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Islamization of Knowledge: An Agenda for Muslim Intellectuals

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Abstract - In course of history have been many types of episte- mology, philosophy, and method of thought and methodology. These thoughts, researches, philosophies, opinions cannot after offer ultimate relief to man. Only revealed knowledge can offer ultimate relief to man. This paper highlights that Islamiz- ation of Knowledge is a comprehensive phenomenon what re-establishes the knowledge on its original basis according to the light of revealed knowledge. It appears to be synonymous with the term Islamic Revivalism (Renaissance) which is defi- ned as a reform-oriented movement driven by a conscious change in Muslim thought, attitude and behavior and characterized by a commitment to revive Islamic Civilization. It also shows that the IOK project has played a prominent role in contemporary scholarship and literature, in both theory and practices although the subject of IOK, intellectually and epistemologically, is being extensively debated. Numerous writers have elaborated, at different levels of scholarship, on the IOK. Proponents, some critical of certain aspects of the IOK project have developed further the seminal ideas of the major writers, and many have also added their own contributions to the ideas of the major writers. It also argues that the IOK is a continuous process of "moving towards a moving target," and most probably would change it dimensions through proper Ijtihad and deep research. There is a need for serious evaluation (implying criteria, standards) before accepting, rejecting, assimilating or synthesizing can be done in developing contemporary Islamic knowledge.

Keywords : *islamization of knowledge, origin and development, role of iok.*

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Islamization of Knowledge: An Agenda for Muslim Intellectuals

Muhammad Amimul Ahsan [α], Dr. Abul Kalam Mohammad Shahed [σ] & Afzal Ahmad [ρ]

Abstract- In course of history have been many types of epistemology, philosophy, and method of thought and methodology. These thoughts, researches, philosophies, opinions cannot after offer ultimate relief to man. Only revealed knowledge can offer ultimate relief to man. This paper highlights that Islamization of Knowledge is a comprehensive phenomenon what re-establishes the knowledge on its original basis according to the light of revealed knowledge. It appears to be synonymous with the term Islamic Revivalism (Renaissance) which is defined as a reform-oriented movement driven by a conscious change in Muslim thought, attitude and behavior and characterized by a commitment to revive Islamic Civilization. It also shows that the IOK project has played a prominent role in contemporary scholarship and literature, in both theory and practices although the subject of IOK, intellectually and epistemologically, is being extensively debated. Numerous writers have elaborated, at different levels of scholarship, on the IOK. Proponents, some critical of certain aspects of the IOK project have developed further the seminal ideas of the major writers, and many have also added their own contributions to the ideas of the major writers. It also argues that the IOK is a continuous process of "moving towards a moving target," and most probably would change it dimensions through proper Ijtihad and deep research. There is a need for serious evaluation (implying criteria, standards) before accepting, rejecting, assimilating or synthesizing can be done in developing contemporary Islamic knowledge.

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I. Introduction

Human beings have a keen interest in learning. It is a pre-historic human instinct. Man wants to analyze a phenomenon to achieve a true knowledge about it. They want to see its essence through incessant questioning and take part in dialogue to clarify their views. In course of history, many types of epistemology, philosophy, and method of thought and methodology have evolved. Only revealed knowledge can offer ultimate relief to man. However, there are some deceitful men who hide the truth to keep the common mass in ignorance. They manipulate knowledge for their own vested interest and they preserve self-interest, greed and malice to fetter people with ignorance. The knowledge and the science, which are not used for the betterment of mankind, rather for destruction, cannot be the true knowledge and true science.

In these circumstances, a general awaking among Muslim men and women, searching for their Islamic roots and identity, and aspiring for the revival of the Islamic Civilization, is a well-recognized social reality. Several different terms, such as Islamic Renaissance, Islamic Revivalist Movement, Islamic Reformation, are used to capture the meaning and purpose of the 20th and 21st Century social phenomenon of immense significance to both Muslim and non-Muslim worlds. Islamization of Knowledge is such type of comprehensive phenomenon, which re-establishes the knowledge on its original basis. Knowledge is a medium to perceive the entity of Allah. The purpose of knowledge is to extract the essence of the nature and the universe and then to prostrate and surrender in complete humility before Allah, the most Merciful and the most Beneficent, thank Him and be gratitude to Him. It also makes a general impression of goodness, purity and piety.

Actually, the term Islamization refers to planned and organized changes designed to improve the individual and society by conforming them to Islamic norms. It appears to be synonymous with the term Islamic Revivalism (Renaissance) which is defined as a reform-oriented movement driven by a conscious change in Muslim thought, attitude and behavior and characterized by a commitment to revive Islamic Civilization. There are three major forces constituting this movement: (a) Reformism that refers to forces that tend to reform Muslim society by reforming individuals with the help of the basic social institutions, (b) Activism that refers to a political movement and (c) Intellectualism refers to the movement of Islamization of knowledge that inspires and motivates Muslim intellectuals to advance, promote and disseminate knowledge, to seek reformation of Muslim thought, Islamic methodology and to facilitate Islamic transformation of Muslim communities in Muslim as well as non-Muslim countries.[1]

There are numerous contributions made by scholars writing on IOK, this paper attempts a conceptual analysis of the writings on IOK with focusing on its origin and development, the objective of IOK, the meaning, process of IOK and the role of IOK in contemporary scholarship and literature.

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II. Literature Review

Ismail Raji al-Faruqi (1982) argues IOK is to recast the whole legacy of human knowledge from the stand point of Islam. He presented 12 point work-plan aims to "produce university level textbooks recasting some twenty disciplines in accordance to the Islamic vision" because of the backward and lowly contemporary position of the *ummah* in all fields, political, economic, and religio-cultural. Abdul Hamid A. Sulayman (1989), Taha Jabir Al-Alwani (1989), Louay Safi (1993), Ibrahim Ragab (1995, 97, 99), and Mona Abul Fadl (1988) further elaborated, revised, modified, and updated the views of Faruqi and his work-plan with critical assessment. Alwani (1989) sees IOK requires the combination of "two readings" that of revelation and the natural universe. Ibrahim Ragab (1995, 97, 99) sees IOK term has been used in many "confusing ways", so he prefers it is be used as Islamization of social sciences, Islamization of specific disciplines, Islamization of curriculum or Islamization of education etc.

On the other hand, Naqib al-Attas (1978, 1980) says, concerning contemporary knowledge, Islamization means "the deliverance of knowledge from its interpretations based on secular ideology and from meanings and expressions of the secular". He suggests two steps to Islamize modern/ contemporary knowledge. The first is the isolation process, where knowledge should be freed from the Western culture and civilization. After isolation, those existing body of knowledge should be infused with Islamic elements.

Sayed Ali Ashraf (1984, 1988), argues that IOK could not be merely adding new or modern knowledge to the old or traditional knowledge found in Muslim countries nor could it be achievable by making a confused mixture of religious and secularist approaches to different branches of knowledge. He states, to make society 'Islamic' in the true sense, an academic leadership whose knowledge and outlook are truly Islamic in character is needed. He believes Islamization of education can only take place if the government of Muslim countries agrees to implement such policy.

According to Ziauddin Sardar (1988, 89), Muslims need to evolve their own paradigms and innovate appropriate disciplines within the conceptual categories and value framework of Islam, not the emphasis should be on Islamizing existing disciplines. According to Fazlur Rahman (1988) while *'ilm* (knowledge) by itself is good, the problem is its misuse. He calls for the creation of thinkers who are able to examine our own tradition in the light of the Qur'an and Sunnah then critically study the body of knowledge created by modernity.

III. Objectives of the Study

The main objective of the study is to restore the supremacy of Muslim intellectuals in knowledge removing the malaise of the *Ummah*. To achieve the main objective, it is to cover the following specific objectives:

a) To know the Origin and development of Islamization of Knowledge (IOK)
b) To identify the objective of IOK.
c) To expose the meaning of IOK.
d) To analyze the process of IOK.
e) To justify the role of IOK in contemporary scholarship and literature.

IV. Findings & Analysis

a) Origin and development of Islamization of Knowledge

In the widest sense, we can presume without any hesitation that the Islamization of knowledge seems to have started from the dawn of Qur'anic revelation to the Prophet Muhammad (SAS). Muhammad (SAS) used knowledge to change in thinking, attitudes and behaviors of people and then built the first Islamic civilization on a spiritual foundation. Islamization of knowledge continued to play a key role in building the social structure of the growing and flourishing Islamic society. Primarily, the success of this civilization lay in its hunger for knowledge and a commitment to establish truth and justice and to promote goodness and peace in society.

In their quest for knowledge, Muslim scholars made great efforts in translating and studying the writings of the early Greek philosophers. Some Muslim scholars became so impressed by them that they accepted many of its speculative ideas and false notions as truths such as *Mutazzilites*, Ibn Rushd, al-Farabi, Ibn Sina and many others in the school of *Kalam* and they also laid the way for a Hellenic conceptualization in Muslim thought."[2] On the other hand, some scholars made tremendous efforts to clean Muslim minds from this corruption and to reform Muslim society according the Qur'anic epistemological approach, such as, Imam Ghazzali, Imam Shatibi, Imam Razi, Imam Ibn Taimiyyah and Shah Waliullah. They also laid the foundation of *Usul* quite different from Hellenic thinking in the Habeas Corpus of Islamic reawakening.[3]

At the beginning of the 15th Century the decline of the Muslim civilization and the rise of Western civilization were marked. Muslims lost their motivation for seeking knowledge, whereas the West started building its intellectual base from the stock the knowledge it borrowed from the Muslim institutions. In the second half of the 18th century an approach pursued was the political reform by Muslim reformers, outstanding among whom were Sheykh Mohammad Ibn Abd al-Wahab in the Arabian Peninsula, the Sunusi Movement of North Africa, the Mahdi Movement of Sudan, the reform movement of Midhat Pasha in Turkey, Khayri-i-Din Pasha in Tunisia, Malikum khan in Persia, and Sayyid Ahmed Khan and Amir Ali in India.[4]

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Khayri-i-Din Pasha in Tunisia, Malikum khan in Persia, and Sayyid Ahmed Khan and Amir Ali in India.[4]

The culmination of all these efforts was the reform movement of the late 19th century and early 20th century. This was pioneered by Sayyid Jamal al-Din al Afgani (1837-1897), his colleague and contemporary Sayyid Abd Rahman al-Kawakibi (1848- 1902), Sheykh Mohammad Abduh (1849- 1935), and his student Sayyid Mohammad Rashid Ridha (1865-1935). There were some modern Islamic movements took over and carried the banner such as *al-Ikwan al-Muslimin* (the Muslim Brotherhood) established by Imam Shahid Hassan al-Bannah in 1928, *Jama'at-i- Islami* which Abu al-A'la al-Mawdudi established in 1941 in the Indian Subcontinent.[5]

It was only natural that these movements would develop the discourse of the early reformers and present a more general and comprehensive call addressing the masses. Nevertheless, today, we can confidently say that it is unfortunate that the path pursued by the contemporary Islamic movement actually, contributed to its failures, because little attention was given to the essence of the crisis: the crisis of thought. They have addressed the *ummah's* deterioration more deeply and sought more radically. However, they set out to confront the rest of the *ummah* and/or the outside world without adequate preparation, which was their fatal mistake. Thus, the movement could grow in numbers but not in ideological depth, which is the requirement of change prescribed by the divine decree.[6]

As the condition of the *Ummah* continued to deteriorate, a group of Muslim youth, while attending different universities in the United States, had the opportunity for revaluation and reassessment of the various Islamic movements in the Muslim world. The youthful Muslim leaders made it their priority to address the reformation of thought and the integration of Western achievements in methodology with Islamic values and beliefs. The founding of the Association of Muslim Social Scientists was a step in this direction. It was established in 1382 A.H. / 1972 A.D.[7] The Association addressed itself to the intellectual problems facing Islamic thought and contacted a number of Muslim activists (*du'at*) as well as contemporary Muslim scholars and reformers. The Association wanted to share with the others the ideas, concepts, and conclusions they had reached and to receive the benefit of the knowledge and experience of others. To this end, a decision was made to hold several meetings and seminars in order to exchange viewpoints.[8]

In 1397A.H./ 1977 A.D., the Association sponsored a two-week international conference that was held in Switzerland in Europe for some of the most distinguished leaders of the Islamic movement. The seminar participants concluded that the Muslim thought process and methodology needed to be given priority in the effort to achieve reform and that a specialized body needed to be established to conduct research into these areas.[9] It was then agreed that a collective effort is needed in the form of specialized institutions working specifically toward a resolution of the crisis.[10] These efforts of the young intellectuals culminated in the establishment of the International Institute of Islamic Thought (IIIT) under the leadership of Isma'il Razi Al Faruqi. The Institute was officially incorporated in the United States of America at the beginning of the fifteenth *Hijri* century (1401 AH/ 1981 AC),[11] and it immediately addressed itself to the issue of Islamic thought and Islamization of knowledge as whole.

A second international conference was held in Islamabad under the aegis of IIIT in cooperation with the Islamic University Pakistan in 1402/1982. Its theme was the Islamization of Knowledge.[12] In order to promote it, to examine its product, and generally to move it toward realization, it was decided to hold a third international conference on 25 *Shawwal* 1404/ July 24 1984 in Kuala Lumpur, Malaysia.[13] Scholars and researchers were urged to submit their papers in the following disciplines: Economics, Sociology, Psychology, Anthropology, Political Science and Internaional Relations, and Philosophy.[14] The fourth international conference on the Islamization of knowledge was held in Khartoum, Sudan (*Jumada al 'Ula* 1407 A.H. / January 1987 A.C.), in cooperation with the University of Khartoum.[15] The theme of this conference was "Methodology of Islamic Thought and Islamization of the Behavioral Sciences."[16]

However, IOK project is widening over the world launching near about twenty offices and affiliates of IIIT. Besides, many organizations and institutions attempt to promote the project such as International Islamic University Malaysia (IIUM), International Islamic University Pakistan (IIUP), International Islamic University Chittagong (IIUC), the International Institute of Islamic Thought and Civilization (ISTAC), the Islamic Society of North America (ISNA), the Islamic Circle of North America (ICNA), the Forum for Islamic Work, the Islamic Research Foundation, the Islamic Propagation Center, International the Muslim Thinker Forum, the North American Association of Muslim Professionals and Scholars etc. who also claim to be promoting the IOK project through arranging conferences and seminars.[17] Besides these organizations and institutes there are some prominent individuals who also attepted to promote the Islamization of Knowledge project. Such as Syed Muhammad Naqib al-Attas, a Malaysian scholar who some would say was the originator of the contemporary IOK idea and wrote a numerous articles and books for clarifying the idea and late Syed Ali Ashraf, who focused on the educational dimension of the IOK, and established Dar al Ihsan University.

b) The Objective of Islamization of Knowledge

The Muslim *Ummah* is looking in the eye of a storm, which is violently pulling it out of its moral and

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cultural anchor, and uprooting its spiritual habitat. Now the *Ummah* is decadent and despondent. It is in decline. They suffer from a threateningly dangerous malaise. The intellectual crisis is at the root of the problem. That's why Muslims need to restore their supremacy in knowledge; they must not do so at expense of their religion. Our Holy Prophet (SAW) stated: "*Hikmah* (science or wisdom) is the lost property of the believer; he recovers it wheresoever he finds it".[18]

Muslim intellectuals have given various solutions to resolve the problems but it seems difficult to agree on the solutions. Therefore, the Islamization of knowledge is at best one solution among others to survive and it has to face the scrutiny of all and sundry, adjusting and evolving, and eventually standing the test of time. Islamization of knowledge (IOK) is the right path to follow. In addition, there are both internal and external factors that make IOK necessary. Isma'il Raji al-Faruqi mentioned both reasons, although with varying emphasis external reason is the political, social and economic conditions of the Muslims. Faruqi, in particular, mentioned in the section entitled "The Problem" in his 1982 work-plan, the "malaise of the *ummah*," i.e. the backward and lowly contemporary position of the *ummah* in all fields [19] political (divided, disunited, military rule), economic (undeveloped, dependent on the West, illiteracy despite huge new found oil wealth) and religio-cultural (westernized, alienated from Islam and its culture). Umar Hassan criticizes Faruqi's IOK agenda as the overly 'external' focus of the causes of the malaise, especially western influence.[20]

Abu Sulayman supported the Faruqi's agenda and added the *Ummah's* present condition of backwardness in absence of proper *Ijtihad*. The plan formulated by the Institute (IIIT) to tackle the crisis of thought in the Muslim world has been based on the conviction that the crisis involves two dimensions: the intellectual thought processes and the estrangement between the *Ummah* and its legacy[21]. He also urges that all disciplines must be thoroughly and critically examined in the light of Islam along with its comprehensive norms and ideals. He added, it aims at developing a methodology for Islamic ideology purifying it of all the aberration, corruption, isolation, inertia and division from which it has suffered over the centuries. It aims at reinvigorating Islamic thought and its methodology by giving it access to the main fountainheads of the legacy of the *Ummah*.[22]

A philosopher, a linguist with a strong Sufi vision and taste, al-Attas said westernization is the source of secularization. One of the gravest consequences of secularization, and the root of our problems as Muslims today, Al-Attas believes, is the loss of *Adab*.[23] Al-Attas argues that it is present-day the western knowledge, which is distorted, and needs to be Islamized, not knowledge in general.[24]

Taha Jabir al-Alwani contends that the separation of the two books (the Qur'an and the natural universe) is apparent in today's modern world, and is responsible for the split between religious values and contemporary knowledge. This is why; he regards the IOK is as an epistemological and civilizational necessity not only for Muslims, but also for all of humankind.[25]

Other writers have also mentioned briefly the rationale for IOK, such as Brohi (1993), who sees the need for IOK because modern knowledge is based on a framework that is inconsistent with the Islamic worldview as does Khalil (1991), who views all humanities as operating within value-bounded intellectual and moral framework; Idris (1987) views modern knowledge as being based on "false assumptions of materialistic atheistic philosophy"; Hadi (1984), while agreeing to the need for modern knowledge, sees its philosophical basis as being profane and secular, hence unacceptable for Muslim; Abu Fadl (1988) sees the need for IOK due to the anomalies created by modernity (and modern sciences) that abandoned God/ religion; Ashraf (1984, 1988) and Sarder (1988) also cite the different worldview reason as the core of our problem with modern science, although differences as to what IOK is and what it entails are clearly seen from these writers' papers.[26]

As far as critics are concerned, while writers such as Rahman, Sarder, Yasien, Butt and Nasr agree the need to create alternatives to modern knowledge/ science, they do not, in varying degrees, support the IOK project. In should be mentioned here that all these writers usually refer to Faruqi's work-plan in their criticism.[27]

c) The Meaning of Islamization of Knowledge

By large, to Islamize a certain discipline is to teach, learn and present that discipline in an Islamic way. Different scholars may describe "Islamization of Knowledge" differently, although they might be referring to the same thing. Such differences in exposition may arise due to the writers' backgrounds, educations and beliefs regarding the issue. Here, I would like to mention the different definitions of the different renowned Islamic scholars:

Ismail Raji al-Faruqi defined the task of Islamizing knowledge as to recast the whole legacy of human knowledge from the stand point of Islam. He also adds to recast knowledge as Islam relates to it.. i.e. to redefine and reorder the data, to rethink the reasoning and relating of the data, to reevaluate the conclusions, to re-project the goals - and to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam.[i] He also sees that IOK aims to "produce university level textbooks recasting some twenty disciplines in accordance to the Islamic vision".[29]

A further clarification made by Abdul Hamid A. Sulayman, he sees that "Islamization of Knowledge" is

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concerned with thought, ideology, and a normative and ideational human pattern- and how such a pattern, its constituents, its roots in reason, psyche, and conscience may be built. The IOK represents a type of knowledge based upon revealed norms and ideals of the Divine message. It is related to all that is true, valuable, and precious in the legacy of the *Ummah* and the thought content of its scholars and thinkers over the centuries. It is a way and a method to formulate a methodological, scientific, mental approach to the humanities, social sciences and applied sciences. Then he added, it its widest sense, "Islamization" means a framework for human life, civilization and human transformation. It determines the purpose of every activity, struggle, action and Islamic social organization.[30]

'Imad al Din Khalil states that the IOK is a process takes place at two levels. Firstly, we have the theoretical level that explains the dimensions, motives, aims, stages and ways of IOK. Secondly, the actual Islamization of the various disciplines which is to be done by specialists of those disciplines.[31] He also adds that IOK means practicing (i.e. discovering, compiling, piecing together, communicating and publishing) intellectual activity based on the Islamic concept of life, man and the universe.[32] The term 'Islamization' covers everything in the realm of true belief in the existence of Allah (SWT).[33] Al-Alwani highlights that IOK is closely related with the 'two-book' theory. It is a methodology rather than an ideology, intended to identify and articulate the relationship between revelation and the real existential. To him, in order to fully comprehend the meaning of Islamization, one must see it as assigning a methodology for dealing with knowledge and its sources.[34]

Naqib al-Attas is considered to be the pioneer in proposing the idea of Islamization of Knowledge. In the individual sense, Islamization refers to the recognition of the Holy Prophet as the exemplary leader and personality, whereas in the collective sense, it refers to the Community's striving towards realization of the moral and ethical perfection achieved during the age of the Holy Prophet. Epistemologically, Islamization refers to the liberation of human intellect from doubt, speculation and vain argument to the attainment of certainty of the truth concerning spiritual, intelligible and material realities. Finally, with regards to contemporary knowledge, Islamization means "the deliverance of knowledge from its interpretations based on secular ideology and from meanings and expressions of the secular".[35]

Other writer like Abu Fadl (1988) sees IOK as a force of cultural renewal and direction not only for Muslims, but also for humanity at large. Kazi (1993) sees the Islamization of modern empirical knowledge as an effort to assimilate what is good in this knowledge in an Islamic framework, and to use this knowledge for the greater good if Muslim society. Brohi (1993) agrees with this general position and sees IOK as a process to "reorganize the elements of modern knowledge and to purge it of deleterious elements, which are currently at war with the sanctity of our religious beliefs and practices."[36]

On the other hand, Sayeed Hassain Nasr who criticizes IOK project not as similar to Sardar and he uses Islamic worldview instead of the term Islamizaiton of Knowledge where he sates that the Islamic worldview is religious, rational and philosophical, it is all encompassing and leads to oneness. He adds Islam's ultimate purpose is to reveal the Unity of the Divine Principle and to integrate the world of multiplicity in the light of that Unity. Spirituality in Islam is inseparable from the awareness of the One, of Allah, and a life lived according to His Will.[37]

d) The Process of Islamization of Knowledge

Analysis and discussion on the process of IOK are most varied and extensively debated. Proponents argue that following prescribed steps would provide the solutions for Muslims to meet the challenges of modern times but some of them would call for disengagement first, develop our own frameworks and then, engage. Now we would like present the different process of IOK according to the different scholars:

Isma'il Raji al Faruqi was the first man who was more concerned with outlining the project in general. He confined his writing to identifying the five universal principles of Islam, namely the unity of Allah, of creation, of truth and knowledge, of life and of humanity that constitute the epistemological foundation of an Islamic methodology. He stressed that these methodological categories must replace the Western ones for commanding reality.[38] He also outlined five steps of the work plan – (1) to master the modern disciplines of social sciences, (2) to master the Islamic legacy in those fields, (3) to establish the relevance of Islam to each of those modern disciplines, (4) to creatively synthesize Islamic values and legacy with modern social sciences and (5) to launch Islamic thought towards the fulfillment of the divine patterns of Allah. These steps are expanded to his 12-point[39] work plan.[40] The scope of al-Faruqi's work plan covers both the Islamic and Western traditions of scholarship. It is seen as a double movement of integration as it requires rebuilding of both modern and traditional Islamic knowledge. He believed that the Western sciences are subject to evaluations as they were developed within a society whose problems, needs and goals are different from those of Muslim society.[41]

Steps 1-3, but especially the third, have clearly been points of contention that have seriously been criticized. Sarder, one of the most vocal critics Faruqi's plan argues that instead of trying establish the relevance of Islam to the modern disciplines, genuine efforts at

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creating Islamic alternatives should work to identify the relevance of reference pint, not the modern discipline.[42]

However, these steps have been modified in later versions of the work-plan. Abu Sulayman, being one of the founders of IIIT, was a contemporary of Faruqi and shared the ideas of the initial work-plan. He significantly revised, re-edited, and updated the 12 point plan putting in new chapter, Chapter V "Agenda of the Institute," chapter VI "Indispensable Clarifications" followed by Chapter VII "Financial Requirements."

Under the heading "stages of the agenda," the 1989 edition of the IOK work-plan revises the steps "towards rectifying Islamic thought methodology, and knowledge" – (1) creation of understanding and awareness, (2) crystallization of Islamic thought, concepts and methodology, (3) mastery of the legacy and mastery of contemporary knowledge, (4) textbooks in disciplines and (5) priorities of scientific research and preparation of academic cadres. This edition offers greater understanding of the intellectual issues facing the *Ummah* and the Muslim scholars. It also offers a more dynamic and precise work plan for IOK by IIIT. It reflects interaction between increased knowledge and the increased involvement of the scholars in the process of thinking and writing in the field – the process of "learning through doing".[43]

A further change of work plan was made by Taha Jabir al-Alwani's in 1995 AD who was the precedent of IIIT after Abu Sulayman. He considers Islamization as not simply a grafting exercise of relevant Qur'anic verses onto the sciences or disciplines intended for Islamization. The task should instead involve a methodological rearrangement of the sciences and their principles.[44] As such, he believes the task of Islamization may be undertaken through the combined 'readings' of the two books that were mentioned earlier. He advances this assertion by suggesting six discourses: (1) articulating the Islamic paradigm of knowledge, (2) developing a Qur'anic methodology, (3) a methodology of dealing with the Qur'an, (4) a methodology for dealing with the *sunnah*, (5) reexamining the Islamic intellectual heritage and (6) dealing with the western intellectual heritage.

In this light, Safi (1993) carries out an evaluation of the IOK project and argues that it is still in "its pre-methodological" stage the IOK must be seen as an epistemological and methodological concern. He is of the view that Faruqi's 12 point plan can be perceived as psychologically (and intellectually) overwhelming as well as logistically difficult to achieve. Hence, he proposes a modified strategy, highlighting the possibility of reorganizing the 12-point work-plan into parallel tracks: one dealing with modern knowledge and its methodologies and another, dealing with the Islamic legacy and its methodologies.[45]

Ragab believes there to be two approaches to Islamizing the social sciences i.e. by way of 'engagement' and 'disengagement'. The 'engagement' group assumes that modern knowledge still has a valuable role in the Islamization process, while the 'disengagement' group totally rejects the integration between Islamic and Western traditions of scholarship.[46]

On a separate but somewhat similar paper, Ragab outlined a navigation chart for those embarking on IOK. The two phases are Integral Theorizing and Validation through Research and Practice. The first phase aims to develop a unified, integral theoretical framework and involves three steps. The second phase is conducted through hypothesis testing and validation.[47]

Now I would like to look at Sayed Naqib Al-Attas who is the famous proponents of IOK. As for modern/ contemporary knowledge, he sees it as being founded on, interpreted and projected through the western philosophical outlook or worldview, and has caused the "deislamization of the Muslim mind." He suggests two steps to Islamize modern/ contemporary knowledge. The first is the isolation process, where knowledge should be freed from the Western grasp by isolating the elements, including key concepts that shape the Western culture and civilization. This is followed by the infusion process i.e. after isolation, those existing body of knowledge should be infused with Islamic elements and key concepts that inherently upholds the *fitrah,* or Man's natural function and purpose of life in accordance to Islam. Only when this is done will Muslims attain "true knowledge."[48]

In total two steps are parts of the Islamization process. However, this can only be done by those who have a "profound grasp of the nature, spirit and attributes of Islam as a religion, culture and civilization as well as western culture and civilization."[49] Attas argues Islamizers must clearly understand Islamic worldview.

Ali Ashraf, another pioneer of contemporary Islamic education agreed fully with al-Attas that Islamization of knowledge could not be merely adding new or modern knowledge to the old or traditional knowledge found in Muslim countries. He states, to make society 'Islamic' in the true sense, an academic leadership whose knowledge and outlook are truly Islamic in character is needed. Islamization cannot take place if one simply turns the traditional schools into 'modern' schools based on the Western system of education, nor can it be achievable by making a confused mixture of religious and secularist approaches to different branches of knowledge.[50]

Ashraf believes Islamization of education can only take place if the government of Muslim countries agrees to implement such policy. When planning to Islamize the education system of a country, Ashraf outlined seven pre-requisites[51]- a total worldview based on the *Qur'an* and *Sunnah* and a sincere commitment to it.

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According to Ziauddin Sardar, rediscovering the contemporary epistemology of Islam can begin by developing two types of paradigm. One is knowledge paradigms, which are focused on the main principles, concepts, and Islamic values that pertain to particular fields of study. The other is behavioral paradigms, which determine the ethical boundaries within which scholars and scientists can freely operate. Sardar argues that it is the epistemology of Western science that ought to be tackled, not the Western science itself, for it is the former who has created the modern world.[52] Hence, Islamization of disciplines is irrelevant to Muslims. In its place, Muslims need to evolve their own paradigms and innovate appropriate disciplines within them. The emphasis should not be on Islamizing existing disciplines but innovating new ones within the conceptual categories and value framework of Islam.[53] In this regard, Sardar has succinctly describes the *ijmali* outlook as being characterized by axiomatic, ethical and conceptual analysis within the framework of civilization. Analysis based on the *Qur'anic* concepts play a key rote in *ijmali* thought[54] as these concepts provide an Islamic set of values for the formation of Islamic science.

Muhammad Sa'id al-Bati disagreed with the project of IOK, but he proposes twofold program, whereby contemporary Muslims scholars work, firstly, to reorganize the already-discovered method so as to make it more responsive to existing needs, and, secondly, to recast it in contemporary language so that it could once again guide Muslim discourse. [ii] Safi said that Al-Buti's argument is problematic.[56]

In respect of the Islamization of knowledge for example, Fazlur Rahman says, this can only be really fulfilled if and when "Muslims effectively perform the intellectual task of elaborating an Islamic metaphysics on the basis of the Qur'an". For, as he argues: "An overall world view of Islam has to be first, if provisionally, attempted if various specific fields of intellectual endeavor are to cohere as informed by Islam".[57]

As mentioned earlier, most critiques of the IOK project are based on Faruqi's work-plan, and implicitly that of IIIT, although the IIIT position has itself evolved over the years. Although in terms of writings, one would place Sardar's criticism as the earliest comprehensive critique of Faruqi's IOK work-plan, other scholars such as Seyyed Hossein Nasr and Fazlur Rahman were already presenting alternative ways to develop contemporary Islamic scholarship with their writings in the 1960s. Rahman (1988) criticizes Faruqi's work-plan for being too "enamored over making maps and charts of how to go about creating Islamic knowledge"[58] when what is more needed are greater efforts in the "creation not of propositions, but minds"[59].

e) The role of IOK in contemporary scholarship and literature

IOK project is widening over the world. Many organizations and individuals have a great role and contributions to promote the project. From those organizations the IIIT (International Institute of Islamic Thought) is notable one which was established under the leadership of Dr. Isma'il Raji Al-Faruqi. The institute's most valuable achievement is the awareness brought among the scholars and intellectuals world over. IIIT has been arranging continuously since its establishment, numerous seminars, workshops, symposiums and publishing numerous books to assure that the need for IOK and the dilemma of the *Ummah* in its crisis of thought is debated, discussed and researched in every serious institution of Islamic learning. The shift of practices in the program of IIIT made it prudent to address the obstacles in the path of Islamization of thought and knowledge. In-depth treatments are now carried out in many of twenty or so offices/ branches after immediate its establishment, by discussion groups or specialized seminars, workshops and research committees. Besides, many organizations and institutions attempt to promote the project such as International Islamic University Malaysia (IIUM), International Islamic University Pakistan (IIUP), International Islamic University Chittagong (IIIUC), the International Institute of Islamic Thought and Civilization (ISTAC), the Islamic Society of North America (ISNA), the Islamic Circle of North America (ICNA), the Forum for Islamic Work, the Islamic Research Foundation, the Islamic Propagation Center, International the Muslim Thinker Forum, the North American Association of Muslim Professionals and Scholars etc. who also claim to be promoting the IOK project through arranging conferences and seminars. We can find the writings regarding IOK in the following sub-categories:

i. *Major Writings*

In this category, there would actually be only two major figures. Firstly, Syed Muhammad Naquib al-Attas, whose major works are books and monographs published in the second half of the 1970s, mainly by the Muslim Youth Movement of Malaysia (ABIM) and later on publications of the ISTAC, founded in 1987, of which he was Founder-Director. The other major figure or groups of individuals are those are those associated with the IIIT. The main writers from the IIIT include the late Isma'il Raji al-Faruqi, Abdul Hamid Abu Sulayman, Taha Jabir al-'Alwani, all presidents of the IIIT at various times, who through their writings have developed the "IIIT School of Thought" into its present state.

ii. *Elaboration / Discussion of IOK*

Numerous writers have elaborated, at different levels of scholarship, on the IOK. We can find the contributions of Louay Saif (1993), Ibrahim Ragab (1995, 1997, 1999) and Mona Abul Fadl (1988), Ilyas Ba-Yunu (1988) who have all elaborated on the views of Faruqi and the IIIT school, while Wan Mohd. Nor (1998) has focused on al-Attas. We can also find the writings of early contributors like Ja 'afar Sheikh Idris (1987), Syed

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'Ali Ashraf (1984, 1988, 1989) and AK Brohi (1993), who did present slightly varied approaches to the IOK.

iii. *Comparative Studies*

There are quite a number of well written comparative studies/ reviews available in the area of IOK. For example, Abdul Rashid Moten (2001) looks at the development of the IOK agenda within the IIIT school. Wan Mohd. Nor (1997) and Rosnani Hashim and Imran Rossidy (2000) have attempted comparisons between Al-Attas, Faruqi, Fazlur Rahman and even Seyyed Hossein Nasr as have Nasim Butt (1989), Ausaf Ali (1989) and Yasien Mohd. (1993).

f) Works with Methodology Focus

The works of Luay Safi (1993), Imamuddin Khalil (1991) and Ibrahim Ragab (1995, 1997, 1999) are focused on methodology of IOK.

g) Specific Discipline Applications

There are numerous writers who have attempted to talk of the Islamization of various contemporary disciplines such as economics, politics, sociology, philosophy, education, linguistic, science, anthropology etc. Now we would like to mention discipline wise contributors as follows:

- Politics: Abu Sulayman, Eltigani Abdelgadir Hamid (2000) and Abdur Rashid Moten
- Sociology: Ibrahim Ragab (1993, 97, 99) and Ausaf Ali, I. Ba Yunus (1983) and M. Almubarak (1983)
- Economics: Muhammad Anwar, Muhammad Arif (1984, 87), Zubair Hasan (1998), Muhammad Nejatullah Siddiqi (1988, 1989), Dr. Umar Chapra (1992, 93), Masudul Alam Chawdhury (1986), Muhammad Akram Khan (1994) Syed Nawab Haider Naqbi (1994), Muhammad Aslam Haneef (1995), Abul Hasan Muhammad Sadeq (1991) and Ataul Huq
- Banking and Finance: Nabil A. Saleh (1986), Rodny Wilson (1990, 97), Ibrahim Warde (2000), Clement Henri Moore (1990), Sheikh Abod (1992), Rafique Issa Beekun and Syed Nazim Ali (1980-90)
- Philosophy of science: Mehdi Golshani (1984), Mazhar Mahmud Quraishi (1984), and Sayid Maqsud Ali Shah (1984), Osman Bakar (2006)
- Education: Syed Ali Ashraf, Sayed Naqib Attas
- Linguistic: Sayyid Muhammad Syeed (1988)
- Islamic sciences: S. Waqar Ahmed Husaini (2002)
- Psychology: Ja'far Afaq Ansari (1988), M.F. Hussain (1988), Hasan Langgulung (1984), Kamal Ibrahim Mursi (1984), Bashir al Rashidi (1984), Luay Safi (1998) and Malik Badri (1998, 2000)
- Anthropology: Muhammad Ma'ruf (1984) and Akbar S. Ahmad (1984)
- Science: M.R. Siddiqi (1983), M.A. Kazi
- Law: Taha Jabir Al-Alwani (1983)
- History: A. H. Dani (1983), A. Ahmad (1983) and M.M. Ma'ruf
- Theology: Isma'il Raji al-Faruqi (1984),
- Philosophy: Sayid Naqib al-Attas, Syed Hossein Nasr, Roger Garaudy (1983)
- Art and Architecture: Sayyed Hossein Nasr, Lamaya al Faruqi (1984), Aminah Sayyid Muhammed (1984), Stefano Bianca (1984) and Hussein M. Ateshin (1984)

It is also in this area, that is Islamization of disciplines, that one can use the experience of an educational institution such as the IIUM, ISTAC, IIUP, IIUC etc.

h) Critiques

We can also find many works that are critical of the IOK project as a whole or approaches to IOK such as Fazlur Rahman (1988), Ziauddin Sardar (1988, 1989) Yasien Mohammed (1994), Seyyed Vali Nasr (1991) and Hadi Sharafi (1984) who are critical of the IOK project, especially its IIIT variant. We can view the works of al-Alwani (1989, 1995) a proponent of the IIIT school, of being critical of the emphasis given in the original work plan and putting forward modifications to the 1982 document.

V. Conclusion

The subject of IOK, in spite of being extensively debated intellectually and epistemologically, the IOK project has played a prominent role in contemporary scholarship and literature, both in theory and it practice, and the latter manifested in attempts to provide 'Islamized' curricula and textbooks for undergraduate programs in various universities both in the Muslim and non-Muslim world. The Islamization of Knowledge project has been criticized, analyzed, and condemned by opponents, others have hailed and glorified it as the most promising approach to pull the *Ummah* out of its decline. In more tangible terms, we may look at the more than three hundred or so titles of quality books in Arabic, English, and other languages as a significant contribution to the intellectual wealth of the *Ummah*.

Numerous writers have elaborated, at different levels of scholarship, on the IOK. Proponents, some critical of certain aspects of the IOK project have developed further the seminal ideas of the major writers, and many have also added their own contributions to the ideas of the major writers. Therefore, we can find the contributions of Abdul Hamid A. Sulayman, Taha Jabir al-Alwani, 'Imad al Din Khalil, Louay Safi, Ibrahim Ragab and Mna Abul Fadl who have all elaborated on the views of Faruqi and the IIIT School with some differences while Wan Mohd. Nor has focused on al-Attas. On the other hand, one can also find the writings of early contributions like Ja'far Sheik Idris, Syed Ali Ashraf, and A.K. Brohi, who did present slightly varied approaches to the IOK.

On the other hand, there are other many works those are critical of the IOK project as a whole or

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approaches of IOK. In the former group, we can find the writers such as Fazlur Rahman, Ziauddin Sardar, Yasien Mohammad, Seyyed Vali Nasr and Hadi Sharifi who are critical of the IOK project, especially its IIIT variant. Indeed, most critiques of the IOK project are based on Faruqi's work-plan, and implicitly that of IIIT, although the IIIT position has itself evolved over the years. Although in terms of writings, one would place Sardar's criticism as the earliest comprehensive critique of Faruqi's IOK work-plan, other scholars such as Seyyed Hossein Nasr and Fazlur Rahman were already presenting alternative ways to develop contemporary Islamic scholarship with their writings in the 1960s. One could like to say that Islamization of Knowledge the term should be changed into Islamic worldview as used by Sayeed Hossain Nasr and Zahra al Zeera. Because most of debates were occurred for the word "Islamization of Knowledge" what is seemed as a fight without preparation. The term has been used in many "confusing ways". In this case, Ibrahim A Ragab's suggestion is the most logical and secured that the term of Islamization should be used in particular area like Islamization of Specific Disciplines or Islamization of Social Sciences not as a comprehensive phenomenon.

Rahman (1988) criticizes Faruqi's work-plan for being too "enamored over making maps and charts of how to go about creating Islamic knowledge"[60] when what is more needed are greater efforts in the "creation not of propositions, but minds"[61]. Following the arguments of Rahman and Sardar, Yassien sees the need to disengage with the West, to turn to our legacy in order to build Islamic disciplines first, before we try to evaluate modern disciplines.

However, the IOK is a continuous process of "moving towards a moving target," and most probably would change it dimensions through proper Ijtihad and deep research. There is a need for serious evaluation (implying criteria, standards) before accepting, rejecting, assimilating or synthesizing can be done in developing contemporary Islamic knowledge. The effort needed can be exacting, because it requires the comprehensive and systematic analysis of the legacy of Islam in all its primary and secondary sources. A great deal of editing will be needed. Subjects will have to be categorized; terms will have to coined, modified, or defined anew. A total renovation will be required. Armed with deep insight, critical understanding and systematic analysis, we should not refrain ourselves from investigating knowledge discovered by non-Muslims or adopting new experimental methods, provided that we remain conscious of the differences in background, motivation and purpose.

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