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Islamization *of* HUMAN SCIENCES

Second Edition

Editor

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Chapter Nine

A Comparative Analysis of the Conceptions of al-Attas and al-Fārūqī

Rosnani Hashim
&
Imron Rossidy

Many Muslim scholars concerned with the plight of the community *ummah* have been deeply involved with the concept of Islamization of knowledge which gained momentum in the 80s, as a result of the global consciousness for the “resurgence of Islam” in the 70s and the momentous gathering of prominent scholars in the First World Conference on Muslim Education in Makkah in 1977. Nothing has engaged the Muslim scholars as deeply as this epistemological, social and political issue. Secularism and the great speed with which secularization has engulfed the Muslim world has stirred the Muslim intellectuals from their indifference and motivated them to act. Initially the discussion took the form of an analytical inquiry in which the concepts involved such as Islamization and knowledge were defined and examined and the philosophical justification laid bare. The amount of discussion that was generated exceeded the expectations and soon a body of literature on the subject spanning the social, human and natural sciences were amassed.

Despite the massive discussion and literature, Muslim scholars have not struck a common chord among themselves. The traditional Muslim scholars contend that all knowledge is from Allāh (s.w.t) and is therefore already Islamized. Hence, there is no need to re-Islamize knowledge but for a different reason. They felt that the modern scientific knowledge is universal and culturally neutral and as such, it cannot be infused with the value system of any particular culture. For instance, Hoodbhoy and ‘Abdus Salām totally reject the concept of Islamic sciences. In fact, Hoodbhoy vehemently claims that the