Chapter One
Islamization of Knowledge
ISLĀMIZATION OF KNOWLEDGE

THE BASIC CONCEPT:

The idea of Islāmization of knowledge was first discussed by Sayyid Abul Ala Mawdudi (1903-1979) in 1936 in his Urdu work ‘T‘alimāt’. Responding to the two glaringly contrasting views of conservative and modernist Muslims on Muslim educational system, Mawdudi advocated Islāmization of knowledge which according to him involved a “critical analysis of the western humanities and sciences to recast them in accordance with the teachings of Islām”¹. The term “Islāmization of knowledge” was also explained by Syed Muhammad al-Naquib al-Attas in his work Islām and Secularism which was first published in 1978. In this book, he expresses his belief that “Islāmization” would liberate man from the clutches of westernization and secularization. According to him “Islāmization is the liberation of man, first from magical, mythological and animistic, national cultural tradition, and then from secular control over his reason and his language.”² It was, however, with the efforts of Ismail Raji al-Faruqi that the idea of Islāmization of knowledge came to limelight, getting materialized into a full fledged movement.

A Case Study of al-Faruqi:

Ismail Raji al-Faruqi was born in Palestine in 1921. After graduating from the American University in Beirut in 1941, he migrated to USA after the occupation of Palestine by the Jews in 1948. He received M.A. in Philosophy from Harvard University and another M.A. and also Ph.D. from Indiana University. He studied Islām at al-Azhar from 1954 to 1958. He also studied Christianity and Judaism at the McGill University.
Al-Faruqi was an extremely active academician. During his years as a visiting professor of Islamic Studies at McGill University (1958-1961), a professor of Islamic Studies at the central Institute of Islamic Research in Karachi (1961-1963), a visiting professor of history of religions at the Chicago University (1963-64), an associate professor of religion at Syracuse (1964-68) and a professor of religion at Temple University (1968-1986), he authored, edited or translated 25 books and more than 100 articles. He was on the editorial board of seven major journals, established and chaired the Islamic Studies steering committee of American Academy of religion and also served as a vice-president of Inter-Religious peace Colloquium from 1977 to 1982. He was also one of the founders of International Institute of Islamic thought (IIIT) and the chief architect of Islamization of knowledge movement. He and his wife Lois Lamya were assassinated at their home in Philadelphia in May 1986.  

Al-Faruqi’s contribution to Islamization of knowledge is undoubtedly great. Most of his works are addressed to “Islamization of knowledge”. In particular, his monograph, *Islamization of knowledge: General principles and work plan* which is essentially based upon papers and speeches delivered at various conferences by him and his friend ‘Abdul Hamid Abu Sulayman, contains the bulk of the theoretical description of Islamization of knowledge. His other important works dealing with Islamization of knowledge include *Towards Islamic English, Trilogue of Ibrahimbic faith, Historical Atlas of the religions of the world, The cultural Atlas of Islam* etc.  

Al-Faruqi describes his idea of Islamization of knowledge in detail in his monograph *Islamization of knowledge: General Principles and Work plan*. In the very beginning of the monograph, al-Faruqi presents a gloomy picture of the Muslim *Ummah* in the following words “The Muslims enjoy the worst possible image in the world today. In the mass media of the world the
“Muslim” is stereotyped as aggressive, destructive, lawless, terrorist, uncivilized, fanatic, fundamentalist, archaic and anachronistic. Like many other deep sighted Muslim reformers prior to him, al-Faruqi endeavoured to find out the root causes of this problem and thereafter suggest appropriate remedial measures. As a matter of fact, in his endeavour to trace out the root causes, al-Faruqi noticed faults in the prevalent educational system of the Muslim world. He in fact blamed this faulty educational system to be the breeding ground of the crisis or what he called the “malaise of Ummah.” As he writes: “There can be no doubt that the main locus and core of the malaise of the Ummah is prevalent educational system. It is the breeding ground of the disease. It is in schools and colleges that self-estrangement from Islam, from its legacy and style, are generated and perpetuated.” The prevalent educational system of the Muslim world is marked by a watertight compartmentalization of knowledge into secular, western or modern on the one hand and religious or traditional on the other hand. Each of these approaches of education is according to al-Faruqi, deficient in one-way or the other. The fallacy inherent in the secular system or approach of education is that, it assumes the superiority of western thoughts and regards them axiomatic truths that are universally valid and impeccable. Its inadequacy is also vindicated by the fact that even in the West, a number of scientific theories, principles and laws are usually challenged, questioned, faulted and even condemned as invalid and inaccurate, and therefore, unacceptable. The worst pitfall of the secular system of education is its assumption that Qur’anic verses are to be validated and proved with Science. On the other hand, the inadequacy of traditional system of knowledge is reflected by its outright dismissal of any attempt to interpret Islamic texts through analogies with some modern scientific principles, concepts and discoveries and its emphasis on the closure of the door of ijqtihād
and the consequent down fall of *Mujtahid to a Faqih*. This religious-secular dualism, in turn contributed to the degeneration and stagnation of the “thought of the *Ummah*” according to al-Faruqi. This separation of the religious and secular realms of the “thought of *Ummah*” is glaringly in contrast to the Islamic thought of the earlier generation. “In early Islam, the *Faqih’s* of the *Ummah*-namely, the prophet’s companions, their successors, the *Tabi’in* and the great founders of the schools (R.A.A.) - were preeminently knowledgeable in all matters affecting the lives of Muslims. The *Faqihs* of the classical period were real encyclopaedists, masters of practically all the disciplines from literature and law to astronomy and medicine”. Al-Faruqi, thus, sought to bring about an end to what he called the “malaise of *Ummah*” by highlighting the need to rejuvenate the “thought of *Ummah*” which had lost its originality because of the domination of western world view and the consequent intrusion of foreign ideas into it. It had virtually turned out to be a conglomeration of different methodologies. The only viable means which al-Faruqi thought could help restore originality to the “thought of *Ummah*” was by bridging the gulf between religious-secular knowledge. Al-Faruqi advocated Islāmization of knowledge primarily to eliminate this religious secular dualism in the educational system of the Muslim World and to enable the *Ummah* to have clarity of vision as well as a methodology to confront the contemporary challenges. He went on to regard Islāmization of knowledge a prelude to any genuine revival of the *Ummah*. According to him: “There can be no hope of a genuine revival unless the educational system is revamped and its faults corrected. Indeed what is needed is for the system to be formed anew. The present dualism in Muslim education, its bifurcation into an Islāmic and secular system must be removed and abolished once and for all. The two systems must be united and integrated. The emergent system must be infused
with the spirit of Islām and (made to) function as an integral part of its ideological programme. Further, al-Faruqi holds that it is the duty of the Muslim academicians well versed in Qur’ān and Sunnah, to master all modern sciences and undertake the task of integrating this knowledge into the corps of Islāmic legacy after eliminating, amending and rearranging some of the components of these sciences in accordance with the world view of Islām and the values that it dictates. The integration of these sciences into the corps of Islāmic legacy—the concrete manifestation of which is the production of University level text books “containing Islāmized knowledge” is the essence of what al-Faruqi called the Islāmization of knowledge. “Islāmization of knowledge”, al-Faruqi writes, “is in concrete terms to Islāmize disciplines or better produce University level text books recasting some twenty disciplines in accordance with the vision of Islām”. The task of integration, however, is not an eclectic mixing of classical Islāmic and modern western knowledge. It is rather a systematic reorientation and restructuring of the entire field of human knowledge in accordance with the new set of criteria and categories derived from and based on Islāmic world view. “This is then”, al-Faruqi writes “the greatest task facing the Muslim intellectuals and leaders: to recast the whole legacy of human knowledge from the stand point of ISLĀM. To recast knowledge as ISLĀM relates to it is to Islāmize it, i.e. to redefine and reorder 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 Islām. To this end, the methodological categories of Islām, namely the unity of truth, the unity of knowledge, the unity of life, the unity of humanity and the telic character of creation, the subservience of creation to man and man to God must replace western categories and determine the perception of ordering of
reality; so to the values of Islām should replace the western values and
direct the learning activity in every field."

Towards the end of his monograph, *Islamization of knowledge: General Principles and Work Plan*, al-Faruqi introduces a
general strategy for achieving the objectives of "Islāmization", which he
calls a work plan. The work plan fetches out the following steps to be
undertaken for achieving the objectives of Islāmization.

1. Mastery of modern disciplines.
2. Discipline survey.
3. Mastery of Islāmic legacy: The Anthology
5. Establishment of the specific relevance of Islām to the disciplines.
6. Critical assessment of the modern disciplines: The state of Art
8. Survey of the *Ummah's* major problems.
10. Creative analysis and synthesis.
11. Recasting the disciplines under the framework of Islām the
    University Text book.
12. Dissemination of Islāmized knowledge.

In addition to these 12 steps, al-Faruqi suggests that conferences
and seminars, and classroom workshops for Faculty training will also
aid in achieving the objectives of Islāmization of knowledge.12

**SEARCH FOR A NEW METHODOLOGY:**

The Islāmization of knowledge movement received more
insights from a number of scholars and thinkers. Among these
'Abdul Hamid Abu Sulayman, Tmad al-Din Khalil and Taha Jabir
al-Alwani.
particular laid special emphasis on the adoption of a comprehensive and systematic methodology which is based on rational principles and approaches that incorporate Islamic objectives. Highlighting the importance for devising a new methodology for the Islamic thought, 'Abdul Hamid Abu Sulayman writes: “Change must come from within on the basis of beliefs and values of Ummah. Reform must begin at intellectual level especially with the development of a disciplined and systematic methodology for thought based on rational principles and approaches that incorporate Islamic objectives”.

Imad al-Din al-Khalil also acknowledges the need to develop a new methodology, especially for dealing with the intellectual legacy of Muslims to purge it off un-Islamic, irrelevant and abstract elements that had introduced into it over the past few centuries under the dominance of western thought. He also stressed on the need to sort out a method of prioritization so that this legacy is classified into what is absolutely essential, freely accepted and so on. Taha Jabir al-Alwani too accorded immense importance to the issue of methodology. In fact, he portrays in clear terms the “Islamization of knowledge” as an overall methodological enterprise. According to him, “The Islamization of knowledge is primarily a methodological issue propositioned on the identification and articulation of the relationship between revelation and real-existence. In its essence, that relationship is one of integration and permeation that clarifies the comprehensive manner in which the Qur’ān deals with the real-existential and its governing and regulating natural laws and principles”. He also argues that the methodological shortcomings presently besetting the Muslim mind make the reconstruction of mind through the development of a new methodology an absolute necessity. He further explains that the “Islamization of knowledge is not a cosmetic addition of religious terminology and sentiment to studies in social sciences and humanities or the grafting of relevant Qur’anic verses on to
the sciences or disciplines intended for Islâmization. Islâmization of knowledge may be viewed as a methodological and epistemological rearrangement of the sciences and their principles." The new methodology advocated by these and many other scholars was to be blazed in a manner as to overcome the inadequacy of traditional methodology on the one hand and at the same time eliminate the dominating influence of the western methodology on the other hand. The inadequacy of traditional methodology as pointed out by al-Faruqi "reveals itself in two diametrically opposed tendencies i.e. the tendency to restrict the field of *ijitihad* to legal reasoning, subsuming all modern problems under legal categories thereby reducing the *Mijtahid* to a *Faqih* and, the tendency to eliminate all criteria based on reason by adopting a "purely intuitive and esoteric methodology." On the other hand, the problem with western methodology is its exclusive reliance on reason and complete rejection of revelation as a source of knowledge or guidance. Thus redefinition of the scope of *ijitihad* to establish its relevance and use in all spheres of life including the legal, economic, political, social and cultural aspects, the classification of the role of *Faqih* and the rectification of the relation between revelation and reason are to be the main qualities to enrich and adorn the new methodology which these scholars aspired to develop.
ISLÄMIZATION OF DISCIPLINES:

In view of al-Faruqi, the "concrete manifestation" of Islâmization of knowledge is the Islâmization of disciplines or more specifically the production of University level text books containing Islâmized knowledge pertaining to some twenty disciplines. The natural or pure sciences, however, are not as amenable to Islâmization as the social sciences are. It is because the social sciences are extremely crucial in shaping peoples’ values and regulating their lives in this World.

Economics

The "Islâmization of knowledge" drive initiated by Ismail Raji al-Faruqi has perhaps matured more in Islâmic economics than in any other discipline. In fact since the holding of Islâmic conference on Islâmic economics in Mecca in February 1976 and the subsequent establishment of international centre for research in Islâmic economics, the subject began to be explored by many Islâmic specialists in the field. The initial insights came from scholars like ‘Abdul Badi Saqr, (Islâmic Economics: The Basic Concepts), Muhammad Shawqi al-Fanjari (Islâmic Economic Doctrines). Sheikh Mannâ al-Qattân (Meaning of Islâmic Economics) M. Anas al-Zarqa, Yusuf-al-Qaradhavi, Hasan Abbas Zaki and many more. In the subsequent years, scholars like M.N. Siddiqui, Umar Chapra, F.R. Faridi, Muhammad Akram Khan, Khurshid Ahmad, ‘Abdul Azim Islahi and many others earned distinction in the field of Islâmic economics because of their valuable contributions to it. It is not possible to discuss all the issues involved in Islâmic economics here. Few may be mentioned here for the sake of understanding the distinct character of Islâmic economics as against the modern western economics. The issue of ownership is an important issue in Islâmic economics. According to Muhammad Nejatullah Siddiqui there is a consensus among the
Muslim scholars that real ownership belongs to God and that man holds property in trust for which he is accountable to Him; but they differ in their views on the issue of private and public ownership. Siddiqui concludes that these differences centre around three main points:

(a) The central position of private ownership.
(b) The relative scope of public and private ownership.
(c) The degree of social control on private ownership rights and the circumstances justifying abrogation or abridgement of such rights. He further states that many scholars like G.A. Parwez (Qur’anic Economics)

Nasir A. Sheikh (Some Aspects of the Constitution and Economics of Islām) in Pakistan and many Arab socialists assert that Islām accords central position to social ownership whereas the individual ownership is confined to matters of consumption, living quarters etc. He also quotes Abd-al-Qādir Audah in support of the socialist thinkers. On the other hand, thinkers like ‘Abdul Hamid Abu Sulayman, Baqar-al-Sadar and Ibrahim-al-Tahawi approach this subject in an eclectic manner conceding that individual ownership, state ownership and communal ownership exist parallel to one another in Islāmic law. Siddiqui mentions a third category of scholars who emphasize on central place to individual ownership in Islām. These scholars include Mawdudi, (Ma‘āshiāt-e-Islām; i.e. Economics of Islām) and Sayyid Qutb, (Social Justice in Islām).

Another important issue is the issue of distribution of wealth. According to Abul Hasan M.Sadeq (Distribution of Wealth in Islām), in principle, there are three ways of acquiring and distributing wealth in Islām. These are (i) inheritance in the wealth left by a relative at the time of death (ii) direct participation in the process of production and (iii) right of share of the poor
and the needy in the wealth of the rich declared by Allāh, compulsory and optional.\textsuperscript{20}

Another issue discussed by Muslim thinkers concerns the abolition of interest. The Islāmic economists have analyzed the role of interest in the economy and have traced the consequences of its abolition. According to M.N. Siddiqui, the main reason why Islām abolishes interest is that it is oppression involving exploitation. In the case of consumption loans it violates the basic function for which God has created, which envisages that the needy be supported by those who have surplus wealth. In the case of productive loans, guaranteed return to capital is unjust in view of the uncertainty surrounding entrepreneurial profits.

The second reason why interest has been abolished is that it transfers wealth from the poor to the rich, increasing inequality in the distribution of wealth. It also negates the values of co-operation and brotherhood which are seen as basic values in Islāmic philosophy.

The third reason for its abolition is that it creates an idle class of people who receive their income from accumulated wealth. The society is deprived of the labour and enterprise of these people\textsuperscript{21}.

Another issue is the issue of growth and development. Islām insists on equitable distribution of wealth. Likewise it insists on development that does not lead to the widening of inequalities in the society. In fact, basing its concept of development on the principles of Tawhīd, Khilāfah, universal brotherhood, justice, resource as trust, need fulfillment, respectable source of earning, equitable distribution of income and wealth, growth and stability, Islām encourages what is now popularly termed as “sustainable development.”\textsuperscript{22} It guarantees both intra-generational and intergenerational
equity. All its teachings cater to the premise “To meet the needs of present without destroying the abilities of future generations to meet their own needs.”

**Political Science:**

One of the prime objectives of Islāmization of knowledge is to address the problem of methodological deficiency besetting the *Ummah*. ‘Abdul Hamid Abu Sulayman finds this methodological deficiency in the realm of Islāmic political studies and international relations. According to him, the deficiency in methodology has rendered Islāmic political studies inadequate and this is despite the loftiness of principles such as the system of caliphate, *Shura*, justice, brotherhood, equality, freedom and responsibility behind them. There are two types of inadequacies in Islāmic political studies according to him. These are:

(i) Misconceptions about original texts and models which are the source of Islāmic vision that regulates thought and *Jihād*.

(ii) The perilous, waive, mindless drive for westernization, whose influence some of our intellectuals have opted for embracing concepts and systems which have distorted our thought and blurred our vision.\(^{23}\)

Islāmization of knowledge in general and that of political science in particular is essential according to him for the *Ummah* to bring about a genuine reform. Without eliminating the inadequacies of this discipline, the *Ummah* according to him will not be able to reconstruct itself and produce able cadres of leaders. Muslim scholars have written a lot about Islāmic politics. While the traditional works in this field discuss issues like nature of Caliphate, qualifications of Caliph, election of Caliph, *Shura* and the system of justice and so on, the contemporary Muslim writings in this field seem to be baffling with such issues as Islām and democracy, Islām and secularism, Islām and the new World
order and so on. In the realm of Islamic International relations, scholars like Majid Khadduri (*The Islamic theory of International relations and its Contemporary relevance*) and 'Abdul Hamid Abu Sulayman (*Towards an Islamic theory of International relations: New directions for methodology and thought*) have made immensely valuable and original contributions. Khadduri argues in his work, that the "ultimate objective of Islām was to establish peace within the territory brought under the pale of its public order and to expand the area of the validity of that order to include the entire World."²⁴

In a similar vein 'Abdul Hamid Abu Sulayman contends that "Islāmic theory and philosophy of relations among nations is the only adequate philosophy of peace in the contemporary world. It is the only philosophy, concept or approach that emphasizes the common origin, interest and destiny of man as the only firm base for understanding man’s nature, interpersonal relations and group interactions. Man’s interests and relations in Islām look like overlapping circles. Other World ideologies and philosophies focus on conflict management and consequently on war. The western philosophies of nationalism and class conflict emphasize the negative factor of conflicting perceptions, interests, and destinies. This attitude of conflict also leads to war and destruction"²⁵


Sociology:

Sociology is regarded as the vastest discipline, among social sciences covering political, economic, psychological and historical realms as well. Many Muslim thinkers have made significant contributions in this field. Notably Ibn Khaldun (1332-1406 AD)* and al-Biruni** among the classical thinkers have made seminal contributions. In fact Sorokin Zimmerman and Gilpin have regarded Ibn Khaldun to be the father of sociology and Toynbee hailed his Muqadimah as the greatest work in the philosophy of history. However, the discipline of sociology as we have it today has its origins in the West. Its methodological and conceptual corps was by and large rooted in the West. Thus Euro-centrism is one of the easily discernible underlying philosophies of modern sociology. In addition the scientific or Cartesian epistemology which emphasizes the objectivity and value neutrality, inform the edifice of sociology.

According to A. R. Momin, there is a sharp divergence between the Cartesian epistemology which projects a reductionist and deterministic conception of man, mechanist conception of society and a duality of mind and body on the one hand, and Islamic epistemology and ontology, which is characterized by the noble principles of Tawheed, universalism, egalitarianism, the brotherhood of mankind and the ascendancy of moral dimension of

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* Wali al-Din ‘Abd al-Rahman ibn Muhammad ibn Hasan ibn Khalid, the greatest Arab historian, who developed one of the earliest non-religious philosophies of history, contained in his master piece, Muqaddimah.
** Abu Rayhan Muhammad bin Ahmad al-Biruni, renowned as the Ptolemy of his age, was a distinguished astronomer, mathematician, geologist, geographer and physicist.
mankind on the other hand. Therefore, he suggests that all professional disciplines should be informed with Islamic epistemology. 28

A. R. Momin argues that the Islamic sociology, informed by Islamic epistemology has the potential and the promise to offer a corrective to the pervasive Euro-centrism of western sociology. It can critically, he adds, examine in a broad cross cultural perspective and within the framework of Islamic epistemology, the adequacy and universality of key conceptual categories in western sociology: role, status, socialization, community, power alienation, the dichotomy of the sacred and the profane and of tradition and modernity.29 Many Muslim scholars have attempted to devise a methodological and conceptual framework of what they conceive to be an Islamic sociology. Some important of such scholarly attempts include.

(i) “Sociological Realism: an Islamic Paradigm” by BA- Yunus, Ilyas. in AJISS Vol.8 No.1 1991 PP-45-66)
(ii) Aspects of Sociology of Islam by Serif Mardin.
(iii) Islamic Sociology: Towards a conceptual framework by A.R. Momin.
(iv) Towards a definition of Islamic Sociology by Hasan Zaman.

Closely related to sociology is the discipline of Anthropology which broadly deals with the study of mankind. Among the Muslim scholars who have made attempts towards the Islamization of this discipline, the contribution of S. Akbar Ahmad of Pakistan is remarkable. After undertaking a serious and systematic analytical study of western Anthropology, Akbar arrived at some useful conclusions, needed for the Islamization of this discipline. According to him, there are three methodological assumptions in western Anthropology that must be removed. First, he states that most anthropologists are ethno-centrists. They define the human person or society in terms of the natural, physical and psychic characters of the ethnic group to which the object of study belongs.
They do not see human person as a universal phenomenon transcending space, time and ethnicity, though standing within them. In their view man is not the vicegerent of Allāh, the cosmic agent who is capable of manifesting the absolute on earth.

Second, most Anthropologists regard Muslim societies as fossils drawn from a past age, not as living contemporaries with as much or greater claim to the present and the future of this globe. Their judgment is vitiated by this prejudice which causes them to identify with the present and worthiness with their own ideology and civilization, he contends. Third, Akbar states that most anthropologists perceive man as the necessary consequence of the interplay of geographic, historical and social forces to which he adjusts by reaction to their pressure or influence. They assume that an understanding of this "natural" process of human development is a necessary and exhaustive understanding of human nature. For them, only what is observable, measurable and materially sensible is "natural". In their study man seems to be made as well as dwarfed-by circumstances of his existence, he is always the product of historical and natural factors, never the master to whom the angels were ordered to prostrate themselves.\(^{30}\)

Towards the end of his paper, *Towards an Islāmic Anthropology*, Akbar makes following recommendations.

(i) A simple, lucid sociological account of the life of the Prophet Muhammad (SAW) be prepared by a Muslim and it should address a wide audience-both Muslim and non-Muslim and should be neither too academic nor too abstruse.

(ii) One major anthropological textbook of high standard should be produced and then translated into the main languages of the Muslim World. It

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should be used at the B.A. level and include sections on each major cultural zone.

(iii) Anthropological monographs on each major Islamic region should be produced for distribution in the Muslim World. These monographs should be simple, lucid, with attractive photographs, and used in Colleges and Universities.

(iv) Visits of Muslim Anthropologists within Muslim countries should be arranged and encouraged and joint projects initiated.

(v) Long-term studies should be conducted comparing the major social categories, which would help us better understand and reach conclusions regarding Muslim society and its immediate contemporary problems.

(vi) Practical and development-oriented social studies should be framed in order to enable us to better plan for Muslim society in 20th and 21st centuries.

(vii) The ethnographic and anthropological content from the writings of the great Muslim writers should be extracted and compiled in a discrete set of volumes. In this exercise classical Islamic scholars will have to assist the anthropologists.

Psychology:

Islamization of knowledge primarily deals with the social sciences, as they play an important role in shaping people's values and regulating their lives in this world. Psychology being the study of behaviour is of special interest for Islamization in that it will help people understand and remodel their behaviour within the Islamic framework. The western Psychology operates largely in the materialistic system dictated by materialistic values while ignoring the spiritual aspect in the study of human personality. Islamic Psychology on the other hand, aims at regulating behaviour in the direction of
the divine will, with the goal of bringing worldly as well as spiritual success to man. Quite a few attempts have been made at integrating Psychology into the Islamic framework. One such recent attempt took place in the form of a major conference on counseling and psychotherapy from the Islamic perspective held in Kuala Lumpur, Malaysia in 1997. It gave birth to the International Association of Muslim Psychologists (IAMP). In 1980 a similar conference was held in Lahore, Pakistan. The noted scholars who have made valuable contributions to the development of Islamic Psychology include, Louay M. Safi (Islamization of Psychology from adoption to sublimation), Al-Zubair Bashir Taha (The Quranic technique of cognitive behaviour), Z.A. Ansari (Quranic concept of human psyche IIIT, Pakistan 1994); M. Najati (Quran and Psychology, Beirut: Dar-al-Shuruq-1981), Shafiq Alawneh (Human motivation: an Islamic perspective), and Akbar Hussain (Islamic psychology: Emergence of a new field, New Global Vision publications, 2006).

**Education:**

Muslim Scholars find the modern concept of education as being materialistic in nature, ethnocentric and based on the denial of truth and hatred for religion. Although they realize that it has brought creativity in education, but it has also resulted in the breakdown of family life and the spreading of unethical behaviour. Viewed from these perspectives of values, the Islamization of Education in their view means to bring morality back to education and restore family and communities. This can be done by giving up the principles of secularism that rest on the presumed materialization of value and bracketing of morality. What they try to convince is that Islamic principles of education are in no way an obstacle to creativity or to scientific inventions. Instead, an Islamic education shall restore the belief in God, the unity of life, the universality of mankind. This argument is based on the empirical
observation that the material methodologies presently taught in Muslim World are copied from the western one’s and are devoid of the vision which animated them in the West.\textsuperscript{33}

It is pertinent to quote from the recommendations of the first World Conference on Muslim education held in 1977 at Makkah:

“Education should aim at the balanced growth of total personality of man both individually and collectively, through the training of man’s spirit, intellectual, the rational self, feelings and bodily senses. Education should therefore, cater to the growth of man in its entire aspects- spiritual, intellectual, imaginative, Physical, Scientific, Linguistics and motivate all these aspects towards goodness and attainment of perfection. The ultimate aim of Muslim education is the realization of complete submission to Allāh on the level of the individual, the Community, and humanity at large”\textsuperscript{34}. The noteworthy scholars who have made valuable contributions in the field of education include Syed Ali Ashraf (Islamization of Education: The Islamic frame of reference II, \textit{Muslim Educational Quarterly}, Cambridge, UK Vol. 6, No. 4, 1989, Pp1-6), Syed Muhammad al-Naquib al-Attas (The concept of Educational in Islām: A framework for an Islamic philosophy of Educational, Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1991) S. A. A. Hosseini (Some remarks on the principle of Islāmic Education, Tehran. Iran: Office of the Islāmic publication, 1992), and M. Hasan Siddiqui (Islāmic Education: An objective Analysis, Aligarh, India: AMU press, 1999).

**Pure or Abstract Science:**

Islāmization of modern empirical knowledge is an effort to assimilate this knowledge in an Islāmic framework with a view to use this knowledge for the greater good of Muslim society. It is an attempt to understand and adopt all
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that is good in this knowledge by integrating it with traditional Islamic knowledge.  

The modern science and technology is value-neutral, yet leading among other things, to unprecedented damage to man’s social, moral, psychological, economic and environmental systems. The Islamization of this discipline is likely to contribute to the checking and stoppage of its misuse; and make it serve humanity with due regards to religious beliefs and moral values.  

Other Disciplines:

In addition to the Islamization of these disciplines, attempts have also been made towards the Islamization of English, Linguistics, Law, Philosophy and Science and Technology as well. In the field of English, Al-Faruqi’s *Towards Islamic English* is worth mentioning. In this work he has attempted to clarify terms, phrases, words and concepts whose meanings have become distorted due to faulty translations and transliterations. As for as the Islamization of Law is concerned, Ahmad Ibrahim opines that “the study of Fiqh (Islamic Law) and of Usūl al-Fiqh (Islamic Jurisprudence) should be linked with and bear on our contemporary lives, as they are actually lived and experienced, and their problems and issues, with particular emphasis on Islamic solutions as they must be applied in an integrated form in Muslim society. The study of Shariah with all its related branches should form the core course in the faculties of law together with comparative studies between Shariah and secular laws in the advanced stages of study. Such courses should be given by a panel of specialists who, in virtue of their deep faith, commitment and scholarship, are competent to elucidate the integral, comprehensive, and sublime character of the Shariah as an effective instrument in serving the interests of the people, meeting the needs of the community, and
avoiding the pitfalls arising from the application of secular laws as have been recognized by contemporary capitalist and communist societies alike. In the field of philosophy, Roger Garaudy presents useful views in his article “The Balance Sheet of Western Philosophy in this Century”. According to him the central problem for Muslims today is not the integration of the philosophy of Aristotle and the Greeks into Islam, which in the past had severed the Muslims from the straight path. Nor is it the integration of that philosophy into the Islamic view which has dominated the West since the Renaissance and which has only deepened man’s doubt of his own significance and even driven him to despair.

On the contrary the Muslim thinker today needs to learn from western philosophy nothing but its critical methodology, which is really its essential core, from Socrates to Galileo, from Kant to Husserl. The Muslim thinker needs to go back to the period of the first “secession” of the West (6th century B.C) when human thought first posed the fundamental issues of life: (1) the relation of man to God, to other men and to nature: and (2) the meaning and purpose of life, of death, of history. In the field of Linguistics Sayyid Mohammad Seyed has made a valuable contribution towards Islamization of this discipline. According to him, “the ultimate goal of Linguistics is not to study a particular language and discover language-specific rules but to find out the universal features of human language in general-their structures and behaviours in so far as they help one to understand the innate capacity of human beings to acquire a language and to produce infinite sentences after being exposed to a limited corpus of that language.”
Chapter One

SOME PROMINENT ORGANIZATIONS AND INSTITUTIONS

Association of Muslim Social Scientists (AMSS):

This association owes its origin to the realization on the part of a
group of Muslim youth that the crisis besetting the *Ummah* is primarily in its
thought. Such group of Muslim youth reached this conclusion after
reevaluating and reassessing various Islamic movements in the Islamic World
while attending different Universities in the United States and by holding a
series of Seminars between 1968 and 1977. The AMSS was founded in 1972
under the umbrella of the MSA (The Muslim Students’ Association of the US
and Canada). The AMSS reached out to many movement leaders, scholars, and
social scientists, both within and outside the US, to debate the issue of crisis of
thought and seek their critical evaluation. Such efforts culminated in the
holding of “The first International Conference on Islamization of knowledge”
in Switzerland in 1977. About 30 invited participants of this conference
coming from different parts of the world reached to a unanimous consensus
that the crisis of the *Ummah* is rooted in the thought and mind of the
Muslims.\(^{40}\)

The main purpose of AMSS was to provide a forum for both Muslim
and non-Muslim social scientists interested in pursuing Islamically-oriented
research and scholarship in the social sciences.

In order to help scholars with their activities, AMSS organizes
specialized seminars and an annual conference to help its members keep
current on those developments and people who are relevant to their particular
fields, and identifies other social scientists who share similar interests. The
AMSS then encourages them, through its seminars, conferences and annual
convention to discover the many ways in which Islam is relevant to their
disciplines.
AMSS co-operates in a variety of ways with other research and Islamic organizations with similar goals. In addition, AMSS introduces its members to placement opportunities and explores possibilities of initiation and participation in research projects through active contact with Universities and research centers interested in Islam and its role in the modern world.

AMSS has contributed immensely to the Islamization of knowledge movement through holding annual conferences, publishing books, particularly the *American Journal of Islamic social sciences* in association with IIIT. Among the annual conferences held so far, the following may be mentioned:


4. The 32nd annual conference of AMSS, “East meets West: understanding the Muslim presence in Europe and North America” co-sponsored by Indiana University: Middle Eastern and Islāmic studies program and Department of Near Eastern Languages and Cultures, 2003.

6. The 30th annual conference of AMSS, “Religion and Society in the Global Epoch” Co-sponsored by Muslims in the American public squat project (MAPS), University of Michigan Dearborn, Michigan 26-28-October, 2001.\(^{42}\)

**International Institute of Islāmic Thought (IIIT):**

Besides concluding that the crisis of *Ummah* is in its thought, the Switzerland Conference also concluded that the complexity of the crisis, both in its historical and present day dimensions, make it far beyond the capability of individual efforts, no matter how dedicated and sincere one may be. It was then agreed that a collective effort is needed in the form of specialized institutions working specifically toward a resolution of the crisis. It was in response to this call that, in 1981, the International Institute of Islāmic thought (IIIT) was founded and registered in the United States of America to:

(i) Provide a comprehensive Islāmic outlook through elucidating the principles of Islām and relating them to relevant issues of contemporary thought.

(ii) Regain the intellectual, cultural, and civilizational identity of the *Ummah* through the Islāmization of the humanities and Social Sciences.

(iii) Rectify the methodology of contemporary Islāmic thought in order to enable it to resume its contribution to the progress of human civilization and give it meaning and direction in line with the values and objectives of Islām.\(^{43}\)

The institute seeks to achieve its objective by:

A. Holding focused academic Seminars and Conference. The institute has so far held a number of International Conference. Three of them deserve mention here.

The second international conference on “Islāmization of knowledge”—(Islāmabad, Pakistan, 1983): This Conference was held by the IIIT in cooperation with the International Islāmic University, Islāmabad and was
attended by a number of prominent scholars and leaders who presented and discussed issues on Islamic thought and knowledge. The participants called for a first step to be taken in the reform of Muslim thought by addressing the problem of the body of western knowledge and Islamic heritage and legacy. The need to critique, analyze and reformulate western disciplines in a form that deals with revelation as a source of knowledge was heavily stressed.\footnote{44}

(II) The third International Conference on Islāmization of knowledge (Kuala Lumpur, Malaysia-1984):

This conference was co-sponsored by the Malaysian Ministry of Youth and Culture. The call for papers was sent to an extensive list of about 10,000 individuals and organizations all over the world. The working paper presented a summary of the earlier conferences of the condition of Muslims and the need for Islāmization of knowledge. Scholars and researchers were urged to submit their papers in the disciplines of Economics, Sociology, Psychology, Anthropology, Political Science and International Relations and Philosophy.

The paper called for a survey of the present state of each discipline, a critical evaluation of its achievements, and suggestions for its Islāmization. Among other things, the third conference aimed at the following.

(i) To develop plans for the reform of the foundation of thinking in the Muslim mind, with specific reference to its methodology and future priorities.

(ii) To critique and discuss the forty papers which were accepted for presentation (out of more than 150 papers received).

(iii) To develop an outline for the Islāmization of each of the above seven disciplines.\footnote{45}

The fourth international conference on Islāmization of knowledge (Khartoum, Sudan. 1987):
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The theme of this conference was “Methodology of Islāmic thought and Islāmization of Behavioral Sciences”. A total of 38 papers were accepted for presentation and some 50 scholars were selected to present and discuss. The results of this conference, however, fell short of aspirations and hopes of the International Institute of Islāmic thought.46

The other methods adopted by the institute for achieving its goals include:

B: Supporting and publishing selected works of scholars and researchers in academic research centers in the Muslim world and the West and:

C. By directing academic studies toward furthering work on issues of Islāmic thought and Islāmization of knowledge. The institute has published a number of works in this direction. Some of the important works are listed below:


3. Toward Islāmic Anthropology: Definition, Dogma, and Directions (1406/1986) by Akbar S. Ahmad.


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8 The Organization of the Islamic Conference: An Introduction to an Islamic Political Institution (1409/1988).
10 Qur'anic Concept of Human Psyche: Papers presented to a special seminar organized by IIIT Pakistan (1412/1992), edited by Zafar Afaq Ansari.

Journals:
1. American Journal of Islamic Social Sciences (AJISS). A quarterly published jointly with AMSS, U.S.A
2. Muslims World Book Review and Index of Islamic Literature (MWBR). A quarterly published jointly with the Islamic Foundation (U.K)
3. Islamiyat al-Ma'rifah.

Achievements:

According to Jamal Barzinji, the most valuable achievement of IIIT in the first 15 years has properly been the awareness it brought among the scholars and intellectuals world over. IIIT seminars and publications assured that the need for ISLAMIZATION OF KNOWLEDGE and dilemma of the Ummah in its crisis of thought is debated, discussed and researched in every serious institution of Islamic learning. Outside the US, the International Islamic University Malaysia and the International Islamic University Pakistan have been two big contributors to the Islamization of knowledge movement. In
India it has been the Institute of Objective Studies (IOS) which took keen interest in promoting the Islamization of knowledge.

**Institute of Objective Studies (India).**

This institute was founded in 1986 to promote directional and purposive research with a view to generating understanding and awareness about conceptual issues and current problems, and it highlights the ethical and moral dimensions of social dynamics.

Objectives of IOS are:

(i) To set up institutes, centers and research facilities in various fields of the social sciences.

(ii) To undertake research on problems and issues of social importance.

(iii) To provide a forum for contact and exchange of views among social scientists.

(iv) To co-operate and co-ordinate with all individuals, organizations and institutions that are working for identical objectives at the national or international level.

(v) To award fellowships and scholarships for promoting the aims and objectives of the IOS.

To publish books, pamphlets, periodicals, monographs and project reports for wider dissemination of the Institute's programmes and point of view.48

In specific terms, the IOS has contributed to Islamization of knowledge movement through (i) publication of books, research papers etc. and (ii) through organizing workshop and symposiums.
Besides publication of books, papers and articles, the Institute has conducted a number of seminars, workshops and symposia for the promoting of Islamization of knowledge. Here is a list of some of the important ones:

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<tr>
<th>S.NO</th>
<th>THEME</th>
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<tr>
<td>1</td>
<td>Identification of Issues and problems of Muslims and the Nation and &quot;Islamization of knowledge&quot;</td>
<td>Seminar</td>
<td>19-20 March 1988</td>
<td>New Delhi</td>
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<tr>
<td>2</td>
<td>Towards Understanding History In Islamic Perspective</td>
<td>Seminar</td>
<td>26-27 December, 1988</td>
<td>Madras</td>
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<td>4</td>
<td>&quot;Islamization of knowledge&quot;</td>
<td>Workshop</td>
<td>28-31 December, 1989</td>
<td>New Delhi</td>
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<td>5</td>
<td>Research Methodology in Islamic Perspective</td>
<td>Seminar</td>
<td>24-25 February, 1991</td>
<td>Aligarh</td>
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<tr>
<td>6</td>
<td>Islamic Perspective</td>
<td>Regional</td>
<td>31 August-</td>
<td>Madras</td>
</tr>
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(i) Research methodology in Islamic perspective: (by Muhammad Muquim; published in 1994).
(iv) 'The case of Islamic economics' (by F.R. Faridi in JOS, Vol.6 No.1 1994).
(ix) "Contemporary experiences of Islamic Banks : A Survey" (by Ausaf Ahmad in JOS Vol.4, No.1 1992).
(x) "Islamic Sociology: Towards a conceptual framework" (by A.R. Momin in JOS, Vol. 4, No. 1 July 1992).
(xi) "Islamic Concept of Society" (by Jamil Farooqi in JOS, Vol.4, No. 1, July 1992).
(xii) "The Structure of society-The Islamic concept" (by M.K.A. Siddiqui in JOS Vol: 6, No.2 July 1994).
(xiii) "Islamization of political Science: Some methodological issues" (by Obaidullah Fahad in JOS, Vol: 3, No:1, January 1991).
(xiv) "A brief note on Psychology in Islamic perspective" (by Shamim Ahmad Ansari in JOS. Vol.8. No.1, 1996).
The Muslim Association for Advancement of Science (MAAS) and Centre for Studies on Science (Aligarh):

MASS was established on 30th April 1983 at Aligarh, India in a meeting of young Muslim Scientists coming from different parts of India.

Aims and Objective of MASS are:

(i) To foster the study of Science among the young Muslim scientists in the Islamic perspective.
(ii) To study the development of Science in meeting the spiritual and moral requirements of human beings and encourage efforts meant for integrating Science and Humanities with life.

(iii) To propagate among the Muslim masses, the importance of study of Science and to inculcate a true spirit of enquiry in them.

(iv) To foster among young Muslim scientists the study of History, Philosophy and Sociology of Science, in order to understand, ascertain and critically assess the factors and the turning points responsible for developing Science along the mechanistic lines, resulting in alienation between animate and inanimate constituents of the world.

(v) To foster the study of Science in a systems framework, as provided by religion and work out its foundation in religious term of reference.

(vi) To co-operate in all such efforts which are directed at developing Science and scientific method, consistent with the human nature, capable of appreciating both the tangible and intangible relatives.

Mass also conducts orientation programmes essentially meant for integrating Science with Ethics, seminars and workshops meant for introducing young scientists with newer and latest developments in scientific research methods, and training courses in collaboration with Centre for Studies on Science, meant for teaching History, Sociology, Philosophy and current issues related to Science and society debate to fresh research scholars. Here is a list of seminars and workshops conducted by MASS so far:

1. Quest for New Science, 8-11 Nov. 1984, Aligarh, India
2. Islâm and science, August, 1986, Calicut, India.
5. Consciousness: Problems and Approaches, April, 2003, Aligarh
6. Education of Science and Indian Muslims, May, New Delhi, India.

Research Schemes: MAAS sponsors two types of research schemes, one in the experimental Science and the other related to Science and Ethics. The former type is run in laboratories of the Universities while the latter is carried out at Centre for Studies on Science, Aligarh.

Publications: Apart from books and monographs the MASS publishes MASS newsletter for free distribution, biannual journal of Islamic Science, a quarterly journal of Chemical and Environmental research and an Urdu magazine Ayat in collaboration with Centre for Studies on Science*

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*Some MAAS publications related to "Islamization of knowledge"


(vi) Dhaoudevl, Mahamoud, " An exploration into the nature of the making human and artificial intelligence and the Quranic perspective" MASS journal of Islamic Science, Vol. 12, No.1, Jan.-June


(ix) Raufat, Muhammad,” Debate on value oriented Education: An instance of modern man” dilemma” MASS Journal of Islamic Science, July-December, 1985. See also www.maasindia.org
Notes and References:

2 Al-Attas, Sayyid Muhammad Naquib, *Islam and Secularism*, Hindustan Publications, Delhi, 1984 p.41
3 Siddiqui, Ataullah, Islam and other Faiths (book review), *American journal of Islamic social science (AJISS)*, Herndon, Virginia, International Institute of Islamic Thought (IIIT) and Association of Muslim Social Scientists (AMSS), Vol.16, No.1, p.124.
5 Ibid., p.5
7 Ibid., p.35
9 Ibid., pp.8-9.
10 Ibid., p.14
11 Ibid., pp.15-16
12 Ibid., pp.39-47.
p.XIII.
16 Ibid., p.5
17 Al-Faruqi, op.cit., pp. 18-19
19 Ibid., pp.197-199
21 Siddiqui, M.N, op.cit, p.253