of Islam in Southeast Asia and Visiting Professor, at the Center for Muslim-Christian Understanding, Georgetown University, U.S.A., (1997-1998); the First Holder of Chair of Ibn Khaldun, IIUM (2006 -2008), and was Eminent Visiting Professor at Sultan Omar Ali Saifuddin Centre of Islamic Studies, University of Brunei Darussalam (2013-2017). In 2010, the Ministry of Higher Education Malaysia conferred upon Professor Kamal the title "*Profesor Ulung*". *Profesor Ulung* (Distinguished Professors) in Malaysia are state-owned icons, as their contributions transcend the institutions they represent. The title is the highest honour conferred upon outstanding senior professors in Malaysia in acknowledgement and

appreciation of their contributions to the nation. Professor Kamal served as a Distinguished Professor at the International Institute of Islamic Thought and Civilisation (STAC), IIUM from 2011 to 2017, when he retired, after more than 40 years (35 years at IIUM) of sterling service to Malaysian education.

In 2017, Professor Kamal was again honoured by the Ministry of Higher Education with the title "*Tokoh Anugerah Akademik Negara*" (National Academic Figure). To date, he is the only academic who has received both recognitions, which are the highest academic accolades awarded by the Ministry of Education for outstanding academics in Malaysia. In 2018 IIUM conferred him the title Professor Emeritus. Before his death, he was a volunteer consultant for *Institut Latihan Islam Malaysia (ILIM)* (the Institute of Islamic Trainings Malaysia) and the new Chairman for *Lembaga Penasihat Penyelarasan Pelajaran dan Pendidikan Agama Islam (LEPAI)* (Islamic Religious Education Coordination and Advisory Board). Towards the very end of his life, he held many post-retirement positions; all on pro bono. His last position held at IIUM was as an Honorary Advisor for the Centre for Islamisation (CENTRIS), IIUM. The foci of his writings are mainly on philosophy and contemporary Islamic thought, contemporary issues, religion, society, spirituality, ethics and morality and Islamic education. The areas of his interest are (i) Integrated and Holistic Education, (ii) Islamicisation of Human Knowledge and Institutions, and (iii) The Moral and Spiritual Development and Education of Human Beings from the Islamic Perspective. Some of his latest works include *Voice of Islamic Moderation from the Malay World* (2011); *The Heart of the Problems is The Problem of the Heart: An Islamic Spiritual Perspective of Contemporary Civilisational Crises* (2015); "The Discourse of Islamic Worldview: A Conceptual Analysis" (2017); *Salam Kasih* (2017); *Natural Science From The Worldview of The Qur'an: An Introduction* (2018) in three volumes for Islamic secondary schools; and "An Islamic University in the Malaysian Context: Pursuing the Mission of Desecularisation, Integration and Islamicisation of Human Knowledge" (2019); "Spirituality and Sustainable Development Goals" and "Holistic Education for Sustainable Development" in *Spirituality and Sustainability: Experiences of the International Islamic University Malaysia* (2020) and *The Malay Concept of Sejahtera from an Islamic Perspective* (2021).

Kamal Hassan and the Birth of IIUM: A Retrospective Survey of His Ideas **314**

His humility, humble character, beautiful yet down-to-earth personality, piety, discipline, works, and contributions are marks of this exemplary person *extraordinaire* and scholar *par-excellence* – a *Sheikh* or *Guru* – a *Murabbi* to the thousands of students, staff and academics from all over the world that he moulded throughout the decades. May Allah SWT bless this blessed soul and admit him among those who are righteous and nearest to Him, *Ameen!*¹.

Vision of An Islamic University

It seems to us that Kamal Hassan was gifted by Allah SWT with great knowledge, high wisdom, commitment, and a correct understanding of Islam. This was the reason that his conceptualization of IIUM presented a unique model of higher education which was developed and established in the form of IIUM. Contrary to the then-existing institutions of higher learning of the Indian subcontinent such as Darul Uloom Deoband, Aligarh Muslim University Aligarh, Darul Uloom Nadwatul Ulama, Lucknow, Jamia Millia Islamia, New Delhi along with other popular universities of the Muslim world such as al-Azhar University, Egypt, al-Mustafa International University, Qom, Iran, and the Islamic University of Medina, Saudi Arabia the establishment of IIUM was an exemplary contribution and a practical response to the need of the modern world. It is a manifest fact that the Aligarh Muslim University represented a secular and Western model of education with some Ummatic consciousness and aspirations, whereas al-Azhar focussed on the traditional view of religious higher education. Al-Madinah and al-Mustafa represented Salafi and Shia schools of thought in their educational systems². In the background of the above-mentioned universities, the IIUM maintains its independent image of a universal model of Islamic University in a time-space context. It does not incline to any model of Islam such as Salafi Islam, Shia Islam, modern Islam, liberal Islam, moderate Islam, progressive Islam, traditional Islam, classical Islam, Malaysian Islam, or Egyptian Islam etc. In the presence of these so-

¹ I am thankful to Dr Nur Jannah Hassan, Assistant Professor in Department of Fundamental and Interdisciplinary Studies, Kulliyah of Revealed Knowledge and Human Sciences, International Islamic University Malaysia, who has provided all the above information to me. I fully acknowledge her assistance.

² Masooda Bano and Keiko Sakurai, eds., *Volume 7: Shaping Global Islamic Discourses: The Role of al-Azhar, al-Medina and al-Mustafa*, (Edinburgh: Edinburgh University Press in association with The AGA Khan University, 2015), 242.

called models of Islam, it was an intellectual challenge for Kamal Hassan to come up with an ideal model of an international Islamic university that could only represent Islam. IIUM is the only university which, in truth and reality, represents Islam; its worldview, its way of life, culture, and civilization, and aspirations of the Ummah, taking into consideration the intellectual, epistemological, methodological, and educational needs of the entire humanity. IIUM has kept away from the so-called religious, traditional, sectarian, modern, and secular models of higher education. It is, in fact, accepting and providing practical solutions to the challenges of our time in the field of higher education. The establishment of IIUM is a great achievement, the credit of which rightly goes to Kamal Hassan who not only proved IIUM to be relevant to the contemporary needs of the Muslim Ummah but provided practically an excellent model of higher education for the whole of humanity. It is a university with a 'soul'.

The Need for The Centre of Fundamental Knowledge [CFK]

As a first move in establishing the Islamic University, Kamal Hassan did not start with the establishment of the Faculty of Islamic Studies or the Faculty of Usul al-Din or the Faculty of Uloom al-*Shariah*. The first faculty which was established in IIUM was Kulliyah of Laws and the second was Kulliyah of Economics along with a service centre namely the Centre for Fundamental Knowledge [CFK]. What was that fundamental knowledge and why was it needed? The main goal of the formation of CFK was to help students to make them understand the need for an Islamic upbringing of students with a solid foundation in spirituality and morality. CFK, since its establishment, helped students to comprehend and realize not only the philosophical difference between the Islamic concept of education with other philosophies but it emphasizes the need for spiritual and moral excellence. It was the responsibility of CFK to teach that fundamental knowledge which imparted the true understanding of Islam, Islamic education, and the meaning of the model of the Perfect Man, the Prophet Muhammad [pbuh] based on Islamic Revealed Knowledge i.e., the Quran and Sunnah. The Quran and Sunnah laid emphasis on the true understanding of life, society, and the world in its proper truthful perspective. Islam claims that life is spiritual i.e., granted by Allah SWT and moral not just physical and material. The CFK was established to help the students grasp a clear understanding and the meaning of the spiritual and moral basis of life

and society. Hence, CFK from its inception served the needs of students who deserve at the very outset to know the true meaning of life, society, and the world. The understanding of the truth of life which, in fact, constituted the true meaning of spirituality and the need for moral foundation. For this purpose, a few courses were designed and offered by CFK in the areas of the Islamic worldview, Islamic morals, and ideological dimensions of the Muslim Ummah³. The courses offered by the CFK for the entire population of the university strengthened the basic characteristics of IIUM, namely emphasis on the spiritual and moral foundation of life and society. According to Kamal Hassan, the CFK was a non-degree awarding centre from where all students were supposed to take courses “including non-Muslims, of all faculties from the humanities to medicine, to take several compulsory courses”⁴. The philosophy of IIUM based on the Quran and Sunnah elaborated the need for a strong foundation of spirituality and moral excellence which was lacking in all existing systems of education all over the world. This genuine foundation of a system of education based on spiritual and moral excellence reflected a model of a new and unique vision of a contemporary Islamic university in a time-space context. Consequently, the CFK did not introduce Islam in IIUM to the students as a mere religion of rites and rituals, a bundle of superstitions and dogmas but it presented Islam as a worldview and the way of life as a new force and energy for life which can play a dynamic and active role for the regeneration of culture, civilization, and humanity⁵.

The CFK planned to strengthen the spiritual understanding and moral commitment of students. For this, the study of Islam, Islamic history, Islamic worldview, Islamic morals and values, culture, and civilization were made part of education. To achieve this goal, various courses were designed and taught. These courses not only helped students to first upgrade their understanding of Islam but also cultivated a new vision of life and society in the minds of all students who realized that Islam is capable of leading mankind on the Right Path as designed by Allah SWT. They understand that humanity cannot achieve real

³ Mohd. Kamal Hassan, “The Muslim Intelligentsia's Aspiration for an Islamic University: Initial Concept and Philosophical Foundation,” in *IIUM at 25: The Path Travelled and The Way Forward*, ed. Syed Arabi Idid (Kuala Lumpur: IIUM Press, 2009), 16.

⁴ Ibid.

⁵ Ibid.

development free from crisis, chaos, and crimes based on academic and professional excellence, it needs excellence in spiritual and moral domains as well. Hence, CFK helped students to comprehend the true meaning of life, society, and their spiritual and moral dimensions, the reality of development and sustainability and the heroic perception of enlightenment. All the courses designed by the CFK assisted students in understanding Islam, the need for spirituality, and moral excellence as the program of change and development. They view Islam as a guide and force for future cultural and civilizational development. Kamal Hassan has put everything important on record related to the origin of the idea of the establishment of IIUM with CFK for the benefit of historians. According to Kamal Hassan, Dr. Mahathir Mohamad, the Minister of Education of Malaysia in 1977, did attend the First World Conference held in Makkah but things that were articulated during the Conference did not impress him. Kamal Hassan quoted Syed Salim Agha, who said Dr. Mahathir Mohamad clearly expressed his point of view about the Conference discussion. According to Syed Salim Agha, Dr. Mahathir Mohamad was disappointed with the proceedings of the Conference “because he felt the educationalists were conservative: and did not discuss *Islamic values* and did not focus on the *type of education* that could contribute to the elevation of the Muslim mindset and enhance the ability of Muslims to become great again”⁶. In response to the italicised needs of a full-fledged discussion about Islamic values and type of education, Kamal Hassan suggested the establishment of CFK in IIUM which was accepted and implemented. A total number of 38 courses were offered by CFK throughout the four-year period of a graduate program. The students were required to complete with CFK only 22 credit hours according to their needs.

The Vision of IIUM

This vision of IIUM was explicitly shared by Kamal Hassan for which he will be remembered throughout history. The great contribution of Kamal Hassan lies in the conceptualization of an Islamic university focusing on the development of spiritual and moral excellence of the

⁶ Mohd. Kamal Hassan. “Malay Intelligentsia’s Quest for an Islamic University and the Future of “Islamisation of Human Knowledge” in International Islamic University Malaysia,” in *IIUM: The Premier Global Islamic University*, eds. Zaleha Kamaruddin and Abdul Rashid Moten (Kuala Lumpur: IIUM Press, 2013), 23.

entire community of IIUM. At a time when religiously oriented and modern secular universities were concentrating merely on professionalism, Kamal Hassan invested all his energies in IIUM to cultivate a clear understanding of the meaning of spiritual truth and the truth of life and the importance of moral excellence. Thanks to Allah SWT Who guided Kamal Hassan for a correct and true vision of the University. He intellectualized and introduced the structure of the University and focussed more on the concept of *Halaqah* and *Ibadah Camps* as extra-curricular activities and made them an integral part of education. The *Halaqah* and *Ibadah Camps* were mainly used to strengthen the real meaning of spiritual and moral dimensions of life. Hence, all students had to attend every week *Halaqah* and once a semester *Ibdah Camp* which were conducted for one and three days respectively. These *Halaqahs* and *Ibadah Camps* became the source for spiritual and moral development along with the course work of CFK. Kamal Hassan explained the role of CFK: "The centre was also responsible for conducting non-formal Islamic educational programmes including weekly *halaqah* [study circle] and *ibadah camps*"⁷. Kamal Hassan stated that an educational philosophy and system that incorporates the spiritual and moral dimensions as the foundation of education, life, and society would be able to produce a personality that will be most suitable for sound and productive management of development strategy that would be comprehensive, holistic, balanced, and integrated. It will help national development strategists to accord the proper places for the spiritual, moral, and physical development of individuals and groups. Hence, from the very beginning, it was conceptualized that all courses taught in IIUM in the different faculties/ kulliyahs "would emphasize the unity of knowledge, the unity of the sciences and their relationship with" all other aspects of life⁸. Teachers teaching professional courses were expected to integrate conceptually the subjects they teach with the content related to the Islamic worldview. They were conscious to teach them "in accordance with Islamic principles and mode of thinking so that courses would be offered in accordance with the Islamic philosophy of education." Kamal Hassan said: "All knowledge should be propagated on the basis of Tawhid, and Islamic values should permeate all disciplines"⁹.

⁷ Mohd. Kamal, "The Muslim Intelligentsia's Aspiration for an Islamic University," 16.

⁸ Ibid, 17.

⁹ Mohd. Kamal, "The Muslim Intelligentsia's Aspiration for an Islamic University," 17.

In fact, the need for spiritual and moral development was considered a prerequisite for cultural and civilizational development. Therefore, they were always emphasised by Kamal Hassan who did not visualize any model of development without the spiritual and moral excellence of an individual. As early as 1977 in one of his conference papers, he emphatically commented not only on the need for the development of man's external power by science and technology but also on spiritual and moral development. He argues a mere scientific and technological power would not be a sufficient source to strengthen human resources. It requires the inner spiritual and moral development of man¹⁰. Referring to the work of Christopher on *The Crisis of Western Education*, 1961, Kamal Hassan reminded the world that at the international level, the moral order of people and societies has declined. He asserted the process of modernization, development, and application of technology, economic growth, and political stability by themselves would not be sufficient to ensure the overall development of people and societies if their spiritual and moral development were not guaranteed¹¹. The focus of education in the contemporary world is primarily on the professional training of students rather than on their strong foundation of spiritual and moral development. The goal of economic development is given top priority. As a Malay-Muslim academic and intellectual, Kamal Hassan has always reminded the importance of spiritual and moral development and argued that we need to relate our efforts "fundamentally to the purpose and quality of life, either for individuals or societies"¹². According to him, the spiritual and moral development of students are the core requirements for cultural and civilizational development. Therefore, he said he began his academic career towards the end of 1975 focusing on Islamic educational issues with greater emphasis on spiritual and moral development. He genuinely and continuously debated, discussed, and wrote about the need for the spiritual and moral development of all human beings¹³. He made it clear that the Muslim community is "mandated by Allah SWT to be the builders of a universal civilization which stands for the supremacy of the One

¹⁰ Mohd. Kamal Hassan, *Towards Actualizing Islamic Ethical and Educational Principles in Malaysian Society: Some Critical Observations* (Michigan: Muslim Youth Movement of Malaysia, 1996), 25.

¹¹ Ibid.

¹² Ibid, ix.

¹³ Ibid, x.

Kamal Hassan and the Birth of IIUM: A Retrospective Survey of His Ideas 320

True God, Truth, Knowledge, Justice, and the unity of soul and matter, this world and the hereafter, power and ethics, material progress and spirituality, religion, and science¹⁴. To fulfil their civilizational role, Muslims must understand the importance of spirituality and moral excellence at all levels of their education, primary and secondary as well as college and university levels. He maintains the Muslim community is expected to strive for the actualization of the spiritual and moral perfection of individuals and societies¹⁵. Hence, he argued that it is the responsibility of both the education system and educationists that they must promote the goal of the spiritual and moral excellence of students. The spiritual and moral excellence had become for him the prerequisite for national development. He genuinely asserted all national developmental efforts are logically related to spiritual and moral excellence¹⁶. Hence, he argued, it is the responsibility of all educational planners to plan to produce spiritually and morally oriented excellent professionals. He put all his efforts into achieving spiritual and moral excellence and made them the goal of education. He asked for spiritual and moral development as the precondition for civilizational development¹⁷. He said a mere supply of skilled manpower cannot guarantee economic growth. He added: "While emphasizing the economic goal of education, some educationists do realize that educational goals should ideally be conceived in terms of general development, including not merely economic growth but also human and social growth"¹⁸ which is not possible without spiritual and moral development.

In his view, Kamal Hassan felt that IIUM's philosophy of education is based on Islam and Islam for him is not merely a religion but a universal worldview, the way of life, source of values and morals. Against his genuine and clear understanding, we observe various people present Islam differently and unauthentically even without any evidence. In the contemporary Muslim world, we come across several terms and brands

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Mohd. Kamal, "Towards Actualizing Islamic Ethical and Educational Principles in Malaysian Society," 27.

¹⁷ Ibid, 28.

¹⁸ Ibid.

of Islam, such as traditional Islam, modern Islam, liberal Islam, progressive Islam etc. These people who present Islam subjectively are considered experts on Islam. In our assessment they are unaware of the true Islam and, therefore they demonstrate their ignorance about Islam. These so-called experts do not know what Islam is and use phrases like radical Islam, militant Islam, Islamic humanism, Islamic modernism, Islamic progressivism, Islamic reformism, Islamic capitalism, Islamic rationalism, Islamic materialism, Islamic feminism, Islamic pessimism etc. IIUM is free from all those phrases, terminologies, and brands of Islam and just focuses on Islam as it is presented in the Quran and Sunnah. Its goals, basic principles, and methodology are derived from the Quran and *Sunnah*. As Kamal Hassan views the phrase Islamic Revealed Knowledge [IRK], which is used in IIUM, basically refers to the fundamental sources of Islam – the Quran and *Sunnah*. Hence, teachers at IIUM respond to all critical questions based on the criterion of the IRK. Though IIUM was established by the government of Malaysia under the Companies Act and the government appoints the rectors, they are not controlled by it. The University is totally autonomous in terms of teaching, designing the curriculum, and shaping the personalities of students. The University does not have any influence on others as such. It is purely based on the Islamic philosophy of knowledge and education, the worldview of Islam, especially the Quran and *Sunnah*. This characteristic distinguishes IIUM from other universities. By looking at the teaching, learning, and working conditions of the University, one can easily observe how the University is helping students to receive moderate, balanced, and authentic ideas in line with the truth and reality of life and the world. This helps students to be holistic, and comprehensive but with a complete commitment to Islam. Kamal Hassan asserts the influence of IIUM is becoming visible in shaping a new discourse and practice in contemporary societies across the globe. The local and international student population is trained in such a way that they become an asset to their countries of origin. The University is very conscious of moulding students to be peace-loving, harmonious, and responsible professionals.

According to Kamal Hassan, IIUM's philosophy is to provide "holistic human capital to man the engines of socio-economic and socio-political developments, based on the integration of contemporary professional knowledge with transcendental moral-spiritual values and

Kamal Hassan and the Birth of IIUM: A Retrospective Survey of His Ideas **322**

perspectives of Islam, to attain ‘well-being in this world’ [*hasanah fi al-duniya*] and ‘well-being in the Hereafter’ [*hasanah fi al-akhirah*]¹⁹. He further claims that the graduates of IIUM would represent a model of balanced human personalities and excellent professionals who can address the needs of national development without sacrificing their Islamic identity and moral integrity²⁰. He also presumed that they would always reflect the universal values of Islam and the compassionate attributes of a good human being. He further made it clear that they are taught the real meaning of Ummah and creates among them the real meaning of “Ummatic consciousness” (the greater needs of the Muslims and humanity at large) along with the unity of knowledge and moral values²¹.

Historical Development of IIUM: Kamal Hassan’s Contributions

The IIUM was officially established on 20th May 1983 on the Order of His Majesty the Yang di Pertuan Agong, HRH Sultan Haji Ahmad Shah Al-Musta’in Billah ibni Al-Marhum Sultan Abu Bakar Ri’ayatuddin Al-Mu’adzam Shah. Kamal Hassan played a significant role in terms of the conceptualization of ideas and their translation in the form of IIUM. Since its establishment, Kamal Hassan had as its goal to bring education to a higher level: that every discipline is brought within the context of the Quran and *Sunnah*. As the Rector of IIUM, Kamal Hassan wrote in the Annual Report of 2005, by stating: the university belongs to everyone in the IIUM community, and everyone can play a role in shaping its future²². Kamal Hassan, therefore, wanted to see its developments “in a much easier and more transparent manner”²³. His expectation was that all students would be able to polish their thinking, understanding, and power of articulation along with speaking and critical thinking skills, and they would nurture good relationships with local and international while interacting with people at all levels. They would do all this without

¹⁹ Alumni and Career Division, *IIUM Silver Jubilee Celebration* (IIUM, 2008), 30.

²⁰ *Ibid*, 30.

²¹ *Ibid*.

²² *Ibid*, 18.

²³ *Ibid*.

neglecting their academic responsibilities and come out at the end as holistic human beings ready to face the ever-changing world²⁴.

According to Kamal Hassan, IIUM has been undergoing a series of developments in its efforts to ensure the proper translation of its ideals into reality. The rich experience that the University has accumulated is certainly valuable not only to help the IIUM community improve its academic and professional performance but also to guide people in the next course of action as they enter the new millennium²⁵. Kamal Hassan has been with the University since its inception as the one who conceived and constructed the idea of an Islamic University in a time-space context along with its Philosophy, Vision, Mission, Curriculum, Structure, Goals etc.

First in January 1982, the then Prime Minister of Malaysia Dato' Dr. Mahathir Mohamad [later Tun Dr. Mahathir Mohamad] announced in the United Arab Emirates that Malaysia had decided to establish an International Islamic University. The announcement was made in Abu Dhabi when the Prime Minister visited H. H. Sheikh Zayed Bin Sultan Al Nahyan²⁶. Later, the idea of establishing the IIUM was mooted by the Prime Minister of Malaysia at a meeting with the then Minister of Education, the then Director General of Education and a few senior academic officials of local universities, including Dr. Mohd Kamal Hassan of the National University of Malaysia [now Al Murhoom, Tan Sri Prof. Dr. Mohd Kamal Hassan]. Kamal Hassan was given the task of preparing the first working paper on the concept of the Islamic university which the Prime Minister had in mind. After one year, on February 12, 1983, the paper was submitted to and agreed upon by the Prime Minister²⁷. From the very beginning, according to Kamal Hassan. IIUM was developed based on the philosophical and ideological foundation of Islam²⁸.

²⁴ Ibid, 19.

²⁵ Kamal Hassan, *Foreword to Undergraduate Prospectus 1999-2000*, IIUM.

²⁶ Syed Arabi Idid, ed., *IIUM AT 25: The Path Travelled & The Way Forward*, (Kuala Lumpur: IIUM Press, 2009), 3.

²⁷ Planning Unit, Office of the Deputy Rector (Planning and Development), *IIUM 2013-2020 Strategic Plan* (Kuala Lumpur: IIUM, 2013), <https://www.iium.edu.my/media/84080/IIUM%202013-2020%20Strategic%20Plan.pdf>.

²⁸ Mohd. Kamal, "The Muslim Intelligentsia's Aspiration for an Islamic University," 15.

Kamal Hassan and the Birth of IIUM: A Retrospective Survey of His Ideas 324

Writing a message for the *2002 – 2003 Corporate Report*, Kamal Hassan said: “The University has seen two decades of tremendous growth. From a humble beginning with 2 campuses in temporary premises in Kuala Lumpur and Petaling Jaya, the University has now grown into a sprawling complex of 4 campuses. The Kuala Lumpur Main Campus is located amongst the lush greenery at the foothills of the Gombak district while Kuantan Campus is located in Bandar Indera Mahkota, Pahang. The International Institute of Islamic Thought and Civilization [ISTAC] is in Damansara Heights, Kuala Lumpur and the Matriculation Centre in Petaling Jaya²⁹”. According to Kamal Hassan, the IIUM provided an elaborate account of the University’s Vision and Mission in 1999 when he took charge of the Rectorship of the University³⁰. He reminded the IIUM community: “With the IIUM’s Vision and Mission being made known and shared by the University community, all parties in the IIUM are now expected to be united with a common objective, that is, to realize the University’s Vision and Mission”³¹. He always emphasized that “participation by all within the University is essential to ensure its success” without altering its original goals. He further said the University always needs “continuous commitment and assistance in regularly monitoring, implementing and reviving the Strategic Plan³²”.

In almost all official documents the philosophy of education of IIUM was reemphasised under the supervision of Kamal Hassan again and again. In the above-mentioned document, it was said: “The University which is founded upon a renewed awareness of the enduring values of the teachings of the Quran and Sunnah, is dedicated to the reorientation of the Ummah and mankind. The education at IIUM includes a dimension that is missing elsewhere, for IIUM strives not merely for academic excellence but for the development of balanced, integrated personalities ready to face the challenges of the modern world”³³. In this sense, the IIUM stands to produce intellectuals and

²⁹ Mohd Kamal Hassan, A Message, in *2002 – 2003 Corporate Report*, (Kuala Lumpur: IIUM, 2002), 7.

³⁰ Planning Unit, Office of the Deputy Rector (Planning and Development), *Strategic Planning Report, 2001-2010*, (Kuala Lumpur: IIUM, 2001), i.

³¹ Ibid.

³² Ibid.

³³ Planning Unit, “*Strategic Planning Report, 2001-2010*,” 14.

scholars who can lead the nation and the Ummah intellectually for developmental goals. IIUM is not an ordinary university which plans to produce skilled professionals. IIUM stands along with skilled professionals to produce high-quality intellectuals who can articulate and suggest high-quality ideas to lead the state and government on the path of civilizational development and not merely the physical development of the country. Hence, the University has cooperated with all those organizations and institutions that share the same vision. For this purpose, IIUM conducted international conferences on the Islamic Concept of Development.

Elaborating on the need for an Islamic University in the contemporary age, Syed Arabi Idid, the fourth rector of IIUM, asserts that the First World Conference on Muslim Education held in Makkah in 1977 became instrumental in the establishment of IIUM. In this Conference, the importance of education 'as being the key to overcoming the plight of the Muslims' was emphasized, and 'key issues of education such as the nature of man, the aims and objectives of Muslim education, and the concept of an Islamic university' were discussed and elaborated. He adds, "Among the recommendations at the conference was that Muslim educational systems should be based on the Islamic worldview, and that knowledge should be viewed from the Islamic perspective – otherwise known as the Islamization of Knowledge. Hence, Islamization of Knowledge has always been a major item on the agenda of this University, and, because of this, the various disciplines are taught from both the Islamic and Western perspectives³⁴. The developmental issues are not exceptional, they have been focussed on both teaching and research in IIUM.

Highlighting some of his memories, Kamal Hassan, stated that the advent of the 15th Century *Hijrah* in 1980, created the wave of a new consciousness among the renowned Islamic scholars around the world. They realized that the dependence of Muslim societies on the knowledge provided by the Western institutions of higher learning had bitterly failed to create confidence among Muslims to stand based on their own worldview for joining the nations in the race for development. On the other hand, the traditional system of education and learning also did not

³⁴ Syed Arabi Idid, *IIUM AT 25*, xii.

create among Muslims a sense and commitment to the revival of Islamic civilization and a rediscovery of the Islamic identity. Hence, it was appreciated by the Islamic intellectuals and scholars that a new intellectual consciousness had to be developed among Muslim masses for which there was a need for Muslims to create their own new Islamic institutions of higher learning. Such institutions should be created based on their own worldview and way of life, their own knowledge, paradigms, and methodologies. The consequence of this intellectual consciousness has resulted in the need for the conceptualization of an Islamic university. This Islamic university will help to liberate the "Muslim mind from the lingering colonial influences and cultural enslavement to the neo-imperialistic and hegemonistic West"³⁵.

According to Kamal Hassan, there were two fundamental inspirations that motivated Muslim intellectuals to think and plan differently. First, they manifested the desire to see Muslim countries as developed countries based on an alternative paradigm of their own worldview. They did not see any benefit in the imitation of the Western models of education and development. Hence, they wanted to get rid of those Western models. Secondly, they expect it will create a sense of a collective imperative generated by the Islamic worldview. It will provide the determination to reconstruct sound intellectual foundations which, they consider, will become the backbone of the developmental process. Therefore, Kamal Hassan stated we Muslims need 'for the revival of the holistic and integrated Islamic civilization' a new mindset based on concrete and conscious ideological underpinnings which later became 'the driving force for the establishment of International Islamic University Malaysia'³⁶. Hence, according to Kamal Hassan, both academics and students are expected to play not only the role of professionals but more like intellectuals and ideologues. Their basic role was to conceptualise and position themselves as intellectual leaders. With such an effort they can cause a change in the Muslim mind that can cause a change in the socioeconomic and socio-political systems. He genuinely and forcefully stated that all in the University must focus on the solid intellectual, spiritual, and moral foundation of life which, he always considered a prerequisite for academic and professional

³⁵ Mohd. Kamal, "The Muslim Intelligentsia's Aspiration for an Islamic University," 11.

³⁶ Ibid.

excellence. Thus, he said: “the moral and spiritual development of the students should be given serious attention by the University apart from the proper intellectual and physical growth”³⁷. He argued for this purpose “a strict code of conduct should be imposed on all students so that the traditional dignity and decorum of an Islamic University should be maintained”³⁸. Along with this, he asserted, the emphasis should be given to the development of all the disciplines based on the Islamic philosophy of knowledge and education. He added it will help to maintain the Islamic nature of the university’s curriculum. All courses as such must be designed in such a way that they should impart a clear Vision of God, Man, Nature, and History and their relationship with the developmental process according to the worldview of Islam. All in the university, academics, administrators, and students without any exception must be fully aware of the true nature of the Islamic philosophy of knowledge, education, and worldview. How to guarantee the above goal is and has been the biggest challenge before the IIUM community since its establishment till today. How can we translate these ideals into workable realities? Is the biggest question that requires an answer and solution? This was not the only concern of Kamal Hassan but the fundamental concern of the committed scholars and intellectuals from all over the world³⁹. Kamal Hassan reasserted that during the First World Conference on Muslim Education held at Makkah al-Mukarramah, Saudi Arabia, on the invitation of King Abdul Aziz University from 31st March to 8th April 1977, all the participants unanimously agreed upon “the re-establishment of the primacy of Islam in all fields of knowledge and the propagation of knowledge in the spirit of submission to God, *tawhid*”⁴⁰. Thus, all disciplines taught at the Islamic University in all the Kulliyahs should lead towards the creation of the commitment to the importance and understanding of the Islamic worldview. Kamal Hassan made it clear that according to Islam, “knowledge is a form of trust [*amanah*] from Allah SWT to man, and hence man should utilize knowledge according to Allah’s will in performing his role as the servant [*abd*] and vicegerent [*khalifah*] of Allah SWT on earth⁴¹”. This means

³⁷ Ibid, 12.

³⁸ Ibid.

³⁹ Ibid, 13-14.

⁴⁰ Mohd. Kamal, “The Muslim Intelligentsia's Aspiration for an Islamic University,” 14.

⁴¹ Ibid.

knowledge is created based on the premises of spirituality and develops the idea of unity of knowledge. Like life, knowledge also cannot be compartmentalized. It maintains its unity. The Islamic character of IIUM is based on this philosophy of knowledge. This philosophy of knowledge must be manifested, according to Kamal Hassan, primarily in its curriculum with some fundamental features. First, IIUM's curriculum must include a strong Islamic content and approach in every discipline. Secondly, some courses must be taught as required courses to all students of all faculties related to Islamic civilization, the Islamic way of life, Islamic morals and values, the Islamic concept of God and the position of man as the vicegerent of Allah. Thirdly, the Islamic philosophy of knowledge and education should become the basis of all academic programmes within the University. As such, all the official documents of the University such as the prospectus, curriculum, and teaching lessons must explain the scope of the University. The University's programmes are not limited to theological or religious studies but pertain to the teachings of all humanly possible disciplines. Hence, Kamal Hassan reminded the population of the University that the whole curriculum of the University must be infused with the Islamic worldview and value system of Islam in a comprehensive manner. Time and again, he made constant reminders 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, achieve progress that is in harmony with Islam"⁴² and must be capable to implement effectively the Islamic paradigm based on a clear understanding of Islamic ideals.

Based on the above features IIUM model became totally different from any other Islamic university. For example, in the model of IIUM, there is no division of religious and secular knowledge and sciences. All the sciences are taught from an Islamic perspective; hence, according to Kamal Hassan, they are regarded as Islamic sciences. Kamal Hassan says: "Islamic Studies as a separate discipline did not exist in this model. What was truly unique in this model was that the university as a comprehensive university did not have a faculty of Islamic religious studies offering degrees in Islamic *Shariah* studies, Islamic theological

⁴² Ibid, 15.

studies, Islamic propagation studies or Islamic civilization and history”⁴³. Kamal Hassan never supported the establishment of the faculty of Islamic Studies.

Kamal Hassan’s Concept of Spirituality

Kamal Hassan always emphasized on the strong foundation of spirituality and moral excellence of human beings. In this section of the paper, the researchers will explore his views on spirituality. As a Muslim scholar and thinker, Kamal Hassan is of the opinion that a mere discussion on the improvement of economic, social, technological, and environmental factors would not be able to arrest the global catastrophe. If we are determined to stop the global decline and environmental crisis, then we need to come forward for the transformation of the globe based on a new and vibrant paradigm of spirituality. For spiritual development, he stressed, we need to realize and take some practical actions. He said, from a spiritual point of view we need to improve “the non-material or metaphysical dimension of human existence as well, namely the relationship with the Creator, Who is the Sustainer and the Owner of the universe or cosmos”⁴⁴. Furthermore, according to him, spirituality refers to the understanding and consciousness of the presence of God in the human psyche and in the entire universe. This understanding of man requires a solid foundation of spirituality based on True, Authentic, and Universal Knowledge [TAUK] - generally known as Islamic Revealed Knowledge [IRK]. According to Kamal Hassan, based on IRK or TAUK we come to know that “the One and only God, Allah SWT alone is the Creator, the Sustainer, the Controller, and the Provider of all that exists in the heavens and the earth”⁴⁵. This truth of Allah SWT forces a deeper and more profound comprehension that Allah SWT alone with all His attributes and all His teachings deserves the obedience of all human beings. This submission and obedience to Him constitute the essence of spirituality. This insight is not the result of any human speculation, imagination, or guess, but is based on IRK or TAUK supported by empirical evidence, historical facts, and rational arguments. It is the

⁴³ Ibid.

⁴⁴ Mohd. Kamal Hassan, “Spirituality and Sustainable Development Goals,” in *Spirituality and Sustainability: Experiences of the International Islamic University Malaysia*, eds. Abdul Rashid Moten (Kuala Lumpur: IIUM Press, 2020), 4.

⁴⁵ Ibid.

recognition and acceptance of the truth and reality of the Creator of the entire universe and cosmos that establishes the real meaning of spirituality. Spirituality, according to Kamal Hassan, does not only include the understanding of the truth and reality of life and the world but it conforms and acknowledges, manifests, represents, and embodies all forms of goodness and virtues in practical life. It also includes the quality of the condition of the connectedness of the heart and mind of human beings with that truth in such a way that they in their private and personal as well as collective affairs must be ready to obey Allah SWT alone⁴⁶. He adds spirituality means human actions, dealings with fellow human beings, generous spending of wealth, dissemination of knowledge, and physical energy are all done in accordance with the teachings and guidance of Allah SWT and for the sole purpose of seeking His pleasure. They are always ready to sacrifice their lives in defence of the truth and justice as shown and demanded by Allah SWT. Hence, a clear understanding of the truth of the existence of Allah SWT as the only Creator, and the performance of human beings in accordance with the teachings of Allah SWT which generates the good virtues [*amle-e-saleh*] and manifests the truth and reality of in life. Hence, Kamal Hassan has always reminded us of the spiritual consciousness in life. A true and authentic understanding of the existence of Allah SWT, and the performance of good deeds, on one side, illustrates the true meaning of spirituality and on the other side, guarantees peace and harmony in life and society. He, therefore, says this conditionality of true understanding of the reality of Allah SWT and the determination of an individual for the performance of good deeds are the backbones of any model of development and civilization. Thus, it demonstrates true spirituality and consequently guarantees the true development of individuals and society resulting in the commitment of the truth⁴⁷.

Kamal Hassan maintains and argues that true spirituality not only includes the truth and reality of the existence of Allah SWT but manifests a consciousness and awareness that we human beings have been created as the best creatures with a definite nature of goodness and virtues. We have a purpose in life to know the Truth and live in line with that Truth. The spiritual life in Islam explains to us that death is imminent in our

⁴⁶ Ibid, 5-6.

⁴⁷ Mohd. Kamal, "Spirituality and Sustainable Development Goals," 5-6.

lives, and we will be resurrected by His Command to face the consequences of our actions in this world (*dunya*). Real justice will be done in the next world to every individual in accordance with his/her performance in this life and upon that he/she will be either rewarded or punished. Hence, according to a clear understanding of it, we are bound to obey Allah SWT, as life is granted by Him, and we are expected to protect it, nurture goodness, and maintain our originality and truth. The above understanding of spirituality is based on knowledge – Islamic Revealed Knowledge [IRK] which has not been socially constructed by any human mind but granted to us through the process of revelation. This, in truth and reality, is the real meaning of spirituality⁴⁸. Therefore, for Kamal Hassan, the real scope of spirituality is as wide as the reality of life. It is not “confined in a limited sense only to the dimension of human-God relationship but extends to the dimension of human-to-human and human-to-nature relationship, which come under the generic term ‘good or virtuous deeds’⁴⁹. The scope of spirituality, as understood and explained by Kamal Hassan, pertains to the whole life, the life of this world and the life in the next world. Therefore, the comprehension of life in the Next world is integral to the meaning and understanding of spirituality. Kamal Hassan says it is, therefore, the responsibility of everyone to educate one another about the truth and reality of spirituality, especially it is the responsibility of the educational system through which “cultivating the sense of repentance, God-consciousness, sincerity, contentment, mediation, and remembrance of death and the reality of the next world” a few constituent elements of spirituality, can be made possible⁵⁰. Kamal Hassan proclaims that Allah SWT has prescribed a system of remembrance of spirituality which pertains to the offering of the five daily prayers, payment of poor due, fasting once a year for one month, and performance of pilgrimage to Makkah once in a lifetime. In this way, through the system of education, the level of spiritual understanding is cultivated and elevated among students so that they in their day-to-day lives perform with God's consciousness and do justice to everyone. This is the way that they are trained to fulfil their responsibility to work against all sorts of evil and promote all goodness and virtues in society. Therefore, Kamal Hassan called IIUM the “Garden

⁴⁸ Ibid, 7.

⁴⁹ Ibid, 8.

⁵⁰ Ibid.

Kamal Hassan and the Birth of IIUM: A Retrospective Survey of His Ideas **332**

of Knowledge and Virtues". The absence of the truth and reality of spirituality is the root cause of all sorts of crises, chaos, and crimes in life and societies. Hence, Kamal Hassan put his energy into incorporating a true and comprehensive understanding of spirituality into the foundation of IIUM's philosophy of education and curriculum. It is now up to the IIUM community to continue this tradition of truth and reality and invest all energy to maintain and promote the strong foundation of spirituality among academics and students. Kamal Hassan reminds us that the cultivation of a 'dynamic spiritual-moral development' in the personalities of all students is the academic and spiritual duty of the leadership of the University. We all are, therefore, accountable before Allah SWT about our spiritual responsibilities⁵¹. Kamal Hassan did not confine this duty of cultivation of spiritual and moral excellence among youths but extended it to the entire Ummah with reference to the Commandment of Allah SWT [3: 104]. He said:

The contemporary Muslim Community needs to bear in mind the responsibility of 'enjoining all that is good and virtuous, and prohibiting all that is bad and reprehensible. The Muslim Community is the best community brought forth for mankind [3: 110].

In continuation to the above, he commented with reference to some Qur'anic ayaths:

So that it could be a witness over the rest of mankind regarding justice, moral excellence, and balance between the two opposites of liberality on the one hand and extremism on the other [2: 143-145].

He reminded the entire Muslim community that when the whole universe would come to an end one day then we all must face the consequences of our life in this world. "Muslim leaders, elites and intellectuals who spend their worldly lives in corrupt practices and selfish materialistic pursuits in the name of "progress", "equality", "development", and "sustainability" invite catastrophes for themselves and for others"⁵². He urged all people

⁵¹ Mohd. Kamal, "Spirituality and Sustainable Development Goals," 8.

⁵² Ibid, 11.

to understand and realize the importance and significance of the truth and reality of spirituality as the foundation of life and society. He asserted, that it is the refusal to accept the reality of spirituality, without any evidence and rational argument, which has caused all the crises in life and society, the problems of ecology, economic, political, and social are a mere few symptoms of the biggest problem of loss of spirituality and purpose in life. He hoped the Muslim community would give serious consideration to the spiritual foundation of the educational system all over the Muslim world. According to him the restoration of the spiritual foundation in the educational system is the need of cultural and civilizational necessity. Otherwise, he warned, the whole world would suffer to a great extent from crimes, such as “moral heedlessness, intellectual arrogance, deification of reason, materialistic greed, ingratitude, relativism, and exploitation committed by the dominant contemporary secular” paradigm⁵³. He invited Muslim leaders to make spirituality the metaphysical foundation of their developmental efforts. It is necessary for Muslim leaders to implement spirituality in their developmental policies in a practical sense. He said: “They ought to provide the examples of the Islamic spiritual paradigm of sustainable development”⁵⁴. He further argued the framework of spirituality would not only constitute a paradigm shift but also “produce an alternative set of motivations, inspirations, incentives, aspirations, and goals of holistic development efforts” based on the proper understanding of life, society, and the world⁵⁵. He believed the spiritual foundation “would bring about the truly desirable major transformation in the way people or nations live, consume, and utilize natural resources or seek economic growth for which the enlightened people all over the world are aspiring”⁵⁶. Finally, he said all “spiritual endeavours should be done together with all that is scientifically or technologically necessary to mitigate the devastating effects” of all calamities⁵⁷. According to Kamal Hassan, without a strong spiritual foundation of life and society, the holistic, comprehensive, and sustainable development of human beings is not

⁵³ Ibid, 26-27.

⁵⁴ Ibid, 17.

⁵⁵ Mohd. Kamal, “Spirituality and Sustainable Development Goals,” 23.

⁵⁶ Abdul Rashid Moten, The Convergence between Maqasis al-Shari’ah and Sustainable Development Goals,” in *Spirituality and Sustainability: Experiences of the International Islamic University Malaysia*, eds. Abdul Rashid Moten (Kuala Lumpur: IIUM Press, 2020), 43.

⁵⁷ Mohd. Kamal, “Spirituality and Sustainable Development Goals,” 25.

possible. In the words of Kamal Hassan, in IIUM “the spiritual-ethical dimensions have always been perceived as the most crucial dimensions of human as well as civilizational well-being”⁵⁸. It has been done in the light of the worldview of Islam. IIUM as an international Islamic university will always manifest its commitment to spirituality and moral excellence “in a variety of ways – in its philosophy, vision, mission, code of conduct of its staff and students, as well as its definition of the university’s identity and environment”⁵⁹.

Conclusion

The conceptualization of IIUM with its philosophy, vision, mission, structure, curriculum, spiritual foundation, and moral excellence is the main contribution of Kamal Hassan which represented the main characteristics of IIUM. The need for spirituality and moral excellence in the educational system is, in fact, a practical response to the declaration of Allah SWT: “Allah will cause those who understood [believed in the truth] and acted righteously to enter the Gardens beneath which rivers flow...They were guided [to accept the truth] the pure word; they were guided to the Way of the Praiseworthy [Lord] [22: 23-24]. Sharing the truth of life with students and moulding their character is the biggest part of education. Kamal Hassan rightly pointed out, that we human beings must know that as trustees of Allah SWT, and as stewards of the world’s resources, are bound to use all our energies within the framework of spiritual and moral excellence. Due to the lack of spiritual and moral foundation in life, we have forgotten the true purpose of our lives and will be accountable in the sight of Allah SWT. During a short period of formal education, hardly anyone speaks of the true purpose of life, the reality of accountability, and the fact of reward and punishment. People think and conclude wrongly that in this world we are independent, and the idea of the next world is a religious concept. We are not subjected to punishment, therefore, we become arrogant. Kamal Hassan refuted this false vision of life and stood throughout his life like a mountain for the inclusion of spiritual truth in the educational system and curriculum. He said: “The Quran repeatedly reminds and warns mankind that the *mustakbirun* and *mutakabbirun* [i.e., the arrogant, oppressors, tyrants, and those who adopt the attitude of

⁵⁸ Ibid.

⁵⁹ Ibid.

defiance of God's will] would have to bear the evil consequences of their ungodly attitude and unethical actions in this world and in the Hereafter"⁶⁰. As teachers, planners, and administrators in the field of education, we are not exceptional in any way from being accountable to Allah SWT. Therefore, we are obligated to make the spiritual and moral foundations as an integral part of education, and in the lives of our students. Kamal Hassan all throughout his academic career tried his utmost level to fulfil his responsibility towards his students. For many of his great services to Islam, IIUM and his students, may the Almighty Allah reward him immensely.

BIBLIOGRAPHY

Abdul Rashid Moten. "The Convergence between Maqasis al-Shari'ah and Sustainable Development Goals." In *Spirituality and Sustainability: Experiences of the International Islamic University Malaysia*, edited by Abdul Rashid Moten, 28-51. Kuala Lumpur: IIUM Press, 2020.

Alumni and Career Division, *IIUM Silver Jubilee Celebration* (IIUM, 2008), 30.

Alumni and Career Division. *IIUM Silver Jubilee Celebration*. Kuala Lumpur: IIUM, 2008.

Bano, Masooda, and Sakurai, Keiko, eds. *Volume 7: Shaping Global Islamic Discourses: The Role of al-Azhar, al-Medina and al-Mustafa*. Edinburgh: Edinburgh University Press in association with The AGA Khan University, 2015.

Mohd. Kamal Hassan. "Malay Intelligentsia's Quest for an Islamic University and the Future of "Islamisation of Human Knowledge" in International Islamic University Malaysia." In *IIUM: The Premier Global Islamic University*, edited by Zaleha Kamaruddin and Abdul Rashid Moten, 23-45. Kuala Lumpur: IIUM Press, 2013.

⁶⁰ Mohd. Kamal, "Spirituality and Sustainable Development Goals," 10.

Kamal Hassan and the Birth of IIUM: A Retrospective Survey of His Ideas **336**

Mohd. Kamal Hassan. "Spirituality and Sustainable Development Goals." *In Spirituality and Sustainability: Experiences of the International Islamic University Malaysia*, edited by Abdul Rashid Moten, 2-27. Kuala Lumpur: IIUM Press, 2020.

Mohd. Kamal Hassan. "The Muslim Intelligentsia's Aspiration for an Islamic University: Initial Concept and Philosophical Foundation." *In IIUM at 25: The Path Travelled and The Way Forward*, edited by Syed Arabi Idid, 9-34. Kuala Lumpur: IIUM Press, 2009.

Mohd. Kamal Hassan. *Towards Actualizing Islamic Ethical and Educational Principles in Malaysian Society: Some Critical Observations*. Kuala Lumpur: Muslim Youth Movement of Malaysia, 1996.

Planning Unit, Office of the Deputy Rector (Planning and Development). *Strategic Planning Report, 2001-2010*. Kuala Lumpur: IIUM, 2001.

Planning Unit, Office of the Deputy Rector (Planning and Development). *IIUM 2013-2020 Strategic Plan*. Kuala Lumpur: IIUM, 2013. <https://www.iium.edu.my/media/84080/IIUM%202013-2020%20Strategic%20Plan.pdf>.

Syed Arabi Idid, ed., *IIUM AT 25: The Path Travelled & The Way Forward*, (Kuala Lumpur: IIUM Press, 2009).