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## THE TRANSFORMATIVE NATURE OF ISLAM

By: Prof. Dato' Dr. Aziuddin Ahmad



The ToK agenda has gotten off ground. Its implementation is gaining momentum. At this juncture, let us reflect how we are contributing to its success. Are we merely parroting the ToK tune to entertain listeners? Or are we really actualizing it meaningfully? Since "water takes the colour and shape of the container", let us revisit our personal understanding of what it takes to transform. We are the container to colour and shape our transformation action. We too, are the lens that can diffract the meaning of transformation.

Hence, our journey must begin with us – as human who are spiritual beings on a human journey. Our life itself requires us to transform – from womb to womb, from cradle to grave. Our transformation is here, in this world where we are given the choice, not in the afterlife, nor in our earlier life in our mother's womb. But what is the end state we are hoping to achieve in our life's transformation and what is entailed in the journey?

### The Need to Question the Fundamentals

In order to appreciate what is expected of us in the journey to reach our goal, we must first know who we are as human beings. This may sound trivial since we are after all, human beings. And especially as Muslims who are supposedly aware that we a creature of Allah, could we possibly ever misinterpret the meaning of being human? Perhaps it is for this reason that we never bother to question – for we have taken for granted that we do not just know about what it means to be human but also are living our lives as true human beings as well as educating our students to be human beings. Consequently, we benchmark the outcome of our education against market-based competency models. We hardly make reference to the traits of true human as the baseline. Have we assumed that students and graduates would by themselves grow into human beings automatically without the need to bring the meaning of human into our education equation? Or do we think the current education system which we inherited from the West is based on the meaning of human as what it should be in Islam?

**Transformation is about making the right choice again. For if we don't, we shall continue to remain confused.**

More than a decade ago, Imam Mohamed Baianonie in his deliverance of a *khutbah* at the Islamic Center of Raleigh chose to deliberate on "The Islamic view of the human being" in the context of Islamic *Tarbiyah* (upbringing). Islam emphasizes the importance of having man know himself very well to ensure the right upbringing. Man however, do get misguided and confused when he chooses not to follow the divine revelation.

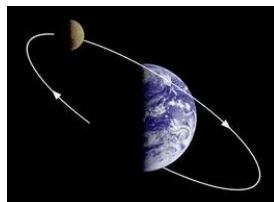
Man sometimes thinks he is the greatest, the conqueror of the universe where everything belongs to him whether material or intellectual. He is consumed with the illusion of sovereignty. On this way of thinking, the Imam in that 1997 *khutbah*, implored his subjects to take *iktibar* from the story of the people of Ad and the tongue of Pharaoh as contained in the Quran. Yet at other times, as reminded by the Imam too, man can bring himself to such a lowly state - the worthless, allowing himself submission before various deities physical or conceptual that he believes possess some kind of power and ability to harm him or benefit him – denigrating himself to being animal-like.

So, man is confused, brought about by only himself since he has a choice. The universe and other inanimate objects do not have choices. For instance, the earth cannot one day refuse to rotate on its axis for that is already the governance structure, the *fitrah* endowed to it. Similarly, animals too, are governed by a governance structure that is meant for them. They mate during specific season regardless of the environment or the presence of others. It is only us humans who are given the choice. We too, are endowed with governance, our *fitrah* but unfortunately the preference of many is to not observe it. Since we have made mistakes by choosing the wrong path, transformation is the choice that we now have in order to pursue back our *fitrah*. Transformation is about making the right choice again. For if we don't, we shall continue to remain confused.

### Facilitating the Transformation Journey

It is in order to avoid the confusion that man needs to change, to transform himself from the self-

*Demi diri manusia dan Yang menyempurnakan kejadiannya (dengan kelengkapan yang sesuai dengan keadaannya); Serta mengilhamkannya (untuk mengenal) jalan yang membawanya kepada kejahatan, dan yang membawanya kepada bertaqwa; Sesungguhnya berjajalah orang yang menjadikan dirinya, yang sedia bersih, bertambah-tambah bersih (dengan iman dan amal kebajikan); Dan sesungguhnya hampalah orang yang menjadikan dirinya, yang sedia bersih, itu susut dan terbenam kebersihannya (dengan sebab kekotoran maksiat). (Surah As-Syam 7-10)*



proclaimed conqueror or the worthless animal-man he is today to instead undertake the role of God-designated *khalifah* – as trustee of the resources provided to him. It is imperative that

**Transformation begins with the Heart. The transformation is the result of the heart's exposure to the light – the heart, as a receptacle for the hidayah.**

man continues to transform, aiming towards being *insan kamil* - seeking to continuously improve, analogous to running after a moving goal post but of the positive kind.

Being God-conscious and having eschatology included in our model of life where we believe in the reality of hereafter, Muslims know that life on earth is only akin to being on a bridge connecting to the other womb of *Barzah* and thereafter *Akhirah*. The moment we are born from the wombs of our mothers, we enter the bridge of life on earth and the journey to meet our Creator begins. Being on a bridge means we should strive to reach the other end safely and take whatever precaution necessary to counter any distraction taking us away from the sole purpose of crossing the bridge. As such, we need to continuously contemplate on the state of our journey – how we are doing with respect to the overall agenda and to improve at all times, benchmarked against our *fitrah*. Likewise, as a community, the need to improve collectively applies so that the well-being of the community is preserved. Such requirement is clearly expressed in the Quran. In another *khutbah* twelve years ago, Sheikh Ahmad Haqq Bewley opened with the Quran verse

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

*That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing (8:54).*

We stand to be reminded too, of another verse of the Quran, *Allah will never change the destiny of a society until its people change that Society (13:11).*

Change indeed is core to being human. We do know that Allah will not make things better for us until we better ourselves. But to facilitate the temporary journey on the bridge of life on earth, man is granted two favours exclusively to us alone by Allah, man's is divine form and his governance. These two favours should function as the internal guide to motivate change, striving at all times to earn Allah's blessings. It is only a question of whether we want to change or not. The key to change and transform lies in us believing that we can change and having the conviction that we want to change. Cotemporary science tells us that everything in existence is in a state of constant change. Hence, it is no paradox to say that the only constant in life is change. Since the work of Bruce Lipton for instance shows how we humans can change the construction of our own cells through conscious intention, we only have ourselves to blame if we do not want to

change. What matters now is the intention to change – to induce the change.

**Transformation begins with the Heart**

With actualizing change being a fundamental trait required of human according to Islam, we can conclude that Islam as a religion, is dynamic. It is a process, an organic patterning. It is not a fixed, solid structure or a rigid legal framework which we somehow get hold of and fit ourselves into. On the other hand, the need to continually change does not bring down Islam to merely being a skill set adapting to change to suit the living environment in the same light that we view other technical competence. Islam is a complete way of life. It is a belief system that provides the philosophy and actualization regarding all aspects of life not just to provide a career path.

As mentioned, Islam is all about change. Transformation too, is about change. When one becomes a Muslim, one undergoes change. The life of a Muslim is about transforming. The transformation is the result of the heart's exposure to the light – the heart, as a receptacle for the *hidayah*. The heart in the breast is the perception organ which is the access point to the subtle worlds of meaning, angelic and Divine power which interpenetrate with this world of physical appearances which we inhabit.

For Muslims, the heart or *qalb* bears great significance. This is so when *qalb*, according to Sheikh Ahmad Haqq Bewley has in Arabic, a root meaning denoting, "turn over, change, transform, convert, transmute". Becoming Muslims entails turning or flipping over one's heart upside down, so that instead facing downwards towards the opaque density of *dunya*, it faces upwards towards the subtle worlds of the spiritual realities, towards the potential of one's own perfectibility as a human being whose highest possibility is the light itself. From the perspective of Islam, the heart is thus an instrumental faculty to transform and enlighten human as contained in verse 22:46 of the *Quran*,

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَنظُرُوا لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

*For surely eyes do not become blind, but it is the heart in the breasts that grow blind.*

Unfortunately Muslims today tend to be unaccustomed to the prominence of the heart in the transformation equation. Almost all transformation initiatives tend to focus on the external dimensions of processes, procedures, environment and others which are external to the human. Such manifestation indeed reflects the soulless, value-free human as resources evolving from apes originating from the work of Charles Darwin in his "On the Origin of Species" in 1859. Obviously, the heart as the driver of internal transformation does not fit into such model of human beings. On the other hand, also in the West, William James had in the late nineteenth century argued that the external

behavior of human originates from the internal state. This recognizes the presence of an internally-guided decision making consciousness to make judgment unlike in apes. Other documentations rejecting the Darwinian ape-ancestral origin of human are aplenty. For instance, Ronald Numbers shared the abhorrence of some Christians "at the prospect of relinquishing an honoured position at the head of created beings only to be herded together with "four-footed beasts and creeping things", over which man had formerly held dominion". Numbers also cited how Dixon felt a repugnance to the idea that an ape or an orang-utan was his ancestor. But then when Darwin himself had found Christianity "revolting" according to Numbers, a theory that removed God from the equation even if it meant that humans were animals without spirit was an appealing alternative. More recently, William Tiller, a material scientist from Stanford University, has redefined human as soul and spirit in the physical bio-body suit. He stated that human being consists of three layers: the outer personality; the middle soul; and the core spirit or God-self.

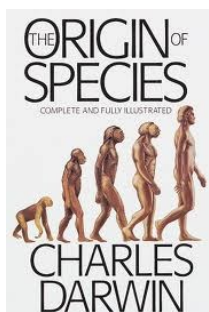


The significance of the heart as the source of motivation and prime mover of human conduct has also been documented in the work of Matsuda in Japan in 1985. Human being is seen to consist of both the external layer observable through conduct and the internal non-visible heart layer. Ioi in 1994 expanded the model where the internal layer is further defined into i) the internal and invisible layer with logic; ii) internal and invisible layer with emotion; and iii) the deep psychological layer belonging to one's view of human nature expanded. What is most interesting is that this model of human being has been used to study how companies transformed in the context of merger and acquisition and new business development by Uchida and Ioi as documented in 2000. The findings clearly show that it is the internal emotion and perspective of human that eventually make companies successful in the longer term.

On the basis of the above developments, human as a spiritual being is well accepted whether by contemporary science in the West or through Eastern philosophy, paralleling Islam.

Nonetheless, despite the connection between the heart as the primary source of motivation for transformation being a given in Islam, many Muslims today tend to display skepticism of this fact, preferring instead to search for some claimed 'scientific' rationality. The rules that a phenomenon must be empirically tested by being observable; verifiable; repeatable and passing the test of falsifiability for instance, have become the yardstick for belief. So how do we prove the reality of the *Nuzul Quran* when it could never be proven 'scientifically'? We say we do believe, yet we have displaced faith in the reality of the Unseen. In the verses 2:2-4 of the Quran, the prerequisites for success are provided,

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ





*This is the Book about which there is no doubt, a guidance for those conscious of Allah,*

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

*Who believe in the unseen, establish prayer, and spend out of what We have provided for them,*

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

*And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]. Those are upon [right] guidance from their Lord, and it is those who are the successful.*

With the ToK now making headway, it is timely that we all remind each other that the need to transform lies in us – in our hearts. We are the very party who needs to transform, we are not here to watch others transform. Although we commonly talk about inward or internal and outward or external, by now we would know that they are interpenetrating realms. The so-called inward transformation inevitably manifests itself outwardly, so that being Muslim involves our lives in inexorable and irreversible change.

### Islam is about Transformation

Given that human beings are made up of the internal soul residing in the external physical body, transformation is about perfecting both our internal and external selves. But that perfection belongs to Allah alone means that no matter how hard we try, we cannot attain perfection. It remains a goal that can be approached - transformation is a process that is endless. Muslims must be willing to undergo this never-ending journey of self-

### Muslims must be willing to undergo this never-ending journey of self-transformation, from the selfish to the selfless.

transformation, from the selfish to the selfless. If we stop going forward, then we are going backward. Islam is dynamic. If we are not gaining ground, we are losing ground. To avoid the latter, we need to learn of the resilience of the Prophet (SAW) and his *sahabahs* in spreading the teachings of Islam. Islam only flourished after they began their *hijrah* to Madinah. That *hijrah* was not just about a physical migration but total transformation which brought about a new way of life.

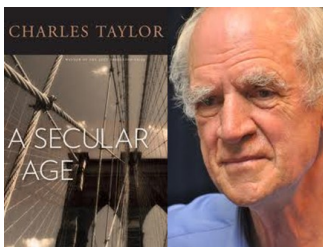
In today's modern world, it may seem that our fight for survival is not as acute as during the early days of Islam. But lest we forget, the failure to bring back the real essence of Islam in our daily life bears equal danger to the true meaning of Islam. While we are aware that we are on a journey to perfect ourselves for Allah's blessings in the hereafter, our exposure to the Euro-centric knowledge model as the mainstream framework which has no place



What is your  
Worldview?

for the unseen undermines our basic fundamentals - faith. Even the West does acknowledge this void. Charles Taylor in his book "A

Secular Age" for instance asserts that in 1500, a lack of faith was unthinkable. He questions however, why, in 2008, faith becomes one option among many. We thus see a transformation of the spiritual dimension becoming urgent. We need to liberate ourselves from the conditioning of our worldview. We must go back to make eschatology our principle. Let us



heed Allah's reminder so that we are not consumed with living only for immediate rewards in this life on earth. Our life on the bridge

still needs to be lived and journeyed. *And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire." Those will have a share of what they have earned, and Allah is swift in account (2:200-202).*

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلاهَا مَذْمُومًا مَدْحُورًا

*Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished (17:18).*

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُقْسِدِينَ

*But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters (28:77).*

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

*Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world - We give him thereof, but there is not for him in the Hereafter any share (42:20).*

With such clear messages in the Quran, each one of us has a choice to make. But without a spirit that is linked to Allah, our journey to attain perfection is more arduous. Since the crisis we Muslims are facing today is at the level of our belief system, any solution must ultimately be soulful and spiritual NOT material. With human as a spiritual being rather than a Darwinian ape-transformed machine, any transformation is about the journey to perfect one's spiritual state.

### Embarking on a Spiritual Transformation Path

Given the profoundness of spiritual transformation, we need to begin our journey immediately if we have not done so. Ibn 'Arabi provided a fundamental analysis of spiritual transformation practice and described the

exterior qualities of his companions who were spiritually transformed (*abdal*). Ibn Arabi identified 4 pillars: silence, seclusion, hunger and vigilance that one needs to observe on the path to attaining spiritual transformation. The practice all of these four activities can lead one to achieve spiritual knowledge (*ma'rifa*) and be in an enlightened state. While hunger and seclusion were described as actions of commission, vigilance and silence are actions of omission. Ibn Arabi also pointed out that hunger includes vigilance and seclusion includes silence.

Perhaps at this juncture, we should be reminded that the practices are not merely things to be done since each one involves not just the physical but also spiritual dimension. The practices are to discipline and prepare us for elevation to a point where we allow total "acknowledgement of the Divine in all His fundamental and rightful height and glory, remaining in pure servanthood while He remains in full sovereignty."

Achieving a transformed state is of high significance. Only when we at the individual level have transformed will the community benefit. Just as Islam transforms every aspect of the life of an individual Muslim, so it inevitably makes itself felt in the life of society at large. Likewise for KUIS, transformation by everyone of us matters. We must begin the *hijrah* from our hearts – our sincere hearts.

But let us reflect again where we are on the journey of transformation from the bigger picture. We see everywhere and almost everyone talking about transformation. Many recipes to taking on such transformation initiatives have also been provided. At the same time now, we know that the heart IS the organ for transformation. But the question remains, how many of us really understand the heart? And if we don't, what are we referring to when we claim we are already undertaking transformation? Are we really referring to transformation as it should be? Indeed, most have lost the true meaning of transformation.

Perhaps the analogy of looking for light while we are in the dark could expound clearer the severity of the crisis that we are in. We know that we need light to get out of the dark. Yet we don't even know what tool we need to create light and because we have never been under the light, we don't exactly know what it means to be out of the dark, under the light.

So where do we go from here if not to begin by understanding about the heart and polishing it first before we can even start to embark on the

### ...the heart IS the organ for transformation.

transformation path? Our journey to transform will have to begin with us making ourselves colourless and shapeless first. It is only after that that our point of departure to transform begins. The path may not be easy since we have never been on it, nor will the journey be short. But at least we can now depart by knowing that we need to transform, just as we know we need light to get out of our darkness.

**Sila emailkan sebarang maklumbalas-komentar, pandangan dan ulasan anda kepada tok@kuis.edu.my.**

### Lawatan Muhibbah Delegasi Universiti Islam Yala, Thailand



Pada 12 September 2012 bersamaan 25 Syawal 1433, KUIS dikunjungi oleh delegasi Akademi Bahasa Antarabangsa, Universiti Islam Yala, Thailand. Delegasi ini di ketuai oleh Dr Abdul Rahman Ahmad, Timbalan Rektor Hal Ehwah Pelajar merangkap Mudir Akademi Bahasa Antarabangsa bersama 10 Mudir Pusat Bahasa dan pensyarah. Delegasi ini disambut dengan mesra oleh Dekan Fakulti Bahasa Moden dan Komunikasi, Dr Mohamad Syukri Abdul Rahman, bersama Timbalan Dekan Akademik, ketua-ketua jabatan dan para pensyarah dari FBMK dan fakulti lain.

Majlis dimulakan dengan bacaan doa dan seterusnya ucapan alu-aluan daripada Dekan FBMK yang berbesar hati menerima kunjungan delegasi daripada Universiti Islam Yala ini. Ucapan balas daripada Timbalan Rektor (Yala) menyatakan hasrat utama kunjungan mereka ialah untuk mencipta ruang bekerjasama dengan KUIS khususnya dari sudut bahasa. Pembentangan Jihad Pendidikan oleh Ustaz Daud Lin Abdullah, Pengarah PPP KUIS membuka ruang perkongsian ilmu dan mekanisme pendidikan Insan Ta'dibi. Tertarik dengan pembentangan dan hasrat KUIS melalui ToK, Dr Abdul Rahman Ahmad berkongsi beberapa pengisian yang telah dijalankan di Universiti Islam Yala untuk warga kerja dan pelajar mereka antaranya adalah program "Quranic Study Group" yang mirip program usrah dan mentoring di KUIS. Antara program lain yang wajib diambil oleh pelajar mereka ialah program "Siam Qiam" dimana sekali sebulan para pelajar dan warga kerja berpuasa sunat, berbuka dan qiam bersama di masjid. Pengisian iktikaf di masjid pada 10 ramadhan terakhir merupakan salah satu program penilaian pelajar sebagai syarat bergraduasi. Talaqqi sebagai pedagogi pendidikan juga menarik minat delegasi ini kerana mereka juga diamankan oleh Rektor Universiti Islam Yala untuk mengembalikan manhaj talaqqi. Terdapat banyak persamaan dalam perjuangan jihad pendidikan diantara kedua-dua institusi dan ini merupakan satu peluang yang baik untuk perkongsian ilmu dalam jihad pendidikan.

### JAMUAN HARI RAYA SEKETARIAT PELAKSANA INDUK ToK

Pada 30 Ogos 2012 pada jam 9.30 pagi bertempat di Bilik Mesyuarat Pengurusan KUIS, telah berlangsung majlis jamuan hari raya anjuran Sekretarian Induk Pelaksana ToK. Antara yang hadir memeriahkan majlis adalah pihak-pengurusan, Dekan-dekan, Pengarah, kakitangan KUISCELL dan pentadbiran. Sebelum menikmati juadah yang dihidangkan Dato' Rektor KUIS telah memberikan sedikit pengisian 30 minit kepada semua yang hadir. Tujuan jamuan ini diadakan adalah untuk merapatkan hubungan yang telah sedia terjalin di samping mengeratkan ukhwah fillah antara kakitangan KUIS.

### Lawatan Delegasi Universiti Islam Sultan Sharif Ali (UNISSA), Brunei Darussalam

Pada tanggal 6hb September 2012, Khamis, jam 10:30 pagi, Kolej Universiti Islam Antarabangsa Selangor (KUIS) telah menerima kunjungan lawatan rasmi dari Universiti Islam Sultan Sharif Ali (UNISSA), Brunei Darussalam.

Delegasi dari UNISSA adalah terdiri daripada Yang Mulia Dr Hj Serbini Hj Matahir, Rektor UNISSA, Tuan Hj Sulaiman Hj Latip, Bendahari UNISSA, Dr Abdul Na-



sir Hj Abd Rani, Pengarah Pusat Pengajian Lepas Ijazah & Penyelidikan dan Dr Siti Sara Hj Ahmad, Pengarah, Pusat Penataran Ilmu & Bahasa. Tetamu-tetamu istimewa tersebut disambut oleh KUIS yang diketuai oleh Ustaz Imran Kamal Basah, Timbalan Rektor (Mahasiswa dan Alumni), Encik Mazlan Zolkifli, Bendahari KUIS, Cik Noorlia Ramli (Ketua Pustakawan KUIS), Cik Nurhani Salwa Jamaluddin, Penasihat Undang-Undang KUIS, Pengarah-

Pengarah, wakil-wakil fakulti dan ahli-ahli Sekretariat Transformation of KUIS.

Majlis bermula dengan bacaan do'a oleh Ustaz Ahmad Misbah, diikuti dengan tayangan video korporat KUIS dan diteruskan dengan ucapan alu-aluan oleh Yang Berbahagia Ustaz Imran Kamal Basah. Beliau menyatakan bahawa KUIS amat berbesar hati menerima kunjungan rasmi dari delegasi UNISSA.

Ucapan balas dari delegasi UNISSA disampaikan oleh Yang Mulia Dr Hj Serbini Hj Matahir, Rektor UNISSA. Yang Mulia Dr Hj Serbini menyatakan hasrat UNISSA untuk mengadakan kerjasama dalam bidang akademik, pertukaran pelajar dan juga pensyarah. UNISSA juga mengalu-alukan pensyarah-pensyarah KUIS yang ingin melanjutkan pelajaran ke peringkat Sarjana dan Kedoktoran dalam bidang yang berkaitan.

Majlis kemudiannya disambung dengan pembentangan oleh Ustaz Imran Kamal Basah yang bertajuk "Jihad Pendidikan KUIS". Selesai pembentangan oleh Ustaz Imran, satu perbincangan telah diadakan dimana beberapa maklumat telah dikongsi bersama oleh kedua-dua belah pihak.



### SAMBUKAN AIDILFITRI PERINGKAT KUIS

Pada 12 September 2012, 2.30 petang bertempat di Pusat Konvensyen KUIS satu majlis sambutan aidilfitri peringkat KUIS telah berlangsung dengan suasana meriah. Kambing Bakar, Laksa, Pasembor, Sate, Mee kari, Nasi impit dan kuah kacang dan kuih muih antara menu yang dihidangkan untuk semua tetamu yang hadir. Majlis bertambah meriah dengan kehadiran para pelajar KUIS ditambah dengan selingan lagu raya dan nasyid yang menjadi halwa telinga sepanjang program tersebut berlangsung. Kehadiran barisan pengurusan KUIS, dan warga kerja KUIS tambah menyeronokkan lagi majlis.

Semoga Syawal kali ini lebih dirasai dengan mensyukuri limpahan nikmat rezeki yang di beri olehNya.

### KONVENSYEN SEKOLAH- SEKOLAH MENENGAH AGAMA TAHFIZ ALIRAN SAINS

