

## قراءة ومراجعة في كتاب

### صندوق التمويل الأصغر الوقفي<sup>١</sup>

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تنبيهاً من المؤلف على حيثيات البحث، يقرع وجدان القارئ بعدد من الأسئلة التي تجعله في حالة تفاعلية مع القضية المبحوثة. ومن هذه الأسئلة: هل يمكن للوقف أن يسهم في تمويل المشاريع الصغيرة والمشاريع متناهية الصغر؟ وهل هناك تأصيل شرعي للمشاريع الصغيرة والمشاريع متناهية الصغر؟ وهل يمكن للوقف المؤقت أن يسهم في تمويل المشاريع الصغيرة والمتناهية الصغر؟ وهل يمكن تأسيس صندوق وقفي لتمويل المشاريع الصغيرة والمتناهية الصغر؟ هذه هي الأسئلة التي يجيب عليها الكتاب. ومن هنا تكمن أهمية هذا الانجاز العلمي للمؤلف ودوره في تفعيل الدور الاجتماعي للوقف، وتحفيز المؤسسات والأمانات الوقفية والواقفين للنهوض بتمويل المشاريع الصغيرة والمتناهية الصغر، وحث الجهات المختصة للتعاون مع المؤسسات والأمانات الوقفية من أجل توفير التمويل اللازم للنهوض بالتمويل الأصغر.

سعى المؤلف للربط بين الوقف المؤقت والصناديق الوقفية من جهة، وكذلك ربط ما بين الصناديق الوقفية ووسائل تمويلها عن طريق الأسهم والصكوك الوقفية من جهة أخرى. كما وضع الآلية التي يمكن بموجبها تأسيس الصناديق الوقفية لإثبات فرضيته باستخدام المنهج الاستقرائي من أجل الوصول إلى عموميات متفق عليها قدر الإمكان، كما استخدم المنهج الاستنباطي من أجل استنباط الأحكام اللازمة لبيان المفردات المطلوبة.

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<sup>١</sup> كتاب (صندوق التمويل الأصغر الوقفي)، من سلسلة إصدارات ساعي العلمية، مؤسسة ساعي لتطوير الأوقاف، العدد 17، الرياض، 2019.

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<sup>٣</sup> دكتورة إدارة من جامعة ملايا، باحث ومفكر في قضايا التنمية البشرية ومنها تنمية اموال الاوقاف واستثمارها واستدامتها، ويعمل حالياً في المعهد العالمي للفكر الإسلامي.

خصائص ومفهوم وأهمية الوقف جاءت مفصلة في الكتاب مع الوقوف على الأهمية الاقتصادية والاجتماعية للمشروعات الصغيرة ومتناهية الصغر، فكما تشير تقديرات منظمة التعاون والتنمية، أن المؤسسات الصغيرة والمتوسطة تستحوذ على ٩٠% من إجمالي المؤسسات في العالم، وتوظف ٦٣% من مجموع القوى العاملة على المستوى العالمي، في حين شكلت المشاريع متناهية الصغر ما مقداره ٩٣% من مجموع المؤسسات العاملة في الاتحاد الأوروبي، وأسهمت في تحقيق ٢٠,٨% من إجمالي القيمة المضافة، واستخدمت ٢٩,٤% من إجمالي القوى العاملة، وذلك في عام ١٩١٧.

ويلفت المؤلف إلى المعوقات التي تواجه تنمية وتطوير المشروعات الصغيرة والمتناهية الصغر، نحو: زيادة المنافسة، ودرجة المقدرة على التكيف مع التغير سريع الطلب في السوق، والتغير التكنولوجي، والقيود المفروضة على القدرات المتعلقة بالمعرفة والابتكار والإبداع. كما أنه لم تتحقق بالنسبة للعديد من المؤسسات الصغيرة والمتوسطة في كثير من الأحيان القدرة على النهوض بدورها، نظراً لعوامل تتعلق بحجمها الصغير، من مثل: نقص الموارد المائية والتكنولوجيا والأيدي العاملة الماهرة والوصول إلى السوق ومعلومات السوق. ونقص وجود وفورات الحجم، وارتفاع تكاليف التحول بالمقارنة بالشركات الكبيرة، وزيادة منافسة السوق والتركيز من الشركات الكبيرة المتعددة الجنسيات الناجمة عن العولمة والتكامل الاقتصادي.

ويشير المؤلف إلى أن التمويل يعتمد على ثلاثة أمور: مصادر الأموال، وكلفة الأموال، وكيفية استخدام الأموال. ويفسر المؤلف كيفية إسهامات المشاريع متناهية الصغر في المتغيرات الاقتصادية، والحد من شروورها، كما هو الحال في الحد من البطالة، من جهة أن الوطن العربي يحتاج إلى حوالي ٣٥ مليون فرصة عمل، أي أكثر من ثلث عدد العاملين الموظفين حالياً في كل الوطن العربي، لتخفيض معدلات البطالة إلى النصف مع حلول عام ٢٠٢٠ م، كما بلغت نسبة البطالة بين الشباب ١٥-٢٥ سنة، ٤٨% في عام ٢٠١٠.

ويتوقف المؤلف عند التحديات التي تواجه التمويل الأصغر، من نحو ضعف استيعاب الفئات الأشد فقراً؛ إذ استفادت طبقة الفقراء الذين ينتمون إلى الشريحة العليا والوسطى بدرجة أكبر من شريحة الفقراء الأشد فقراً. ثم أشار إلى ارتفاع أسعار الفائدة، منوهاً أن القروض متناهية الصغر تبدو وكأنها عبء لا نهاية له لغالبية المقترضين، لكونهم يدفعون فوائد تتراوح ما بين ١٠ -

١٥% وأحياناً تصل إلى ١٨%. فالتمويل الصغير - وفق المؤلف - يعاني من مشكلة ارتفاع تكلفة التمويل من (٣٠%) إلى (٧٠%) في نظام التمويل الصغير القائم على الفائدة. وهذا ما جعل شح مصادر التمويل مشكلة صعبة الحل ما لم يندمج قطاع التمويل الصغير مع البنوك التجارية، التي لا تقرض عادة صغار المقترضين، لما يرتبط به هذا التمويل من ارتفاع المخاطر والتكاليف.

وكان من الضرورة بمكان أن يتمّ التأشير على التأصيل الشرعي لمفهوم المشاريع متناهية الصغر؛ فقد أورد المؤلف الأفعال التي وردت في السنة النبوية المطهرة بوصفها أشكلاً تشابه المشروعات المتناهية الصغر، والاستفادة من الإجراءات التي طبقتها السنة في تمويل وإدارة تلك المشاريع. ولتحقيق هذا الهدف أورد البحث الأحاديث المتعلقة بإدارة الأعمال الصغيرة وطرق تمويلها، واستنباط أهم الأسس التي يمكن إسقاطها على واقعنا المعاصر. فوقف البحث على توجيه السنة النبوية للعاطلين عن العمل وتمويل وإدارة المشروعات متناهية الصغر، إذ لم يغفل الإسلام وعلماءه عن خطورة البطالة، لأن البطالة تؤدي إلى فساد المجتمع واضطرابه، بل يعدها الراغب الأصفهاني موتاً للمجتمع، ومن هنا يتأكد حث السنة النبوية على العمل، وحرص الشريعة الإسلامية على تعزيز كرامة الإنسان، وتحقيق استقلاله فكرياً واقتصادياً واجتماعياً، فتقاعس الفرد عن العمل تجعل يده سفلية، وتجعل دوره سلبياً في المجتمع، وبالتالي يكون عالة عليه، لذا حث الإسلام من خلال السنة النبوية المطهرة إلى محاربة هذه الظاهرة ابتداءً من خلال إرشاد العاطلين عن العمل، فجعل من واجبات الدولة الإسلامية توفير فرص العمل لهم.

ونجد في الحديث الشريف إلى جانب أمر الرسول صلى الله عليه وسلم للعاطل عن العمل، وتوجيهه إلى عمل محدد كالآتي:

- ١ - حق العاطل على الدولة في توفير فرص العمل.
- ٢ - السعي لتوفير آلة العمل المناسبة للعاملين، مع محاولة إيجاد مصادر التمويل لتلك الآلة.
- ٣ - الإعداد النفسي للعاطل عن العمل، فالنبي صلى الله عليه وسلم أهّل العاطل تأهيلاً نفسياً ومادياً للعمل.

ونوه المؤلف لاتباع السنة النبوية سياسة تدرجية في إيجاد مصادر التمويل للمشاريع الصغيرة، على مستوى الفرد وأسرته، وعلى مستوى العشيرة.

ولم يكتف الإسلام بتلك المصادر لتمويل المشاريع متناهية الصغر فحمل المجتمع بأكمله مسؤولية الفقراء ومن ضمنهم العاطلين عن العمل، وبهذا حرص الإسلام على تنظيم مسؤولية المجتمع، فلم يتركها لأهواء الأغنياء، بل شرع آليات تجاه المحتاجين، منها فرض الزكاة وسنة الوقف.

ويُشفع المؤلف كل هذا بما أصدره مجلس الفقه الإسلامي التابع لمنظمة المؤتمر الإسلامي من فتوى جواز الاستثمار الزكوي في المشروعات الإنتاجية التنموية، وذلك في مجلس مجمع الفقه الإسلامي الدولي المنعقد في دورة مؤتمره الثالث بعمان عاصمة المملكة الأردنية الهاشمية من ١٣-٨ صفر ١٤٠٧هـ، الموافق ١١-١٦ تشرين الأول (أكتوبر) ١٩٨٦م، وقد نص على: "يجوز من حيث المبدأ توظيف أموال الزكاة في مشروعات استثمارية تنتهي بتمليك أصحاب الاستحقاق للزكاة، وتكون تابعة للجهة الشرعية المسؤولة عن جمع الزكاة وتوزيعها، على أن تكون معدة لتلبية الحاجة الماسة الفورية للمستحقين وتوافر الضمانات الكافية للبعد عن الخسائر".

أما أنواع الوقف بحسب المضمون الاقتصادي، فقسمها المؤلف إلى: الأوقاف المباشرة، والأوقاف الاستثمارية: وهي تلك الأوقاف الموقوفة على استثمارات صناعية أو زراعية أو تجارية أو خدمية، والتي لا تقصد بالوقف لذواتها، وإنما يقصد منها إنتاج عائد إيرادي صافي يتم صرفه على أغراض الوقف، فالأموال الاستثمارية في هذه الحالة يمكن أن تنتج أية سلعة أو خدمة مباحة تباع لطالبيها في السوق، وتستعمل إيراداتها الصافية في الإنفاق على غرض الوقف. من خلال أهداف ثانوية مؤدية له، هي:

- ١- تفعيل دور الوقف في عصرنا الحالي.
- ٢- إبراز دور الوقف النقدي والموقت في حياتنا المعاصرة.
- ٣- توفير تمويل ملائم للمشاريع الصغيرة والمتناهية الصغر.

وقد حدد المؤلف في كتاب له بعنوان "دور الوقف في إحياء التنمية" من سلسلة كتاب الأمة، العدد ١٣٥، أهداف الصناديق الوقفية، المتمثلة في:

- ١- إحياء سنة الوقف بالدعوة إلى مشروعات تكون أقرب إلى نفوس الناس وأكثر.
- ٢- تجديد الدور التنموي للوقف.
- ٣- تطوير العمل الخيري من خلال طرح نموذج جديد يحتذى به.
- ٤- تلبية احتياجات المجتمع والمواطنين في المجالات غير المدعومة بالشكل المناسب.
- ٥- إيجاد توازن بين العمل الخيري الخارجي وبين العمل الخيري الداخلي.
- ٦- تحقيق المشاركة الشعبية في الدعوة للوقف وإدارة مشروعاته.
- ٧- انطلاق العمل الوقفي من خلال تنظيم يحقق المرونة مع الانضباط في آن معا.

وبهذا يتأكد دور الأوقاف في الوقت الراهن للإسهام في مواجهة المشكلات الاجتماعية المتكاثرة والمشاركة في الجهود في جهود التنمية من خلال التسلح بالإدارات الكفؤة الحديثة وتحسين علاقتها مع الدولة.

وينوّه المؤلف مقترحاً الأسلوب المتبع في تكوين صندوق الوقف عن طريق الدعوة الاكتتاب العام، وأنّ هناك عدداً من الأشكال المقترحة لتمويل الصناديق عن طريق الاكتتاب العام منها: الأسهم الوقفية، وسندات الأعيان المؤجرة، وأسهم التحكير، وسندات المقارضة (الصكوك الوقفية) التي تصب في تأسيس الصناديق الوقفية.

ولم يغفل المؤلف في خاتمة الكتاب من التطرّق إلى عملية إصدار الصكوك الوقفية، ومنها: تحديد قيمة الموجودات أو الأصول السائلة التي يحتاج إليها لتنفيذ المشروع الوقفي (صندوق التمويل الأصغر)، والتعاقد أو إنشاء شركة متخصصة مهمتها إصدار الصكوك الوقفية، وإدارة محفظة الصكوك والمشروع الوقفي نيابة عن المؤسسة الوقفية "وزارة الأوقاف"، وتكون في الوقت نفسه وكيلاً عن الواقفين وهم حملة الصكوك الوقفية.

## **Endowment (Waqf) Microfinance Fund**

**Author: Usama A. Alani**

**Reviewer: Majed F. Abughazalah**

### **Abstract:**

Microfinance suffers from various problems, especially financing aspects, as there is a limited number of allocations compared to the real needs; also, the problems related to lending and interest rates. Therefore, the problem Alani's book tackles can be formulated in the following question: Can Waqf contribute to microfinance? Subsequent to this question, we can ask the following subquestions: Is there any Islamic legalization to small and microenterprises? Can temporary waqf contribute to the financing of microenterprises? Can we establish a waqf-fund to finance microenterprises? The book aims to crystallize the concept of small and micro enterprises; demonstrate the legality of small projects; present the Waqf as a mechanism for financing micro projects; highlight the role of temporary waqf in funding; striving to establish an endowment (waqf) fund to finance small and micro enterprises. The importance of this book lies in highlighting the social role of Waqf, stimulating institutions of Waqf to promote the financing of small and microenterprises, urging the concerned authorities to cooperate with foundations and trusts in order to provide funding for the promotion of microfinance, by knowing their rights and duties to establish small projects.

**Keywords:**Waqf fund, waqf management, Usama A. Alani, Endowment (Waqf) Microfinance Fund, Waqf stocks and bonds.

# Time Crossroads in Naḡīb al-Kīlānī's Historical Novel

Samira al-Khawaldeh<sup>1</sup>

## Abstract

This study explores Najib al-Kīlānī's historical novel and his theorization on the subgenre. He stipulates that any significance it can attain arises from its potential to transform the past into an interactive component of the present. Al-Kīlānī's historicism is preoccupied with the sociopolitical context of colonialism and postcolonialism; as literature of engagement his work endeavours to perform the double task of critique and reform, or at least to indicate some guidelines for reform. The fictitious characters in the historical novel become avatars for the reader to visit that spatiotemporal world that has acquired a different dimension of reality. Al-Kīlānī believes that history can be reframed and re-interpreted with laying emphasis on different aspects each time; the novelist deals with it with his eye on the present; for in history there are treasures of human experience, it is the reality of yesterday. The study presents his novel *The Eternal Call* as a case study, while referring to several of his other works, reaching the conclusion that al-Kīlānī's narrativization of pivotal historical events is an attempt to humanize it by portraying individuals' thoughts and feelings, unlike the historian who seeks to attain a pseudoscientific methodology.

**Keywords:** Naḡīb al-Kīlānī, historical novel, postcolonial literature, historicization, *Al-Nidā' al-ḥālid* (*The Eternal Call*)

## Introduction: Historical Fiction

To Naḡīb al-Kīlānī (1931-1995), the Egyptian novelist, as to other writers of historical fiction, history is a spatialised reality, visited and revisited mostly for the education of the mind. The past and the present form one chain of locked links, not absolutely linear; for seminal episodes in a nation's life always have the potential to become a "source of light, experience and moral edification for decades, even centuries, to come" (al-Kīlānī, 1985a, 62).<sup>2</sup> Historical fiction is the most obvious form of the

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<sup>2</sup> All quotations from al-Kīlānī are translated from Arabic by the present author.

Received: 8 Jan 2021, Accepted: 18 Feb 2022

utilization of history, as the author casts away all pretensions of scientific objectivity assumed by the historian. Although history, as al-Kīlānī (1984) sees it, is "a peg on which the author hangs his paintings," historical fiction to him must preserve for history its integrity; fusing it with art should be a process of delicate and meaningful balance (3). Edification is fulfilled when a message is subtly introduced in the literary work; but the primary step betraying the edification intention is the original selection of a particular moment in history as a structural device. Al-Kīlānī explains,

Fiction, technically speaking, is an art while history is a science. ... The amalgam produced from mixing historical events with the conventions of fiction demands the attentiveness and the accuracy of the pharmacist; otherwise, it either turns into a history text, or inversely, it may distort and spoliage history. (5)

Writing historical fiction is already complicated and is further made so by al-Kīlānī's insistence on the author's obligation to simultaneously convey universal values and a national sense, which can only be achieved through the portrayal of major episodes in the national struggle (6); thus, linking the absolute with the contingent. A historical novel has the advantage of standing at a three-fork time crossroads: its past, its present, and the way it sees itself in the future. Every time a novelist revives the past, he does so in a process of selection, most probably based on that past's relevance to his present. Such relevance could be to critique, correct, recast, inspire or, simply, to analogically echo the present. History hence can always be reframed and reinterpreted under new light and with different emphases. Al-Kīlānī finds it a rich mine of plots and characters, ready for art to excavate guided by human values and a sense of a spatio-temporal unity of mankind (1984, 5). It is not a simple form of escape:

An Islamic writer cannot withdraw from his time and escape to the past, and when Islamic literature deals with (ancient) history it does not actually run away from confrontation with society or contemporary life; he deals with history with his eye on the present, for history contains precious treasures of common and comprehensive human experience that does not die with the passage of time. ... the writer produces a role model or a living, noble example symbolizing a value of truth, good and virtue, or ... he portrays the conflict between good and evil, justice and injustice ... History is the reality of yesterday. (103)

Al-Kīlānī expresses the Islamic truth that human nature is perennial, its essence does not evolve or change: "Who says," he asks, "that war and



peace, good and evil, love and hate, belong to one particular age? The content is the same, though the presentation methods differ” (103).

Previous time, that is, - history or “reality of the past,” to borrow al-Kīlānī’s phrase, is not less important or less superb than our here and now. In fact, historical reality consists of a fusion of past events reflecting on and interacting with the present, exemplified, according to al-Kīlānī, in the way the wave of national liberation movements (after the Second World War) based itself on and was nourished by yesterday’s lessons and tomorrow’s hopes (4).

Al-Kīlānī builds his theorisation and literary writing in general and his historical fiction in particular on certain literary principles he discerns in the Qur’an. Foremost among such principles is the view that the reconstruction of past events, regarded by the believer as true beyond doubt, is “story narrating”, *qaṣaṣ*, meant to impact one’s mind and worldview. What needs to be addressed is not the compilation of historical data or the exact recording of details, but the teleological frame in which such elements are presented; the ‘why’ as equal to the ‘which elements’. The significance of the past is realized only when it reflects on the affairs of the living. “Tell them stories so that they may give thought” (*Qur’an*, VII, 176). In the Qur’anic context, the dynamics of the narrativisation of history is not to dwell on the indiscriminate transmission of ‘facts’, but on the deliberate selection of those details that best serve the purpose assigned.

This perspective is not a stranger to the recent history of ideas. In his *Tropics of Discourse: Essays in Cultural Criticism*, Hayden White (1978), states that, confronted with a chaos of “facts,”

the historian must “choose, sever and carve them up” for narrative purposes. In short, historical facts, originally constituted as “data” by the historian, must be constituted a second time as elements of a verbal structure which is always written for a specific (manifest or latent) purpose. (55-56)

In a chapter significantly entitled “The Historical Text as Literary Artifact”, White goes on to elucidate a conception of history as “verbal fiction” having more in common with literature than with science (82); following in this approach Nietzsche and Hegel, who, according to him, have “placed historiography among the literary arts and sought to ground the historian’s insights into reality in a poetic intuition of the particular” (283). White also discusses R. G. Collingwood’s concept of “constructive imagination” as the faculty that enables the historian and the detective to fill in gaps and provide a cosmetically treated, coherent version made up of fragments of

facts and “possibilities,” in a blaring act of falsification, collapsing the boundaries separating science from fiction. This conception of history seems to be quite the opposite of what al-Kīlānī demands in his earlier statement concerning the matter, but it does not contradict the Qur’anic identification of human efforts towards meaningful reconstruction of the past. How can this contradiction between the three approaches be demarcated then?

To begin with, White here is delineating the spirit of postmodernism: history is just another mythology that needs to be deconstructed or rewritten possibly in the form of historiographical metafiction, postmodernism’s own brand of historical novel. Al-Kīlānī, on the other hand belongs to an opposite camp where history along with grand narratives still live and can have truth depending on the conveyer. Second, al-Kīlānī’s earlier statement unequivocally classifies history as science, based on factualness not fictionality, and that a historian’s responsibility is to detect, investigate and find facts. White’s keywords, on the other hand, are “invent and find” so as to fill in the gaps and determine the past’s relationship to the present (82). Hence, when White expects the historian to have a ‘nose’ “for the ‘story’ contained in the evidence or for the ‘true’ story that was buried in or hidden behind the ‘apparent’ story” (84), al-Kīlānī sees this activity as archeological excavation rather than a creative exercise of the imagination. In other words, authenticity belongs to the ‘buried’ evidence that we should be after. Maybe historians should not attempt to tell stories, or even use the conspicuously literary term.

Third, al-Kīlānī, as well as the majority of Muslim people of letters, asserts that the Qur’an is not presenting history as facts and figures; but as past human experience that should be a source of intellectual enrichment and wisdom for present and future generations. Poet/philosopher Muhammad Iqbal (1930), al-Kīlānī’s spiritual and poetical role model, explicates that history is set in the *Qur’an* as teleological; it is one of three epistemological paths leading to true knowledge of God and His Creation; the other two being inner, mystic experience and the world of nature (141).

Umar Ubaid Hasanah (1987), another contemporary man of letters, reiterates in his introduction to al-Kīlānī’s *Madkhal ila al-Adab al-Islāmī* that narrating historical incidents is just one of many linguistic forms the *Holy Qur’an*, “Muslims’ eternal source of inspiration,” employs in order to achieve its objective of setting guidance for mankind. Such *forms* made

available for human beings, “are unlimited and improvable; the constriction is to preserve the essential values” (14).

Following these principles, we may cite here an example for illustration. Relating the story/history of the “People of the Cave” (the Seven Sleepers in Christian tradition), the exact number of that particular group is rendered irrelevant:

“They will say ‘Three and their dog was the fourth of them.’ They will say, ‘Five; and their dog was the sixth of them’, guessing at the Unseen. They will say, ‘Seven; and their dog was the eighth of them.’ Say: ‘My Lord knows very well their number, and none knows them, except a few.’” (*Qur’an* XVIII: 21-22)<sup>3</sup>

“They” denotes multiplicity of reporters, here referring to the historians, who are dealing with possibilities, guessing at the Unseen, though at the same time the door to true knowledge is not completely closed. ‘Unseen’ indicates the pseudo-metaphysical nature of history. The focus here should be on the many themes essential for religious growth, such as the reversal of fortunes, divine intervention and the limitations of human knowledge, recognized in this context as perpetually in process, summed up in the recurrent conclusive phrase Muslim scholars often use: “And God knows better,” the historian’s apology for allowing gaps and multiplicities of narratives rather than of asserting truths. It is for the *meaning* of events for the reenactment of a process of interpretation, of offering new perspectives on past events, thus bestowing presentness on them, that people write and read historical fiction.

Georg Lukács (1971), on the other hand, takes the historical elements beyond being mainly the ornament on a tale of ‘timeless’ morals, but from the angle of its own distinct significance as the necessary and comprehensible prelude to the present (102). Such significance could be, according to Lukács, whose views coincide with those of al-Kīlānī indicated above, the appeal to national independence and national character which “is necessarily connected with a re-awakening of national history, with memories of the past, of past greatness, of moments of national dishonor, whether this results in a progressive or reactionary ideology” (26). Perhaps this could well explain why postcolonial writers favor the historical novel; to them it is a mechanism that can “preserve lost

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<sup>3</sup> Translated by Arthur J. Arberry in his *The Koran Interpreted*.

knowledge or challenge the reductive views of colonisers” (Dalley, 2014, 5).

Endorsing Lukács's views, Edward Said (1993) elevates the rank of the historical novel to be “part of a public history,” attributing this to both Stendhal and Scott, who have also “democratize[d] the accessibility of history” (92). In contemporary Arabic novel, al-Kīlānī upholds that same tradition when he illuminates certain phases of Egyptian history as well as that of other countries such as Nigeria, Indonesia and Bosnia, mostly with focus on their pre- and post-independence struggles. This also forms part and parcel of his concept of commitment: in order for literature to function, it has to be linguistically accessible to the general public (Al-Kīlānī, 185a, 59), - another reminder of Lukács. Besides, if writing about the “British polity” in the domestic scene, in foreign space and remote time is the cohesive element binding Scott's fiction (Said, 1993, 92), the unifying element in al-Kīlānī's fiction historical or otherwise, is the ontological plight engulfing the contemporary Muslim. In the selected elements of time and geography and behind the many dramatic masks he employs lies the figure of the contemporary Muslim in confrontation with colonialism, oppression, and the anxiety of identity disintegration. In his fiction al-Kīlānī tries to capture the continuous struggle in which the desire for land, identity, and power is the central player.

Said's juxtaposition of “historicisation of the past” and “narrativisation of society” (1993, 93) may be elaborated on by rephrasing the latter as *historicisation of the present*. The realistic novel stands as a historicized reading of the now; a first-hand knowledge of it. We can also say that even the historical novel per se is a historicized allegorisation of the present; it issues from a living consciousness and is laden with the burdens of the moment. In an article entitled “Naḡīb al- al-Kīlānī and the Islamic Storyteller” Samira al-Khawaldeh (2017) explores the other functions the historical novel serves for al-Kīlānī in particular:

It acts as a strategy of evading the suffocating censorship of the Egyptian political regime, especially under British control, and its biased media. His debut in the historical novel *Ṭalā' i' al-faḡr* (*Dawn Break*, published from jail probably in 1958) is set against the background of the 1807 British campaign into Egypt known as the Fraser Expedition, casting a heavy shadow on Egypt's situation in the twentieth century. Al-Kīlānī's reconstruction of plots from history centres on historical knots that echo present realities; significant moments of confrontation with foreign invasion, as well

as of internal political turmoil, not just in Egypt but also in other parts of the world, such as Turkistan and Ethiopia. 'When burdened with pain and crushed by tyranny,' he writes in the introduction to his *Iqbāl: Al-šā'ir al-ḥā'ir* (Iqbal: The Revolutionary Poet) (1980), 'people dream of the past, of their glorious history, trying to find comfort, consolation, hope, and the possible motivation to push them forward' (8). (24)

### Historicization of the Present

In his *The Historical Novel*, Lukács (1963) writes of eighteenth-century English novels, "Their broad, realistic portrayal of the present takes in here and there important events of contemporary history which it links with the fortunes of the characters" (20); a view sustained and pushed further by Edward Said (1993) in his *Culture and Imperialism* where he asserts that the novel per se is historical, "shaped by the real history of real nations" (92). He examines Jane Austen's *Mansfield Park* where history creeps in a minor detail on slavery. Austen's heroine unanswered, extremely brief interrogation of slavery and her mention of the Antigua plantation hinge the novel to its historical context, but remain in the background. In his analysis of the novel, Said asserts that perhaps "Austen, and indeed, pre-imperialist novels generally, will appear to be more implicated in the rationale for imperialist expansion than at first sight they have been" (100). Based on this, it becomes possible to describe such novelists as *reluctant historians*, or *historians unaware*.

Birthered by its milieu and through entering an inevitable dialogue with it, the novel automatically becomes a record of human consciousness at that moment in that place. The literary text captures wittingly or unwittingly the surrounding reality, especially when failed by history proper. "Historians? Where are they?" al-Kīlānī (1985) wonders, "In times like this there is no correct history" (57). Proposing the realistic novel as a possible replacement, he suggests that the genre can go much further than history; it becomes a genuine narrative of "the pulse of human feelings" (1984, 5). In his social realistic novel, al-Kīlānī seems to deliberately graft incidental mentions of surrounding national and international political, social and cultural occurrences, anchoring his work with full awareness in its immediate context. Such mentions are very important to al-Kīlānī as they broaden and deepen the scope of his novel. Interspersing names like Jamal al-Din al-Afghani and Qasim Amin in the surroundings, dialogues, and thoughts of his characters loads unwritten pages of intellectual,

political and social references into the text; casual historical portals with potential dynamic function. Qasim Amin, for instance, represents a social stand, which is the sum total of his historical value. Thus, al-Kīlānī recognizes and utilises the reciprocal relation between the novel and history.

Critics argue that “while postcolonial metahistory clearly announces itself as a critique of the West from outside its political, epistemological, economic, or cultural borders, postmodernist metahistory is an inquiry from within the First World frame, an insider's reevaluation of Western historiographical politics” (Elias, 2001, xiv). Al-Kīlānī's historical novel is postcolonial *par excellence*; written in the 1950s and afterwards, it occupies a middle ground, seeking to connect and control an inspiring past of struggle and victories with a distressing present of foreign occupation and domination, with the aim of making a difference and impacting the way things go.

However, in his historical novels such as *Al-Nidā' al-ḥālīd* (*The Eternal Call*), al-Kīlānī (1962) narrativises the 1919 revolt against the British, going back to its roots in the latter's brutal treatment of the common Egyptians during the First World War. In it we find one of the rare appearances in al-Kīlānī's fiction of the British coloniser, an army officer whose physical description is abbreviated in one term, “red-faced” (23). The officer arrives at the village to gather ‘volunteers’ (“in fact men driven into forced labour” (26)), cattle and crops to support the British army, and to order, for the same purpose, the cultivation of grain in substitution of cotton, which is economically essential for the fellahin (27); a miniscule picture exemplifying British policy in Egypt on a larger scale. Those peripheral territories in Africa and Asia had to “furnish Europe with man power and resources for a war of little concern” for them (Said, 1993, 237). Ahmad the young protagonist resents the fact that his father was taken by the British

to send him to the battle front to do slave work, building roads and canals for the British army in their new campaign against the Turks. ... “What for would he fight? Will the British be kinder to us than the Turks? ... [Then addressing men around him] When you too go, no one will come back. They all die in the desert heat.” (Al-Kīlānī, 1962, 9-10)

The British are also accused of being responsible for the removal of the khedive and the appointment of a new sultan, together with the suppression of all opposition and robbing the people of their livelihood (43). One

character standing as an avatar of Jamal al-Din al-Afghani and his thought is Shaykh 'Inaba. We are told he attended Afghani's lectures in Cairo, which explains why he keeps quoting him all the time in the way a sufi quotes his shaykh.

My beloved says, 'Who fears sultans for no crime is contemptible'; we do not fear the Sultan or the [British] High Commissioner. Our real enemy is fear, and we have conquered that. Our real shackles are not these manacles; my beloved says, 'Iron shackles are less evil than restraining the mind with delusions.' (169)

Afghani here epitomizes the spirit of anti-imperialist resistance, who might be included (though an Afghan) in what Said (1993) describes as "the reserves in Indian and Arab culture that *always* resisted imperialism" (240); Said is responding here to the misconception in the West that its own ideas of freedom were responsible for the colonised's fight against colonial rule; yet Afghani is the only external link the resistance depicted in the novel has. Curiously, the Shaykh quotes Afghani's rational wisdom instead of resorting to the usual religious discourse; still, Afghani's rationalism can be regarded as another manifestation of Islamic thought, - an activist's reworking of philosophy perhaps.

In the same novel al-Kīlānī records an actual and a very interesting incident that forms part of the 1919 revolt. In 1919, Zifta, a town near al-Kīlānī's own village Shirshaba and the district capital where he himself went to school, declared itself an autonomous republic in protest against British rule, publishing its own newspaper and electing Yusuf al-Jundi (a historical figure) for its president. All al-Kīlānī does, while narrating the curious facts, is mixing his own imagined freedom fighters, Ahmad Shalabī and Shaykh 'Inaba with the historical ones, al-Jundi and 'Ajīna the publisher and print-house owner. Zifta was a town with no army, rising against the immense imperial power that has just emerged victorious from the Great War. When the Empire sends an Australian brigade to crush the insurgency, the Egyptian district governor saves the town from bloodshed by negotiating with the officers, explaining that it was simply a precautionary measure on the part of the citizens to avoid chaos in wartime (226).

Al-Kīlānī presents this incident only as a glimpse of the dream and possibility of self-rule conducted successfully by the less urbanized Egyptians. The lack of aptitude for self-government, as Said points out, has always been one of the excuses the British announce to legitimize their occupation of many lands; as in Balfour's rationale quoted by Said,

It is not a question of superiority and inferiority. I suppose a true Eastern sage would say that the working government which we have taken upon ourselves in Egypt and elsewhere is not a work worthy of a philosopher – that it is the dirty work, the inferior work, of carrying on the necessary labour. (33)

Ironically, it is the common Egyptians who see British policy as “dirty work,” with different connotations of course.

The eternal recurrence of the rhetoric of power, the lies and pretenses of Europeans such as Napoleon's proclamation to Egyptians that he has come to deliver them from tyranny do not succeed to deceive the natives. In fact Napoleon's tactics are so flagrant that the simplest fellahin could not but laugh with bitterness and disbelief as al-Kīlānī (1997) writes in *Mawākib al-aḥrār* (*Processions of the Free*): ““Shaykhs, judges, imams and national dignitaries! Tell your people that the French too are sincere Muslims! Is that so? Can deception reach such low level in its audacity?” (40). The natives could not help but think that probably in the past mankind was more honest in its ways; colonisers would wage brutal war but at least without lying; language was not a tool of power. “The more civilization and science progress, the more artistic in hiding their malicious goals are the aggressors” (40).

Another anti-imperialist narrative delving into the contemporary history of Egypt is al-Kīlānī's *Ra's al-shaytan* (*Satan's Head*) (1962), seems like a second episode, a sequel to *Al-Nidā'*. It tackles the next phase in the country's struggle for independence, the 1930-35 period that witnessed the conflict arising when the Egyptian government, still controlled by the British, attempted to abolish the 1923 constitution. One character, the newspaper's editor-in-chief warns one of his journalists, a beautiful and sincere young woman, in these words,

I think you understand now why your report ‘The Cat's Claws’ has not been published; you consider the pashas of Cairo as thieves and traitors. Too far! Have you forgotten? Sidqi Pasha has cancelled the 1923 Constitution and replaced it with a new one. From now on no one can even think of impeaching the [government] ministers. (29)

In the rural world of al-Kīlānī, British imperialism, like the king of Egypt and his government, constitutes a remote yet powerful reality. It is the structure of power where a certain class of the natives collaborates with the imperialist powers. Said (1993) specifically elaborates on the role the



pashas and the Khedive of Egypt played during British occupation (316); a theme anticipated in al-Kīlānī's novels written in the late 1950s and early 1960s. When the young protagonist in *Al-Nidā'* calls the village chief a "dirty instrument" in the hands of oppression, Shaykh 'Inaba corrects him:

"No, the Sultan who betrayed us is the dirty instrument. He does not object, or confront the British with a single word of resistance. ..."

Ahmad protests: "Why do we always deceive ourselves? Why always blame the British and the Sultan? ... The truth is that our acquiescence and submissiveness are the real disaster. ... What if every official disobeyed the orders of the Sultan and the English? Imagine what would happen if the village chiefs, the senates, the district governors and the [common] Egyptians all over the country declared general disobedience, then everything would stop and the oppressors would wake up. (18-19)

In a tragicomic scene where the dialogue subtly illustrates the hierarchical layers of power, beginning with the British officer, who seems helpless, out of place; then the Egyptian district governor, an accomplice to the brutality and tyranny of the colonial power, then the village chief and ending with the oppressed and enraged villagers, all gathered as the officer comes into the sad and angry village. The district governor and the village chief represent the privileged native elite that support the occupation machinery while the downtrodden and the poor, the majority of the population, have to deal with the double plight of persecution and economic deprivation. Young Ahmad suddenly shouted in Arabic, "Down with oppression":

The British officer turned to the governor questioningly. The latter answered in correct English, "It is a welcoming call, Sir." ... Then without any warning, in the midst of the crowd's anguish a man broke into a roar of laughter, for the fat village chief had tripped and fallen in a humiliating manner.

The governor interpolates, "I swear to you, Sir, this man who laughs in this way is mad."

The officer, "It is a funny scene. Why doesn't everybody laugh?"

The governor, "Yes, why don't they?" and he himself started laughing hysterically. Then he suddenly stopped, recovered his wits and stammered, "Now I get it. They do not laugh out of respect for your excellency" (23-24).

It is an absurd situation where the representatives of colonialism do not recognize or understand the attitude of the natives, expecting roses and phrases of welcome, as if those representatives are the only ones who are willing to accept their leaders' rhetoric about coming to strange lands for the good of their inhabitants. The farcical incident also symbolizes the humiliation of the traitors and the confusion and breaking of communication between the natives and those intrusive visitors. It also makes one think that "The land is never neutral. Whether it is deviled by aggressors or yearned for by the native, it has a meaning and an impact on the lives of others" (Musawi, 2003, 35).

Al-Kīlānī recreates a case where conflict on the microcosmic level between the villagers (representing the dignity of the common people) and the village chief, *'umdah* (representing the corrupt ruling class in the country) becomes entangled in the macrocosmic (national and international war and politics). Even the economic domination as another symptom of imperialism is represented by the rich Greek businessman, who persistently reminds the destitute villagers of the bitter facts of their inescapable reality, always trying to convince them that the Great War is there to liberate them.

The novel concludes with another equally significant piece of history: introducing the anti-imperialist British diplomat Wilfrid Scawen Blunt (1840-1922), described by Shaykh 'Inaba as "our dear friend." Shaykh 'Inaba repeats Blunt's address to the Egyptians in which he candidly warns them against his government's intentions:

We [the British] do not wish you well; we will not give you the constitution, the freedom of education, or individual freedom. As long as we are in Egypt, our aim is to stay, to exploit it for our cotton industry in Manchester, and to use its wealth to develop our African kingdom in the Sudan. .... Things are very clear now; there will be no excuse for you if you deceive yourselves concerning our intentions." (234)

If we take for granted that allowing voice to characters in fiction signifies presence and, if they are truly given the chance to speak for themselves, essence, Blunt's is the strongest British voice recorded by al-Kīlānī. It is the only voice of Britain the Egyptians would like to hear. The characters' representational power is measured by their speech, which in turn is deliberately managed by the author. In this case, al-Kīlānī's behavior is the opposite of Conrad's, criticized for the conspicuous muteness of his

Africans in *Heart of Darkness*. Dehumanized, the Africans there move stealthily in the jungle like the wild beasts of Africa. One may argue that Marlow, the main narrator and a de facto colonizer just for his Europeaness, though not wholeheartedly into Europe's imperialist project, sometimes even critical of it, is merely reflecting the status quo. As someone who has just arrived at the African scene, he is more of an observer than a manager of affairs. On the other hand, Defoe's Friday makes sense, and ultimately acquires civilization, only when he learns to speak Crusoe's language. In a parallel, though oppositional consciousness, al-Kīlānī's objection to the British occupation of his country motivates the banishment of their imperialist voices from his fictitious space. Only the freedom-friendly, extremely rare, can speak.

Zifta's dream of the republic seems to have come true many years later, as the novel concludes with the 1952 revolution:

The flood goes on for decades, tirelessly and relentlessly. It has its goal which must be fulfilled. Powers of evil and treachery oppose it, terrible battles take place. The flood does not reach its true channel except in 1952, where it is transformed into a river of life, giving the good earth growth, fertility and freedom. (235)

Ironically this 'republic' on the national scale, hailed for three years as a dream come true, fails in the eyes of al-Kīlānī to bring the freedom and democracy he was yearning for; for soon after the military had come to power, he found himself in jail while still a student of medicine at Cairo University. Al-Kīlānī's novels of the seventies, in his self-exile in the Arab Gulf, fall into a trend noticed in the Arabic novel in general as discussed by Muhsin Jassim al-Musawi (2003) in his *The Postcolonial Arabic Novel: Debating Ambivalence*. "An emerging consciousness," he writes, "since, perhaps, the 1967 defeat and failure of nationalist ideology alerts writers to new ways and methods of looking upon the present in its past and burgeoning future" (69). It is a state of existence where a sense of impotence and frustration dominates.

With its bare narrative, the novel, through the anonymous protagonist as narrator, offers a compelling reading of the protagonist's utter helplessness in the face of the post-independence state machinery with its coercion and absurdity, especially during the 1970s. (31)

One such novel, al-Kīlānī's *Riḥla ilā Allāh: Qiṣṣat al-iḥwān al-muslimīn al-dāmiya* (A Journey to God: The Tragic Story of the Muslim Brotherhood) first published in 1978, narrates life in the aftermath of what was thought to be complete liberation from colonization and a tyrannical monarchy, as the state fell into a much worse nightmare of corruption, dictatorship and persecution of opponents and dissenters. The private in the prison director's office ruminates,

He saw many like 'Atwa Beg [the prison director in Nasser's, republican time], serving in the palaces of princes and the royal entourage. Nothing has changed, the same kind of people, all from the old regime itself. Today is like yesterday, and tomorrow is not likely to be any different, if not worse. (2012, 60)

### The Novelist as a Free Historian

The writer of historical fiction in general and al-Kīlānī in particular assume the role of the historian while at the same time evading the accountability of the historian. The historian's anxiety to ease "the tension between the impulse to *explain* on the one side and to *convey information* on the other" (White, 1978, 289; original italics) does not apply to the writer of historical novel, who is expected to do both. Although al-Kīlānī insists on the author's obligation to combine personalization, i.e., explaining and being objective in conveying information (1981a, 7), his historical novel quite often turns to be a process of engineering the past to become a service facility for the present and the future.

Unfettered by judgments of truth/falsity, a novelist exploits his gained freedom by using, or, not less frequently, abusing history. For al-Kīlānī, historical fiction serves the function of allegory where political patterns repeat themselves. *Al-Yawm al-maw'ūd*, (first published in 1959?), for instance, reconstitutes the events of the Seventh Crusade in an analogical enactment of twentieth-century monarchic Egypt under British imperialism. It is one of those memorable milestones in the national history of Egypt, where victory was achieved through unity and determination of the people.

In his introductory note to this novel, al-Kīlānī explains that he has tried to discuss through the characters' dialogues important issues such as religion, war, greed, ambition, the quest for glory, and the meaning and objectives of life; all represented in Egypt's struggle against its external and internal enemies: The Seventh Crusade and Turan Shah the local

corrupt dictator. Al-Kīlānī adds, “Egypt was not fighting just one battle, that against the invaders; it was simultaneously fighting on the internal front as well, against dictatorship. ... Turan Shah was the epitome of tyranny” (8).

A distinctive feature of al-Kīlānī’s historical novel is that he approaches history from the margins. His main players are not the archetypal figures of Saladin and Khalid Ibn al-Walid, or even Hamza, the heroic figure in Muslim history and Prophet Muhammad’s (pbuh) uncle; he rather chooses as his protagonist Wahshi, the man who killed Hamza treacherously in battle. By doing this, a critic comments, al-Kīlānī allows himself total freedom in the manipulation of an imagined character, creating dialogues, setting relationships and various imaginary situations, - something unthinkable of if the protagonist was a historical figure with an image too well known and defined to tamper with (Hathout, 1970, 128).

Yet behind this quest for valuable freedom, there is a strong democratic sense. Almost completely absent in his work is the image of the superhero, like Saladin in Scott’s *Talisman*, or his other reasonably heroic protagonists, though not princes or lords. The majority of al-Kīlānī’s heroes are close to the description of the common man, quite often the underdog: the ordinary villagers, the poor, the oppressed, the persecuted, prisoners of conscience, political prisoners, ex-slaves and slave women.

Our ancient historians focused on the news of kings and leaders, with passing mentions of the peoples, ... So, in order to express the people’s struggle, we have to choose from among them a representative character whose name is not recorded in history, and set them beside those recorded. (1981b, 7)

Al-Kīlānī is consistent in his adherence to this principle. In *Al-Yawm al-maw‘ūd*, Zumurruda (alias Yaquta), a recently liberated slave woman, assumes a leading role in the plot, a gesture not totally approved by some critics who find it implausible and far-fetched; but it is a choice that challenges the treble bind of slavery, patriarchy and foreign occupation. Once freed from one form of oppression, the others fall too.

The artist will naturally always avoid the dry and doubtful tone of the historian, anxious to furnish the vast emptiness of historical space with fictionalized life. Al-Kīlānī provides the reader with two lists presented at the beginning of *Al-Yawm al-maw‘ūd*: one with the historical figures and the other with the imagined ones. Although we meet the first as people of flesh and blood, it is to the second group that al-Kīlānī gives agency for the action and its development in the novel. Inventiveness and creativity cannot

do much to inscribed history; nevertheless, the latter is simply required to act as metaphoric setting for the present.

In *Qātil Ḥamza (The Slayer of Hamza)* (1983), al-Kīlānī draws a psychological profile exploring the inwardness of a man known in history for two diametrically opposed acts: the killing of Hamza, Muhammad's young and beloved uncle, and the killing, after he embraced Islam, of Musailimah the False Prophet and the archenemy of the emerging Muslim state, who started an apostate movement after the Prophet's death. How can an Islamic storyteller ever think of attaining the sympathy of the Arab reader for the slayer of Hamza? Only towards the last pages of the text, after closely observing the slayer's mind in his long journey searching for freedom, for he is a slave and freedom is the reward promised to him for taking Hamza's life by Muhammad's enemies, that the reader may visualize the human face and the legitimate quest.

Equally unusual in its point of view is the narrativisation of the Muslim Brotherhood's plight in the prisons of Egypt's military junta. In his *Riḥ la ilā Allāh*, we witness the events in the novel through the narrator's probing of the consciousness of the prison director who personifies evil in the extreme, as well as his fiancé, and their hope for redemption. Even the following conclusion, quoted above, apparently an authorial viewpoint, comes from a servant in the prison director's office:

Having served in the palaces of princes and the royal entourage, he saw many like 'Atwa Beg [the prison director in Nasser's republican time]. Nothing has changed, the same kind of people, all from the old regime itself. Today is like yesterday, and tomorrow is not likely to be any different, if not worse. (2012, 60)

In his *Riḥ latī ma' al-adab al-Islāmī (My Journey with Islamic Literature)* (1985a), al-Kīlānī refers to this particular character as a sort of a study of evil, explicating that he has been

aiming to produce an anatomy of the prison director's personality, its abnormalities, power and tyranny, putting him in an axial position round which many things happen. That tyrant was not a mere jailer, but an image embodying the corruption everywhere: in government, administration, education and policy. In him are reflected all the sins of the age. (111)

Then, quoting Samuel Johnson, he adds that the point is not how much you write to depict an adverse situation; it is how you formulate it to bring about the feeling of repulsion in your audience (112).

This representation of a dialogical world with no heroes of the classical type and no hero-worship reveals al-Kīlānī's keenness on advocating some sort of a democratic spirit. Usually present in his work is a group of actors, all important to the plot and equal in status. In his *Ṭalā' i' al-fağr*, set during the British Expedition of 1807, which was forced to evacuate due to Egyptian resistance, al-Kīlānī states in his preface as well as in the narrative itself that it was the common people defending their land that achieved victory over the much more technically advanced invading power. Additionally, this emphasis on the common people signifies a feeling that colonialism is essentially a self-inflicted disease; the decisive factor in colonialism is not the will and power of the colonizer, but the submissiveness and passivity of the native sons of the land, as spelled out in Ahmad's objection in *Al-Nidā'* cited above.

One problem seems to have occurred when al-Kīlānī applies this democratic principle to the great historical figure, one of the founders of the Muslim order, Umar Ibn al-Khattab, the second Rightly Guided Caliph. Transforming a man of such a stature into an ordinary, common man is certainly missing on a very valuable occasion for creating a work of epical stature. *Umar yaẓ har fī al-Quds (Omer Appears in Jerusalem)* (1970) is a novel structured in the fantasy genre within the dream framework, where the dreamer meets the Caliph in the Jerusalem of the twentieth century. The magnificent statesman, spiritual leader, recognized by Prophet Muhammad as of "prophetic calibre," appears a mere preacher, a man of words, albeit true, harsh words criticizing modern civilization and Muslims' apathy in particular (Al-Khawaldeh 2007, 86).

The subtle balance between art and history, personalization and objectivity required in al-Kīlānī's conception of historical fiction, does not seem to be realized in the work of the pioneer of the Arabic historical fiction, Jurjī Zaydān (1861-1914) as al-Kīlānī explains. Having written many historical novels about Islamic history, Zaydān is in the position of precursor to al-Kīlānī. However, al-Kīlānī discredits his work, though not for the commonly pronounced criticism of Zaydān's utter reliance on sheer coincidence in the construction of his plots. Al-Kīlānī has his own specific issues with Zaydān. His criticism centres on the "soulless and dry portrayal" of Islamic history. According to al-Kīlānī, Zaydān's series of novels offers badly painted pictures of the Caliphs and liberation leaders of Islam, "missing the one essential component of their existence" by which he means "spiritual illumination." He also criticizes the contrived fictional elements that attempt to add a 'realistic' touch to the facts of history, but

end up twisting that history, or inventing motives for those events that turn them into erotic or spy stories (Al-Kīlānī, 1962, 25).

In fact, if we examine Zaydān's interpretation of his own work and his aims for writing such fiction we can understand al-Kīlānī's point. Zaydān describes most of his novels as "novels on the history of Islam" and "historical love stories" simultaneously (1900, 188); an extremely unorthodox approach that turns the pivotal moments in Islamic history, even the assassination of Ali Ibn Abi Talib, the third Rightly Guided Caliph of Islam, from political and national crises into romantic private affairs. Describing this particular one, titled *17 Ramadan*, Zaydān (1900) writes, "This is the fourth in the series of the History-of-Islam novels. It is a historical love story that deals with the assassination of Imam Ali, explaining the Khārijī affair and the transfer of the Caliphate to the Umayyads" (188). Zaydān's three other novels prior to this are structured so as to systematically narrate the history of Islam from its beginnings, even from pre-Islamic time, and together with *17 Ramadan*, continue till the end of the Rightly Guided Caliphate. Significantly,

some of the titles al-Kīlānī chooses for his novels strongly remind us of Zaydān's project; such as ' *Aḍrā' Jakarta* (*The Virgin of Jakarta*) and *Ramaḍān ḥabībī* (*Ramaḍān, My Beloved*) which echo Zaydān's ' *Aḍrā' Quraysh* (*The Virgin of Quraish*) and *17 Ramaḍān*; a point that can be interpreted as a deliberate, 'corrective' move. (AL-Khawaldeh, 2017, 24)

But the depth one finds in al-Kīlānī's treatment of his subject is lacking in Zaydān's; for instance, in *17 Ramadan*, Said the protagonist kills Caliph Ali for the sake of a woman, though under the cover of politics. Even if on principle one allows this, a momentous action like this requires an equally momentous motive such as a great love story, yet what we sense is mere physical desire and infatuation on the assassin's side, and no warm feelings at all on the vengeful woman's side. On the other hand, in al-Kīlānī's *Slayer of Hamza* the slave kills Hamza for the promise of freedom made by Hind, a real, historical aristocratic Qurayshi woman; a true story recorded by historians; thus, history is kept intact. Anxious to preserve the integrity of history, al-Kīlānī quotes passages from original books of history, such as Jabartī in *Mawākib al-aḥrār* (253) or supplementing indexes with historical references as in *Al-Yawm al-maw'ūd* (245).



## Conclusion

To conclude, one can say that al-Kīlānī's novels cited here convey his keen awareness of the upheavals in the contemporary history of Egypt and other parts of the world. His narrativization of major events in that history in his work is an attempt first to position them in the site of human context, depicting as much as possible individual feelings and reflections towards them; and secondly to create a diversion from the historians' cold and dry pseudo-scientific presentation of events. The novelist delivers his own experiences in the larger context, describing their taste in his mouth and their reflection in his mind. In many cases it is a strategy that supersedes the simple linearity of historical accounts, for it turns the abstract into the tangible, the public into the intimate.

This is just a glimpse into al-Kīlānī's endeavor to tell his own story of what he has been through, for that was a part of the entire nation's story. His personal predicament was a national one: British occupation, despotic monarchy, military dictatorship, political imprisonment, etc. Even when he resorts to ancient times, it is only to echo similarities and analogies of these predicaments. The Seventh Crusade, the 1807 French campaign, and the 1882 British occupation are all variations on a single theme: colonization and oppression.

His novels are densely populated with common people and their concerns, reflecting the fact that they have been written for the common people addressing their concerns. Still, his other novels on the struggle of other nations in different geographies such as Nigeria, Indonesia, and Bosnia, against colonial rule, foreign intervention and despotism, need to be further studied and analysed.

## الملخص

تستكشف هذه الدراسة رواية نجيب الكيلاني التاريخية ونظريته في هذا النوع الفرعي للرواية. يرى الكيلاني أن أهمية هذا النوع تكتسب من قدرته على تحويل الماضي إلى مكوّن تفاعلي في الحاضر. تأريخانية الكيلاني مشغولة بالسياق السياسي الاجتماعي للاستعمار وما بعد الاستعمار؛ ويسعى الكيلاني كأديب ملتزم إلى القيام بوظيفة مزدوجة في النقد والإصلاح، أو على الأقل رسم خطوط عريضة للإصلاح. تصبح الشخصيات الخيالية في روايته التاريخية أقنعة للقارئ تمكنه من

زيارة العالم الزمكاني الذي أضفى عليه بعداً مختلفاً من الواقع. يرى الكيلاني أن التاريخ يمكن إعادة تأطيره وتفسيره مع التأكيد على جوانب جديدة منه، وفي ذلك يتعامل الأديب مع التاريخ وعينه على الحاضر، إذ في التاريخ كنوز من الخبرات الإنسانية، إنه "واقع الأمس". تحلل الدراسة رواية "النداء الخالد" كعيّنة مستشهدّة بعناصر من عدد من روايات الكيلاني الأخرى. وتخلص إلى أن سرد الأديب لأحداث هامة في التاريخ هو محاولة لوضعها في سياق إنساني يصور أفكار الأفراد ومشاعرهم إزاءها، مبتعداً بها عن منهج المؤرّخ الذي يطمح إلى كتابة "شبه علمية".

كلمات مفتاحية: نجيب الكيلاني، الرواية التاريخية، أدب ما بعد الاستعمار، التاريخ، النداء خالد

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# **Internationalizing the Islamization of Knowledge of International Islamic University Malaysia (IIUM) in the Globalized World, Based on MoUs and MoAs<sup>4</sup>**

**Saim Kayadibi<sup>5</sup>**

**Khaliq Ahmad<sup>6</sup>**

## **Abstract**

This paper explores the role of International Islamic University Malaysia (IIUM) in the development of Islamization of knowledge since 1983. Since its establishment, many significant students have graduated embracing the holy objectives. The idea of Islamization of knowledge spread out all over the world through well-equipped scholars of the International Islamic University Malaysia. A significant amount of research has been carried out in many academic areas in terms of Islamization of knowledge. Unfortunately, there is no single research on Internationalizing the Islamic Project of IIUM based on MoUs & MoAs between IIUM and other Institutes. Besides the great success of the Islamization project itself, the internationalization of the Islamization needs to be investigated. A well-known method of Memorandum of Understanding (MoU) and Agreement (MoA) would help in this matter. Therefore, analyzing MoU and MoA relationships of (IIUM) would be a significant contribution for the researchers and academicians in terms of internationalization of the Islamization project.

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<sup>4</sup> This paper was presented at 1<sup>st</sup> World Congress on Integration & Islamicisation of Acquired Human Knowledge, 23-25 August 2013, Prince Hotel & Residence, Kuala Lumpur.

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Received: 18 Jan 2021, Accepted: 15 Feb 2022

**Keywords:** Internationalization, Islamization of Knowledge, Higher Education, International Islamic University Malaysia (IIUM), Memorandum of Understanding (MoU)

**Objectives:** To investigate the role that the International Islamic University Malaysia (IIUM) has been playing since 1983 in terms of internationalization of the Islamization of knowledge. To explore the University's MoU and MoA relationship made with other world universities and academic institutions. To highlight the types of methods which were used to Internationalize the Islamization project of the IIUM. To advice to make MoU protocols with potential universities which might promote the IIUM to the World Higher Education Rankings. To provide scientific, analytic sources, materials and ideas. To enhance collaborations between the World academic institutions in order to Internationalize the Islamization project.

**Research Questions:** What role the International Islamic University (IIUM) has been playing since 1983 in terms of internationalization of the Islamization of knowledge? With which universities did the IIUM proclaim the MoU and MoA relationships and what kind of methods have been used? How the great scholars and successful students of IIUM can contribute to the success of the ummah through the Islamization project?

**Research Methodology:** This research took the following methods to arrive at concrete results. Data collections mainly from the International Cooperation and Exchange Office of IIUM; Library research of the related topic and documents, curriculum, materials of the Universities that made MoU and MoA with IIUM; Interviews with the lecturers, deans, rectors, as well as suggested academic departments and organizations have also been accomplished; The collected data statically been analyzed using the Statistical Product and Service Solutions (SPSS); Qualitative research methodology and quantitative techniques have been engaged especially some tables and bars were involved. The analysis consists of descriptive statistics and correlation. Hence, the research focused on analyzing variables of the data besides writing the observation of the visit carried out to needed institutions for educational and cultural collaboration. It is expected that the analysis of MoU and

MoA relationships will be able to underline trends, effectiveness, concentrating on most which areas, which periods, countries were the most active years of the University since its establishment.

**Research outputs and conclusion:** An expected result of this research would provide a possible discretion to Muslim educators, leaders, academicians in order to achieve the Mission and Vision of the University as to be a leading International University in the World in terms of internationalization of Islamization of knowledge; To increase the awareness of sharing the experiences between IIUM and the other Universities; To promote the IIUM to other countries; and let them aware the importance of internationalization dimension of the University in order to compete with other world universities as well as the Malaysia's objective as to play a central role for the development of Muslim Ummah.

## Introduction

With the initiation of modern science, the central theological problem that Islamic scholars were confronted with was “the question of the validity of the knowledge derived from external sources to Islam and the methodological adequacy of the four traditional sources of jurisprudence that are the *Qur'an*, the dicta attributed to the Prophet (*pbuh*) (*hadith*), the consensus of scholars (*ijma*), and juristic reasoning by analogy (*qiyas*)” (Moaddel & Talattof, 2000, p.1).

Allah (SWT) made clear that the creation of the heavens and the earth; the alternation of the night and the day; the sailing of the ships through the ocean for the benefit of mankind; the rain which Allah sends down from the skies and the life which He gives therewith to an earth are Signs for a people that are wise (*Qur'an* 2:164). Therefore, human being is motivated to study, comprehend and analyze the natural forces for its own well-being. It is worth to note scientific attitude of the *Qur'an* that engendered in its followers a feeling of reverence and thus made them founders of an enlightened society (Iqbal, 1986, p.4). This view of nature inspired the scholars of ‘Golden Age of Islam’ to initiate scientific activities that resulted in the massive corpus of scientific discipline. In addition, the *Qur'an* considers ‘hearing’ and ‘sight’ as valuable tool in the process of learning. Islamic science developed through scientific inquiry of the method of observation and experimentation (Faruqi, 2007,

p.646). Hence, the experimental method that developed in “Islam was not due to a compromise with Greek thought but to a prolonged intellectual warfare with it” (Kamali, 2003, p. 115). This resulted in the progress in science during the period from the twelfth to the fifteenth centuries in the various territories of the Islamic lands, Baghdad, Andalusia, and Sicily, Anatolia (Faruqi, 2006).

Since the current advance in knowledge is done by the westerners, the West has made spectacular progress in the physical sciences. The results of this progress, in the form of cars, aero planes, refrigerators, trains, rockets, skyscrapers, computers, etc. are plainly visible for all to see. The prestige of Western physical science has led Muslims to give Western social science the same respect. However, social science is the study of humans and society. Western denial of God, spirituality, and morality has led to many errors in their formulation of the social sciences. Brilliance in understanding worldly affairs, accompanied by blindness in understanding humans is a common phenomenon (Zaman, 2011, p.13). Thus, what we are witnessing today is advance in technical aspect or material, but the most important element of human civilization which is human values is absent.

Civilization is defined as “the comprehensive development of the human potential in all its dimensions in terms of physical, intellectual, spiritual, moral and psychological. To achieve this potential, civilizations strive to develop, utilize, and conserve the natural resources, the benefits of which should fairly reach the whole society, and bring about positive effects on the whole world” (Osman, 2003, p.1). From above definition we can visualize that the civilization has many prerequisites to earn the title. The most important condition that the benefit must not be confined to certain group. In addition, the values, moral, spiritual consideration and preservation of the natural resource should be given higher weight to insure continuity and persistency of particular civilization.

Therefore, as Muslim, we have to revive the civilization to save the mankind. This is because, the content of divine *amanah*, and the role of *khilafah*, is the main tools of progressing the culture and civilization. To set up peace and to assure the protection of the seven essential values of the shari‘ah, the establishment of a rightly governed *khilafah* system is essential. The *Qur’an* repeatedly calls the *khilafah* as with political power (7:128; 10:14; 10:73) (Faruqi, 1982, p. 32).



Current knowledge lacks Islamic values, and it has been claimed to be a value free system. Nonetheless, Contemporary Muslim and non-Muslim scholars have come to the agreement that scientific knowledge is not essential to be neutral. Yet it carries values and concepts that are not implicit to modern Western culture (Rehman, 2003, p. 12). Consequently, this has caused contemporary Muslim scholars to call for an 'Islamic science' or the Islamization of knowledge (IOK) to be considered. Islamization has come up with an idea that it would consolidate the conflict between existing knowledge and Islamic principles. This is because after the demise of Islamic civilization, colonization has destroyed the structure of knowledge and initiated new framework and ideology to construct the knowledge itself. Nevertheless, after the independence of Muslim thinkers from the colonized mindset, they had fellow different approach and ways to revive the Ummah in term of social political and economy. The main concern of the scholars was their supremacy in knowledge that they must not do so at the expense of their religion. Thus, some of the leading personalities and institutions of the Ummah took initiatives to restore the pervious glorious days without compromising the Islamic worldview, Islamic principles and Islamic ideology through Islamizing the knowledge.

A well-known scholar, Al-Attas, defines Islamization as the liberation of man from magical, mythological, animistic, national, cultural tradition (opposed to Islam), and from secular control of his reason and language (Attas, 1978, p. 84). Muslim scholars also proposed different work plan to accomplish the IOK through a work-plan suggested by Faruqi was the first to master the modern discipline. Second to master Islamic legacy. Third to establish the specific relevance of Islam to each area of modern knowledge. Fourth to seek ways for creative synthesis between legacy and modern knowledge. Fifth to launch Islamic thought on the trajectory which leads to the fulfilment of divine pattern of Allah (Haneef, 2009, pp.11-24). They further rationalize that the task of Islamizing the society had been a major task of every prophet of Allah (swt). The final Islamization process was carried out by the Prophet Muhammad (*pbuh*) that the Islamization of knowledge could be said to be as old as mankind. The return of mankind from the state of Islam had been the major initiative of Muslim individuals to call for a change in the

journey of Muslim education even before the colonial conquest of the Muslim world (Adebayo, 2012, p.92).

## **Background of the study**

The urge to restore a pure Islamic education system became a global issue since 1977 when the First World Conference on Muslim Education was held in Makkah, Saudi Arabia. Six other conferences of this nature had been organized in Islamabad (1980), Dhaka (1981), Jakarta (1982), Cairo (1987), Cape Town (1996) and Malaysia (2009). Consequent upon these, some major international conferences on Islamization of knowledge were organized. The first International Conference on Islamization of Knowledge was held at Lugano, Switzerland in 1977. In 1982, the second of its kind was organized in Pakistan, while in 1984 Kuala Lumpur Malaysia hosted the third conference. In January 1987, the fourth series of it was held in Sudan. Recently there was a conference which was held in Kuala Lumpur in 23<sup>rd</sup> of August in 2013, where it was “the first world conference on integration and Islamization of human knowledge”. The main focus of this conference was “Integration and/or Islamization of Human Knowledge: Constructing Pillars of a God-Fearing Culture and Civilization.” Therefore, this conference invites scholars, academics, educationists, writers, intellectuals, teachers, professionals and researchers from all over the world who have been working, contributing or are developing their areas of specialization on the basis of Integration and/or Islamisation of Human Knowledge in accordance with the worldview / paradigm / epistemology / principles / norms / values / ethics of Islam to participate in the Congress. This conference was considered as the first step to push Islamization and the second step which was Internationalization.

Vadosek (2002) simply described internationalization as “better knowledge of each other; reciprocal recognition of professional qualifications and degrees; international exchange and cooperation; and internationalization of content” (Vadosek, 2002, pp.10-15). Internationalization is not a new concept in Islam rather it is the mission of the Prophet Muhammad (*pbuh*). Therefore, it is wrong to argue that the internationalization did not begin until the recent period. Islam

always have an international scope. The Islamic empires that succeeded the Prophet (*pbuh*) and his four caliphs (*al- Khulafa al-Rashidun*) or the “Rightly Guided” (632-61) have had a great impact on the international system. Nonetheless, the current interest is more in internationalization of Islamization of knowledge. Many efforts have been made to introduce the Islamization project from outside and inside. Normally there are two approaches to internationalization; they are internationalization at home and a cross-border approach. The former stressed on the international and intercultural aspect of curriculum, such as teaching and research. Therefore, globalization or internationalization of knowledge becomes a part of a process and professional work in wider and within horizon of global society. Program of higher learning, therefore, must fit these requirements. The demand for internationalization is increasingly becoming significant in higher education. New scope and frameworks are needed to strategize and integrate efforts to ensure internationalization embraces and functions entirely for the benefit of its adherents (Abdi O. & Abdi, S., 2011).

The concept of internationalization is a vision of the world that can advance inseparable relationships among the whole world interchangeably contributing to each other; mainly the position of Islamic world towards other nations would increase the worldwide cooperation and strengthen the sense of sharing common values among them that can be worked simultaneously within the global society. It is not an unfamiliar concept to Muslim intellectuals since it is mentioned in the holy *Qur'an* that God created human beings from Adam and Eve and considered all nations as brothers and sisters. Then it distributed them into different groups, male and female, tribes and nations for the purpose of knowing their cultures, values and lifestyles (*Qur'an* 49: 13). Given the fact that no serious consideration was given by Muslim intellectuals to identify issues of internationalization and its reflection from the Islamic perspective. Yet it was misunderstood by some scholars that it is western imperialistic approach which dominates other cultures, values and religions (Roubaie, 2002, p.10). However, in the modern understanding, the expansion of economic activities across the political boundaries of nation states is simply called globalization. In addition to that “globalization introduces a new set of human relations causing changes in the worldviews of various groups and nations” (Roubaie, 2001). The idea, that the internationalization is an ignorance of other cultures, nations, religions, enforced only by the colonial expansion in

various parts of the world through European cultures, languages, religions and as well as making the world one global society formed one culture, should be opened for discussion because it does not indicate a true sense. The reality of internationalization, in our perspectives, is not an outcome of imperialistic, secularist, or other reasons. It is a natural outcome of the reality of technological, scientific and militarily advancements of a nation or a certain part of the world. Every scientific invention brings its culture, language and religion to establish its civilization. Hence, which nation or people invented it, naturally become an authority on that invention over the other nations (Kayadibi & Buang, 2011).

There is no doubt that the Muslim nation had been a superpower in the world in scientific, art, and military advancements for centuries, made undeniable contribution to the development of the humanity conveying its identity, culture, and even its language. Muslim Spain (Andalusia), East Europe, Ottoman Turkey, Asian Countries, Far East, North African Countries are good example for this reality. Even in many European, Asian, African, American universities scholars were using the treasure of Muslim knowledge with Islamic terms which were invented by Muslims. Unfortunately, after ignoring the enhancements of scientific developments, extent of political, social and national reasons, in the other part of the world, Muslim nation logically became lag behind.

The concept of internationalization is not a foreign concept to Muslim intellectuals, when we look at the context of *ummah* (Unity of Muslim Nation) we see many indications referred to the whole nation as “One Ummah” perspective. Quoting a verse from the *Qur’an* may shed light on the modern understanding of the concept of globalization, as Allah (swt) says “*O mankind! We created you from a single(pair) of a male and a female, and made you into nations and tribes, that you may know each other*” (*Qur’an* 49: 13). The concept of knowledge (*‘ilm*) is not confined to specific matters like other civilizations and cultures applied. Al-Attas (1979) indicates that “the term knowledge (*‘ilm*) has been applied in Islam to encompass the totality of life – the spiritual, intellectual, religious, cultural, individual and social- means that its character is universal, and that it is necessary to guide man to his salvation” (Al-Attas, 1979, p.12). The modern paradigm of globalization process in legal education reached the current time passing two other

evolutional passages: internationalization and it can be simply defined as the integration of countries and peoples brought about by deep reductions in the costs of transport and communication, and the dismantling of barriers to the flow of goods services, capital knowledge and people (Joseph, 2002).

International relationships, trades, politics, economics, social and cultural aspects as well as higher education institutions, including Islamic studies, as a focal point of this study, are bound to face the unavoidable paradigm. Regardless of its origin, the globalization should be welcomed after harmonizing it with the culture, language, and religious expectation of the society. What has been concluded in this paper through the investigation is that the globalization is an inevitable reality of the modern time incorporating countries and dismantling barriers to interact each other via the fast developing communication apparatus. Although it brings some negative results, many positive accomplishments cannot be disregarded. Advancing the mobility of knowledge across the globe took form in exchanging academics and academic materials, students, institutions and programs in Islamic studies as well as all higher education systems. The scholars of Islamic studies from different parts of the world have extraordinary chance to share their opinions about new occurrences and to evaluate weak and strong part of their fields through interrelationships between other experts (Jah, 2001).

### **Memorandums of Understanding (MoU) with International Islamic University Malaysia**

Based on the recommendations of the First World Conference on Muslim Education held in Makkah in 1977, IIUM's ultimate aim was to produce well-rounded professionals imbued with Islamic values and ethics who would develop the Muslim *ummah* and achieve progress that should be in harmony with Islamic ideals. In order to achieve the stated objective, the IIUM adopted a unified philosophy of education approach of integration and Islamization of knowledge. Hence, teaching and education are related to the concepts of *ta'dib*, *ta'lim* and *tarbiyah*, making the program unique in its curriculum, syllabus, and pedagogy (Ruzita & Haneef, 2011). After more than 27 years of that mission, it is good to test how far IIUM has advanced that mission.

IIUM has conducted several memorandums with several universities and associations to actualize the vision and mission of the university. International Islamic University Malaysia (IIUM) signed Memorandum of Understanding (MoU) with Mehran University of Engineering & Technology Pakistan (MUET) on 27<sup>th</sup> July 2012. The purpose of the MoU is to enhance the academic and research excellence. This can be done by cooperation between the two universities. IIUM was represented by its Rector Prof. Dato' Sri Dr. Zaleha Kamaruddin while MUET by its Vice- Chancellor Prof. Dr. A.Q.K Rajput. IIUM signed Memorandum of Understanding (MoU) with Ministry of Higher Education and Scientific Research, and Ministry of Planning both from the Republic of Iraq at Banquet Hall, IIUM on 26th January 2012. IIUM Rector, Prof. Dato's Sri Dr. Zaleha Kamaruddin signed on behalf of the University. While Mr. Ali Mohammed Ali Al-Adeeb and Prof. Dr. Ali Y. Al-Shukri represented Ministry of Higher Education and Scientific Research, and Ministry of Planning respectively. University Moulay Ismaïl (Moulay Ismaïl University), Morocco signed a MOU with IIUM on November 1<sup>st</sup>, 2011. The ceremony was held at its campus in Meknes, 130 km from Rabat, the capital city of Morocco. IIUM was represented by Rector, Prof. Dato' Sri Dr. Zaleha Kamaruddin and signing on behalf for the former, is the President, Prof. Dr. Ahmed Lebrihi. The occasion was graced by the Malaysian Ambassador to Morocco, His Excellency M. Jamal bin Hassan. In addition, IIUM also signed two other MOUs with Moroccan Universities namely Al-Akhawayn University in Ifrane and University Sidi Mohamed Ben Abdellah in Fez (<http://www.iium.edu>). Moreover, the International Islamic University Malaysia (IIUM) has hosted a conference on Islamic Economics and Economies of the Organization of Islamic Cooperation Countries (ICIE2) in January 2013, aimed at helping developing Islamic countries to overcome economic problems. ICIE2 co-chairman Prof Mohamed Aslam Haneef said that the conference would also provide a solution to economic problems that had engulfed developing countries, especially Islamic countries from the Islamic perspective. Currently, Islamic economic discussions are at the theory level. What is needed now is to transform the theory into policies that can be used by Islamic countries, as he told reporters after the signing of a memorandum of agreement (MoA) between IIUM and the Islamic Research and Training Institute (<http://finance.bernama.com>).

In addition to that the International Islamic University Malaysia (IIUM) have signed a memorandum of understanding with the Higher Institute of Automotive and Transport System (ISAT) of University of Burgundy, France to develop cooperation in automotive research and training. Both universities agreed to progress a research partnership, organize student exchange and training programs, and train Malaysian engineers specializing in automotive and transport. Officials from both institutions also met immediately after the event where numerous issues were discussed, including the formulation of a new master's degree in mechanical program to be taught in English and offered by ISAT. However, the total number of MoU signed from the starting year until 2012 were analysed in details below by using grapes and table based on the data collected.

## **FINDINGS AND DISCUSSIONS**

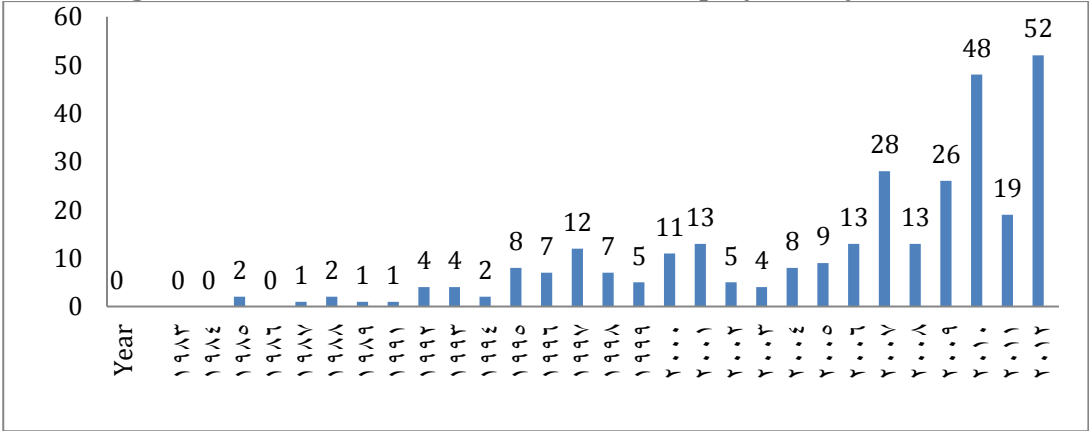
### **Distribution of the MoU Relationship by Start Year**

Among many universities, International Islamic University Malaysia is one which dedicates to internationalize the Islamization project for the past of two to three decades. Since its first MoU relationship with International Islamic University Islamabad in Pakistan in 1985, IIUM has created strong successful connections with 305 different universities, faculty and other organization in 50 different countries across the world for 27 years.

The figure 1 displays the distribution of MoU relationship by starting year and quantity of relationships with each year. It clearly shows that the total amounts of greetings were resulted in 149 and the number of handshakes per year varies from 1 to 52. While the figure 1 also shows that the rapid increase of the relationship of IIUM with other universities started in 1995, whereby 8 universities had signed the MoU. In the meantime, the highest growth of the relationship occurred in 2012 in which 52 greetings were made and following by 2010, 2009, and 2007 respectively. The lowest greetings were made in these years like 1985, 1987, 1988, 1989, 1991, 1992, 1993, 1994, and if 2002 by January is considered, then it is also included within the lowest list. The figure 1

also shows that from 1995 to 2006. the amounts of greetings were remained some slight fluctuations. In contrast to that from 2003 to 2007 there were gradual increases if the years of 2008, 2009 and 2011 are not counted. But it was increased significantly in the year of 2012. In addition to those following years, there was no single relationship made according to the figure 1: 1983, 1984 and 1986.

**Figure 1: Distribution of MoU relationship by start year.**



**Source: International cooperation and exchange office of IIUM**

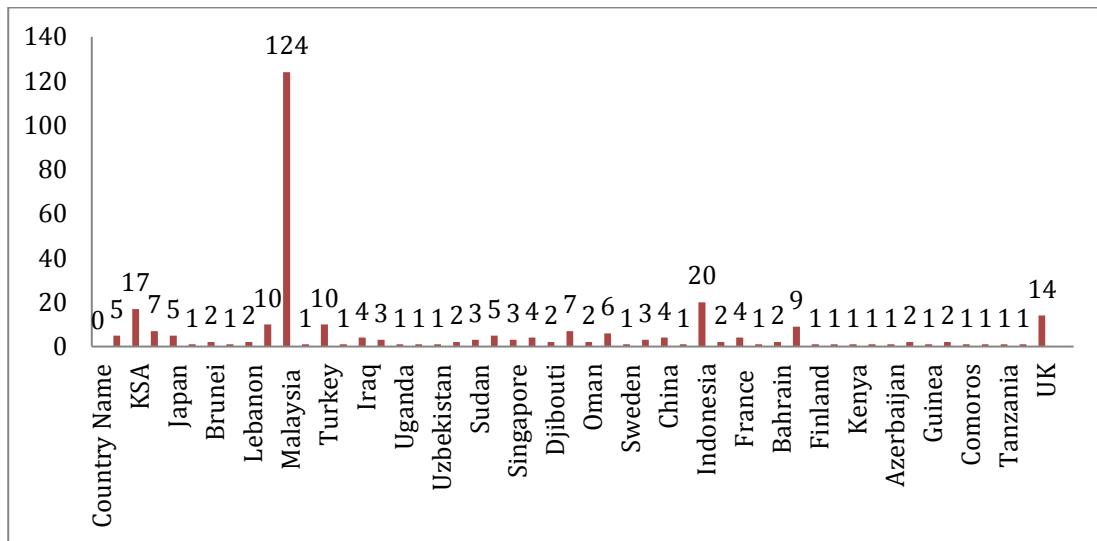
### **Distribution of the MoU Relationship by Country**

The figure 2 indicates the distribution of countries MoU relationship with International Islamic University Malaysia which includes various countries and regions. Out of the 305 MoU relationships, the majority were in Malaysia with 124 MoUs of 40.66% followed by Indonesia with 20 of 6.5%, King of Saudi Arabia (KSA) with 17, UK with 14, Turkey with 10, Yemen with 9, and Jordan with 7, Bangladesh with 10, Nigeria with 7, Pakistan with 5, Japan with 5 and so on. However, with the variety of the numbers of MoUs, there is also same attention given to the Philippines, Qatar, the Netherlands, Dubai, Uganda, Bosnia, Uzbekistan, Sweden, Thailand, Djibouti, Oman, Syria, Finland, Sri Lanka,



Azerbaijan, Russia and so on with 1 and 2 MoUs relationship. In another words, IIUM's both relationships local and international were highly increased, whereas local relationship took place only 40.66 % of the total, international relationships took 59.34 %. This indicates that IIUM focuses on most international relationships rather than locals. It does not mean that the locals were ignored although the local percentage is lower. Consequently, it may be said that IIUM's local and international MoUs are not too little to undervalue.

**Figure 2: Distribution of MoU relationship by country.**



**Source: International cooperation and exchange office of IIUM**

### **Regional and Geographical Distribution:**

From the table 1, it is clear that out of 305 MoU relationships 157 of 51.5 %, were signed by Southeast Asian countries, 52 of 17%, were signed by Middle East countries, and the third biggest agreements were

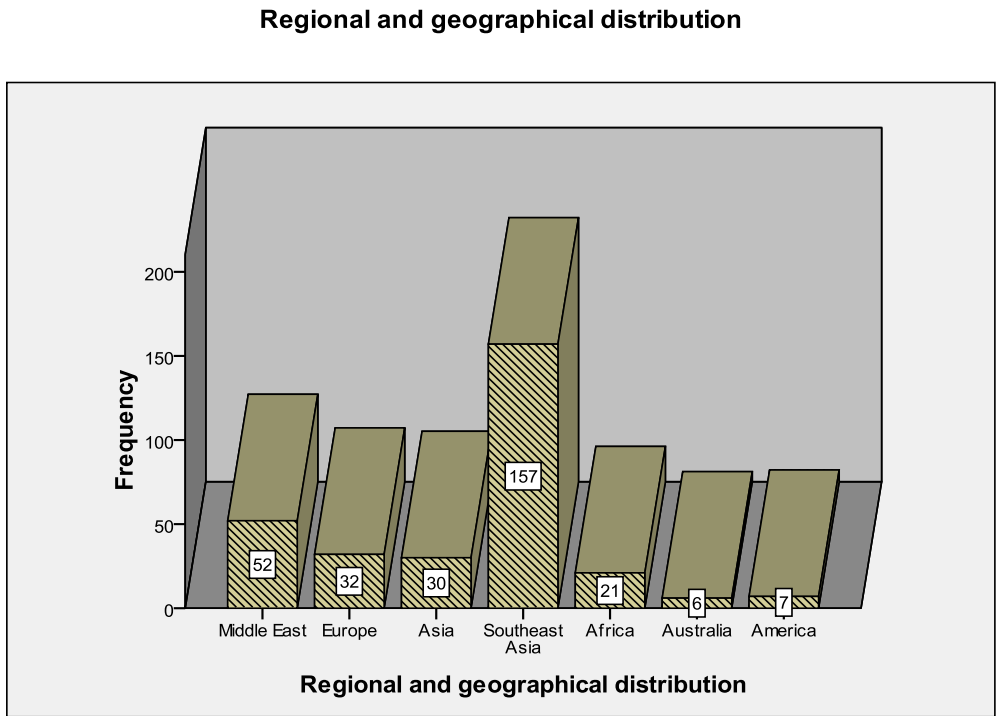
made by Europe with 32 of 10.5 %. In other words, 157 of 51.5 %, out of 305 MoUs were signed by Southeast Asian countries which mean that more than half of the agreements were occupied by them. Meanwhile the lowest portion was taken by Australia with 6 MoUs as equal to 2 %, America 7 of 2.3%. Figure 3 obviously indicates that the highest number of MoU were signed in Southeast Asia followed by the Middle East and

**Table 1: Regional and geographical distribution**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Middle East	52	17.0	17.0	17.0
	Europe	32	10.5	10.5	27.5
	Asia	30	9.8	9.8	37.4
	Southeast Asia	157	51.5	51.5	88.9
	Africa	21	6.9	6.9	95.7
	Australia	6	2.0	2.0	97.7
	America	7	2.3	2.3	100.0
	Total	305	100.0	100.0	

that the lowest were in Australia and America. It is a reality that most relationships were made with neighbouring countries although some substantial amounts were taken by the Middle East.

**Source: International cooperation and exchange office of IIUM**

*Figure 3:*

### **Duration of the MoU Relationship:**

It is obvious that most of the agreements made by two parties seem to be of fixed time duration unless a special circumstance is involved. According to my investigation, the maximum time agreed upon is five years followed by six years. There is no single agreement made more than six years. Hence it may be concluded that the first proposed time limit for both parties must be for five years. The duration has been accepted according to both parties' willingness and for their interest. Table 2 presents the variation of the time limit. However, less than one year and 4 year duration is the lowest as illustrated in figure 4. From Table 2 we see that 155 institutions have signed 5 year contracts which

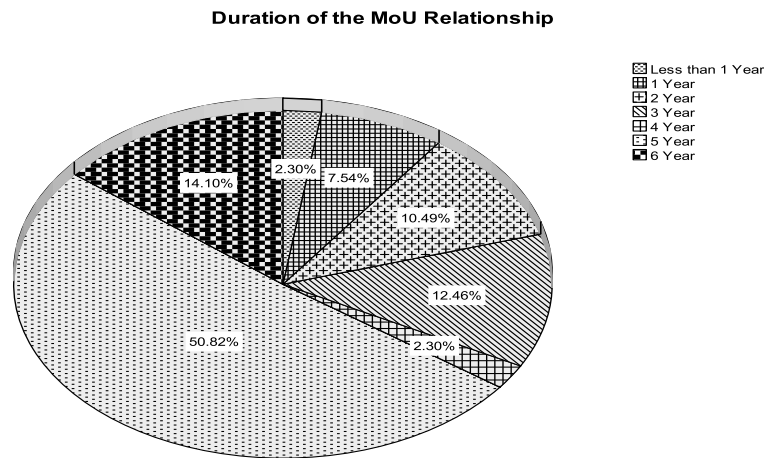
allocate the biggest number of institutions, while figure 4 shows clearly that 50.82% of the total agreements were signed by the institutions for five-year period. Therefore, it allocates the biggest portion of the pie chart.

**Table 2: Duration of the MoU Relationship**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Less than 1 Year	7	2.3	2.3	2.3
	1 Year	23	7.5	7.5	9.8
	2 Year	32	10.5	10.5	20.3
	3 Year	38	12.5	12.5	32.8
	4 Year	7	2.3	2.3	35.1
	5 Year	155	50.8	50.8	85.9
	6 Year	43	14.1	14.1	100.0
	Total	305	100.0	100.0	

**Source: International cooperation and exchange office of IIUM**

*Figure 4:*



## The Most Fruitful Years

Table 3 shows the ranking of the most fruitful periods which MoU relationships made among the six periods. According to this study, the most productive years between 30 years-time from the six periods is the second last period (2005-2010). Within the second last period MoU relationship amounted to 128 agreements which take 42 % of the total agreements. The second highest period was the last period (2010-onwards) with 71 agreements (23.3 %) followed by the third period (1996-2000) with 42 agreements (13.8 %) and the poorest period was the first period (1980-1990) with only 6 agreements (2. %). Figure 5 clearly demonstrates that there is a slight increase in the third period, while from the third period to last period there is a sharp increase from 2 % to 13.8 %; a dramatic increase that is highly significant. Nevertheless, these periods tell us that the beginning of the new millennium ignited the MoU relationships of the International Islamic University Malaysia because of the new paradigm, globalization and internationalization process, which reflects obvious competitions of the world universities.

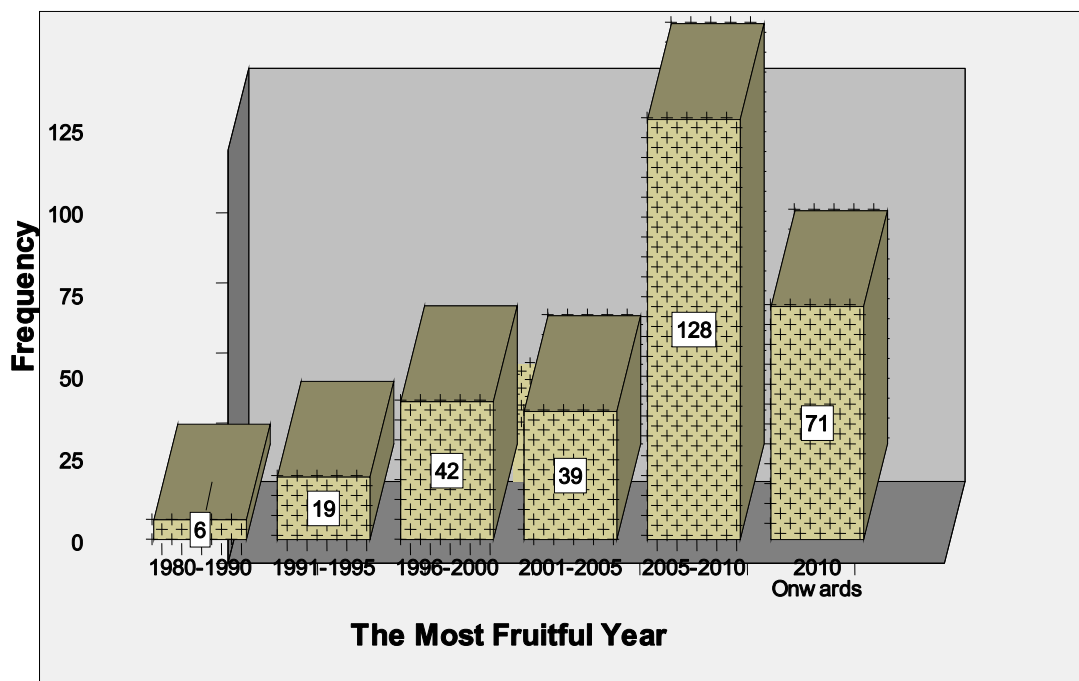
**Table 3: The Most Fruitful Year**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1980-1990	6	2.0	2.0	2.0
	1991-1995	19	6.2	6.2	8.2
	1996-2000	42	13.8	13.8	22.0
	2001-2005	39	12.8	12.8	34.8
	2005-2010	128	42.0	42.0	76.7
	2010 Onwards	71	23.3	23.3	100.0
	Total	305	100.0	100.0	

**Source: International cooperation and exchange office of IIUM**

Figure: 5

## The Most Fruitful Year



### Internationalizing Higher Education:

From its establishment in 1983, IIUM has been committed to the integration of Islamic values and internationalization with the modern fields of knowledge.<sup>7</sup> This later became the core of its vision and mission.

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<sup>7</sup> From its inception, the International Islamic University Malaysia was intended to respond to the crisis in knowledge as outlined in the Makkah conference of 1977. For a

By 2013, Islamization and Integration of knowledge have emerged as the niche areas that distinguish IIUM from other universities in Malaysia and in other parts of the world. An added international element in the sector's teaching, learning, research and networking activities; also a significant potential in national and institutional building.

*Globalization and Internationalization of Higher Education in Malaysia* is a timely and much awaited collection of thought-provoking and well researched academic articles by renowned academics in higher education institutions in Malaysia. Authors of each chapter skilfully contemplate and effectively discuss various issues and challenges surrounding the landscape of public and private higher education in Malaysia. The in-depth discourses on the topics are wide ranging enough to appeal to all readers yet carefully structured to also suit specialized readers. Topics range from understanding undergraduate student experience, empowering learners with literacy skills, grooming 'resistant' readers, tackling employability concerns, internationalizing university curriculums, understanding authentic assessments to handling the linguistic and cultural diversity of international students, understanding university rankings and enhancing quality university teaching through the use of ICT and blended learning.

For the first time in Malaysian higher education, finally a truly comprehensive and well-focused book that can help provide a much-needed platform for other academics to strengthen their understanding on the literature on global and market forces and increase their understanding of how Malaysian public and private institutions are responding and reacting to higher education demands in today's increasingly globalised and worldwide interconnectedness (Kaur et al., 2008). Most of the respondents proudly noted that success has been achieved in a number of important areas of internationalization. These

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detailed discussion of this crisis see S. S. Husain, and S. A. Ashraf, (eds.) *Crisis in Muslim Education* Jeddah: King Abdulaziz University, 1979.

include, the vision and mission of IIUM, highly qualified academicians, Islamic curricula, students, research and publications.

**International student mobility:**

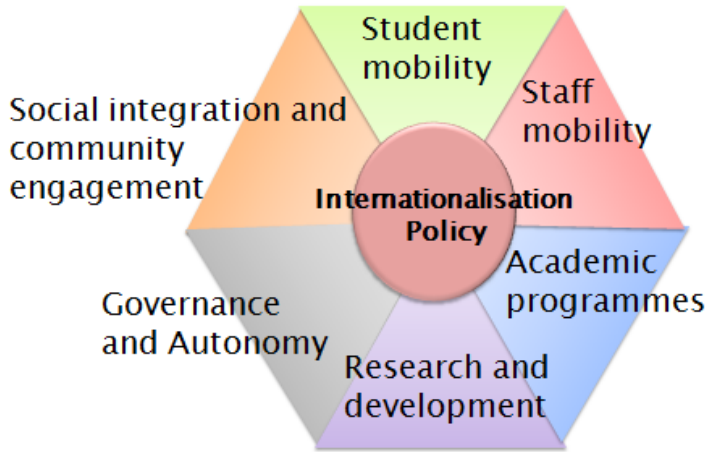
- ▶ Australia (2010):
  - International education: AUS\$18.3 billion in export income
  - AUS\$10.4 billion from higher education
- ▶ Canada (2008):
  - Education services import: South Korea (22.1%), Saudi Arabia (14.3%), China (12.4%), India (9.3%), Taiwan (8.2%), France (8.1%) and Hong Kong (7.2%).

**Internationalization Global perspective in IIUM (Markwell, 2007):**

1. Setting high international standards in everything.
2. Encouraging international, intercultural and inter-faith awareness throughout the university community.
3. Ensuring a culture in which people of all backgrounds feel equally welcome.
4. Seeking faculty and students from around the world.
5. Encouraging language studies.
6. Encouraging international experience by students and staff alike, and a curriculum that genuinely reflects international experience and global issues.
7. International community service projects.
8. Alumni activities around the world and more.

Covering 6 critical aspects of internationalization for Malaysian higher education for 2011-2020:





On another dimension, the success of internationalization should also imply the ability of the local institutions to establish branch campuses off-shore. MSU has done so and it has been six years since it has begun the first off-shore campus operations in Bangalore, India. To help facilitate this development MOHE should give room to more creativity and be a partner to this venture for promoting Malaysian education overseas. The internationalization of Malaysian higher education needs a breath of fresh air.

There should exist smart partnerships between the IIUM and foreign institutions. Such partnerships should be more than mere students' transfer or faculty exchanges. Critical areas of research, mutual development of learning technologies, and development of international internships are areas that must be given serious thought. Perhaps it might be appropriate to establish a monitoring system along the standards set by MQA and MOHE in order to ensure the effectiveness of this kind of partnership. The credibility and reputation of the local institutions will reach new heights if this were to be done effectively.

## **Conclusion**

From the above discussion, it clearly shows that IIUM has drastically improved the MoU relationships with other universities since her first handshake. To internationalize Islamization of knowledge, IIUM not only focuses on Muslim countries but also non-Muslim countries like UK, US, Australia and so on. However, to promote the concept of internationalizing Islamization of knowledge project, IIUM started her first journey of shake hands with the International Islamic University Islamabad in Pakistan. This visit was organized in order to promote the name of the IIUM as well as to make a fruitful relationship with Pakistani universities. Basically, that visit paved a way for the memorandum of understanding (MoU) with the IIUI and other universities from across the world. The purpose of the first visit was to focus on the academic cooperation such as exchange of faculty members, exchange of information, exchange library facilities and Joint research programmes.

The analysis of the MoU relationships of the International Islamic University Malaysia for 30 years-time with 305 universities and institutions attempts to highlight that the IIUM's strengths in relationships with other world universities reflect its place in the paradigm of internationalization of Islamization and globalization. The distribution of countries MoU relationship with the international Islamic university Malaysia which includes various countries and regions. Out of the 305 MoU relationships, the majority were in Malaysia with 124 MoUs of 40.66% followed by Indonesia with 20 of 6.5%, Kingdom of Saudi Arabia (KSA) with 17, UK with 14, Turkey with 10, Yemen with 9, and Jordan with 7, Bangladesh with 10, Nigeria with 7, Pakistan with 5, Japan with 5 and so on. However, a variety of the numbers of MoUs with the Philippines, Qatar, the Netherlands, Dubai, Uganda, Bosnia, Uzbekistan, Sweden, Thailand, Djibouti, Oman, Syria, Finland, Sri Lanka, Azerbaijan, Russia among others, were shown with 1 and 2 MoUs relationship. We can say that out of 305 MoU relationships 157 of 51.5 %, were signed by Southeast Asian countries, 52 of 17%, were signed by

Middle East countries, and the third biggest number of agreements were made by Europe with 32 of 10.5 %. In other words, 157 of 51.5 %, out of 305 MoUs were signed by Southeast Asian countries.

It can be concluded that the International Islamic University Malaysia has played an enormous role in the region to develop its quality to make the university well known among world universities. However, the IIUM also should strengthen its relationships with other world countries from different regions. It should widen its vision to cover African and Middle Eastern countries where they have deep history and connection with Malaysia in order to enhance their range of collaborations. This kind of relationships will open a significant avenue for academic collaboration in terms of writings, publications and exchange of intellectuals.

## دور الجامعة الإسلامية العالمية ماليزيا في عولمة أسلمة المعرفة عبر الاتفاقيات

### الملخص

تستكشف هذه الدراسة دور الجامعة الإسلامية العالمية ماليزيا في تطوير أسلمة المعرفة منذ عام ١٩٨٣. فقد خرّجت الجامعة عدداً مهماً من الطلبة منذ تأسيسها ممن تبنّوا أهدافها بهذا الصدد. وقد انتشرت فكرة أسلمة المعرفة في العالم بوساطة علماء الجامعة المؤهلين جيداً. كما أن أعداداً كبيرة من البحوث تم إنجازها في الجامعة في مجالات عدّة معنيّة بأسلمة المعرفة. وللأسف لا توجد دراسات تبحث في جهود الجامعة لنشر مشروعها في أسلمة المعرفة على نطاق دوليٍّ من خلال مذكرات التفاهم والاتفاقيات بين الجامعة الإسلامية العالمية ماليزيا والمؤسسات الأكاديمية الأخرى. وبالنظر للنجاح الكبير لمشروع أسلمة المعرفة ذاته، لا بد كذلك من دراسة تدويل هذا المشروع، وقد يسهّل ذلك اعتماد الدراسة منهج تحليل نصوص المذكرات والاتفاقيات المعقودة بين الجامعة والمؤسسات الأخرى. وبمنا تأمل الدراسة أن تسهم في تلبية هذه الحاجة وتقديم للباحثين والدارسين صورة واضحة لجهود الجامعة في هذا المجال.

كلمات مفتاحية: العولمة، أسلمة المعرفة، التعليم العالي، الجامعة الإسلامية العالمية ماليزيا، مذكرات تفاهم، مذكرات اتفاقية

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## Editorial

This new journal, the Journal of Human Knowledge System (JHKS), is issued by the Islamic Studies and Research Association, with the aim of contributing to scientific research at the local, regional, and international levels. Advancement of life and humanity depends on the progress made in academic research, which is expected, in turn, to cohere with national strategies and respond to international concerns. The journal seeks to provide yet another forum for intellectuals to enrich knowledge, answer significant questions, offer intelligent solutions, and establish the necessary connections between different disciplines and branches of knowledge.

Nevertheless, the question that presses for an answer here is: Is there a real need for yet another academic journal like JHKS? We have no doubt about that; as the natural state of human existence is to be always searching, questioning, and investigating the unknown and the mysterious in the world. The Holy Qur'an repeatedly confirms this principle, "Say: "Travel throughout the land and see how He originated the creation" (29:20) and "Do they not ever reflect on camels—how they were 'masterfully' created; and the sky—how it was raised 'high'; and the mountains—how they were firmly set up; and the earth—how it was levelled out?" (88:17-20). These verses urge all mankind to reflect and explore. Hence, this journal intends to provide another channel for the scientific findings resulting from such reflection and exploration in the field of humanities, specifically.

This concept of reflection and investigation is the spirit of Arab-Islamic civilization, in which creative scholarship is produced on bases of freedom, broadmindedness, and minds open to interaction with other civilisations. An aspect of its commitment to scientific objectivity is the search for truth, justice and noble goals; which have become its own hallmark. Entering dialogues with other scholars, ancient and contemporary, they have meticulously documented ideas and references; acknowledging the precedence of others when that is the case, and acting not as mere receivers and followers; rather, as critics, interpreters and objectors, and setting their own brand of the empirical experimentation method, and creating the entirely new discipline algebra, to which modern technology owes so much. They possessed clear standards of selection from other civilisations: what needs to be taken and developed and what needs to be totally rejected. Current scientific research in the

Arab World in particular requires serious reconstruction to reacquire the qualities indicated above, liberating itself of fear, lack of both depth and creativity. It should regain its courage and independence so as to tackle the tough issues in modern life, relying on and supported by adequate amounts of knowledge. This is what JHKS hopes to achieve, adhering to the highest standards, academic and moral, which make knowledge an effective element of realizing the happiness and welfare of humanity. We believe that knowledge is an accumulation of mankind's continuous efforts, - a torch upheld by nations and peoples throughout the centuries. One does not only benefit from it, but participates in testing, developing and advancing it.



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**The Journal of Human Knowledge System  
(JHKS)**

International refereed journal

Published by

**Islamic Studies and Research Association**

**Amman – Hashemite Kingdom of Jordan**

**Vol .1 August 2022**