

A TRIBUTE TO *AL-MARHUM* PROFESSOR DATUK
MOHAMED MACKEEN (1928–2013)

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Professor Mackeen, together with the late Tan Sri Dr. Abdul Rauf, laid the foundation of Islamic Religious Studies in the then newly established Department of Islamic Studies, University of Malaya, in 1961.¹ The department offered courses on Islamic thought, law, mysticism, history, literature, Qur'anic exegeses and Arabic language. I joined the department as an undergraduate student in 1963 when the late Tan Sri Dr. Abdul Rauf was the head. A few years later Tan Sri left Malaysia to work in the U.S.A. and Professor Mackeen took over as the head for several years.

As an undergraduate at the University of Malaya, I benefitted and enjoyed the course on Islamic Thought and Sufism taught by Professor Mackeen, an outstanding lecturer who was highly respected by students for his deep knowledge of the subjects he taught, his serious demeanour, and his immaculate English. In the second year of my study, there were only two students who decided to specialize in Islamic Studies, namely, the late Muhammad Uthman El-Muhammady and me. So our classes with Professor Mackeen in Islamic Theology and Islamic Law were like getting a special private tuition from the learned professor. My relationship with Professor Mackeen grew when I became an M.A. student under his close supervision from 1966-1968. It was he who suggested that I should work on the writings of the Egyptian Sufi-Faqih, 'Abd al-Wahhab bin Ahmad al-Misri al-Sha'rani (1493-1565) who was a Shafi'i scholar and prolific author of works in Sufism, Sacred Law, and tenets of faith. He was also a Sufi *shaikh* who maintained the unity between Islamic spirituality and Islamic law in his writings, especially in the well-known work *Al-Mizan al-Kubra* "The Supreme Scale". His other works include *Al-Tabaqat al-Kubra* "The Supreme Levels", *Lata 'if*

¹ **A Keynote Address delivered at the Seminar in Commemoration of the late Prof. Datuk Dr. Mohamed Mackeen bin Abdul Majid.**

al-Minan wa al-Akhlaq “Subtleties of Gifts and Character”, *Lawaqih al-Anwar al-Qudsiyyah* “The Fecundating Sacred Illuminations” *Kitab al-Yawaqit wa al-Jawahir fi Bayan ‘Aqa’id al-Akabar* “The Book of Rubies and Jewels: An Explanation of the Tenets of Faith of Mystic Luminaries”. After working under his direct supervision and mentorship for two years, he managed to get my admission into Columbia University, New York, to continue my M.A. studies at the Department of Middle East Languages and Cultures, where the late Joseph Schacht with whom Professor Mackeen had been in communication, taught. I will never forget my first encounter with the well-known Orientalist in his office in late 1968 to inform him of my plan to work on al-Sha’rani and that I had made good use of his scholarly article on al-Sha’rani in the old edition of the *Encyclopedia of Islam*.

My two years of postgraduate study under Professor Mackeen at the University of Malaya were most important for the foundation of my academic career. The most unexpected and challenging assignment the learned *shaikh* made me (his *murid*) do was to study German at the Goethe Institut once a week for a year to be able to eventually refer to the articles written in German on Islamic religion. (My colleague `Uthman El-Muhammady was required to study French by his supervisor, the late Dr. Hasan). He introduced me to the rigours of academic discipline in a systematic way by teaching me how to use the important references (“tools”) for research in Islamic religious studies, such as the classical Arabic dictionaries including the *Lisan al-‘Arab* and *Fuad ‘Abd al-Baqi’s al-Mu’jam al-Mufahras li Alfaz al-Qur’an*, the biographical works on Muslim scholars, the authoritative references of Qur’anic and Hadith exegeses; Carl Brockelmann’s (1868-1956) original volumes *Geschichte der arabischen Litteratur* (GAL), as well as the three supplement volumes, including the indexes, which together, offer bio-bibliographic information about works written in Arabic and their authors, with an emphasis on the classical period; the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (ZDMG) “Journal of the German Oriental Society” on Oriental and Middle Eastern studies, published by the Deutsche Morgenländische Gesellschaft since 1847; Wensinck’s *Concordance et indices de la Tradition Musulmane* (8

vols); and Fuat Sezgin's voluminous *Geschichte des Arabischen Schrifttums*, a standard reference in the field. Professor Mackeen also taught me how to look for Arabic manuscripts from overseas universities or libraries, particularly on works written by al-Sha'rani. In those days one could purchase microfilms of MSS one needed and then one would have had to spend hours studying those MSS using the microfilm reader in the university library. Fortunately for me, I was able to purchase the published work of al-Sha'rani, i.e., *al-Anwar al-Qudsiyyah fi Ma'rifat Qawa'id al-Sufiyyah*, his famous book on the principles of *tasawwuf* and spiritual purification, and my supervisor for the M.A. thesis at Columbia University, the late Azhari scholar, Dr. Ali Hassan Abdel-Kader, who wrote his Ph.D thesis on *The Life, Personality and Writings of Al-Junayd: A Study of the Third/Ninth Century Mystic* (E.J.W. Gibb Memorial Series, 1962), kindly agreed to my choice of al-Sha'rani's text. I must admit that I probably would not have been able to stand the long dreary hours poring over an Arabic MSS through the microfilm reader in the cold basement of the library of Columbia University if not for the support I received! Of course, my Professor Mackeen was used to that kind of routine scholarly investigation because he had to study and compare many MSS collected from different universities for his Ph.D study of the origin and development of the Shadhiliyyah Sufi movement. Let me now turn my attention to the intellectual life and thought of the learned Professor. At this point I must express my gratitude and indebtedness to the family and children of the late Professor – in particular Brother Mukram and Professor Dr. Akram -- for providing me with all the biographical information that follows:

Prof. Datuk Dr. Mohamed Mackeen bin Abdul Majid was born in Colombo, June 1928, Sri Lanka (then Ceylon) from the community of Muslims who were descendants of the Arabs who settled there and officially designated as "Moors" by the government. He was the fourth child from a family of five (three boys and two girls). His primary education was in Hameediah Boys School (original name "Al Madrasatul Khairiyyatul Islamiah", 1884), while his secondary school education was at the Zahira College (founded in 1892 as Al Madrasatul Zahira), both in Colombo. He obtained his Ph.D in 1961 from the School of Oriental and African Studies, University of

London, after getting a first class honours Bachelor's degree at the university which entitled him to go straight into the Ph.D programme without having to do the Master's degree.

Being a very bright student, he was always keen to pursue university level education in Islamic Studies and Arabic having done well throughout his schooling years in these subjects. Unfortunately his desire to enroll into the only existing university degree in Islamic Studies/Arabic that was offered by the University of Ceylon was thwarted by the closure of the relevant department due to a lack of applicants, which ultimately resulted in the termination of this degree programme. Due to this development and having lost both parents at a young age (mother around 2 years and father during his early teens), he started working after his A-levels at the Road Transport Department to contribute towards supporting the family along with two older brothers. During this period though, he never gave up his commitment to Arabic and Islamic Studies as illustrated by his studentship under the late Shaikh Abul Hassan from Kayalpatnam, India, who was a lecturer in Arabic and Islamic Studies at the University of Ceylon prior to its closure. His close association with Shaikh Abul Hassan, who for all intents and purposes was his Shaikh/Guru, enabled him to receive further training in the study of the classical texts, especially of Shafi'i *fiqh*, Imam al-Ghazali and *Tasawwuf*, from his teacher who was himself a product of a classical education in Islamic religious studies. Both he and Shaikh Abul Hassan were devout followers of the *Shadhiliyyah tarīqah*, having both come from families that were staunch practitioners of the *Shadhiliyyah* order. Sadly, his Shaikh fell ill and passed away soon after which left a deep impact on his intellectual and spiritual life. After many years of instruction from his late teens under his Shaikh, he went ahead with his original plan to study for a degree in Arabic/Islamic Studies.

By this time, he had obtained a scholarship from the government of Ceylon to pursue this goal at the School of Oriental and African Studies, University of London, in the mid 50s. Interestingly, because of his sound command of both Arabic and English, as well as his pre-existing knowledge of the classical Islamic texts and Arabic, he completed his undergraduate degree in less than a year after which

he continued with his PhD over the next three years producing a dissertation entitled “The Origin and Development of the *Shadhiliyyah*” in the process acquiring a working knowledge of both French and German. The selection of this topic was not surprising given his strong links to the *Shadhiliyyah* order beginning with his own father, other family members and his Shaikh. During these three years, he spent time doing field work in North Africa collecting primary and original data on the *Shadhiliyyah*, which till today remains among the definitive articles on the analytical history of the subject.

At that time, he harboured a desire to move to the Maghrib and possibly settle there because of his love of the region and of the *Shadhiliyyah*. However, all this came to a fortuitous change, when he met another doyen of Islamic Studies in Malaysia (Malaya then), the *al-Marhum* Tan Sri Prof. Dr. Abdul Rauf who, at that time, was Head of the Department of Islamic Studies, University of Malaya, who invited him to join him at University of Malaya. *Al-Marhum* Tan Sri Prof. Abdul Rauf had been invited to give a talk organised by the SOAS Islamic Society of which Professor Mackeen was the President. This chance encounter and Tan Sri’s persistent persuasion eventually led to his decision to come over to Malaya and start an academic career during an interesting and exciting period in the newly independent former British colony of Malaya.

The academic operation of the department of Islamic Studies at University of Malaya was run by a small closely-knit team of lecturers from overseas, mainly the Middle East and the Indian Subcontinent, and administered via the Klang Muslim College. This small group of dedicated lecturers-cum-educators which included Ismail Nawwab, Dr. Abul Hasan, Dr. Syed Jeffreery, Hussain Dabbagh, Hussain Safadi and Encik Ali Taib was initially led by the *al-Marhum* Tan Sri Prof. Abdul Rauf who later left for the United States (and returned again in the 80s as the first IIUM Rector in 1983). Considering global developments of the period in the teaching of Islamic Studies at universities, Professor Mackeen published an insightful article in two instalments with the self-explanatory title “Islamic Studies: a University Discipline,” in *The Muslim World* (Volume 55, Issue 3, July 1965, First & Second Instalments, pp. 246–260 & 297-303) on

the position of Islamic Studies at universities worldwide. By the mid 60s, he took sabbatical leave from the department to carry out postgraduate legal studies at Gonville and Caius College at the University of Cambridge in Islamic Law and its administration in Malaysia. This led to his admission to one of the Inns of Court in London (Gray's Inn) and resulted in a seminal publication on the administration of Islamic law in Malaysia entitled *Contemporary Islamic Legal Organization in Malaya* (Yale University Press) which continues to be an important historical reference text on the subject till today. Both he and *al-Marhum* Tan Sri Prof. Ahmad Ibrahim were good friends who pioneered the modern study of Islamic Law in Malaysia. Both of them worked at UM at the same time, but served in different faculties, i.e. the Faculties of Arts (Dept. of Islamic Studies) and Law, respectively.

Many of the lecturers in the department who were from overseas eventually left the country after the change of the medium of instruction from English to Malay. As a natural linguist, he embraced the idea of learning the Malay language which he did in a relatively short period of time to a university level proficiency to teach his courses in Malay (in fact, he even taught his wife Malay). By this stage, more and more local academic members were recruited to join the department, and he had become the Head of Department. However, *al-Marhum* Professor Mackeen stayed on due to his commitment to contribute to the development of Islamic Studies in Malaysia and was later awarded a Malaysian citizenship. His contribution to Islamic Studies in Malaysia during its embryonic and formative years, right after independence from the British, brought him into contact with political leaders of the period such as the late Tunku Abdul Rahman, the first Prime Minister of the country. This interaction and contribution involved the Shariah courts, National Fatwa Committees, Islamic Studies Academy at UM (Kuala Lumpur and Nilam Puri branch). Many of his UM students went on to become important holders of public office as illustrated by His Excellency Tun Abdullah Badawi, Tan Sri Rafidah Aziz and others too numerous to mention.

Besides his deep-rooted and lifelong interest in the *Shadhiliyyah tariqah*, he was also very interested in the fields of

Islamic Law, in general, and specifically the study of its administration within the legal framework in Malaysia, Islamic thought based on revelational criteria (Revealed Knowledge), and tertiary Islamic education at universities. Some of his works on Islamic thought also included the importance of following the Sunnah and the theological and Sufi thought of Imam al-Ghazali. His foreword in the book *Fath al-Dayyan* which is traditionally used as a practical reference for *fiqh* of the Shafi'i Madhhab by the Muslim community in Sri Lanka encapsulates the timeless significance of this religious text to the history of the community.

In 1968 Professor Mackeen was awarded a Carnegie Grant for a lecture tour of 12 well-known universities in the U.S.A. He became a member of various international and national organizations such as the Royal Academy of Jordan. Along with some other Islamic scholars, he represented the Muslim World at the Interfaith Dialogue in 1984 held at Windsor Castle under the joint patronage of the late King Hussein of Jordan, and the Duke of Windsor, Prince Phillip. He was also appointed as a member of the National Hijra Council of Pakistan.

After retiring from UM in 1984, he started a project and company called the Islamic Publishing House to publish books on Islamic Classical works. However, due to ill health, he was unable to complete this project. After recovering his health, he then joined the Department of Usuluddin, Kulliyah of Islamic Revealed Knowledge and Human Sciences, IIUM, where he very happily came into contact with many of his former colleagues and students such as the present writer, then Deputy Rector for Academic Affairs of IIUM. It was here that he met many of his future colleagues and taught many students who benefitted greatly from his wisdom, knowledge and spiritual aura. He was delighted to be part of this Kulliyah (Faculty) because of his strong belief in the primacy of Revelation, an idea that he has espoused as the 'revelational criteria' which he presented in a paper entitled "The Revelational Criteria in Islamic Thought" in Japan in 1981. At a later stage of his sojourn in IIUM, he developed a very strong interest in Islamic Spiritual Healthcare based on Revealed Sources such Hadith related to Prophetic Medicine. He strongly believed in, and advocated, the rediscovery and promotion of this heritage of Islam in our daily lives. Sadly, his health gradually began to deteriorate

towards the end of his time at IIUM, and he suffered a major stroke in 2009 after retiring in 2008 at the age of 80. Despite his deteriorating health, he continued to enjoy seeing visitors, especially his former students. Allah (swt) extended his life for several more years until his demise on the 12th of October, 2013. He was honoured by the King of Malaysia with the PJK (Pingat Jasa Negara, which carries the title “Datuk”) in 2009 for services rendered to the nation. The list of his works known to the present writer is as follows:

1. “Studies in the Origin and Development of *al-Shadhiliyyah*”. Ph.D thesis at the School of Oriental and African Studies (University of London), 1961.
2. “The Sufi-Qawm Movement”, *The Muslim World*, Volume 53, Issue 3, 1963 pp. 212-225.
3. “Islamic Studies: a University Discipline”, *The Muslim World* , Volume 55, Issue 3, July 1965, First & Second Installments, pp. 246–260 & 297-303.
4. *Contemporary Islamic Legal Organization in Malaya*. New Haven: Yale University, Southeast Asia Studies, 1969.
5. “The Rise of *al-Shadhili*” (d. 656/1258), *Journal of the American Oriental Society*, Vol. 91, No. 4 (Oct. - Dec., 1971), pp. 477–486
6. “The Early History of Sufism in the Maghrib Prior to *Al-Shādhilī* (d. 656/1258)” *Journal of the American Oriental Society*, Vol. 91, No. 3 (Jul. - Sep., 1971), pp. 398-408
7. “The Rise of *al-Shādhilī* (d. 656/1258)” *Journal of the American Oriental Society*, Vol. 91, No. 4 (Oct. - Dec., 1971), pp. 477-486
8. “Some Thoughts on the Meaning of ‘Following the Sunnah’ “*Ittiba’ al-Sunnah*”, *Islamic Studies*, Vol. 20, No. 4 (Winter 1981), pp. 357-373 (Paper presented to the Third World

Conference on the Sirah and the Sunnah—24—29th November, 1979 in Doha, Qatar).

9. “Islamic Thought in the Modern World: The Need for an Integrated Approach” in *Islam: Source and Purpose of Knowledge (Proceedings and Selected Papers of the Second Conference on Islamization of Knowledge (1402 ah/ 1982 ac), Herndon, Virginia, U.S.A., I.I.T., 1988, pp. 67-72.*
10. “The Revelational Criteria in Islamic Thought” *Islamic Quarterly* 30.1 (Jan 1, 1986): 45.

HIS CORE IDEAS

One of his core ideas and beliefs was great respect for traditional Sunni religious scholarship and the necessity of upholding an integrated worldview. He had strong reservations for the modernist critics, as reflected in the following statement:

I suspect that in most cases they are devoid of any philosophical content and reflect an attitude of complacency with the prevailing situation rather than one of introspection. It was not so much the intrinsic nature of these components of classical Muslim education that barred progress in the past as the tragic dichotomy in its system which resulted in the virtual divorce of liberal education from the so-called ideal of Muslim learning and intellectualism.... What these advocates of educational reform strove to achieve was the integration of a shattered thought-world, the establishment of lines of communication between the artificially created compartments of knowledge, and the reinforcement of Muslim civilization with the stupendous potentialities of modern thought and knowledge. They visualized a system of education which would produce scholars possessing an intellectual curiosity sufficient to challenge them to seek new answers to new problems (Mackeen 1965: 299).

His penchant for thoroughness in the study of Islamic religious discipline is reflected in the long quotation of the British expert on Sufism, A.J.Arberry who opines:

It goes without saying that the most important of all preliminaries must be a very thorough knowledge of the Qur'an, Traditions, and the important schools of Muslim theology. Unless we are prepared to undertake very arduous mental discipline imposed by these conditions of our studies, we cannot hope to produce work that is likely to have a permanent value, and would be more profitably employed in some other study making less exacting demands. Stern and selfless discipline has ever been required of all aspirants to the mysteries of the Sufi way, and it is but appropriate that we who may not be practicing Sufis, but rather theoretical investigators should find our path no less beset by hardships. Finally, I may perhaps be permitted to say something on the psychological approach to Sufi studies. Having regard to the nature of mysticism, which is surely at once the most profound and the sublimest of human activities, it will not be extravagant to require of those intending its study at least some natural inclination towards the higher metaphysic, some sincere understanding and sympathy for the upward strivings of the spirit, so that their researches may be undertaken not out of mere curiosity, even the curiosity of the scientist, but because believing themselves that mystical knowledge is the goal of all science, they desire to apprehend how far the great initiates within Islam have penetrated to the essence of such knowledge, and thereby to increase their own inward comprehension of its mysteries. It follows as a natural consequence that they are not best qualified to study Sufism whose attitude to religion in general, or to Islam in particular, is conditioned by hostility or bigotry; nor, in truth, if I may be allowed to make this point, will

those Muslims be ideally fitted to take up this research who find themselves unable to appreciate the mysticism of other faiths than their own. In brief, the student of Sufism ought himself to be something of a Sufi (Mackeen 1965: 301).

He anticipated the possibility of extending the relevance of Islamic religious values and perspectives to the social sciences when he said:

It has often been said that Islam is not merely a faith, but also a civilization. This would make it possible to transpose Islamic studies in terms of social sciences. There are sufficient original sources to justify subjects like economic ideas in Islam, political science, sociology, international affairs, and so on. To this may be added the dialects, folklore, and cultures of the various Muslim regional entities. Whatever be the theme of study, whether theology, music, history or sociology, a specialist in Islamic studies must display the highest standard of scholastic integrity. He must be competent in the use of the primary sources of Islam and in Arabic philology and semantics. To depend on secondary sources and forms of field techniques would be to circumscribe the area of scholarship to lamentable limits (Mackeen 1965: 301).

A more fundamental core idea and conviction of Professor Mackeen's thought and personality is the supremacy of what he called "Revelational Criteria" in Islamic thought which guarantees Islamic orthodoxy and orthopraxy, while at the same time safeguarding the authenticity and Islamicity of Muslim scholarship, discourse and intellectual growth in the face of the new modernist and rationalist trends. First he highlights in his paper presented at the 1982 Second Conference on Islamisation of Knowledge, held in Rawalpindi, Pakistan, the tragedy of the dichotomy of "socially realistic 'secular' thought and the faith-oriented 'religious' thought:

The conflicts and tensions in the world today have resulted largely from conflicting systems of thought, which in turn provide contradictory stimuli and breed contradictory human motivations and responses—a situation that has brought about a serious imbalance in the human behavioral and thought patterns. This tendency was particularly marked in countries that came under the political and economic determinism of alien ruling powers. In the lands of Islam, the process started much earlier with the disintegration of Islamic political authority, which weakened the political existence of the *‘Ummah* and gradually paved the way for the infiltration of a kind of “foreign thinking” among the ranks of the Muslims.

The ultimate result was the creation of a distinction between the socially realistic “secular” thought and the faith-oriented “religious” thought, with little or no prospect of ever closing the gap between them as these distinctions were perpetuated by powerful vested interests. The eventual outcome of this development was the insulation of Islamic thought from the main currents of thought predominating the minds of Muslim thinkers, planners, and administrators in the contemporary Muslim world. Though denied its proper place in modern planning and thinking, Islamic thought refused to be crushed out of existence, but withdrew instead into sheltered precincts of its own and closed its door to the challenges flung at it by the vast expansion of knowledge in the modern world. This state of Islamic thought continues to prevail among the ranks of Muslims the world over (Mackeen 1982).

The assimilative and creative potential of Islamic scholarship grounded in the integrity of the Islamic worldview, in his mind, was the driving force of the enormous intellectual development in the classical period such that the stability of the foundation of Islamic

civilization was maintained intact:

They accomplished this not by rejecting the tools of intellectual argument and the standards of rational criteria, but by a careful and extensive study of the nature and potential of these tools in order to convert them into new Islamic modes of expression within the framework of the first-principles set down in the revealed bases of Islam, the Quran and the *Sunnah*. The enormous intellectual development and literary activity which followed during the Abbasid period is a clear testimony to the assimilative and the creative potential of those men who understood the first-principles of the ideology of Islam. The understanding and preservation of the integrity of the Islamic world-view in all segments of human thought and behavior were the basic factor that provided the stability and resources to withstand the strains and stresses accompanying the internal expansion of Islam in the early centuries.

The sense of the integrity and wholeness of Islam was at its highest during the life time of Prophet Muhammad, (SAAS). Its impact was absorbed in the following centuries and found itself permanently enshrined in the entire range of Islamic literature. If we look at the titles of books produced by the early Muslim scholars-whether in the field of historiography, law, theology or science-we cannot escape the conclusion that every single work authored by Muslim scholars, until very recent times, bore the imprint of a category of knowledge that had its roots in the *revealed* guidance of Allah (Mackeen 1982).

The need to filter the new knowledge of the social and natural sciences, and the vigilance of the pioneering Muslim scholars “in maintaining the integrity of Islam as communicated in the revealed sources” is forcefully argued in the following paragraphs:

The impending challenge of the problems caused by the expansion of unfiltered knowledge, the active evolution of behavioral patterns of humans, and their conflicts with rationally accepted conclusions and morally approved norms of behavior, is enormous. *We must mobilize the resources at our command to produce the minds and the books to ensure the proper understanding and realization of the relationship between the knowledge of Allah and the knowledge of man, the act of man, and the power of Allah and the power of man* [italics added].

Although the predicament of the Muslims of this age may be compared in one sense with the position of the early Muslims on whom fell the onus of pinning down with precision the terms of Islamic Civilization, yet the contrast between them in the natural ability of their striking power seems so helplessly marked that nothing short of a major offensive to halt the further disintegration of the mentality of the Muslims can save the situation. *The early Muslims had accepted, without reservation, the postulates of a revealed thought-world and the integrity of Islamic thought and channeled their energies toward the realization of these concept both in thought as well as in deed. This stamp of an integrated mind, that had understood the first principles of Islam, has disintegrated dangerously and needs immediate corrective measures* [italics added].

The corrective measures at our disposal seem limited in their capacity to prevent the collapse; the seeds of Islamic knowledge are being sown on shallow soil and are germinating in a restricted area. Our energies should be directed toward a re-exposition of the first principles of Islam with the aid of all the useful and effective weapons at our disposal. Let the Muslims re-construct

upon the foundations of the Qur'an and *Sunnah* of Prophet Muhammad (SAAS), the first principles of Islam, test them in their own lives, and bestow the benefits of their re-discoveries to the world at large.

In the exposition of first principles, care must be taken to ensure finding one perfectly in accord with the will of Allah, for by definition a Muslim must submit to the Will of Allah, and the Will of Allah is represented in the revelationally-guided behavior patterns of all matter and thought. But what is important is not just to verbalize our submission to the Will of Allah and to witness the natural behavior of the universe as a manifestation of His Will but to understand and surrender to the law of Allah with full awareness of its implications. This alone can protect man from the consequences that may follow the rejection of this law of Allah (Mackeen 1982).

It is obvious that al-Marhum Professor Mackeen realizes the tremendous challenge in the endeavor to integrate human knowledge with divine revelation, to filter the praiseworthy from the blameworthy aspects of the social and natural sciences or to Islamicise some aspects of modern acquired knowledge. But with the precedent of the success in producing the integrated minds of early Muslim scholarship so apparent in the history of Islamic thought, the new paths to be trodden, with all the slippery slopes, can only be guided and made safe by the light of revealed truths embodied in the Glorious Qur'an and the Blessed Sunnah. In the end, it is perhaps worth recapitulating and pondering upon what the learned Professor said and cautioned earlier:

The early Muslims had accepted, without reservation, the postulates of a revealed thought-world and the integrity of Islamic thought and channeled their energies toward the realization of these concepts both in thought as well as in deed. This stamp of an integrated mind, that had understood the first principles of Islam,

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has disintegrated dangerously and needs immediate corrective measures (Mackeen 1982).