

IAIS Malaysia was very fortunate to have him present a paper, "Emotional Blasting Therapy: A Psychotherapeutic Technique Invented by Early Muslim Physicians," at IAIS's International Conference on Developing Synergies Between Islam and Science & Technology for Mankind's Benefit on 2 October 2014. In that conference, he emphasised the importance of going back to the original Islamic sources and the works of early Muslim predecessors in the field of psychology; most of which have been underestimated. For instance, the therapeutic technique, 'flooding', that inverts the gradual approach of systematic desensitisation was first invented by Muslim doctors, ar-Razi and Ibn Sina. They believed that unexpected explosive emotion could cure psychological, psychosomatic and organic disorders. Unfortunately, this therapy is not fully utilised by Muslim psychologists.

He wrote many important books, including *Contemplation: An Islamic Psychospiritual Study*, *Cyber-counseling for Muslim Clients*, *Islam and AIDS: Between Scorn, Pity and Justice*, and *Abu Zayd al-Balkhi's Sustenance of the Soul*. Some books have been translated into other languages.

Indeed, his death is a great loss to the Muslim ummah. Former students and colleagues remembered him as an enthusiastic, thoughtful and supportive professor, who always had a broad smile and his speech was always with wisdom. Malik Badri is survived by his wife, Dr Fatimah and seven children. Our deepest and most sincere condolences to his family, and may his soul be blessed and placed among the pious in paradise. His legacy in Islamic psychology will always be remembered.

Professor Emeritus Dato' Abdul Hamid A. Abu Sulayman (1936-2021)

Nurul Ain Norman

Dato' Abdul Hamid A. Abu Sulayman was a notable Muslim scholar of the twentieth century and a key figure in the Islamisation of knowledge movement. Born into a respectable family in Mecca in 1936, he graduated from the University of Cairo in 1959 and 1963, respectively, with degrees in commerce and political science. He obtained his PhD in International Relations from the University of Pennsylvania in 1973. He had a brief administrative career before becoming the chairman of King Saud University's political science department. He was also the founding member of the International Institute of Islamic Thought and the

Association of Muslim Social Scientists. Later, in 1988, he began his ten-year tenure as rector of the International Islamic University Malaysia (IIUM).

During his time at IIUM, he was fully devoted to the curriculum, philosophy, and development of that institution. Using his ideas for rejuvenating Islamic philosophy and learning methodology in the context of the modern world, he established the Islamic Revealed Knowledge and Human Sciences (IRKHS) Faculty, which integrated divine and human sources into one unified whole. His outstanding contemporary traditionalist ideas were incorporated into the architecture and building structure of IIUM. Through the beautiful designs of the institution's mosque, library, and *bazaar*, he created a learning environment that expressed the monotheistic, ethical, and economic sides of life. He was a man of inspiration, not only through his scholarly works, but also via his exemplary leadership. He was a man of kindness and great humility, as well as an agent of unity and peace for the Muslim world.

Among his major works were *The Crisis of the Muslim Mind* (1986), *The Islamic Theory of International Relations: New Directions for Islamic Methodology and Thought* (1993), *Islamisation: Reforming Contemporary Knowledge* (1994), and *The Quranic Worldview: A Springboard for Cultural Reform* (2011). His reformist ideas sought to the Muslim intellectual community as a whole, advocating the creation of a new identity based on the ummah's Quranic vision of civilisation. Professor Abdul Hamid Abu Sulayman also contributed to Islamic education through his publications. His two educational publications discussed practical strategies for building character, knowledge, values, skills, and a faith-based viewpoint to assure healthy relationships, emotional well-being, excellent physical health, and the nurturing of God-conscious, ethical behaviour, and successful children.

He saw education as a powerful tool for social reform, and hence placed a high value on education at all stages of human life. This belief led to his role in the foundation of the International Islamic School Malaysia. In terms of the ummah's priorities, he said that they include not only reforming education, but also cooperation among partners, proper planning, and effective execution. If the ummah's interests are protected based on these principles, then civilisation can be revived through the pursuit of brotherhood, justice, cooperation, and peace. Professor Dato' Dr Abdul Hamid Abu Sulayman's demise is truly a tremendous loss for the ummah. The world has lost a giant of knowledge, reminding us that 'the death of a scholar is the death of the world'. May Allah accept his life-long service, forgive his shortcomings, and grant him a place in *Jannah al-Firdaus*.