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Islamization of Knowledge: An exploratory study of concepts, issues and trends

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Abstract

The Religion before Allah is Islam (Sura al-Imran-verse-19); it (Islam: Submission to his will) is the ultimate guideline for every action of human beings. Almighty Allah (SWT) had given the knowledge for mankind and it was sacred, but with the passage of time, the application of this knowledge is mixed with human error, prejudice, passion and self-interest. So it is the supreme responsibility for human beings is to revive knowledge from the black box of human error, prejudice, passion and self-interest according to the light of revealed knowledge. Only revealed knowledge can offer ultimate relief to society. Islamization of knowledge does not mean that the curriculum of Islamic education is exclusively for Muslims, but due to the universality of Islam, Islamic education is applicable to and can accommodate all of the mankind. The objective of this study is to expose an overview on the Basics of Islamization of knowledge and to show the Islamization of knowledge movements all over the world as well as to formulate a framework based on SWOT analysis of Islamization of knowledge. This study will help the researcher to make their endeavor for Islamization of knowledge in large context of disciplines.

Keywords: Islamization of knowledge (IOK), concepts, issues, trends, SWOT analysis of IOK.

1. Introduction

Education is the backbone of nation, no nation can develop their fate without education & the education without ethics is worthless. Anas (RA) narrated that Mohammad (SM) said "It is compulsory to every Muslim Men & women is to acquire knowledge" IBN MJAH. Sir Francis Bacon, said that "knowledge is power". In Islam, knowledge (Arabic: علم, 'ilm) is given great significance. Al-Quran asserts that knowledge comes from Allah (2:239) and various hadith encourage the acquisition of knowledge. Muhammad (SM) said "Seek knowledge from the cradle to the grave" and "Verily the men of knowledge are the inheritors of the prophets". Actually knowledge is sacred, but there are some deceitful men who hide the truth to keep the common mass in ignorance (islamization-of-k...-an-agenda-for-muslim-intellectuals.). The knowledge and the science, which are not used for the betterment of mankind, rather for destruction, cannot be the true knowledge and true science. Islamization of Knowledge is such type of comprehensive phenomenon, which re-establishes the knowledge on its original basis. ABDUR-RAZZAQ MUSTAPHA BALOGUN SOLAGBERU defined Islamization of knowledge as "the impact or significance of the process of Islamization on the concept and pursuit of knowledge. IOK is defined by al-Atlas as "the liberation of man first from magical, mythological, animistic, national-cultural tradition, and then from secular control over his reason and his language, further he explains that Islamization involves firstly the Islamization of languages "language thought and reason are closely inter connected 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. This fact is demonstrated by the Holy Qur'an itself when it was first revealed among the Arabs⁴². Al-Fariqi, asserts that 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. HASHIM & ROSSIDY [29] Knowledge is a medium to perceive the entity of Allah. The purpose of knowledge is to extract the essence of the nature and the universe and then to prostrate and surrender incomplete humility before Allah, the most Merciful and the most Beneficent, thank Him and be gratitude to Him. It also makes a general impression of goodness, purity and piety (Islamization of knowledge: Agenda for muslim scholar).

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2. Literature Review

Abaza (1998) in her study on “Debates on Islam & knowledge in two Different Context: Egypt & Malaysia. The work focuses on the development of Islamic intellectual and academic thought that has taken on a life of its own and followed a number of different trajectories following the landmark international conference on Muslim education that was held in Mecca in 1977. (The Viability of Islamization of Knowledge Programme in Nigeria: Motivating Factors and Problems of Implementation) Working on such familiar premises, Abaza attempts to explain deconstruct the workings of the Islamization of knowledge project, attempting to unearth its internal mechanisms as well as some of its more obvious contradictions and blind spots and also to identify the key actors and agents involved, and to trace the manifold ways and means through which the project was later taken up by Islamist, intellectuals, scholars, organizations, think-tanks, and governments in the Muslim world. The findings of the study were that the Islam in Egyptian contexts seems to be developing an inward-looking direction. At the root of the project, Abaza identifies the crisis of confidence and intellectual dependency that had taken root in the collective Muslim awareness and the reaction of a whole generation of post-colonial Muslim intellectuals and political elites to the enduring dominance and hegemony of the West over the rest. She locates the Islamization of knowledge project within the historical parameters of the post-colonial era, tracing its linkages and similarities with other Third-Worldist trends, including the Africanist “negritude” movement, the emergence of inferior studies in the Indian subcontinent, the calls for cultural particularism in the West, and the (much later) development of the “Asian values” school of thought in Southeast and East Asia.

Ismail Raji al-Faruqi (1982) argues that Islamization of knowledge (IOK) is to recast the whole legacy of human knowledge from the stand point of Islam. He presented 12 point work-plan aims to “produce university level text books recasting some twenty disciplines in accordance to the Islamic vision” because of the backward and lowly contemporary position of the ummah in all fields, political, economic, and religio-cultural. Abdul Hamid A. Sulayman (1989), Taha Jabir Al-Alwani (1989), Louay Safi (1993), Ibrahim Ragab (1995, 97, 99), and Mona Abul Fadl (1988) further elaborated, revised, modified, and updated the views of Faruqi and his work-plan with critical assessment. Alwani (1989) sees Islamization of knowledge requires the combination of “two readings” that of revelation and the natural universe. Ibrahim Ragab (1995, 97, 99) sees IOK term has been used in many “confusing ways”, so he prefers it is be used as Islamization of social sciences, Islamization of specific disciplines, Islamization of curriculum or Islamization of education etc.

Naqib al-Attas (1978, 1980) states his views regarding Islamization of knowledge is that, Islamization means “the deliverance of knowledge from its interpretations based on secular ideology and from meanings and expressions of the secular”. He suggests important ladder to Islamize modern or contemporary knowledge that is the isolation process; where knowledge should be freed from the Western culture and civilization. After isolation, those existing body of knowledge should be infused with Islamic elements. The finding & conclusion according to Al-Attas were that there is a conflict among Muslim intellectuals regarding

Islamization of knowledge and there are variances among their attitudes towards this issue, there are several reasons that significantly contribute to the critical need for Islamization of knowledge and education. Al-Attas conclude that the challenges of modern times call the Muslim community for restructuring, rebuilding, and reconstructing its educational systems in accordance with the tenets of Islam, and fulfilling its existing needs as well. Islam does address our modern life and it can offer effective solutions that address the contemporary problems and challenges encountered by today’s Muslims.

Hashim & Rosily (Islamization of Knowledge: A Comparative Analysis of the Conceptions of Al-Attas and Al- Fārūqī) The study aims to examine, compare and analyze the ideas of both scholars with respect to 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 as well as understanding the similarities and differences and the strengths and weaknesses of their conceptions. This paper also explores the possibility of reconciliation between their ideas in the hope of further advancing the cause of Islamization of knowledge. In reconciling both differences, they found that apart from their minor differences, their concepts and definitions of Islamization of contemporary knowledge bear very close resemblance. The only major fundamental differences between them lie in the Process and methodology of Islamization of knowledge itself. Methodological differences are minor compared to differences in philosophical framework that form the basis of their paradigm. Therefore we can be optimistic on the possibility of reconciliation and cooperation, assuming that the followers of both scholars are able to reach out to each other in honest, intellectual discourse.

Sayed Ali Ashraf (1984, 1988), argues that IOK could not be merely adding new or modern knowledge to the old or traditional knowledge found in Muslim countries nor could it be achievable by making a confused mixture of religious and secularist approaches to different branches of knowledge. He states, to make society ‘Islamic’ in the true sense, an academic leadership whose knowledge and outlook are truly Islamic in character is needed. He believes Islamization of education can only take place if the government of Muslim countries agrees to implement such policy.

According to Ziauddin Sardar (1988, 89), Muslims need to evolve their own paradigms and innovate appropriate disciplines within the conceptual categories and value framework of Islam, not the emphasis should be on Islamizing existing disciplines.

Fazlur Rahman (1988): While knowledge by itself is good, the problem is its misuse. He calls for the creation of thinkers who are able to examine our own tradition in the light of the Qur’an and Sunnah then critically study the body of knowledge created by modernity.

Hoodbhoy and Abdus Salam: Totally rejects the concept of Islamic sciences. In fact Hoodbhoy vehemently claims that the scientific views, say, of a Muslim scientist are not necessarily connected to his faith. Likewise, Abdus Salam strongly contends that “there is only one universal science, its problems and modalities are international and there is no such thing as Islamic science as just there is no Hindu science, no Jewish science, no Confucian science, nor

Christian Science. "The position of these secularist-modernists reinforced by another prominent scholar fazlur Rahman, who argues that one cannot map knowledge; it is created by Allah (SWT) in the human mind. So Muslims should not get enamored over making maps and charts of how to go about creating Islamic knowledge.

Mohammad kamal hasan (A return on the Quranic paradigm of development & integrated knowledge: The ulu al-albab model) this paper highlights that the secular and modernistic paradigm of development that lacks spiritual and ethical moorings is partly responsible for the 2009 global economic and financial crisis. Muslim policy-makers, intellectuals and scholars are duty-bound to promote the Tawhīdic paradigm of holistic development and holistic knowledge. Closely related to the paradigm of development is the issue of the epistemology of autonomous human reason which denies the importance and validity of Divine revelation as a higher source of knowledge and wisdom. The Qur'ān projects the model of the Ulū al-Albāb, "people of sound reason" as intellectuals and scholars par excellence who combine the understanding of the Book of Nature with the Book of Revelation, and integrate human reason with Divine revelation. The paper ends by suggesting that Muslim countries develop institutions of learning or systems of education which integrates worldly knowledge with religious knowledge in a harmonious and symbiotic manner.

3. Objective of the study

The main objective of the study is to provide an overview on the Basics of Islamization of knowledge and to show the Islamization of knowledge movements all over the world. A secondary objective is to analyze the SWOT of Islamization of knowledge and formulate a framework for Islamization of knowledge by considering the views of Islamic scholars and SWOT analysis.

4. Methodology of the study

The methodology followed in this study is mainly of library work, basically it was based on Holy Quran, Hadiths and related literatures written by Islamic scholars. Some information was taken from the activities of International Islamic University Chittagong & international Islamic University Malaysia.

5. Definition of Islamization of knowledge Islamization of knowledge means incorporating into every discipline relevant and specific texts of the Glorious Qur'an and Hadith of the Messenger of Allah SWT in order to guide both the teacher and the learner to understand the organic unity, mutual harmony, compatibility and the total dependence of all branches of human knowledge on the two fundamental sources of the Shariah - Al-Qur'an and the Sunnah. :('Islamization of Knowledge,' and the Muslim Brotherhood).

(a) Islamization is defined by al-Atlas as "the liberation of man first from magical, mythological, animistic, national-cultural tradition, and then from secular control over his reason and his language, further he explains that Islamization involves firstly the Islamization of languages "language thought and reason are closely inter connected 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. This fact is demonstrated by the Holy Qur'an itself when it was first revealed among the Arabs.⁴² ([27] INTELLECTUAL DISCOURSE, VOL 8, No 1, 2000).

(b) Al-Faruqi asserts that (ISLAMIZATION OF KNOWLEDGE/HASHIM & ROSSIDY) [29] 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.

(c) A. K Brohi (1993) states that Islamization of knowledge is the task for Muslims to "rewrite standard textbooks" on principal branches of human learning to make them consistent with Quranic principles. It also means to reorganize the elements of modern knowledge by eliminating the harmful elements that tend to give believers a split personality (Schizophrenic) when they treat religion and other aspects of life independently.

(d) Ibrahim Ragab (1995, 97, 99) sees IOK term has been used in many "confusing ways", so he prefers it to be used as Islamization of social sciences, Islamization of specific disciplines, Islamization of curriculum or Islamization of education etc.

(e) Dr. R.I Molla states that, Islamization of knowledge is a reformation and transformation movement-Internally reform movement and externally a transformation movement. Fundamentally it is meant for our understanding, realization, and commitments to the world view of Islam. He also states that knowledge founded on divinity and sound in morality, excels in wisdom and efficiency.

6. Call for Islamization of knowledge

Knowledge that is taught in most learning institutions today is fragmented and dualistic in nature. Essentially, Islamization of knowledge is as old as Islam itself. This is so because right from the beginning of the revelation received by the Prophet (S.A.W.) .Allah (S.W.T.) commanded him to read, to seek for knowledge and to make use of the pen. He said, Read in the name of thy who created, Created man from a clot of blood. Read: and thy Lord is the Most Bounteous, Who teaches (the use of) the pen. "Teaches man that which he knew not" (Qur'an 96:1-5). In fact, Allah sent Prophet Muhammad (SAAS) not only as His Final Messenger and the Seal of the Prophets (**Qur'an, 33: 40**) but also as the Great Teacher (Educator) to mankind. Our Rabb (Cherisher and Sustainer) sent him to teach humanity the Qur'an and the Sunnah.

6.1. Revive the Islamic Territory from dismemberment

There was a decline in the political power of the Muslim. The decline started with the crusades, passing through the period of the Mongols and eventually witnessing the dismemberment of the Islamic Territory by European Powers during the Ottoman period. The Muslims became demoralized as their countries fell one after another under the colonial powers .Considering the fact that the advent of colonialism in Muslim lands created much confusion

among the Muslims, who hitherto, had gives room for secular consideration to the pursuits of learning, education and culture. Now Muslim scholars think of going back to Islamic form of knowledge by re-Islamizing it (ISLAMIZATION OR RE-ISLAMIZATION OF KNOWLEDGE).

6.2. Act of crossing the adverse situation of Ummah

Many Muslim scholar pointed out their views regarding Islamic education. The present situation of muslim ummah is not well because of secular-religious duality of the educational systems and lack of clear vision as well as identity crisis. Muslim nations had the supreme power in every sphere of knowledge but now they are facing dimensional crisis. (IsmailRaji Al Faruqi (1982) so an integration of Muslim education is needed and should be accomplished by academicians who are well versed in both modern disciplines and Islamic legacy. This task however, should not simply be an assorted mixing of classical Islamic and modern western knowledge but ought to be a systematic restructuring of the entire field of human knowledge in accordance with a set of criteria derived from and based on the Islamic worldview,⁸ in other words through IOK.

6.3. Integrate & Developed the Muslim personality and Outlook (A.K Brohi)

Knowledge is no longer like before where the base was religious intuitions and insights. Instead, knowledge today bears the imprints of irreligious thinkers whose approach and premise are mechanical in nature and contain artificial assumptions unsuitable with the Islamic framework. Unfortunately, Muslim students study these philosophies thus jeopardizing their embrace of the Islamic worldview as they keep their religious convictions and university studies separate from one another. IOK may allow Muslims to break away from such predicament.

6.4. Reforming contemporary knowledge (Abdul Hamid Abu Sulayman(1994)

The crisis of knowledge that prevails in the Muslim world today is considered a fundamental cause for the ummah's present condition of backwardness, all-pervasive weakness and lethargic, intellectuals stagnancy, absence of ijthihad, absence of cultural progress and estrangement from the basic norms of Islamic civilization. This crisis, which began during the age of enlighten when the west embarked on the intellectual and cultural revolutions, caused religious to be separated from all practical and social responsibility within the ummah. The main causes of the crisis lies in the inability of Muslim thinkers to measure the extent of change that has taken place in the relm of knowledge, culture and civilization in the modern world, plus the inability to locate the point of strength in the source of Islamic knowledge and to learn from past experience. Therefore, IOK (particularly in political science) is believed to be the genuine solution to resolve this crisis of knowledge.

6.5. The depression of the Islamic state (Al-Faruqi (1982: 1)

Islam is the supreme philosophy out of all other philosophy that observed by the people all over the world. Muslim civilization is called the best era for the mankind because of

some enormous development in every sphere of life. Muslims is living now in a predominantly Western age with its thought-pattern, culture and civilization and its intellectual make-up and educational training. Indeed, **Al-Faruqi (1982: 1)** clearly refers to this fact, i.e. the malaise of the Islamic nation, when he asserts that no other nation has been subjected to comparable defeats or humiliation as the Islamic nation has, to the extent that it stands at "the lowest rung of the ladder of nations." He maintains that "Muslims were defeated, massacred, and robbed of their land and wealth. They were double-crossed, colonized, and exploited, proselytized, forced or bribed into conversion to other faiths. They were secularized, Westernized, and de-Islamized by internal and external agents of their enemies(Islamization of knowledge –An agenda for Muslim scholar)."

6.6. Blind following

Today is the age of globalization, people of all over the world can easily exchange their culture, knowledge, values, believes attitude within a very short time .In today's globalization era, and with the ever growing Information Communication Technology (ICT), gaps of interaction among different societies have been reduced through dissemination of knowledge in many fields of study and disciplines ((Taqleed). As a result of this information explosion, which for the most part, comes from the West and non-Islamic societies, people in Muslim countries are deluded with this knowledge and are made to think that their potentials are less valuable, and they are incapable to contribute and hitherto they should depend on others for knowledge and even ideas, and then started blindly following them. In doing so, they think that they would be able to meet the challenges of modern life. The Prophet Muhammad (Allah peace and blessings be upon him) said, "You would tread the same path as was compacted by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this also.

6.7. The necessity of canon (Mahmoud Hamid Al Migdadi)

It is to surrender to Allah (SWT), the Lord of all that exists, submitting to His Will, Commands and Prohibitions in all affairs of life. To give an Islamic identity to knowledge in the creed requires:

- 1- To aid the Muslims all over the world to have a better and more correct understanding of Islam. Thus, being more convinced concerning the right of this religion to lead mankind.
- 2- To enable the Muslims to acquire the necessary material power to develop their civil life so that they may achieve a suitable position in this world. As a result, they will be capable of encountering the challenges imposed upon them by their enemies who desire that they remain under-developed and in poverty.

6.8. The scientific necessity (Mahmoud Hamid Al Migdadi)

Secularism separates knowledge of science from that of the divine one. In non-religious schools, science and human science subjects are taught as value-free, leaving religious knowledge to be taught only as a residuals subject. Divine knowledge is not developed according to the concept of

Islamic shariah. This has resulted in the formation of fragmented worldview and no integration takes place. The effect of this does not only perpetuate secular-oriented human resource development but also the nature of development approaches modeled on the secular and western worldview. As the western style of education continues to undermine religion, secularism has not only eaten deep into our cultural heritage but has also been at work in our society today. Precisely, if one compares the above discussion with what practically obtains in our society today, particularly in the institutions of higher education, one cannot but conclude that as long as we continue to patronize secular educational system, our society will continue to dwell in adverse crises which no human ideology can address. This is because the greatest problems of mankind are not those, which can be solved in any laboratory, nor can they be addressed by any human system of government. As more and more Muslims became aware of the defects of an educational system based on a secular, western prototype, the demand in the light of Islamic educational philosophy and value increased. Having realized the overwhelming effects of the secular system of education, the only solution is to evolve an educational system, which is in conformity with Islamic philosophy as suggested by many scholars.

6.9) to reduce the misconception about knowledge:

A popular myth about Islamization almost intuitively believed by many views all religions and Islam in particular to be diametrically opposed to science. The problem of science versus religion is western, it never occurred in Islam. Islam views the pursuit of knowledge as a sacred task. According to Najjar (1988: 146), the Qur'an in more than 750 verses directs man to observe the universe and to understand its miraculous structure because by so doing, one can get to know the Creator, understand the laws governing the universe and hence use them for betterment of life on earth. In this regards, it is necessary to note that the Holy Qur'an contains the roots of all knowledge, but not of course all the details. The Holy Qur'an confirms that besides Revelatory Knowledge, scientific knowledge too leads man to appreciate the truths of Revelation. Science is one of the means which enables men to get reacquainted with the marvels of the Creator and His creation. One concludes therefore that the study of science should not oppose religion; on the contrary, it ought to strengthen the faith of the believer (Kazi 1988: 185). In a similar vein, Dr Anis Ahmad (1988: 310) declares that there is no conflict between science and faith in Islam. Seeking knowledge and applying it for the betterment of mankind is an Islamic virtue and an obligation. Throughout the period of Islamic ascendancy, the works of philosophers, thinkers, scientists, economists, politicians and indeed all intellectual activity and in all spheres of human activity, the important principle of complementary balance between Revelation and reason is noted as the building block of Islamic thought.

Other misconceptions about Islamization of knowledge and education relate to the unjustified belief that the concept is anti-progress, anti-technology and generally against all kinds of human and material development. Neither is there an attempt to deny the advances made by the West in terms of the applied sciences and technology. The numerous Qur'anic injunctions to seek knowledge for improving the lot of man amply points out Islamic perspectives. Neither does Islamization intend to theologize knowledge. The

emphasis is once again on a balanced attention to the needs of this world as well as to Akhirah, man's final destiny.

7. Principles of the Islamization of knowledge:

The principles of the Islamization of knowledge vary with the different variety of scientific fields. These principles include:

- i. To believe in the Oneness of Allah the Almighty and reflecting this belief upon all aspects of thought and activity (Sura Ikhlas)
- ii. Islam is a religion of nature-din-al-Fitra, thereby this means everyone is born as a Muslim with Islamic nature (Quran 30:30).
- iii. Islamization of knowledge movement is founded on the spirit and guidance of the following model the truth-the Hard core of the truth (It is for the entire mankind and not for the Muslims alone .The Quran addresses mankind: Ya iyyuhannas, not ya iyyuhal Muslimun (Quran10:57).
- iv. To believe in Islam is the complete code of life. (Sura al-Imran, verse-19).
- v. To believe in the general nature of Islamic facts in all times, places and associated people.
- vi. It is mercy and Divine guidance for the benefit of mankind (Quran 10; 108; 7:82), to live in peace and harmony in a plural world society.
- vii. To make Muslims mindful of their religion and their role in life.
- viii. To unify the concepts and methods of Islamic thought.
- ix. To encompass the Islamic heritage: The Quran, the Sunnah, the tradition of the Companions, May Allah Be Pleased with them and their followers from the two subsequent generations, May Allah Have Mercy upon them and the efforts of the scholars, thinkers and reformers of the Ummah.
- x. To be up-to-date with the latest achievements of contemporary knowledge.
- xi. To renew the basic priorities of scientific research.
- xii. To compose scientific cadres and provide necessary technical, material and human resources.
- xiii. To care for the role of knowledge, libraries and the Arabic translation of sciences that preceded us.
- xiv. To encourage Arabic in the pursuit of scientific knowledge and giving importance to it because it will be the instrument of Arabic and Islamic thinking until it becomes the (universal) language of science.
- xv. The disciplining of scientific cadres, competent in more than one single foreign language, to be active elements in the effective transmission of (knowledge from) the developed Western civilizations.
- xvi. To increase individual activity in this respect through investigating the intention of serving Islam and the Ummah in the educational process and performance of scientific research.
- xvii. To provide the necessary resources to conduct scientific research and experiments and rewarding scientists in all scientific fields through the distribution of prizes and raising their financial status.
- xviii. To encourage the excellent youth by investing in them and setting up long-term plans for them to be the scientists of the future.

8. SWOT analysis of Islamization of knowledge:

- SWOT analysis is a strategic planning method used to

evaluate the Strengths, Weaknesses, Opportunities, and Threats involved in Islamization of knowledge program. It involves specifying the objective of IOK and identifying the internal and external factors that are favorable and unfavorable to achieve that objective.

- **Strengths**- indicates the Factors that are likely to have a positive effect on (or be an enabler to) achieving the objectives.
- **Weaknesses** – Factors that are likely to have a negative effect on (or be a barrier to) achieving the objectives.
- **Opportunities** – External Factors that are likely to have a positive effect on achieving or exceeding the objectives, or goals not previously considered.
- **Threats** – External Factors and conditions that are likely to have a negative effect on achieving the objectives, or making the objective redundant or unachievable.



SWOT Template

Strengths

1. Quran and Hadith is the main source for Islamization of knowledge.
2. Gigantic history of Islam.
3. Rising movements of Islamic educational institutions.
4. Continuous Publication of Textbooks and Journals by various Islamic organizations.
5. Educational Reform in some countries ie Islamic curriculum is developed for learners.
6. Organization of numerous national and international conferences on various aspects of Islamization.
7. Establishment of Centre for Islamization of Knowledge/Institute of Islamic Education.

Weaknesses

1. Lack of unity among the Muslim scholars.
2. Intellectual sterility.
3. Crisis of confidence and intellectual dependency of the Muslim Ummah.
4. Lack of participation of women.
5. The lack of impact of the Islamization of social sciences on the society.
6. Depression of the Ummah.
7. Decadent and despondent of the Ummah.
8. Lack of Muamalat.
9. Acute shortage of islamically oriented educational institutions.
10. Lack of Islamically oriented curriculum.
11. Dearth of well-equipped islamically oriented

laboratories.

11. Inadequate Funding.
12. Lack of knowledge both secular & Islamic.
13. Absence of cultural progress and estrangement from the basic norms of Islamic civilization
14. Depression of the Islamic state.
15. Blind following.
16. Decline in the political power of the Muslim.
17. Lack of clear vision to guide and direct Muslim action.

Opportunities

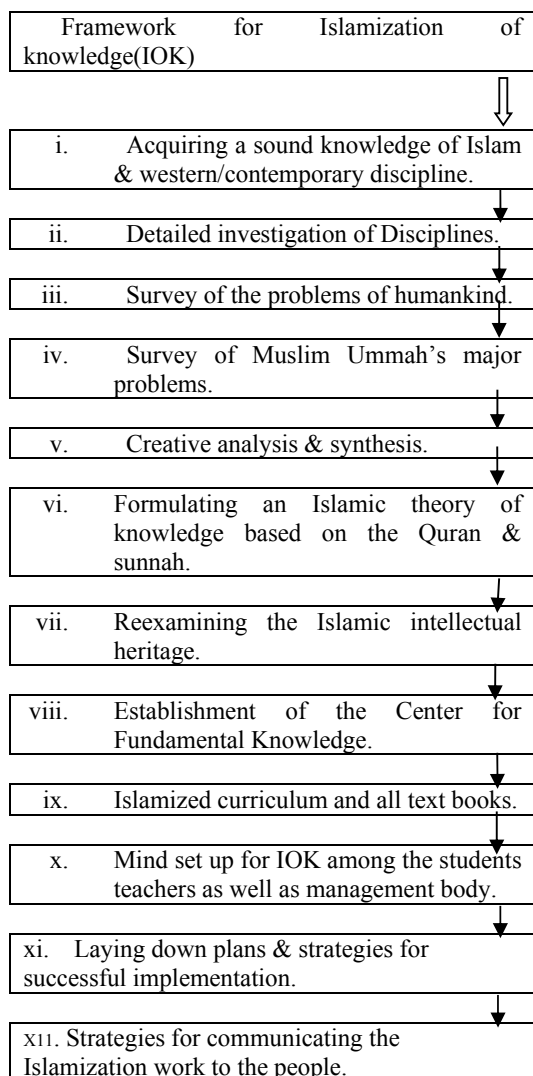
1. Muslim Intellectual heritage.
2. Opportunities for Islamization of the social sciences.
3. Multicultural approach will be an added push for many to venture into Islamization.
4. Many parts of the Muslim world, there is growing awareness of and receptiveness for Islamized approaches and products.
5. Muslim countries are beginning to implement Islamic elements in their financial and legal systems.
6. Improving the quality of Islamic education in developing countries.
7. Muslim democracy; a positive movement.
8. Islamization of politics in many countries.
9. The possibility of reconsidering spirituality and religion as sources of moral value in a secularized society and the consequent requisitioning and repositioning of the concept of secularism;
10. The need to readjust the legal framework that regulates church-state relations, freedom of religion and the rights of minorities in Europe; and
11. The need to break the association of Islam with terrorism by breaking the terrorists' appropriation of Islam.
12. Eliminating the obstacles of geographical distance between universities through the use of internet-based information technology.

Threats

1. The problem of secularism & Dualism.
2. Diverse state mechanism.
3. World's supreme leaders are from non-Muslim background.
4. Rumor against Islam.
5. Effects of colonialism on Muslims.
6. Intellectuals and political elites to the enduring dominance and hegemony of the West over the rest.
7. The west embarked on the intellectual and cultural revolutions, caused religious to be separated from all practical and social responsibility within the ummah.
8. Conflict among Muslim intellectuals regarding Islamization of knowledge and there are variances among their attitudes towards this issue.
9. Cultural challenges of Western modernity.
10. Arab world is aggressively embarking upon modernizing its higher educational institutions by adopting Western, especially the Anglo-American educational models.
11. The rhetoric on terrorism and terrorism breeding-grounds may scare some students and scholars from pro-USA Muslim countries from joining institutions like IIUM which are clearly Islamic.
12. Islam phobia on the media: The growth of online hate targeting Muslims.

9. Framework for Islamization of knowledge (IOK)

The intellectual thought processes and the estrangement between the Ummah and its legacy [21]. He also urges that all disciplines must be thoroughly and critically examined in the light of Islam along with its comprehensive norms and ideals. He added, it aims at developing a methodology for Islamic ideology purifying it of all the aberration, corruption, isolation, inertia and division from which it has suffered over the centuries. It aims at reinvigorating Islamic thought and its methodology by giving it access to the main fountainheads of the legacy of the Ummah.



Analysis and discussion on the process of Islamization of knowledge (IOK) are most varied and extensively debated. Proponents argue that following prescribed steps would provide the solutions for Muslims to meet the challenges of modern times but some of them would call for disengagement first, develop our own frameworks and then, engage. Now I would like present the different process of IOK according to the view of different scholars:

9.1. Acquiring a sound knowledge of Islam

Islamization of knowledge by the teaching of Islam, if it is the ultimate target of a scholar he or she must have a sound knowledge of Islam as well as the disciplines are to be

Islamized. Learning Arabic & Islamic studies by scholars who are well-versed in the western or modern discipline so that they can relate their discipline with the teaching of Islam. At the same time learning the western or any other polluted discipline by scholars who are well-versed in Arabic & Islamic studies so that they can contribute to the Islamization of the discipline. Translation of works into language understood by Muslim scholars to enable them contributes to the Islamization knowledge programme. A well-versed Islamic scholar with sound knowledge of Arabic can join a scholar who is well-versed in western knowledge to undertake an Islamization of knowledge project.

9.2. Detailed investigation of Disciplines (Al-faruqi)

There are a large number of disciplines for the learners of all over the world, some are based on shariah & some are not. So it is very imperative is to identify the Discipline which is to be Islamized & a clear research regarding the western discipline which is not based on shariah. The genesis & historical development of a Discipline & its methodologies as well as existing works need to be surveyed. The anthologies of past Muslim scholar require an analysis of anthologies so that their contributions & relevance to problems of the present can be highlighted. A clear vision is to what discipline are to be Islamized? Categories, problems & dominant themes need to be mastered. 2. Searching the works of prominent Muslim scholars past and present which dealt directly or indirectly with the subject. Such contributions should also be assessed to determine whether they indeed have any intrinsic value of their own, which transcends their specific time and space configuration.

9.3. Survey of the problems of humankind (Al-faruqi):

The problems of humankind in general include the problems being faced by both Muslims & non-Muslims. Education is the backbone of a nation so the system & discipline of the study must be based on ethics otherwise the study will generate evildoers in the nation. Examples of these problems are drug-abuse, deterioration of family ethics, rape of nature & threats to the ecological balance of the earth.

9.4. Survey of Muslim Ummah's major problems (Al-faruqi)

The complex of causes, manifestations, dialectic with other phenomena & the consequences of the ummah's problems should all be surveyed & analyzed critically. At the same time, attention should be devoted to the Ummah's political, cultural, moral, intellectual & economic problems.

9.5. Creative analysis & synthesis (Al-Faruqi)

The synthesis serves as a means of bridging the gap between the Islamic legacy & modern Discipline i.e. Combines modern disciplines and aspects according to the teaching of Islam.

9.6. Formulating an Islamic theory of knowledge based on the Quran & sunna (Shehu's-1998)

Articulating the Islamic paradigm of knowledge. Which is concerned with identifying & erecting a tawhid based system of knowledge (a taw' hid episteme), is based on two fundamentals. First one is identifying of all verses of the

Noble Quran and the Sayings of the Prophet (PBUH) which pertain to the subject. Search of standard exegeses for acceptable interpretations of these verses and of the selected hadiths. The first one that of the conceptual activation of the articles of faith & their transformation into a creative & dynamic intellectual power capable of presenting adequate replies to what are known as the ultimate questions. This may take place through a perceptive understanding of theology & the elements of its methodology (Al-Alwani's). Second one is the elaboration of the paradigms of knowledge that guided historical Islam and its legal, philosophical, and other schools of thought. This must be done in order to link those with the intellectual output of the past and to evaluate the extent to which they contributed to the dynamism and comprehensiveness of that output. The combination of insights gained from the Quran and Sunnah and appropriate Islamic scholarship into one theoretical framework, which may be worthy of being seen to represent the Islamic perspective on the subject.

9.7. Reexamining the Islamic intellectual heritage

Renewed attention must be given to the Islamic intellectual heritage. These treasure must be understood critically, analytically, and in a way that delivers us from the three spheres that usually influence our dealings with it: total rejection, total acceptance, and piecemeal grafting.

9.8. Establishment of the Center for Fundamental Knowledge:

which served as a service center for other faculties. It was responsible for imparting knowledge of languages and The Experience of Islamization of Knowledge [96]. New Intellectual Horizon in Education the various disciplines of Islamic revealed knowledge as well as for organizing character development programs. Some people have to master the heritage while trying to understand its applications to solve contemporary problems. Others have to master their specializations, but at the same time knowing their philosophical backgrounds, history, and fundamental assumptions. Then the two can sit together and Islamize the area. Different people in different disciplines will interact and exchange ideas and philosophies. So there is a cross-fertilization of ideas. Another possibility is to create bridges by having cross-specialization. We now have people who combine various disciplines with advanced knowledge of Islamic studies. With this growing number of cross-specialized individuals, who know the philosophies of Islam and the west, we hope they will give a major push to Islamization (Ssekamanya Siraje Abdallah,a Suhailah Hussien,b Nik A. Hishamec)

9.9. Islamized curriculum and all text books

The first major step toward the Islamization of the curriculum is ensuring that the sources of educational purposes are drawn from the Islamic worldview, whether they are about the nature of the learner, the nature of the knowledge or the subject specialization, or contemporary life itself. The Holy Qur'an and the Sunnah of the Prophet should be the primary references in understanding the nature of the learner and knowledge, and results of empirical research - especially on the psychology of learning and the learner, which have been published and documented - should act as a complement. The next step is

the formulation of a clear philosophy of education based on the Islamic worldview. It is crucial to act as the educational guide for the state, school leaders, teachers, parents, and students. Clear goals and objectives of education must be spelled out. They act as the "true North" of an educational compass and are vital in ensuring that the whole educational enterprise progresses toward achieving its intended goal and not wander about in search of direction. The concepts of 'abd and khalifah have to be translated into operational terms. Those involved in drawing out policy and drafting the curriculum must be made aware of these important concepts. This does not mean that the curriculum of Islamic education is meant exclusively for Muslims, but due to the universality of Islam, Islamic education is applicable to and can accommodate all of mankind.

9.10. Mind set up for IOK among the students teachers as well as management body

The supreme responsibility for the Muslim scholars is to revive knowledge from the black box of error, prejudice, passion and self-interest according to the light of revealed knowledge. Only revealed knowledge can offer ultimate relief to society. Islamization of knowledge does not mean that the curriculum of Islamic education is meant exclusively for Muslims, but due to the universality of Islam, Islamic education is applicable to and can accommodate all of mankind, so it will be the core of the vision and mission of any Islamic university & Institute. This makes it clear to all students, scholars, administrative staff, and outsiders that Islamization is important for us. The management provides scholars and students with all the necessary resources and opportunities for the implementation of Islamization. That the authority is emphatic on the integration of Islamic values in all program proposals, course outlines, theses and dissertations and submitted to it is one of the manifestations of the commitments. Moreover, in the evaluation of the research output of academic staff for purposes of promotion, contribution to Islamization is one of the aspects considered. Over the years, Islamic universities have produced many committed graduates who are starting to have an impact in various countries. Many of them graduated with double degrees, some of them after earning postgraduate degrees. Their impact is starting to be felt at Islamic universities and other institutions in the Muslim world. Interestingly, even ordinary students, who appeared not to be very committed to Islam, are having some positive influences on their societies. A good example of the latter group is the students from the Balkan states of Bosnia and Herzegovina, Serbia and Montenegro, Croatia, and Albania. "Recent study of the IIUM students from the Balkans, Nik Ahmad Hisham et al. reported the following: There are cases where students from the IIUM campus influence their parents when they visit their home countries during the university break. The parents find that the changes that their sons and daughters bring from Malaysia are the true teachings of Islam. Here, students seem to have acted as a catalyst for change, especially in the society where Islam is separated from people's daily lives".16(Ssekamanya Siraje Abdallah,a Suhailah Hussien,b Nik A. Hishamec).

9.11. laying down plans & strategies for successful implementation (Shehu's-1998)

Planning & formulation of strategies is pivotal for successful implementation. Following task be considered in that case: 1) setting a time frame for particular aspects of the Islamization of knowledge program 2) identifying priorities and 3) exploring, harnessing and employing resources.

9.12. Strategies for communicating the Islamization work to people

In recent time Islamization of knowledge movement shows the positive trends. Many Researches have done by various scholars all over the world, due to the communication gap these works are not accurately forwarded towards the people all over the world. So the following steps is important to spread the IOK works towards the people; Seminars, conferences and workshops Formal and informal discussion with students, friends, associates etc. Publication of magazines, journals, tracts, stickers, text books and research monograph in a lucid style is essential for the maximum benefit for the generalization of Muslims.

10. Major contributions by the scholars regarding Islamization of knowledge:

Actually major writing has done basically by two major figures. Firstly, Sayed Muhammad Naquib –Al-Attas whose major works are books and monographs published in the second half of 1970s, mainly by the Muslim youth movement of Malaysia (ABIM). And latter on publication of the International institution of Islamic thought & Civilization (ISTAC) founded in 1987 of which he was founder director. The other major figure or groups of individuals are those associated with the international institute of Islamic thought (IIIT) based in Herndon Virginia & established in 1981. The Main writers from the (IIIT) include Late Ismail Raji Al –Faruqi, Abdul Hamid Abu Sulayman, Taha jabir Al Alwani, All presidents of IIIT at various times who through their writing have developed the “IIIT school of thought” into its present state.

Elaboration/Discussion of IOK

Numerous writers have elaborated, at different levels of scholarship, on the iok. Proponents, some critical of certain aspects of the iok project have developed further the seminal ideas of the major writers, and many have also added their own contribution to the ideas of the major writers. In this category one can find the contributions of louay safi 1993. ibrahim ragab 1995, 1997, 1999 and mona abul fadl 1988, who have all elaborated on the views of faruqi and the IIIT school, while wan mohd. Nor 1998 has focused on al-attas. in this category, one can also find the writings of early contributions like ja'afar sheikh Idris (1987) Sayed ali Ashraf (1984, 1988, 1989) And A.K. Brohi (1993), who did present slightly varied approaches to the IOK.

Intellectual Biographical works:

There are a few works that have been written on the ideas of the two main proponents of IOK, which are biographical in nature, for example, Ilyas Ba-Yunus (1988) wrote on Ismail Faruqi, while Wan Mohd. Nor Wan Duad wrote on al-attas. The latter especially provides an extensive

elaboration and clarification of the ideas of al-attas spanning over 3 decades, which have not been as widely popularized as that of Faruqi and the IIT.

Comparative studies and reviews

There are a number of well written comparative studies/reviews available in the area of IOK, usually focusing on the ideas of the major writers or on “school of thought/institution” promoting IOK and some which attempt to give a wider coverage including even those who are not directly involved in IOK, but who are discussing the intellectual challenges to Muslim in the contemporary era. For example, Abdul Rashid Moten (2001) looks at the development of the IOK agenda within the IIIT School. Wan Mohd. nor (1997) & rosnani hashim and imran rossidy (2000) have attempted comparisons between al-attas, faruqi, fazlur rahman and even sayyed hossein Nasr as have Nasim butt (1989), Ausaf Ali (1989) and Yasein Mohd (1993).

Works with methodology focus:

In this category, one finds the works of Ibrahim Ragab (1995, 1997, 1999), who has tried to analyze the Iok project within the framework of discussion on philosophy of science. Within his three papers ragab has also systematically developed his ideas into a modified workplan. Safi (1993) has also modified Faruqi's work plan, citing certain shortcomings in the original based on the experience of the IOK project in its first decade. Another work that discusses exclusively methodological issues is that of Imaduddin khalil (1991). it should be stressed here that although only three works are mentioned in this category, nearly all works written on IOK have to be, by definition works on methodology.

Specific discipline applications:

There are numerous writers who have attempted to talk of the Islamization of various contemporary disciplines such as economics, politics, sociology, philosophy, education, linguistic, science, anthropology etc. Now we would like to mention discipline wise contributors as follows:

• **Politics:** Abu Sulayman, Eltigani Abdelgadir Hamid (2000) and Abdur Rashid Moten

• **Sociology:** Ibrahim Ragab (1993, 97, 99) and Ausaf Ali, I. Ba Yunus (1983) and M. Almubarak (1983)

• **Economics:** Muhammad Anwar, Muhammad Arif (1984, 87), Zubair Hasan (1998), Muhammad Nejatullah Siddiqi (1988, 1989), Dr. Umar Chapra (1992, 93), Masudul Alam Chawdhury (1986), Muhammad Akram Khan (1994) Syed Nawab Haider Naqbi (1994), Muhammad Aslam Haneef (1995), Abul Hasan Muhammad Sadeq (1991) and Ataul Huq

• **Banking and Finance:** Nabil A. Saleh (1986), Rodney Wilson (1990, 97), Ibrahim Warde (2000), Clement Henri Moore (1990), Sheikh Abod (1992), Rafique Issa Beekun and Syed Nazim Ali (1980-90)

• **Philosophy of science:** Mehdi Golshani (1984), Mazhar Mahmud Quraishi (1984), and Sayid Maqsum Ali Shah (1984), Osman Bakar (2006)

• **Education:** Syed Ali Ashraf, Sayed Naqib Attas

• **Linguistic:** Sayyid Muhammad Syeed (1988)

• **Islamic sciences:** S. Waqar Ahmed Husaini (2002)

• **Psychology:** Ja'far Afaq Ansari (1988), M.F. Hussain (1988), Hasan Langgulung (1984), Kamal Ibrahim Mursi (1984), Bashir al Rashidi (1984), Luay Safi (1998)

and Malik Badri (1998,2000)

•**Anthropology:** Muhammad Ma'ruf (1984) and AkbarS. Ahmad (1984)

•**Theology:** Isma'il Raji al-Faruqi (1984),

•**Philosophy:** Sayid Naqib al-Attas, Syed HosseinNasr, Roger Garaudy (1983)

•**Art and Architecture:** Sayyed Hossein Nasr, Lamayaal Faruqi (1984), Aminah Sayyid Muhammed (1984),Stefano Bianca (1984) and Hussein M. Ateshin(1984)It is also in this area, that is Islamization of disciplines, that one can use the experience of an educational institution such as the IIUM, ISTAC, IIUP,IIUC etc.

Critiques: We can also find many works that are critical of the IOK project as a whole or approaches to IOK such as Fazlur Rahman (1988), Ziauddin Sardar (1988, 1989)Yasien Mohammed (1994), Seyyed Vali Nasr (1991) and Hadi Sharafi (1984) who are critical of the IOK project, especially its IIIT variant. We can view the works of al-Alwani (1989, 1995) a proponent of the IIIT school, of being critical of the emphasis given in the original work plan and putting forward modifications to the 1982 document.

11. Recommendation and Suggestions for Improvement

Based on the above discussions, the following suggestions are given for improvement. Well-staffed and well-stocked libraries is essential for islamically oriented institutions. Library staff without relevant qualifications should be sponsored to go for in-service full-time or part-time training locally or overseas. Continuing efforts by teachers, researchers and other specialist religious groups to publish materials that adequately take account of religious perspective should be encouraged and supported by religious communities' themselves. Donation of materials and funds should be solicited from philanthropists, publishers, etc. in order to improve the services of the libraries. Library and Information Science should be Islamized with a view to producing Muslim librarians who will contribute significantly to the actualization of Islamization of knowledge program.

12. Conclusion

Islamization of knowledge are now extensively debated intellectually and epistemologically, the IOK project has played a prominent role in contemporary scholarship and literature, both in theory and in practice, and the latter manifested in attempts to provide 'Islamized' curricula and textbooks for undergraduate programs in various universities both in the Muslim and non-Muslim world. Islamization of knowledge (IOK) movements in all over the world shows the positive trends. Although these project has been criticized, analyzed, and condemned by opponents; others have hailed and glorified it as the most promising approach to pull the Ummah out of its decline. This paper tried to highlight the basics of Islamization of knowledge and the movement of this project as well as a framework of IOK by considering SWOT analysis and scholars views. However, the IOK is a continuous process of "moving towards a moving target," and most probably would change its dimensions through proper Ijtihad and rooted study. A great deal of editing will be needed. Subjects will have to be categorized, terms will have to be coined, modified, or defined anew. A total renovation will be required. We do

believe that this paper will help the learners & researchers for further study in a large context.

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