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**HUMAN
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Second Edition

Editor

MOHD YUSOF HUSSAIN



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Chapter Seven

Approaches to Islamization of Knowledge: A Review

Abdul Rashid Moten

Islamization of knowledge has been of concern for Muslim thinkers for centuries. Indeed, the intellectual history of Islam is in fact the history of Islamization of knowledge undertaken by the Muslims down the ages.¹ It was revived in the late twenties by revivalists and scholars like Allamah Muhammad Iqbal (1290-1357 AH/1873-1938 CE), Sayyid Abūl A'ālā 'Mawdūdī (1322-1399 AH/1903-1979 CE) and Syed Naquib al-'Attas (b. 1866 AH/1931CE).² However, the late Dr. Ismā'īl Rājī al-Fārūqī (1340-1406 AH/1921-1986 CE), is generally credited for popularizing this concept in academic circles. Its cause has been taken up by the International Institute of Islamic Thought (IIIT) with its multi-pronged intellectual agenda and effort which has gained a significant following in the Muslim world. It has caught the attention of Muslim intellectuals all over the world so that Islamization of knowledge has now become a major intellectual trend. The movement is inspiring an increasing number of Muslim academics to serious academic work and has been taken due note even by non-Muslim scholars interested in the politics and economics of the Muslim world.

Those who participate in this intellectual movement can be classified under two broad categories: the theoreticians and the practitioners. The theoreticians usually grapple with the thorny problems of defining the concept of Islamization, detailing the various steps required in the process of Islamizing knowledge, and outlining the prerequisites that needs to be fulfilled before embarking upon the Islamization process. The practitioners, on the other hand, are engaged in the challenging task of Islamizing their respective disciplines and, in so doing, put into action the concepts provided by the theoreticians. This chapter dwells into the contributions made by the theoreticians