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Tajuk : THE CLOSING OF FACULTY OF ISLAMIC REVEALED KNOWLEDGE AND HUMAN SCIENCES SOCIETY WEEK, INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA  
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I should address you on two important aspects of contemporary emerging trends in the world-wide Islamic resurgence. The first point which deserves our serious attention and understanding is the ultimate goal of the system of education imparted at this University - especially so when its philosophy of education is spear-headed by this uniquely designed Kulliyah of Islamic Revealed Knowledge and Human Sciences, with no parallel in any of the modern universities either in the East or in the West, whether in a Muslim or a non-Muslim country.

This debate as to what is the ultimate end of any educational policy or system in human society is of ancient origin; from times immemorial this question has agitated the minds of the great scholars and thinkers; from those of the Greek to the present-day educationists. The success or failure of any educational philosophy can only be measured by the personality transformation it is capable of inducing in those students who are exposed to the given educational environment. One of those hotly debated questions among the educationists of all times relates to the main aim of education.

In the perspective of Revealed Knowledge, education, whether primary, secondary or tertiary, aims at something much more fundamental than a mere "transfer of knowledge". It is to inculcate a moral consciousness in order that man may not finally be a victim of the knowledge he acquires. In other words the exercise of the mind in the process of acquiring knowledge cannot be divested from Taqwa - a term which signifies the human awareness of the need to realize the Revealed instruction in the conduct of life.

The example set by the International Islamic University in developing a programme of studies which aims to provide a criteria basis for the existing fields of human sciences - and to inculcate a sense of moral consciousness in those who learn and teach, is an echo in many ways of the creative genius of those who planned the Andalusian universities in the heydays of the Islamic civilization in Muslim Spain.

The goal of university education was inscribed in the portals of those famous universities such as the University of Granada in the following words : "the world is supported by four things only : learning of the wise; the justice of the great, the prayers of the righteous and the valour of the brave". These words of profound significance proclaimed several centuries ago during the height of the intellectual awakening in Al-Andalus between the 10th and 14th centuries - are perhaps being rehearsed on the campus of this university in this century.

Solidarity which appears to exist today among the Muslim countries is not really rooted in the tested values enshrined in the sources of Reveled knowledge. Solidarity as proclaimed in Islam must be visualised as a supra-national process. It can be fostered only in an environment which inculcates the indivisibility and the integrity of the Islamic ummah.

There can be no solidarity in the Islamic sense unless the integrity of the Islamic world-view is preserved within the prevailing diversities in the Islamic ummah. The goal of Islamic unity is to promote a sense of unity and not uniformity; the revealed sources of Islam, the Quran and the Sunnah uphold the notion of solidarity in unmistakable terms. In the surah Al-i-Imran, the Muslims are commanded by Allah "fast to the rope of Allah and not separate": likewise in the surah Ash-Shura, the Muslims are urged "to establish the religion and not to be divided herein". There are innumerable sayings of the Prophet (s.a.w.) which establish and define the nature of this solidarity. The Prophet (s.a.w.) is reported to have said "the relationship between the believers is like that of a building, each part of which is closely bound to the other". The Prophet (s.a.w.) is also reported to have said that "the Believers are like the body of a single person, if any part of the body were to suffer a complain, the whole body would undergo suffering with fever and vigil".

Universities play a big role in the development of a country and in this regard there are a number of

dynamics of development:

- (a) the source of wealth creation is innovation;
- (b) the mechanism for wealth creation is competition;
- (c) the ability to innovate and upgrade is the foundation of competitive advantage;
- (d) the principal weapon of competition is technical advance;
- (e) the technical advance is through innovation and the recurrent application of knowledge;
- (f) intellectual capital of higher value than physical capital;
- (g) knowledge is the source of the constant increases in productivity that guarantee long term economic and societal development.

In this context I see new roles for universities, that is - to participate in realising the national vision; to become an agent and catalyst of change; to meet the human resource challenge; to capitalise on knowledge.

At the apex of national education system, our universities have an important role to play in meeting the national imperatives but only those universities that are contemporary in character and forward-looking in their outlook will be adequate to the challenges that we face. I hope U.I.A. can face up to this challenge.