



## Research Journal Ulum-e-Islamia

Journal Home Page: <https://journals.iub.edu.pk/index.php/Ulum-e-Islamia/index>  
 ISSN: 2073-5146(Print) ISSN: 2710-5393(Online) E-Mail: [muloomi@iub.edu.pk](mailto:muloomi@iub.edu.pk)  
 Vol.No: 32, Issue:01. (Jan-Jun 2025) Date of Publication: 30-06-2025  
 Published by: Department of Islamic Studies, The Islamia University of Bahawalpur

### Abdul Hamid Ahmad Abu Sulayman's way of Thinking: A Study with Special Reference to His Integrated Approach to Education and Intellectual Reform

**Dr. Aijaz Ahmed**

Associate Professor, Department of Islamic Studies,  
 Aligarh Muslim University, Aligarh, U.P. 202002

Email: [a.ahmadflp@gmail.com](mailto:a.ahmadflp@gmail.com)

#### Abstract:

Professor Emeritus Dato 'Dr. Abdul Hamid Abu Sulayman (1936–2021) was a prominent scholar, an intellectual, a great Islamic scholar and a visionary with deep insight into societal problems faced by the Muslim world. His research, thoughts and leadership qualities endowed the fundamentals of Islamic thought with suasion and the practical aspects of societal problems with the expanse of vision. This is why he occupies a distinctive place in the rank of the world Islamic thinkers of the twenty-first century. Prof. Abdul Hamid Ahmad Abu Sulayman left his imprint in various fields such as knowledge, education and reason in relation to divine revelation. He made a significant contribution to Islamic thought, writing, compilation, editing, children's literature, organization and training. This paper examines Prof. Abdul Hamid Abu Sulayman's valuable contribution to the current issues facing education in Muslim nations, as well as his attempts to find answers. The process of obtaining data from primary and secondary sources is part of the qualitative methodology employed in this study. The three main approaches—evaluative, descriptive, and critical analysis—were employed throughout the investigation to look at the available sources.

**Keywords:** Education, Integration of Knowledge, Islamisation and Integration

#### Introduction:

Professor Emeritus Dato 'Dr. Abdul Hamid Abu Sulayman (1936–2021) was a great Islamic thinker and a visionary with deep insight into societal problems faced by the Muslim world. Through his studies, writings, and leadership positions, renowned Saudi Arabian academic Abdul Hamid Abu Sulayman made significant contributions to the social sciences. His writings, which address topics that are extremely pertinent to Muslims and the modern world, cross the fields of sociology, Islamic studies, political science, and education. His combination of Islamic teachings with the social sciences was one of his major contributions. In order to create an all-encompassing answer to the current social issues that Muslim communities face, he advanced Islamic ethics, values, and principles into sociological frameworks.<sup>1</sup>

Dr. Abu Sulayman devoted his life to the Islamic cause and was one of the most prominent thinkers and activists in the Muslim Ummah. He served in a number of significant roles during his career, including Chairperson of the Department of Political Science at King Saud University in Riyadh, Saudi Arabia (1982–1984), Secretary-General of the World Assembly of Muslim Youth in Riyadh, Saudi Arabia (1973–1982), Rector of the International Islamic University Malaysia (IIUM) (1989–1999), and

founding member of the Association of Muslim Social Scientists in the United States and Canada (AMSS-US & Canada) in 1972.<sup>2</sup>

### **His Birth and Education**

Abdul Hamid Ahmad Abu Sulayma, Professor Emeritus was born in the sacred city of Mecca, a site of great significance in Islamic and civilizational history. He died on August 18, 2021, in Mecca, where he was also laid to rest. Growing up amidst the rich socio-cultural and historical-religious atmosphere of Mecca, he displayed a deep awareness of numismatics and a profound understanding of civilization from his school years, spanning 1942 to 1955.<sup>3</sup>

Having completed his primary and secondary education, he graduated from Cairo University in 1959, and completed his post-graduation in 1963. In 1973, after a gap of ten years, he earned a degree of doctorate from University of Pennsylvania on the topic "*Towards an Islamic Theory of International Relations: New Directions for Islamic Methodology and Thought*".<sup>4</sup>

### **Formative Period of Muslim World**

Since the formative years of Prof. Abdul Hamid Ahmad Abu Sulayman were marked by full of turbulences and many internal and external challenges were imposed by the western Powers towards the Muslim civilization in the name of modernisation. These challenges encompassed educational, economic, political, artistic, social, and religious aspects. The unquestioning imitation of the West led Muslims in the West Asia to alter their social, cultural, political, and religious lives, which in turn impacted the existing educational system. These changes resulted in divisions among Muslims in their understanding and interpretation of Islamic beliefs.<sup>5</sup>

These were the prevailing conditions in Muslim countries, where Islamic political movements and the process of Westernization played a significant role in the political unrest in the West Asia and across the entire Muslim world. The call for modernization in the west Asia emerged after the Industrial Revolution in Europe, but it gained real momentum only following the French Revolution. The reasons and reactions faced in response to Western civilization led to two types of revolutions among Muslims in the region: *a revolution for independence and a revolution for change*.<sup>6</sup>

Prof. Abdul Hamid Abu Sulayman advocates for the revolution for change. In line with the needs of the time, Prof. Abu Sulayman successfully bridged modern social sciences with Islamic scholarship, a connection that will be even more relevant in the context of globalization. As an educator, he emphasized the value of education in encouraging social growth and positive intellectual behaviors in Muslim society. He held a number of leadership positions during his academic career, including that of Rector of the International Islamic University Malaysia, where he promoted educational reforms that were in line with Islamic principles.<sup>7</sup>

### **His Intellectual Activities**

As and when Prof. Abdul Hamid Ahmad Abu Sulayman completed his education, he entered into the field of scholarly action. From a young age, he cultivated a habit of reading, which significantly contributed to shaping his critical and analytical intellect as well as his overall personality. Abu Sulayman once shared that, in his youth, he Analysis the Book of Muhammad Abdullah A'n'an's *The Fall of Al-Andalus*. Being exposed to such work at an early age and understanding the immense tragedy of the profound

catastrophe of Islamic civilization undoubtedly accelerated his intellectual growth and deepened his awareness.<sup>8</sup>

Dr. Abu Sulayman devoted much of his time to reflecting about the conditions of Muslims and the potential for spiritual and intellectual renewal in the Muslim world. His numerous works on changing Muslim society from various perspectives demonstrate and service to the Muslim Community, including: *“The Islamic Theory of International Relations: New Directions for Islamic Methodology and Thought; Crisis in the Muslim Mind; Revitalizing Higher Education in the Muslim World; and The Qur’anic Worldview: A Springboard for Cultural Reform.”*

### **Cultural Integration**

Abu Sulayman highlights the importance of cultural integration as the period when individuals and groups from various tribes come together to form a shared set of values, beliefs, and practices.<sup>9</sup> He emphasized the significance of fostering mutual understanding, respect, and accommodation between diverse cultural groups as a means to attain integration. Abu Sulayman acknowledged that there are obstacles to cultural integration, such as bias, discrimination, and hegemony.<sup>10</sup>

He emphasizes the importance of addressing these challenges through education, policy reforms, and intercultural communication. Abu Suleiman points out the involvement of various institutions, including educational bodies, government agencies, and civil society organizations, in the process of cultural integration.<sup>11</sup>

### **His Outstanding Educational Service**

Having completed his Doctorate degree, he got the appointed as lecturer in the university of King Saud University, Riyadh, Saudi Arabia. From 1982 to 1984, he served as the head of the department of Political Science in the University. Later on, he moved to the IIUM. In 1989, he got the chance to serve the IIUM as the second rector from 1989 to 1999.<sup>12</sup>

The services of Prof. Abu Sulayman in the field of education as rectors of IIUM are remarkable and never neglected. Throughout his tenure as a Rector of IIUM, as an educator, he emphasized the value of education in encouraging social growth and positive intellectual behaviours in Muslim society. He held a number of leadership positions during his academic career, including that of Rector of the IIUM, where he promoted educational reforms that were in line with Islamic principles. The history of the *International Islamic University Malaysia* will not complete without the mention of his name.<sup>13</sup> In addition to this outstanding educational service, he laid the foundation for an International Islamic School in Malaysia in 1989 and *Dar Manar Al-Ra'id Educational Consultations* in Riyadh in 2003, as an educational advisory institution.

In United State, he serve as the President of the International Institute of Islamic Thought (IIIT) and he also contributed to the phenomenal growth of several important scholastic and intellectual projects which were initiated and completed by him. Among these initiatives, the Integration of knowledge got the maximum acceptance. He was responsible for the establishment of several institutions which gave the momentum to the revival of Islamic thought in various parts of the world.<sup>14</sup>

### **His Integrated Approach**

He had unique privilege of gaining insight into both Islamic and Western epistemologies, ideologies, methodologies, and knowledge applications, as his life and experiences wanted to expose the variety of cultures from both the Islamic and Western

worlds. He was able to strengthen his multidisciplinary and integration skills because of this experience. He has demonstrated a profound interest throughout his career in Islamic education and culture, Islamic thought and legacy, international relations, comparative economics, social and political sciences, Western philosophy and knowledge, and global ideas and movements are all areas in which he had an integrated mind as a result of everything.<sup>15</sup>

His history of life and career reflect a profound engagement in Islamic education and culture, Islamic thought and heritage, international relations, and knowledge, as well as global ideas and movements. This extensive exposure and engagement enabled him to develop a well-rounded and entire perspective.

He was very much convinced that the advancement of Islamic thought and its approach is the sole remedy for Muslims to overcome their crisis. Abu Sulayman took three crucial steps that are equally significant for addressing the intellectual crisis faced by Muslims, enabling the Muslim world to confront modern challenges alongside the rejuvenation of Islamic civilization. The first step involves reassessing the connection between reason and revelation rather than merely outlining their relationship in a general sense. The second step emphasizes redefining the concept of *ijtihad* and the responsibilities of a *faqih* to facilitate intellectual reform. He argues that *ijtihad* should not be limited to only linguistic reasoning, and that *faqihs* ought to engage with economic, social, and political matters as well, which can be achieved by adopting a pragmatic mode of thinking. His third step supports Faruqi's perspective on eliminating the division between religious and secular education systems, a separation brought about by the West that is entirely foreign to the Muslim context. In this context, he proposed several essential prerequisites;

The initial fundamental guideline is to integrate the Islamic educational system with the secular one in order to create comprehensive and contemporary curricula that align with Islamic principles while omitting Western secular influences.

The realization of this first goal could lead to the second, where Faruqi stresses that Muslim students should avoid studying at non-Muslim and secular institutions. Instead, they should seek education at Islamic institutions, where they can gain comprehensive knowledge of Islamic religion, culture, history, ethics, and law.<sup>16</sup>

To better illustrate Abu Sulayman's comprehensive approach to education, it is important to emphasize his writings. Abu Sulayman understood early in his intellectual path that reforming the Muslim identity could not solely rely on the intellectual, epistemological, and methodological restructuring of the Ummah without a strong, systematic transformation of the heart and soul. He observed that the Islamic world's adult and child education systems lacked fundamental principles and practical approaches. He found a discrepancy between the Sunnah of the Prophet and the teachings of the Qur'an, as well as between the customs observed in most educational institutions and families.<sup>17</sup>

At the beginning of his efforts toward intellectual reform, Abu Sulayman understood the significance of an Islamic perspective in all fields of knowledge and education transformation of the Muslim Community. He believed that the Islamic worldview offers the vision, foundations, principles, values, and a balanced approach to addressing life's challenges.<sup>18</sup>

The Islamic worldview offers interpretations and solutions to questions concerning God, humanity, existence, and the universe, addressing significant challenges

faced by people in the world. Historically, the Islamic worldview served as a primary framework for Islamic civilization and society. According to Abu Sulayman, the Islamic worldview is characterized by a number of dynamic values, including honesty, balance, love, brotherhood, humility, justice, equality, respect, honour, trustworthiness, compassion, empathy, and cooperation for the common good. This ethical and moral framework, he argued, is vital for advancing both epistemology and Islamic education, serving as a transformative tool for shaping and refining individual personalities.<sup>19</sup>

Therefore, Islamic education serves to embody the Islamic worldview and value system within individuals, contributing to both personal and societal growth. Abu Sulayman strongly contends that the worldview serves as the foundational framework for renewal. It offers a perspective on global security for both the Muslim community and the wider world, rooted in Quranic principles of unity, justice, simplicity, freedom, responsibility, purpose, morality, mutual consultation, Divine traditions, safety, human cooperation, and cosmic beauty.<sup>20</sup>

The comprehensive framework of Abu Sulayman's ideas will foster a cohesive education for the Muslim intellect and community. This form of education is grounded in solid intellectual principles, a well-defined epistemology, and strong ethical values.<sup>21</sup>

One of the main key factors of the unsuccessful civilization reform of the Ummah lies in the shortcomings of the education system and its methods in addressing the heart, conscience, will, soul, mind, character, and senses of students and Muslims in the world. The existing educational framework overlooks the crucial elements of conscience, emotion, will, and resulting in a distortion of the soul and personality.<sup>22</sup> Abu Sulayman emphasizes the significance of nurturing the soul, will, and emotional dimensions of the Muslim personality by engaging holistically with the Mind, body and the heart. The main reform must begin by nurturing the psycho-emotional development of children and families, strong conscience, the necessary abilities, fostering a resilient will, the skills to drive the transformation essential for the renewal of the Ummah as a whole.

To achieve our objectives, Abu Sulayman highlights the importance of as time goes on and cultural life enters a decline, the problems of conscience and will become one of the main causes of the inequalities in the Islamic world's educational system and personality development methodology. The concept of Islamisation explores education, revelation, and values through both Islamic and Western lenses. Furthermore, the book delves into applying an Islamic perspective to Islamisation within the social sciences, with a particular focus on political science.

### **Education and Transformation**

As time goes on and traditional life enters a decline, the problems of conscience and will become one of the main causes of the inequalities in the Islamic world's personality development methodology and educational system. This circumstance stops education from changing our lives in a way that is both enlightening and transformative. Consequently, Abu Sulayman advocates for an educational approach rooted in core values that go beyond intellectual and mental aspects to also address the psychological, emotional, and spiritual dimensions of individuals. He envisions a balanced integration that fosters the ideal conditions for significant transformation, leading to a well-rounded personality that is strong spiritually, intellectually, culturally, mentally, emotionally, socially, psychologically, and physically. He feels that the Muslim community needs this kind of instruction in order to regain its lost effectiveness and balance.<sup>23</sup>

According to Abu Sulayman, the goal of Islamic education is to change the characteristics of the heart, intellect, character, and soul—more significantly than simply transferring knowledge and information to students and society. Therefore, intellectual, methodological, epistemological, and social education must be combined with spiritual, moral, emotional, and psychological education. This holistic approach ensures that Muslim children and young people receive an education that fosters the growth of their hearts, brains, souls, and personalities while highlighting the significance of action and its effects on people as well as society. For Islamic education to be crucial in reviving the Ummah and igniting the intellectual renaissance of the Muslim mind, this integration is essential.<sup>24</sup>

### **Combine Theory with Practice**

Abu Sulayman had the fortunate opportunity to merge theoretical knowledge with practical experience throughout his intellectual development. In addition to his educational achievements and professional career, he held the position as the rector of the “International Islamic University Malaysia (IIUM)” for nearly a decade, from 1988 to 1999. An important turning point in his life and career was being given the exceptional opportunity to serve as a university president and implement his theories of intellectual reform and the Islamization of knowledge in a practical setting. The IIUM experiment is especially significant and valuable to him. In addition to addressing the methodological and epistemological issues the Ummah faces from a scientific and scholarly standpoint, it offered compelling proof of the potential for combining revealed knowledge with human sciences. This is reflected in his concise work “*Revitalizing Higher Education in the Muslim World: A Case Study of the International Islamic University Malaysia (IIUM) (2007)*.”<sup>25</sup>

### **Higher Education in the Muslim Countries**

To better understand the perspective of Abdul Hamid Abu Sulayman's significant publications and writings that tackle the fundamental problems facing the Muslim Ummah in order to gain a deeper understanding of his viewpoint on the difficulties facing higher education in Muslim nations. His book "Crisis in the Muslim Mind" provides a thorough examination of the intellectual crisis in Islam as it is represented in the historical, cultural, and socio-political background of the community of Muslims. This influential work suggests several key measures to revitalize the vibrancy of Muslim thought and civilization, particularly focusing on the frameworks and methodologies in Islamic scholarship. It is intriguing since he examined the crisis's causes from the standpoint of methodological faults in thinking, which are at the heart of the problem and have finally led to a number of confrontations.<sup>26</sup>

He restated his views on the Muslim community's issue and its root causes in a number of his publication publications including "Revitalizing Higher Education in the Muslim World: A Case Study of the International Islamic University Malaysia (IIUM)." By examining the difficulties faced by higher education in Muslim nations and suggesting possible solutions, he highlighted in this work the vital role that higher education plays in the civilizational rejuvenation of the Muslim Ummah.<sup>27</sup>

In his writings, Abdul Hamid Abu Sulayman emphasized how important higher education is to the Muslim Ummah's reform. He clearly stated in his work titled: “*Revitalizing Higher Education in the Muslim World: A Case Study of the International Islamic University Malaysia (IIUM)*” that without revitalizing and reforming higher education, the Ummah will struggle to progress and establish its rightful position among

nations. Historical evidence from past Muslim civilizations has shown that higher education has been crucial in fostering intellectualism and advancing knowledge.<sup>28</sup>

In the Muslim world the higher education has made significant contributions to other human civilizations. This can be observed in modern universities that continue to display notable influences of Islamic origins in their architecture and overall nature. Al-Attas noted that the initial Western universities were inspired by Islamic prototypes.

Abu Sulayman articulated that transforming higher education is crucial for the comprehensive revival of the Ummah. Cultivating scholars, mujtahids, and proficient researchers across various fields, particularly in revealed knowledge as well as human and social sciences, plays a vital role in generating, sharing, and implementing Islamic knowledge and solutions to the contemporary challenges faced by the Islamic world.

Proper knowledge integration must be the goal of higher education, and the Islamic value system must be ingrained in every subject. In addition to producing graduates for the market and society, universities have an obligation to develop responsible, well-rounded stewards of God's creation who can effect significant change.

The prominent scholars envisioned by Abu Sulayman are individuals with integrated minds and vibrant souls characterized by aspirations, a sense of numismatic responsibility, a global perspective, creativity, and the ability to solve problems grounded in Islamic values and ethics. Graduates from IIUM ought to serve as ambassadors for the integration of knowledge and value-oriented education, establishing a modern brand for comprehensive Islamic education worldwide.<sup>29</sup>

In another example, aligning with Abu Sulayman's broader approach, the concept of education was expressed across various sectors. Initially, in the areas of preschool, primary, and secondary education, he made significant progress in creating a model for a globally integrated educational institution, which eventually evolved into the International Islamic School, an essential component of the IIUM initiative. This institution integrates academic programs, extracurricular activities, and related social and developmental initiatives with a foundation on core values. The school's goal is to support students' psychological, emotional, spiritual, and ethical development and intellectual growth.

*Secondly*, Abu Sulayman highlights the importance of parenting and family management at the levels of family and upbringing. The emotional and psychological education and development of children, both at home and in educational institutions, is essential for the well-rounded growth of a Muslim individual. In pursuit of this goal, Abu Sulayman authored several important works centered on child upbringing and family dynamics. A notable example is "*Parent-Child Relations: A Guide to Raising Children*," which he co-wrote with Hisham.<sup>30</sup>

### **The Significant of the Islamisation of Educational Systems**

Additionally, Abdul Hamid Abu Sulayman saw this issue as crucial to another fundamental component of Islamic thought and its methodology, and he supported the push for the Islamisation of knowledge and the fusion of two educational systems. Combining these two educational systems is significant for the following reasons:

“To establish an integrated educational system, Islam should be the motivating and guiding power. The Islamic educational system must be integrated with the secular educational system. The knowledge of Shariah must be made available to all members of the Ummah.

Everybody must have a viable mastery of the sciences of the Shariah since it constitutes the norm (Minhaj) or method of Islamic existence. The familiarity with the teachings of Islam and with its civilization is not meant for the few. The vision of Islam is not meant for, nor needed by, the specialist alone. It is for all humans and is designed to elevate all those possess it to a higher level of existence.”<sup>31</sup>

The perspective of Islam is not intended for just the experts; it is aimed at all people and is crafted to uplift anyone who embraces it to a superior state of being.

Therefore, education is essential for fostering a desire for genuine knowledge and critical thinking among individuals at every educational level. In this context, Abu Sulayman firmly asserts that the Islamization of knowledge and education should be the primary focus for the Muslim Ummah. It was said:

“For the Ummah, the —Islamisation of Knowledge is, at the moment, a matter of utmost priority. It aims at developing a methodology for Islamic ideology -purifying it of all the aberration, corruption, isolation, inertia and division from which it has suffered over the centuries. It aims at reinvigorating Islamic thought and methodology by giving it access to the main fountainheads of the legacy of the Ummah.”<sup>32</sup> (Ali, p. 131.)

The importance of Islamisation of knowledge underlined by Abdul Hamid Abu Sulayman is:

“to free the Muslim mind from its shackles and purifying it, empowering the scientific mentality with the complementarity of Revelation with the pure human nature on the basis of Islamic fundamentals including Tawheed, justice, fraternity, mutual consultation and solidarity.”<sup>33</sup>

## **Conclusion**

This integration guarantees that Muslim children and youth obtain a quality education that promotes the growth of their intellect, emotions, spirit, and character in a comprehensive manner, highlighting the importance of religious education and its effects on both individuals and the community. This methodology is vital for Islamic education to significantly contribute to rejuvenating the Ummah and stimulating the intellectual revival of the Muslim mind.

He emphasizes the importance of will, soul, and emotions in shaping the Muslim identity, which are rooted in engaging the heart, mind, and body. True reform must begin with nurturing the psychological and emotional development of children and families to foster strong will, conscience, talents, and skills conducive to the needed transformation for the renewal of the entire Ummah. To this end, Abu Sulayman explains that to reach our objectives, we must improve the methodological and cultural tools essential for educational reform.

A significant factor contributing to the unsuccessful civilizational reform of the Ummah can be linked to the education system and its methods when addressing the soul, heart, character, will, conscience, mind, and perceptions of students and Muslims overall. The education system as a whole neglects the aspects of will, emotion, and conscience, which leads to the distortion of the soul and individual character.

## References:

- <sup>1</sup> Ahmed, A. (2008). Theology, ethics and metaphysics: Royal Islamic Strategic Studies Centre, p. 48.
- <sup>2</sup> Muhamad Mumtaz Ali, Issues in Islamisation of Human Knowledge Civilization Building Discourse of Contemporary Muslim Thinkers, Third (Kuala Lumpur: IIUM Press, 2019), p. 121.
- <sup>3</sup> Abdelaziz Berghout. (2022). AbdulHamid AbuSulayman: Civilizational Education for Transformation. *Journal of Education in Muslim Societies*, Vol. 3, No. 2, p. 4.
- <sup>4</sup> *Ibid.*, p. 5
- <sup>5</sup> Aijaz Ahmed (2002), *Islam in Modern Turkey (1938 – 1982)*, Aligarh, p. 12
- <sup>6</sup> *Ibid.*, 12
- <sup>7</sup> Abu-Rabi, I. M. (2003). *Islam at the crossroads: On the life and thought of Bediuzzaman Said Nursi*. SUNY Press, p. 42.
- <sup>8</sup> *Ibid.*, p. 4
- <sup>9</sup> AbuSulayman. A. (1993). Towards an Islamic theory of international relations: New directions for Islamic methodology and thought. IIIT.
- <sup>10</sup> Abu Sulayman. A. (2005)
- <sup>11</sup> Abu Sulayman. A. (2010)
- <sup>12</sup> A. AbuSulayman, *Revitalizing Higher Education in the Muslim World: A Case Study of the International Islamic University of Malaysia (IIUM)* (Washington: IIIT, 2007) and Abdelaziz Berghout. (2022), op.cit., p. 9
- <sup>13</sup> *Ibid.*, p. 10
- <sup>14</sup> *Ibid.*, 11
- <sup>15</sup> *Ibid.*, p. 5
- <sup>16</sup> *Research Journal of Educational Sciences*, Vol. 3(10), 5-10, December (2015), p. 7
- <sup>17</sup> Special Article Abdul Hamid Abu Sulayman Civilizational Education for Transformation, p.7. See also Abdelaziz Berghout. (2022), p. 10
- <sup>18</sup> AbuSulayman. A. (2009). *Civilizational worldview: The foundation for human reform. IIIT*. p. 111
- <sup>19</sup> *Ibid.*, 213 and Abdelaziz Berghout, AbdulHamid AbuSulayman, p. 7
- <sup>20</sup> *Ibid.*, pp. 5-6
- <sup>21</sup> Abdelaziz Berghout, p. 6
- <sup>22</sup> AbuSulayman. A. (2004b). *The crisis of the will and conscience: The absent dimension in the Ummah's reform project. IIIT and Dar al Fikr* (published in Arabic).
- <sup>23</sup> Abdelaziz Berghout, op.cit., p. 8
- <sup>24</sup> Abdelaziz Berghout, p. 9 , and AbuSulayman. A. (2004b). *The crisis of the will and conscience: The absent dimension in the Ummah's reform project. IIIT and Dar al Fikr* (published in Arabic). P 17
- <sup>25</sup> Abdelaziz Berghout, p. 9
- <sup>26</sup> AbdulHamid A AbuSulayman, *Crisis in the Muslim Mind* (United States of America: International Institute of Islamic Thought, 1993), p. 22.
- <sup>27</sup> Al-Itqān, Volume 6, Issue No 2, August, 2022, p.63
- <sup>28</sup> *Ibid.*, p. 67
- <sup>29</sup> Abdelaziz Berghout, op.cit., p. 9-10
- <sup>30</sup> AbdulHamid AbuSulayman Civilizational Education for Transformation, p. 11 and see also Al-talib, H., AbuSulayman, A., & Al-talib, O. (2013b). Parent-child relations: A guide to raising children. IIIT.
- <sup>31</sup> Mohammad Mumtaz Ali,(2014), *Issues in Islamisation of Human Knowledge Civilization Building Discourse of Contemporary Muslim Thinkers*, Publisher: IIUM Press, p. 127
- <sup>32</sup> Mohammad Mumtaz Ali., p. 131
- <sup>33</sup> AbuSulayman AbdulHamid,(2006) —Islamization of Knowledge: A Look Ahead -The Next Ten Years,| Unpublished Paper, p. 7.