



CERTIFICATE

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Prof. Dr. Mumtaz Ali

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Fifth Module: Integration of Knowledge			
1	First Session: 24 October	Topic: Classification of Knowledge in Islamic intellectual tradition: an analysis	Lecturer: Dr. Waris Mazhari
2	Second Session: 30 October	Topic: History and Philosophy of IOK	Lecturer: Prof. Dr. Mumtaz Ali
3	Third Session: 31 October	Topic: Islamization of Knowledge and Beyond	Lecturer: Dr. Waris Mazhari
4	Fourth Session: 5 November	Topic: Epistemology and Islam	Lecturer: Prof. Dr. Mumtaz Ali

Reference Books: Epistemological Integration by Fahti Hasan Malkawi, Epistemological Bias in Physical and Social Sciences by Abdel Wahhab almessiri, Islamization of Knowledge: A Methodology by Imaduddin Khalil, History and Philosophy of Islamization of Knowledge by Dr Mumtaz Ali.

Dr. Waris Mazhri is graduate of Darul Uloom Deoband and Nadwatul Ulema Lucknow and PhD in Islamic Studies. He is currently assistant professor at Hamdard University. He has previously taught at Jamia Millia Islamia and Maulana Azad National Urdu University Hyderabad. He has written many books and articles in Urdu and English on Islamic studies and Islamic Thought. He is also editor-in-chief of journal Tarjuman-e-Dar ul-Uloom.

Dr. Mumtaz Ali is professor of Islamic Studies and Comparative religions at International Islamic University Malaysia where he has been teaching for more than 25 years. He completed his master's and PhD from Aligarh Muslim University. He has written many books and articles in English and Urdu. Islamization of Knowledge and Islamic epistemology are among his main areas of expertise. He has travelled several countries for conferences and as visiting lecturer.

Special Lecture on History and Philosophy of IOK

Introduction

In recent years in the discourse of Islamization of Human Knowledge a few new aspects have been identified. They are related to the concept of IOHK. This will be discussed shortly. I would first like to introduce to you the views of some pioneers of this concept and movement. IOHK is for me both a concept and movement.

Historical Background

Some people are unable to understand the proper background of the movement of IOHK. They relate it to the past movement of Imam al-Ghazzali and some other relates it to the time of the Prophet Muhammad [pbuh]. It is a new concept and movement. We find some reference to it in the writings of Said Nursi, Ali Shariati, Muhammad Asad, Muhammad Iqbal, Sayyid Qutb, Sayyid Mawdudi, Sayyid Hossein Nasr etc.

Nasr refers to the first International Conference on Muslim Education held in Makkah in 1977 and says: "For several years I had worked on this project with Abdallah Naseef, then the President of King Abdulaziz University in Jeddah, Syed Ali Ashraf, Bangladesh, a well-known Muslim educator.

This conference led to the establishment of several Islamic universities from Malaysia to Nigeria.

In later conferences the need for the Islamization of various disciplines were discussed.

In one of the conferences the whole idea of Islamization of knowledge was introduced by my colleague at Temple University, Ismail al-Fariqi, and later the International Institute of Islamic Thought.

He further says I had in fact spoken of the necessity to integrate knowledge cultivated in the modern West into the Islamic perspective from the 1950s onward but had not used the term "Islamization" of knowledge.

What I and Syed Ali Ashraf had proposed during these conferences was precisely the integration of all forms of knowledge into the Islamic

perspective and the creation of an educational curriculum based on the Islamic worldview.

The goals set by the Makkah Conference were not only reached, but the Impact of the conference was great and the Question of the “Islamization of Knowledge” continues to be one of the central intellectual concerns of the Islamic world today.

Later on we see Syed Naquib Al-Attas, Ismail Al-Faruqi, AbdulHamid AbuSulayman, Taha Jabir Al-Wani, Mehdi Gulshani, Kamal Hassan and Osman Bakar highlighted this issue in detail in their writings.

Seyyed Hossein Nasr gives us a better understanding about the Islamization of Knowledge:

Nevertheless, there is a great deal of intellectual effort being spent in this domain...in what is now coming to be known as the “Islamization of knowledge”, which means integrating various subjects into the Islamic worldview. The dimensions and parameters of this important undertaking are being debated within many institutions and by many of the leading thinkers in the Islamic world today. [5]

A number of Muslim intellectuals of the 1960s and 1970s and onwards until 2005 focussed on the Islamization of Knowledge. They argued that Islam contains all that is needed today to meet the requirements of people in the modern world while protecting them from the dehumanizing aspects of modernization and secularization. Their commitment to Islam as the foundation of societal organization was beyond doubt.

Today we find a new brand of Muslim intellectuals who speak in terms of reconciliation and mediating Islam and modernity. They argue that Islam and science are compatible. They aim to reconcile reason and spirituality, religion and freedom.

These intellectuals have taken upon themselves to reconcile the Western vision of life, humanity, and the universe with those of the Islamic vision of life and society.

For such thinkers the concepts of *shura* [consultation] and *khilafah* [vicegerency, stewardship] correspond with Western ideals of democracy and republicanism, while socialism and social justice are represented by *zakah*.

Most important theme dearer to these intellectuals is how to reconcile Islam with modernity and how to offer an Islamic and indigenous version of modernity.

Another significant theme is how to strengthen Islam by reforming the accumulated understandings of it.

Significance of IOHK

For Ali Hassan Zaidi Islamization of Knowledge means:

...the reconstruction of knowledge more popularly...known as the Islamization of Knowledge, a debate that has been active now among Muslim thinkers for more than 25 years. Muhammad Iqbal's *The Reconstruction of Religious Thought in Isl  m* [1934] was clearly a harbinger of this debate, and other early systematic attempts at the reconstruction of modern knowledge occurred in the 1930s and 1940s, when Khurshid Ahmad, a follower of Mawdudi's, began to define the field of Islamic economics. In the 1960s and 1970s, S. H. Nasr's writings on the philosophy of science and his calls for the development of Islamic science received modest public reception. The specific notion of 'Islamization' began with S.M. Naquib al-Attas' *Preliminary Statement on a General Theory of the Islamization of the Malay-Indonesian Archipelago* [1969], and in a subsequent work entitled *Islam, Secularism and the Philosophy of the Future* [1985], al-Attas argued that secularization of knowledge is the greatest threat to Muslims.

Wan Mohd Nor Wan Daud argues:

The Islamization of knowledge issue is undoubtedly the most promising intellectual agenda of Islamic resurgence and one of the most controversial issues that has captured the imagination and elicited strong reaction of Muslim intellectuals and activists

across the globe since the second half of the 1970s. At a time when Muslims are visibly vulnerable in all areas of collective life, the issue of Islamization of *contemporary* knowledge is really an “epistemological revolution,” as al-Attas calls it, which erupted like a wild fire blazing across the seas from Kuala Lumpur to Plainfield, Indiana, to many centres of learning across the globe.[3]

Daud further contends:

The intellectual conception of the Islamization of *present-day* Knowledge is indeed one of the most revolutionary and seminal contributions in modern Muslim thought. This is so because, modern Muslim thought has been trapped in an intellectual crisis and caught in the devastating dilemma between the wonderful appearances of the results of modern and pervasively secular knowledge and technology, and the apparent rigidity and bankruptcy of its own traditional thought, as conceptualized and presented by the jurists and theologians. [Daud, *The Beacon*, 1991, 32-33]

Rationale

The pioneers of the movement of Islamization of Knowledge [IOK], have identified several reasons for its emergence. These reasons can be categorized into four categories. At the level of first category it is asserted that modern, contemporary, present-day, human knowledge which is referred to as disciplines, is a product of a particular worldview that goes against the worldview of Isl  m. Al-Attas said:

The present-day knowledge, as a whole, is not true knowledge because it is interpreted through the worldview, the intellectual vision and the psychological perception of the Western culture and civilization. The essential spirit of this culture and civilization *is against the spirit of Islamic culture.*

It is asserted that Islamic worldview is based on certain fundamental pillars of *  awh  d*, the Prophethood, and the Next world whereas; the modern Western philosophical or scientific worldview denies these basic pillars of Islamic worldview and accepts secularism. Naturally, the knowledge and education

which are deeply rooted in modern Western worldview have become secularized and undermined the worldview of Islam. Dissemination of this secular knowledge through the modern Western model of education to the Muslim youth becomes harmful. It is further argued that if Muslims are determined to benefit from modern Western secular knowledge and education, then they must first go through the process of Islamization. It is contended that no doubt the modern Western secular knowledge contains several constituents which are factual and realistic but not all of these constituents are acceptable to the Islamic worldview. It has several key concepts which reflect the modern Western secular paradigm. These key concepts, through which knowledge is presented in the modern world, must be identified and replaced by the key concepts of Islamic worldview.

At the second level, it is claimed that knowledge is not neutral; rather, it is value-loaded. Through knowledge and education, along with other factual information, the values, customs, and traditions of a worldview are also transmitted among people in general and youths in particular. It is further believed that the values of Isl  m are different from the values of the modern Western secular worldview. Hence, the transmission of modern secular knowledge means transmission of modern secular values such as the values of materialism, individualism, pragmatism, liberalism, and secularism. Hence, the education of Muslim youths through a modern secular knowledge and education would be deemed treacherous. Muslim youths will rebel against Islamic values and accept secular values which, in fact, had, actually, happened and are still happening everywhere in the Muslim world. To avoid the annihilation of Islamic values, it is necessary for Muslims to Islamize modern secular knowledge and education. Only through an Islamized knowledge and education, it is expected that they can transmit Islamic values among Muslim youths.

At another level, it is elaborated that the introduction of modern secular education and disciplines in the Muslim world has caused divisions among Muslims. Muslim unity has been destroyed. For a long time, two types of educational institutions existed in the Muslim world, the modern secular and the traditional or religious educational institutions. These institutions have caused division amongst the Muslims into modern, traditional, religious and secular Muslims. They are following different perspectives, worldviews and values and go against each other. There are several types of Muslims: traditional, modern,

secular, moderate, liberal, progressive, conservative, militant, extremists etc. This division and other factors finally caused the decline of the *Ummah*. The Islamization of modern secular knowledge and the integration of religious and modern institutions of education into one single institution are considered as the best resolutions to the problems of the *Ummah*. It is anticipated that the Islamized knowledge and education would help Muslims to abate [stop] further division of the *Ummah*. All Muslims will receive the same kind of knowledge and education about the fundamental issues of life such as the worldview, its source and final destination in life. It will also help to create unity of thought and action.

The fourth level of category of argument includes a debate of the aim and objectives of education. Islamic worldview aspires to achieve Islamic goals of life which are different from the goals of life in the modern secular perspective. Hence, the adaptation of modern Western secular education and disciplines is considered detrimental to the development of the *Ummah*.

Definition and Meaning

The movement of Islamization of Knowledge [IOK] is a recent movement which emerged during mid-1970's and represents in reality an ideological program of Islām and its academic excellence.

The ultimate ambition of this movement is to provide a new but an intellectual basis and framework to knowledge and education inspired by and imbued within the Truth and Reality of this world.

The concern of this particular movement of our time has been the development of Islamic thought, its methodology, knowledge, education and development of human beings and societies.

One of the most important aspects of Islamization of Knowledge movement is the realization of the root cause of the decline of the Muslim *Ummah*.

These conditions were due to the emergence of religious and modern Western type educational institutions.

The discourse of Islamization of Knowledge [IOK], its origin, scope, subject matter, aim and method are variously examined by today's scholars.

Al-Attas suggested reformulation and reinterpretation of present-day knowledge and science. He conceived correctly the need for reformulation of present-day knowledge and coined the term “Islamization of present-day knowledge” for its process.

...the islamization of present-day knowledge refers to the process of isolating and removing these unislāmic, mostly Western elements and concepts. The isolation of the foreign elements from every branch refers mainly to the human sciences.

Our next important task will be the formulation and integration of the essential Islamic elements and key concepts, so as to produce a composition which will comprise the core knowledge to be deployed in our educational system from the lower to the higher levels, in respective gradations designed to conform to the standard of each level. [Al-Attas, IslĒm and Secularism, 1978, 156]

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According to Al-Attas

The 'islamization' of present-day knowledge means precisely that, after the isolation process referred to, the knowledge free of the 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.

This islamization also simultaneously refers to the infusion of key Islamic elements and concepts into the new or

foreign elements and concepts. Some of the key Islamic elements and concepts are that of religion [*din*], man [*insan*], knowledge [*ilm* and *marifah*], wisdom [*hikmah*], justice [*adl*], right action [*amal* as *adab*] which are in turn grounded in, and linked to the concept of God, His Essence and Attributes [*tawîÊd*]; the meaning and message of the Holy Qur'Ên, the Sunnah and the *SharÊÑah*.

In other words, the islamization of present-day knowledge is a method of interpreting facts and creating and producing meanings-- both individual and social--out of the metaphysics of Islam, and not by merely grafting or transplanting Islamic sciences and principles onto the present body of 'knowledge' or science which will only produce conflicting results and intellectual schizophrenia.

In the individual, personal existential sense, islamization refers to the recognition and acknowledgement of the Holy Prophet as the exemplary leader and personality for both man and woman; in the collective, social and historical sense, it refers to the Community's striving towards realization of the **moral** and **ethical** perfection achieved during the age of the Holy Prophet.

Ismail al-Faruqi, for example, demonstrated his concern for the plight of the *Ummah*. He wanted to bring it out of the backwardness into the process of development and leadership. For this purpose, he suggested, as an effective strategy, firstly a *change* in the concept of knowledge and then in the educational system.

Refereeing to need of IOK Faruqi said: there is a need to redefine and re-order the data, to rethink the reasoning and relate the data, to re-evaluate 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.

For him, by large, to Islamize a certain discipline is to teach, learn, and present that discipline in an Islamic way.

Identifying problems of various disciplines, al Faruqi asserted:

As disciplines, the humanities, the social sciences and the 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 Isl  m in its methodology, in its strategy, in what it regards as its data, its problems, its objectives, its aspirations. Every discipline must be remolded so as to incorporate the relevance of Islam, along a triple axis constitutive of taw  d. [Al Faruqi, Islamization, 1982, x]

Every Muslim youth is entitled to receive full instruction in the religion, ethic, law, history and culture of Islam. The ummah or any section of it, as well as its leaders, are legally responsible, **and in the eye of God criminally indictable if they failed to give that basic instruction in** Isl  m to every Muslim child. [Al Faruqi, Islamization, 1982, 10]

Al Faruqi suggested the Islamization of Knowledge project as an indispensable ideological program of Islam. It means:

To recast the whole legacy of human knowledge from the standpoint of Islam

To make the vision of Isl  m the vision of life, reality, the world and the various disciplines

To recast knowledge as Isl  m relates to it, is to Islamize it; i.e., 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. [Al Faruqi, Islamization, 1982, 15]

Before this definition al Faruqi said:

The greatest task confronting the *ummah* in the fifteenth *Hijri* century is to solve the problem of education. There can be no hope of a genuine revival of the *ummah* unless the educational system is revamped and its faults are corrected. **Indeed, the system needs to be formed anew.** The present dualism in Muslim education, its bifurcation into an Islamic and a secular system, must be removed and abolished once and for all. The two systems must be united and integrated, and the emergent system must be infused with the spirit of Islam and must function as an integral

part of **its ideological program**. It should not be allowed to remain an imitation of the West; nor should it be left to find its own way; nor should it be tolerated that **it serves merely the economic and pragmatic needs** of the student for professional training, personal advancement, or material gain. The educational system **must be endowed with a mission**, and that mission must be none other than that of imparting **Islamic vision** and **cultivating the will** to realize it on the largest scale.[8]

CONCLUDING REMARKS