**CONTENTS**

**Articles**

- Crisis of Identity in a Multi-cultural Society: The Case of Muslims in Canada  
  Syed Serajul Islam  
  1

- Islamization of Knowledge: A Comparative Analysis of the Conceptions of  
  Al-Attas and Al-Fārūqī  
  Rosnani Hashim & Imron Rossidy  
  19

- Some Reflections on Islamization of Education Since 1977 Makkah Conference:  
  Accomplishments, Failures and Tasks Ahead  
  Ghulam Nabi Saeed  
  45

- The Intellectual and Religious Dimensions of the Islamic Persian Literary Culture in  
  India during the Thirteenth Century  
  Iqti'dar Husain Siddiqui  
  69

- Psychology and Religion: Two Approaches to Positive Mental Health  
  Amber Haque  
  81

**Book Reviews**

- Qur'ān, Liberation and Pluralism  
  by Farid Esack  
  Abdal Hakim Murad  
  97
Islamization of Knowledge: A Comparative Analysis of the Conceptions of Al-Attas and Al-Fārūqī

Rosnani Hashim & Imron Rossidy

Abstract: There has been a lot of discussion and debate on the issue of Islamization of Contemporary Knowledge among Muslim intellectuals. Two Muslim thinkers, namely al-Attas and al-Fārūqī were foremost in the attempt to conceptualise the problem of the Muslim Ummah and the issue of Islamization of knowledge as an epistemological and socio-political solution. This article aims to examine, compare and analyse the ideas of both scholars with respect to the various interpretations of the concept of Islamization of knowledge (their definition of the concept, their philosophical framework, and their methodology for achieving the goals of Islamization. It aims at understanding the similarities and differences and the strengths and weaknesses of their conceptions, philosophical framework and methodology. This paper also explores the possibility of reconciliation between their ideas in the hope of further advancing the cause of Islamization of knowledge.

Many Muslim scholars concerned with the plight of the Muslim 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

Rosnani Hashim is Associate Professor and Dean Faculty of Education, International Islamic University Malaysia. E-mail: <rosnani@iiu.edu.my>. Imron Rossidy was a graduate student in the Faculty of Education, IIUM.
God reigns supreme... 

Several attempts have been made during the last decade to translate the concept of Islamization of knowledge into concrete forms such as the publication of monographs and textbooks, and in the establishment of institutions which offer related academic programmes to further the cause. Undoubtedly, two major scholars were in the forefront in this effort, namely S.M. Naqbi al-Attas and the late Isma'il R. al-Farūqi. Both scholars have attempted to define the problem and the concept involved and translate their understanding of it through their works. They have even established institutions which are devoted to this mission—The International Institute of Islamic Thought and Civilization (ISTAC) in Kuala Lumpur in 1987 and The International Institute of Islamic Thought (IIIT) in Herndon, Virginia in 1981. Both scholars have a significant number of followers who have further expanded their efforts. Al-Farūqi and his fellow scholars played a very significant role in mobilizing the Muslim intelligentsia, and in disseminating and popularizing the concept of Islamization of modern knowledge around the world. 

It is the aim of this article to examine, compare and analyse the ideas of both these scholars, hoping that it would lead to an understanding and tolerance among their adherents and interested scholars. The possibility of a reconciliation will also be explored. In this manner it is hoped that the effort in Islamization of contemporary knowledge would be further advanced.

The Concept of “Islamization of Knowledge”

The "Islamization of knowledge" movement has awakened the Muslim Ummah from their comfortable slumber. Had the term "Islamization" not been used, it would not have drawn the attention of many concerned Muslim and non-Muslim scholars and activists. Muslims desire to rediscover their own way of life after being held subservient for a long period under the dominant Western civilization. During this period, modern knowledge and Western culture that grew from the secular worldview have affected the very fabric and pillars of Muslims' faith. Muslims had to free themselves from this subjugation through an "epistemological revolution," which later came to be known as the Islamization of contemporary knowledge. Thus, this concept is not merely a slogan, a catchword, a symbol or an empty rhetoric without any significance. It bears a deep meaning especially to those who thought and conceptualized it.
There have been several phrases used to interpret this concept such as "Islamization of knowledge" and "Islamization of contemporary or present-day knowledge." The phrase "Islamization of knowledge" is to a certain extent misleading because it gives the connotation that all knowledge, including Islamic traditional knowledge based on the Qur'an and the Sunnah, which were developed by Muslim scholars over the millennium are not Islamic and therefore, needs to be Islamized. In the original phrase "Islamization of present-day or contemporary knowledge," the reference to modern Western knowledge. The process of Islamization excludes Islamic traditional knowledge because this knowledge has never detached God as the ultimate truth and reality and the origin of all knowledge. Secondly, it has gone through the process of Islamization by the early Muslim scholars. Islamic traditional knowledge has already integrated reason, intuition, and revelation. It has also integrated belief, knowledge and good deed or value, to cater for both spiritual and material needs. Thus, it has been fully integrated at the ontological, epistemological and axiological levels.

An overview of the works of these leading scholars reveals that they employed more specific phrase related to the concept. Al-Attas for instance, consistently emphasizes and uses the phrase "Islamization of contemporary knowledge" or the "Islamization of present-day knowledge" rather than just "Islamization of knowledge." Even al-Fārūqī also used the phrase "Islamization of modern knowledge" for his project although later, he tended to use the phrase "Islamization of disciplines." Therefore, whenever both of them employ the phrase "Islamization of knowledge" it actually refers to the "Islamization of contemporary or present-day knowledge." In other words it refers to knowledge based on Western secular worldview; knowledge as conceived and disseminated throughout the world by Western civilization. However, one can be misled by the title of al-Fārūqī's work Islamization of Knowledge: General Principles and Workplan into applying the phrase too broadly to include all kinds of knowledge and not just modern knowledge.

Al-Attas disagrees with the commonly used Arabic phrase aslama or Islamiyatul ma'rifah because he argues ma'rifah is a priori knowledge (already there or innate and independent of experience), and it does not need to be Islamized. He prefers to use the Arabic phrase aslamat 'ilm al-ma'āṣirah or Islamiyat ulum al-ma'āṣirah. But one may wish to argue that in the Muslim tradition al-ma'rifah refers to secular knowledge whereas 'ilm refers to religious knowledge. In this sense the former translation is correct because the knowledge that needs to be Islamized is Western secular knowledge and not the religious knowledge. However, such distinction is doubtful because in the Islamic tradition both 'ilm and ma'rifah are sometimes used interchangeably and the distinction between secular and religious knowledge does not exist. Considering the sensitivity of Muslim community, some scholars prefer to use other terms in place of Islamization such as desecularization, dewesternization, desacralization, resacralization, and integration of knowledge holistic. Although there is some resemblance between these terms, they do not exactly have the same meaning as the term "Islamization." However, they all share the same essence, which is to bring all contemporary knowledge to be consistent with the tawhīdī paradigm.

The emergence of the idea of Islamization of contemporary knowledge stems from the basic premise that contemporary knowledge is neither value-free nor universal. Contemporary knowledge has undergone the process of secularization and westernization which is not only not in harmony but also endangers the Muslim faith. Al-Attas argues that "knowledge is not neutral and can indeed be infused with a nature and content which masquerades as knowledge." Al-Fārūqī points out, that the West claims that its social sciences are scientific because they are neutral; that they deliberately avoid human judgment and preference; that they treat the facts as facts and leave them to speak for themselves. This, we have seen, is a vain claim. For there is no theoretical perception of any fact without perception of its axiological nature and relations.

He further argues that modern knowledge is not universal but is ethnocentric, in particular Eurocentric, and consequently it is not universally applicable. Since knowledge is not neutral, modern knowledge cannot be applied in toto to the Muslim community which has certain values and beliefs that differ from Western civilization. Contemporary secular Western sources and method of knowledge depend solely on the empirical, and rational means. It undervalues and most often neglects a major means of knowing, the scriptures. Western knowledge is not anchored in transcendent values nor is it related to religious faith. Western sciences are completely secularized. This process of secularization according to al-Faruqui is due to "their hatred for the Christian Church and the false magisterium it had imposed for itself on all knowledge including that of nature." This incompatibility and
incompleteness of Western methods of knowledge led Muslims to seek other alternatives that correspond with the Islamic worldview.

**Al-Attas and al-Fārūqī's Philosophical Framework**

Al-Attas espouses an Islamic metaphysics that is a synthesis of ideas traditionally upheld by Muslim theologians, philosophers and sufis or *ahl al-tasawwuf*. In his metaphysics, the reality and concept of God forms the major thrust of the Islamic world view and this has deep implications for the concept of knowledge and the concept, contents and methods of Islamic education. He asserts that "the knowledge about God is not merely propositional or cognitive but also more importantly experiential, based on one’s intuitive experience and awareness of one’s self and of the external world of creation." Al-Attas enunciates that "all knowledge of reality and of truth, and the projection of a true vision of the ultimate nature of things is originally derived through the medium of intuition." He affirms that "each metaphysical system, and thus also the worldview it projects, is not the same for every other civilization; it differs from one another in accordance with differences in the interpretation of what is taken to be ultimately true and real." Since the metaphysics of Islam and the worldview it projects differs from any other metaphysics, naturally the concept of knowledge, methodology and other affiliated matters derived from it will be fundamentally different. The idea of Islamization of modern knowledge within a certain metaphysical context can be meaningful due to this basic theoretical difference in metaphysics and the concept of knowledge. He affirms that the Western vision of reality and truth is not founded on revealed Truth but is established upon philosophical speculations which are characterized by uncertainty and relativity. Consequently, knowledge and sciences that emerge from it are also relative, uncertain, always subject to change and entail alterations in the worldview and the metaphysical system that project it.

According to al-Attas, Islam derives its sources from revelation, confirmed by religion and affirmed by intellectual and intuitive principles. The Islamic worldview is not to be understood as a dualism, for Islam affirms “only One Reality and Truth, and all Islamic values pertain ultimately to it alone, so that to the Muslim, individually and collectively, all endeavour towards change and development and progress and perfection is invariably determined by the world view that projects the vision of the One Reality and confirms the affirmation of the same Truth.” Al-Attas supports his contention by mentioning some of the fundamental elements of Islam like “the nature of God, of Revelation (i.e. the Qur’an), His creation, man and the psychology of the human soul, knowledge, religion, freedom, values and virtues, of happiness” that remain original and unchanged. All of these elements along with the key terms and concepts have never changed because it was already perfected and “matured” since the beginning, it does not require any more progress or development.

Al-Attas maintains that knowledge is not totally and purely the product of the human mind and experience but is also based on revealed truth. Knowledge continuously requires direction, supervision and confirmation from the revealed truth. This is so because the metaphysics of Islam is not only based upon reason and experience but also firmly grounded upon Revelation. Thus, Islamization of contemporary knowledge makes sense only within the framework of Islamic metaphysics. Al-Attas maintains that “Islam affirms the possibility of knowledge; that knowledge of the realities of things and their ultimate nature can be established with certainty by means of our external and internal senses and faculties, reason and intuition, and true reports of scientific or religious nature, transmitted by their authentic authorities.”

He asserts that Islam has never accepted, nor has ever been affected by ethical and epistemological relativism that made man the measure of all things, nor has it ever created the situations for the rise of skepticism, agnosticism, and subjectivism all of which in one way or another describe aspects of the secularizing process which have contributed to the birth of modernism and post-modernism.

For him the most appropriate epistemological definition of knowledge, “with reference to God as being its origin, is the arrival in the soul of the meaning of a thing or an object of knowledge; and with reference to the soul as being its interpreter, knowledge is the arrival of the soul at the meaning of thing or an object of knowledge.”

Similar to al-Attas, al-Fārūqī considers *tawḥīd* as the basic and unifying principle of Islam upon which he elaborates and develops his conception and methodology of Islamization of modern knowledge. He believes *tawḥīd* as the core of the Islamic worldview. “Al-tawḥīd is a general view of reality, of truth, of the world, of space and time, of human history and destiny.” The object of knowledge is the pattern of nature, which is the work of God. Certainly God knows them since He is their Author; and the source of revelation. He gives man of His knowledge which is absolute and universal. Al-Fārūqī further elaborates
that “al-tawhid is the recognition that the truth is indeed knowable, that man is capable of reaching it. Skepticism, which denies this truth, is the opposite of al-tawhid.”

Al-Fārūqī maintains that God is the ultimate Cause of every event, and the final End of all that is; that He is the First and the Last.” The Unity of God means that He is the First Cause of everything. Al-Fārūqī, like the mutakallimīn in the past, repudiated the philosophers who upon the influence of the Aristotelian god believed that after creation God left the cosmos to operate on its own, like a mechanical clock which does not need the clock maker to operate. He strongly argues that God is alive, active and continuously creating and destroying.

Al-Fārūqī also affirms that in Islam, nature is neither bad nor evil, rather it is viewed as a creation and a gift. As God’s creation it is purposive, perfect and orderly; and as a gift it is created for the benefit of man. The main purpose of creation is to facilitate and assist man to act in good deeds and attain happiness. The orderliness, purposiveness and goodness of nature are the distinctive features of the Islamic view of nature. Although nature has been created for human beings, it should not be abused or exploited and must be used in line with divine purpose. Therefore, nature as a divine manner, has the following ethical principles.

First, nature is not man’s property but God’s. Second, the order of nature is subject to man, who can bring to it such changes as he wills. Third, in his use and enjoyment of nature, man is enjoined to act morally, for theft and cheating, coercion and monopoly, hoarding and exploitation, egoism and insensitivity to the needs of others, are unworthy of him as God’s vicegerent and are therefore strictly forbidden. Fourth, Islam demands of man to search for and understand the pattern of God in nature, not merely those which constitute the natural sciences, but equally those which constitute nature’s general order and beauty.

Although in the West natural science could only flourish and prosper after the process of secularization, this was not the case in Islam. To develop the sciences, Muslim scientists do not need to remove God from nature. Instead of being its enemy, God is the necessary condition of natural science. The Muslim is convinced beyond doubt that Allah (SWT) is the ultimate cause, the only Agent, by whose benevolent action all that is, and all that happens, happens.

For al-Fārūqī the gist of tawhid is central and comprises of five principles. First, duality that is, the notion that reality is of two generic

classes, God and non-god; Creator and creature. Second is ideationality, that is, the relation between two orders of reality is ideational in nature. Third is teleology, that is, the cosmos is created for a purpose that is, serving the purpose of its Creator, and doing so out of design. Fourth, the capacity of man and malleability of nature. This is consistent with the idea that since everything is created for a purpose—the totality of being no less so—the realization of that purpose must be possible in space and time. Fifth and finally, responsibility and judgment, that is, man is responsible for his action. Moral obligation is impossible without responsibility or reckoning. Judgment or the consummation of responsibility, is the necessary condition of moral obligation, or moral imperativeness.

In the introduction of his monograph, al-Fārūqī states the necessity of remoulding every discipline so as to incorporate the relevance of Islam, along a triple axis which constitutes tawhid. These three axes for Islamization of modern disciplines are:

1. The unity of knowledge, which will abolish the dichotomy between ‘naqlī [acquired] and naqlī [revealed] sciences;
2. The unity of life, which will eradicate the distinction that some sciences are value-involved and some are value-free, thus making all the sciences as value loaded; and
3. The unity of history, which will remove the separation of knowledge into individual and social sciences, forming all disciplines that are at the same time humanistic and Ummaic.

Definition of Islamization of Contemporary Knowledge

Al-Attas’ definition of Islamization of contemporary knowledge is the logical consequence and extension of his more general idea on Islamization, which seems to be a response to secularization or Westernization. Islamization is defined by al-Attas as “the liberation of man first from magical, mythological, animistic, national-cultural tradition, and then from secular control over his reason and his language.” The liberation of his spirit or soul bears direct influence upon man’s physical being. It brings about peace and harmony within himself, and also between him and other men and nature. In this sense, man has set his course towards the attainment of his original state, which is in harmony with the state of all being and existence (i.e., firaq). It is also liberation from subservience to his physical demands which are inclined toward the secular and prone to injustice to his true self or soul, since
man has a tendency towards forgetfulness of his true nature, becoming ignorant of his true purpose and unjust to it.\textsuperscript{45}

Al-Attas further explains that Islamization involves firstly the Islamization of language since “language, thought and reason are closely interconnected and are indeed interdependent in projecting to man his world view or vision of reality. Thus the Islamization of language brings about the Islamization of thought and reason...”\textsuperscript{46} This fact is demonstrated by the Holy Qur‘án itself when it was first revealed among the Arabs.\textsuperscript{48} He argues that the concept of Islamization in general will naturally lead to the Islamization of contemporary knowledge. This is so because thought, reason and language shape the form and kind of knowledge to be generated. Al-Attas explains the Islamization of contemporary knowledge as “the deliverance of knowledge from its interpretations based on secular ideology; and from meanings and expressions of the secular.”\textsuperscript{49} More specifically, he defines the Islamization of present-day knowledge as that,

\ldots after the isolation process referred to, the knowledge free of the [western] elements and key concepts isolated are then infused with the Islamic elements and key concepts which, in view of their fundamental nature as defining the fitrah, in fact imbue the knowledge with the quality of its natural function and purpose and thus makes it true knowledge.\textsuperscript{50}

Al-Attas clearly identifies and explains the foreign elements and key concepts that should be removed from the body of contemporary Western, secular knowledge as comprising:

1. The concept of dualism which encompasses their vision of reality and truth;
2. Their dualism of mind and body; their separation of intellectus and ratio, and their stress upon the validity of ratio; their methodological cleavage pertaining to rationalism and empiricism;
3. Their doctrine of humanism; the secular ideology;
4. Their concept of tragedy—mainly in literature.\textsuperscript{52}

On the other hand, al-Fārūqi explains that Islamization of modern knowledge is recasting knowledge as Islam relates to it. He believes that to Islamize knowledge is “to redefine, and reorder the data, to rethink the reasoning and relating of the data, to reevaluate the conclusions, to reproject the goals and to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam.”\textsuperscript{53} Al-Fārūqi asserts that the task of Islamizing knowledge which in concrete term means to Islamize disciplines or, better, to produce university-level textbooks, is among the most difficult to realize because it involves recasting some twenty disciplines in accordance with Islamic visions.\textsuperscript{50} According to al-Fārūqi,

As disciplines, the humanities, the social sciences and natural sciences must be reconceived and rebuilt, given a new Islamic base and assigned new purposes consistent with Islam. Every discipline must be recast so as to embody the principles of Islam in its methodology, in its strategy, in what it regard as its data, its problems, its objectives, [and] its aspirations.\textsuperscript{51}

Al-Fārūqi defines Islamization of modern knowledge as integrating “the new knowledge into the corpus of the Islamic legacy by eliminating, amending, re-interpreting and adapting its components as the world view of Islam and its values dictate.”\textsuperscript{52}

Methodology of Islamization of Knowledge

With regard to the method of knowledge al-Attas upholds the tawhidic method in which there is a unity of all the empirical and the rational, the deductive and the inductive methods.\textsuperscript{53} He assures that Muslim scholars in the past had utilized several methods in their research. Al-Attas also considers “tafsir and ta’wil as valid methods of approach to knowledge and scientific methodology respecting our study and interpretation of the world of nature, and its significance in our conception of knowledge and education.”\textsuperscript{54} According to al-Attas “knowledge includes faith and belief (iman)\textsuperscript{55} and knowledge should be followed by action ('amal) “for there is no useful knowledge without action, and there is no worthwhile action without knowledge.”\textsuperscript{56} Thus, the ultimate aim of pursuing knowledge in Islam is to be a good man and not a good citizen of a secular state.\textsuperscript{57}

For al-Attas the process of Islamization of contemporary knowledge consists of two major steps. First, isolation of Western elements and key concepts from existing body of knowledge and secondly, the infusion of Islamic elements and key concepts into it.\textsuperscript{58} He reiterates that “knowledge must be imbued with Islamic elements and key concepts after the foreign elements and key concepts have been isolated from its every branch.” The infiltration of four elements and key concepts namely secularism,\textsuperscript{59} dualism,\textsuperscript{60} humanism,\textsuperscript{61} and tragedy\textsuperscript{62} mostly occurred in the branch of knowledge referred to especially the human sciences. However, as al-Attas observes these alien concepts also penetrate into the natural, physical and applied sciences that are specifically concerned with the
interpretation of facts and formulation of theories. Therefore he suggests that a similar process of separation of the foreign elements and key concepts should be undertaken because interpretations of facts and formulations of theory are in the domain of the human science.

Al-Attas explicitly indicates the components of the Islamic elements and key concepts that should be infused to the existing body of knowledge after the isolation of the Western elements and key concepts. These consist of the nature of man (insān), of religion (dīn), of knowledge (‘ilm and ma‘rifah), of wisdom (hikmah), of justice (‘adl), of right action (‘amal-adab) and the concept of university (kulliyah-jamā‘ah). All of these ingredients should be linked to the concept of tawḥīd, shari‘ah, sirah, Sunnah and karīmah. They should also be referred to knowledge of the religious sciences (‘ulam al-sharī‘ah) that should encompass positive elements of ṭasawwuf, Islamic philosophy, cosmological doctrines, knowledge of Islamic ethics (akhlaq) and adab. In addition to that they should be supplemented with knowledge of the Arabic language and of the Islamic world-view in general.

Al-Attas cautions that Islamization of contemporary knowledge cannot be carried out simply by grafting or transplanting secular knowledge into Islamic sciences and principles. Such method will only yield perpetual conflicting results and meaningless efforts because the essence of foreign elements or disease remains in the body of knowledge that makes it impossible to recast it in the crucible of Islam. Furthermore transplanting between two distinct and contradictory elements and key concepts will produce neither secular knowledge nor Islamic one.

The aim and objective of Islamization of contemporary knowledge is to protect Muslims from corrupted knowledge that misguides and leads to confusion and scepticism of Muslim minds. It is to produce true knowledge that can develop and mould Muslim minds and bring them to the proper acknowledgement and recognition of God. Knowledge, which is in conformity with its true purpose, fitrah and the Islamic worldview will bring salvation to man in this world and the hereafter. Islamization of contemporary knowledge will result in peace, goodness and justice and strengthening of the faith.

Al-Āṣārī’s methodology of Islamization of modern knowledge too has been developed and elaborated on the basis of tawḥīd. For the sake of Islamizing modern knowledge al-Āṣārī has laid down fundamental principles of the Islamic worldview that serve as the framework of

Islamic thought, methodology and way of life. Al-Āṣārī clearly stated the five elements that form the “First Principles of the Islamic Methodology.” They are: the Unity of Allah; the Unity of Creation; the Unity of Truth and the Unity of Knowledge; the Unity of Life; and the Unity of Humanity. Al-Āṣārī reasons that the Islamic traditional methodology is inadequate to Islamize modern knowledge due to the following shortcomings. First, it confined and restricted the meaning of important terms such as fiqh, faqiḥ, ijtihād and mujtahid. For example, the term fiqh and its derivatives are confined only to the ‘ulam al-sharī‘ah rather than knowledge of Islam as a whole as originally used by the Qur’ān. Second, the traditional method separates wahy (revelation) and ‘aqīl (reason). Third, it separates thought and action. Finally, the traditional method creates cultural and religious dualism, that is the bifurcation of the method into two paths, secular and religious. This dichotomy occurred particularly “in the period of decay—because of the estrangement between thought and action—the split into two: the way of the world and the way of God or virtue.” These shortcomings could have been avoided if the First Principles were adhered to.

Unlike al-Attas, Al-Āṣārī goes a step further in concretizing his ideas. He set up a workplan for the Islamization of modern knowledge which consists of five objectives, as follows:

1. To master the modern disciplines;
2. To master the Islamic legacy;
3. To establish the specific relevance of Islam to each area of modern knowledge;
4. To seek ways for creative synthesis between the legacy and modern knowledge;
5. To launch Islamic thought on the trajectory which leads it to fulfillment of the divine pattern of Allah.

In order to achieve the objectives of the workplan and the aims of Islamization of modern knowledge, Al-Āṣārī further outlines twelve steps through which one must go through. They are:

1. Mastery of the modern disciplines;
2. Discipline survey;
3. Mastery of the Islamic legacy: Anthology;
4. Mastery of the Islamic legacy: The analysis;
5. Establishment of the specific relevance of Islam to the disciplines;
elements and impurities are eliminated, amended, reinterpreted or adapted to be in accordance with the dictate of the Islamic worldview or values (al-Fārūqī’s terms) or isolated or removed and then infused with Islamic elements and key concepts (al-Attas’ terms).

However, there are a few fundamental differences between the two scholars in spite of apparent similarities. First, it is quite conspicuous that al-Attas as compared to al-Faruqi has a more elaborate and convincing philosophical framework in which his metaphysical, epistemological and axiological principles are carefully drawn in many of his works. He has delved deeply on the relationship between the nature of man, knowledge, faith and education. Another area of difference lies in their definition of Islamization of contemporary knowledge. Although the two definitions of al-Attas and al-Faruqi bear a close resemblance with one another as articulated above, there is still a slight difference. Al-Attas’ definition is more coherent and more rooted in the theory of Islamization in general. He has been able to capture the essence of Islamization of individual personality as prior to Islamization of knowledge. In addition he has been able to establish more concretely the crucial need for Islamization of knowledge as a response to secularization. However, the driving force behind the needs for Islamization in al-Faruqi seems to be the malaise of the Ummah, the dualistic educational systems and the failure of the traditional Islamic methodology to confront the modern reality.

Another major difference between them is that al-Attas confines the concept of Islamization of knowledge to only present day knowledge while al-Faruqi believes that the process of Islamization should also include knowledge inherited from the Islamic legacy, as clearly stated in his work plan.

The greatest distinction between them is in their methodology for the process of Islamization of contemporary knowledge. For al-Attas his definition of Islamization of knowledge constitutes its methodology. The process consists of two steps, namely, the process of verification and the process of infusion. He does not outline the specific procedures probably because he feels that once an individual understands the Islamic worldview and its metaphysics, and internalizes its corresponding values, Islamization of contemporary knowledge would logically follow. The individual scholar would recognize and know the “alien” elements and concepts and thus would perform the necessary surgery required. Al-Faruqi on the other hand, develops a methodology of Islamization of
modern knowledge based on the First Principles, which involves twelve steps. Al-Fārūqī’s method involves a creative synthesis and the integration of the Western and Islamic concepts of knowledge that is expected to bring Islamic knowledge to the secular and modern knowledge to the Islamic system. But this according to Al-Attas would only be possible after isolating Western secular elements and key concepts. As he firmly espouses:

It will not do to accept present-day knowledge as it is, then hope to ‘Islamize’ it merely by ‘grafting’ or ‘transplanting’ into it Islamic sciences and principles; this method will but produce conflicting results not altogether beneficial nor desirable. Neither ‘grafting’ nor ‘transplant’ can produce the desired result when the ‘body’ is already possessed by foreign elements and consumed in disease. The foreign elements and disease will have first to be drawn out and neutralized before the body of knowledge can be remolded in the crucible of Islam.

Integration “by Islamizing the secular system and modernizing the religious concept” will be problematic because the Islamic system is not required to be modernized in order to appear modern or be relevant with the modern world. Thus the two systems could be properly integrated only after isolating Western secular elements from the body of the modern knowledge.

Ashraf, a well-known scholar and the former editor of the Muslim Education Quarterly also criticizes al-Fārūqī who “wants research to be done in Western and Eastern concepts, compare them according to the subjects concerned and strike a compromise wherever possible.” He argues that such a compromise is impossible because these concepts, are based on two distinct worldviews, and therefore both are completely different and even antagonistic. He insists on Muslim scholars not to begin with Western concept but with the Islamic one. Therefore the first task for them is to formulate the concept based on principles derived from the Qurān and the Sunnah. He further argues that instead of Islamizing Western secular concepts Muslim scholars must first rediscover the Islamic concepts for each branch of knowledge “and then compare them with Western concepts, and then produce Islamic schools of thought in all branches of Human and Natural Sciences.”

However contrary to Ashraf, Nasr posits that even in the present time such integration as proposed by al-Fārūqī is not only possible but also necessary. He strongly argues that,

Muslim thinkers must integrate various forms of knowledge within themselves by not only accepting but also often criticizing and rejecting prevalent structures and premises of many of the sciences, and then write textbooks in which a particular subject whether it be anthropology or astronomy is treated from the Islamic point of view as was done by Ibn Sīnā or Ibn Khaldūn centuries ago.

Al-Fārūqī’s effort to develop the concept of Islamization of modern knowledge based on the First Principles must be acknowledged. However when he attempted to translate it into a workplan, it became problematic and led to devastating criticism. Especially when he puts the mastery of modern knowledge as the first step prior to the mastery of the Islamic legacy and the establishment of the relevance of Islam to Western discipline. This was seen by Sardar like putting the cart before the horse. He felt that it is modern knowledge that needs to be made relevant to Islam. Islam is a priori relevant for all time.

Al-Fārūqī reveals the shortcomings of both the traditional and modern method and synthesizes the positive aspect of both in order to produce Islamized knowledge. Al-Attas however, would not agree with al-Fārūqī’s step in the workplan which indicates that the latter already regarded the problem to also lie within the Islamic tradition. For al-Attas the problem lies in the Western modern secular knowledge. Therefore there is a dire need to Islamize modern knowledge but not Islamic traditional knowledge because the latter does not suffer from secularization. It has been Islamized, to a certain degree. In other words, al-Fārūqī’s concept of Islamization of modern knowledge constitutes double movement theory in the sense that it requires reconstruction of both modern and Islamic traditional knowledge. He calls to identify the past Muslim legacy in order to establish its relevance to modern knowledge. Whereas al-Attas’s concept does not include the task of deconstruction of Islamic traditional knowledge. It requires only reconstruction of contemporary knowledge. Al-Attas does call for an examination of the Islamic legacy but not for establishing its relevance to modern knowledge, but rather to scrutinize and verify how far the modern knowledge has diverged or deviated from the tradition.

The difference is also conspicuous between al-Fārūqī and al-Attas, regarding the significance of tasawwuf (ṣūfiyya) in formulating basic concepts in all branches of knowledge. Al-Fārūqī like other ṣūfī (revivalist) reformists such as Muhammad Ibn ʿAbd al-Wahhab, and Abū ʿAbd Allāh Mawlūdī, berates tasawwuf and considers that “the spirituality
as manifested through ṭaṣawwuf only leads to decay and hence should be regarded as not only as not essential but also harmful. Al-Attas, on the other hand, considered ṭaṣawwuf not only significant but necessary for formulation of the theory of knowledge and education. In fact al-Attas argues that "...no formulation of a philosophy of education and a philosophy of science along Islamic lines can be developed by ignoring the great contributions of the šufi masters on the ultimate nature of reality." Moreover the traditionalist considers ṭaṣawwuf as a means of acquiring spiritual knowledge, and see spiritual knowledge as the chief means of saving people from the "clutches" of empiricism, pragmatism, materialism and narrow rationalism (which are the main sources of the modern scientific outlook), and thus the means of organizing education from a comprehensive integrated point of view.

Like the other early revivalists, al-Fārūqi also emphasized on the social transformation, against the šīfi ideal that stressed on individual change. He stressed on society and state rather than the individual. Al-Attas argues,

...it's true that the Ummah and the Islamic state are paramount in Islam, but so is the individual Muslim, for how can the Ummah and the Islamic state be developed and established if individually Muslims have become confused and ignorant about Islam and its worldview and are no longer good Muslims? So, as a matter of correct strategy in our times and under the present circumstances, it is important to stress the individual in seeking a just solution to our problem rather than the society and the state.... The stressing of society and the state opens the door to secularism, secular ideology and secular education.

Al-Fārūqi considered the salafiyah movements as more successful than most current efforts because salafiyah assaulted ṭaṣawwuf, but failed because salafiyah were not really well prepared to encounter the outside world. However, towards the end of his life al-Fārūqi acknowledged that he is not opposed to the true form of ṭaṣawwuf as affirmed by Šarī'ah. Saleh Yaarar, one of his students recalls that once he asked al-Fārūqi the reason for his hard stance toward ṭaṣawwuf. Al-Fārūqi said:

I am not against the genuine ṭaṣawwuf sanctioned by the šarī'ah, which is to purify one's self but the kind of ṭaṣawwuf we see today in some circles is disastrous for our regeneration as an Ummah. Instead of disciplining man to obey Allah and observe the Šarī'ah, it has opened doors to innovations in faith (birth of). The substitution of knowledge by kashf (gnostic illumination) is a sure way to retrogression. This has happened in the past. Once the attitude of the mind toward reality changed and the subjective, esoteric inclination took over, all the sciences suffered.

As far as the scientific methodology is concerned, Al-Attas also affirms intuition as a valid source and method. This concurs with Nasr who believes that “intuition and symbolic interpretation of sacred texts play important roles in acquiring scientific knowledge. This is in contrast to the methodology in modern sciences in which intuition is not recognized as a scientific method...” Al-Fārūqi on the other hand, strongly opposes traditional methodology particularly under the influence of ṭaṣawwuf that subscribed to intuitive and esoteric methodology. For him this method leads to the alienation of ṭakfīr (revelation) and ʿaql (reason) from each other. Despite these discrepancies the two scholars are in agreement that revelation is the basic source of knowledge.

These different views on ṭaṣawwuf as a method and source of knowledge hold several implications for the concept of knowledge, education and Islamization of contemporary knowledge and Islamization in general. Al-Fārūqi’s concept on Islamization of modern knowledge for instance emphasizes more on society or socio-economic and political changes. This is evident from his frequent use of the word Ummah in his works. In fact, the IIIT has been more dynamic in disseminating the idea of Islamization of Knowledge to the Muslim masses through its regular activities in the form of seminars, conferences and has set up several branches in different parts of the world. Al-Attas’ conception of Islamization of contemporary knowledge on the other hand, emphasizes more on the individual rather than society because when he is talking of Islamization of contemporary knowledge he is dealing with individual development. For him changes in the individual will be followed by change in society. ISTAC is serious in its role of Islamizing knowledge and personalities and producing the Islamized scholars as evident from its publications. However there have been critics of some of its academic staff who do not portray the character of an Islamic personality.

In certain aspects, it is evident that both scholars have overly generalized the West as though composing of a particular school of thought, in particular the logical positivist. In fact Western scholars were reexamining their approaches and were gradually undergoing a philosophical transformation in its research methodology after being held captive by the obsession over behaviourism and other offsprings of
empiricism in their attempts to understand, explain and predict human
behaviours. There was a positive trend towards qualitative methods
which seek to understand and interpret human behaviours from the
perspective of the doers and which attempts to move away from empirical
methods. However philosophically, this approach is still based on a
metaphysics which rejects transcendental values. Similarly in another
development, Western scientific endeavor has begun to accept the notion
of intuition since the 1960s when Kuhn demolished the logical empiricist
view of sciences as an objective progression toward the truth. In fact,
Kuhn established the structure of scientific revolutions in which science
is seen to be heavily influenced by irrational ideas in breaking the
deadlock when normal science can no longer explains and therefore
leading to the discovery of novel ideas and the shift of scientific
paradigms, say from the Newtonian to the Einsteinian.90

The Possibility of Reconciliation
This analysis has attempted to show that al-Attas and al-Faruqi, two
eminent Muslim scholars, share similar metaphysical principles with
Icrowlid as the foundation of their ideas. They subscribe to similar
epistemological and axiological principles which are grounded to their
metaphysics. Apart from minor differences, their concepts and definitions
of Islamization of contemporary knowledge bear very close resemblance.
The only major fundamental difference between them lies in the process
and methodology of Islamization of knowledge itself. Methodological
difference is minor compared to differences in philosophical framework
that forms the basis of their paradigm. Therefore, we are optimistic on
the possibility of reconciliation and cooperation, assuming that the
followers of both parties are able to take into account each other’s
strengths and weaknesses, and are able to reach out to each other in
honest, intellectual discourses. Al-Faruqi’s methodology seems to contain
a few logical inconsistencies. For example, his workplan is devoted to
Islamizing “discipline” rather than knowledge as he had defined. Further,
his attempt to make Islam relevant to modern knowledge does not follow
the normal logical order of knowledge as classified by early Muslim
scholars such as al-Ghazali, who would place the naqilyyah knowledge
higher in the hierarchy than the ‘aqilyyah knowledge. Al-
Faruqi has incidentally put the cart before the horse. Thus it has received much
criticism from other Muslim scholars.

Already AbuSulayman, one of al-Faruqi’s team members has provided
an indispensable clarifications of the concept and significant
modifications were made in the second edition of the monograph which
was published in 1988. Similarly, Safi, another scholar affiliated to the
team has suggested the need to modify al-Faruqi’s workplan into
something more realistic by reducing the twelve steps to three.91 Even
Zein, a pupil of al-Faruqi thinks that Al-Attas is better qualified to speak
on integrating theory, practice and spirituality, that is the synthesis of al-
‘aqil, al-jasad and al-rah and believes that people in IIIT have not given
ample attention to this.92

With respect to the different emphasis on society and on the individual
given by both scholars, one may attempt to bridge it by taking the middle
path, that is a balanced or unified approach. Such an approach gives
equal emphasis to both individual and societal change. In other words,
the emphasis on societal change should not be at the expense of
individual change and vice-versa. Similarly with respect to the scientific
methodology, both intuition and reason should be accepted as sources and
methods of knowledge as the case for experiment and revelation. Thus
it implies that reason should not be employed at the expense of revelation
and vice-versa, rather they should both be employed in a proper and
balanced manner that complement each other. In this way al-Faruqi’s
fears of an overemphasis of one at the cost of the other can be avoided.
As he puts it “the Muslims’ exaggerated emphasis on the intuitive at the
cost of reason opened the gates to corruption of the faith. . . . Just as
surely, the overemphasis of “reason” at the cost of intuitive faith
perverted the “life of reason” by reducing it to materialism,
utilitarianism, mechanism and meaninglessness.”932

Finally, it might be possible that al-Faruqi borrowed al-Attas’ idea and
developed it further based upon his own understanding.94 Hence, the
differences with al-Attas who regrets that al-Faruqi has done injustice to
his original idea, making it more confusing and “depriving the Ummah
of knowledge of the right direction.”95 Despite this, one has to
acknowledge and appreciate the effort of al-Faruqi and IIIT in raising the
awareness of Muslim intellectuals of their epistemological, social and
political problems, disseminating this idea and advancing it. Therefore it
is essential for Muslim intellectuals to understand fully the concept of
Islamization of contemporary knowledge and work together towards its
fulfilment. The differences in opinions and approaches within the
boundary of Islam is a blessing from Allah and should be tolerated and
appreciated, as long as the aims are noble and there is complete sincerity
among those who attempt to realize those aims.
Notes

8. There have been a lot of debates between adherents of the two points of view, for the latest see M. Zainiy Uthman, "Islamization of Knowledge (IK) in IIIT and ISTAC is Not Only a Question of Perspective," al-Hikmah 3 (1999): 56-58.
9. S.M.N. Al-Attas, Islam and Secularism 2d ed. (Kuala Lumpur: ISTAC, 1993), preface. He also reiterates this term several times in his weekly Saturday Night Lectures at ISTAC, for example the lecture held in March, 22, 1997, entitled "The Critique of Modernist Thought: The Case of Fazlur Rahman.
10. Al-Attas, Islam and Secularism, 155-156.
11. The closest meaning of the phrase used by both of them is "Islamization of modern Western secular knowledge".
17. Ibid.
18. Wan Muhammad Nor further elaborates that "The metaphysics of Prof. Al-Attas, in fact all of his articulation about Islam are based on his interpretation of the Qur'ān, the Sunnah of the Prophet (SAW) and the teachings of the higher sūfs."
20. Ibid.
22. Ibid., ix.
23. Al-Attas states that "It is incorrect to refer to the worldview of Islam as maṣṣaḥ al-Islām li al-kawn. This is because, unlike what is conveyed by maṣṣaḥ, the world view of Islam is not based upon philosophical speculation formulated mainly from observation of the data of sensible experience, of what is visible to the eye; nor is it restricted to maṣṣah, which is the world of sensible experience, the world of created things." For him the most appropriate term for Islamic worldview is ra'yat al-Islām li al-wujūd. This so because it conveys "the vision of reality and truth that appears before our minds revealing what existence is all about; for it is the world of existence in its totality that Islam is projecting."
25. Ibid., 4.
27. Ibid., 5.
28. According to Wan Muhammad Nor al-Attas affirms "the existence of God and of his Unity can be arrived at through human reason and intellectual effort but... the proper understanding concerning the attributes of God and His relationship to His creatures and vice versa can only be known through religion."
"An Outline of the Educational Philosophy," 41.
29. Ibid., 14; 217.
30. Ibid., 14.
31. Ibid., 17. Italics mine.
33. Ibid.
34. Ibid., 50.
35. Ibid., 51-52.
36. Ibid., 52.
37. Ibid., 50.
38. Ibid., 57-59.
39. Ibid.
40. Al-Ṭārīqī, Al-Tawḥīd, 10-14.
41. Al-Ṭārīqī, Islamization of Knowledge, introduction.
42. Ibid., 41; 174.
43. Ibid., 42.
44. Ibid., 42-43.
45. Ibid.
46. Ibid., 43.
47. Ibid., 156.
48. Ibid., 45.
50. Ibid.
51. Al-Faruqi, "Introduction", *Islamization of Knowledge*.
56. Ibid., 140.
57. Ibid., 141.
59. The secular ideology that subscribes to the idea that everything is continuously changing, including values and also the rejection of spiritual truth, meaning, and nature. For a detailed and excellent exposition on secularism see Al-Attas, *Islam and Secularism*.
60. This idea prescribes the dichotomy of looking at things, the way of looking at things and the method. For instance the dichotomy between objective and subjective, rational and empirical, deductive and inductive. Whereas Muslim believe that these things are not dual, not separate methods but they are a unity and they should be treated as one. Therefore, they did not see any conflict between the methods.
61. That is, the idea of the glorification of man. This idea regards man as determiner of everything and ultimately became 'like' the Master.
62. Al-Attas has elucidated that the concept of tragedy mostly occurred in Western art and literature. He further elaborates in his *Prolegomena to the Metaphysics*: "Tragedy not merely in its dramatic sense as a form of art, but more so in its philosophic sense as the drama of life enacted in the experience and consciousness of (where he rejects religion and turns away from God" (p. 99). According to al-Attas tragedy is a very peculiar characteristic of Christianity, in fact, they founded their religion on the structure of tragedy. It is the spirit of Western culture that is characterized by frustration and desperation of hope that all is well. "The pursuit of knowledge, [which is] like the struggle to push the stones up from the plains up to the mountain where at the top it is destined to roll down again, becomes a kind of serious game, never ceasing, as if to distract the soul from the tragedy of unattainment." Therefore it is not surprising if in Western culture tragedy is exalted and considered as one of the most excellent and highest value in the drama of human existence (*Islam and Secularism*, 130-131). These four elements are found in every branch of learning.

63. Ibid., 43.
64. Ibid., 156.
65. Ibid., 153.
67. Ibid., 56.
68. Ibid., 33.
70. Ibid., 32-38.
71. Ibid., 28.
72. Isma'il Raji al-Faruqi asserts that "to realize these objectives, a number of steps must be taken. Their logical order defines the order of priority belonging to each step." See, "Islamization of Knowledge," 54.
73. For details of each step, see *Islamization of Knowledge*, 39-46.
77. Al-Attas, *Islam and Secularism*, 156.
79. Ibid., 35-36.
80. Ashraf, "Introduction," *New Horizons in Muslim Education*.
91. The three steps encompasses: (1) Mastery of substantive knowledge, (2) Mastery of methodological knowledge, and (3) Production of textbooks. See
95. Ibid., 389 and through personal communication.


Ghulam Nabi Saqeb

Abstract: The revival of Islamic civilisation and culture is possible only by revitalising Islamic education and reorganising it on the basis of Islamic concepts. This opinion has been consistently voiced by leading 19th century Muslim reformers. In 1977 the First World Conference on Muslim Education was held at Makkah. The conference proved to be a major landmark in Muslim education. Over 350 Muslim scholars representing various academic fields and coming from Muslim as well as Western countries participated in this event, presented papers and approved crucial recommendations. This paper highlights the antecedents of this conference, reviews the progress achieved and failures experienced during the post-conference decades, and makes suggestions for concerted efforts to be undertaken in the 21st century towards fulfilment of the objectives of the conference.

The holding of the First World Conference on Muslim Education in 1977 at the holy city of Makkah, was an extremely significant event for the resurgence of education in Muslim societies. Some 350 Muslim scholars representing various fields of education and academic pursuits and various countries met to diagnose the problems facing education, determine aims and objectives and to chalk out policies and programmes for the reconstruction of Muslim education to meet the challenges and to satisfy Muslim social and cultural needs. The essential purpose of the conference was to bring back into the Muslim

Dr. Ghulam Nabi Saqeb is presently Associate Professor at the Department of Education, International Islamic University Malaysia. He was one of the organising secretaries of the First World Conference and all the follow-up conferences on Muslim Education being the Assistant Secretary of their Organising and Steering Committees and the follow-up committees. E-mail: <ghulam@iiu.edu.my>