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**Professor Dr Sayed Ali Ashrāf and His Contribution towards Islamization
of Knowledge in Bangladesh: An Evaluation**
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Abstract: *Islam conceives the goal of man to become the Vicegerent of Allah (SWT) on this earth. This implies, first, that man must have knowledge and second that he is able to use that knowledge for his own good and the good of the entire creation, including mankind, other creatures and external nature of Islam. Therefore, does not put a barrier to the acquisition of knowledge. Dr. Sayed Ali Ashraf was one of the pioneers among the Islamic scholars who initiated the movement of Islamization of knowledge. This paper examines the role of Dr Sayed Ali Ashraf in Islamizing knowledge that he made an original and considerable contribution to the regeneration of Islamic education drawn from the Islamic world view. It aims to discuss also the foundations of the movement of the Islamization of education throughout the world with especial reference to Bangladesh by Dr Sayed Ali Ashraf. Finally, there will be an evaluation based on real situations of Islamizing knowledge and various aspects of the Islamic philosophy of education in Bangladesh.*

Key Words: *Professor Dr Sayed Ali Ashraf, His Contribution in Islamizaion of Knowledge and Bangladesh.*

1. 0 INTRODUCTION

There is no doubt that Islamization of knowledge nowadays has become a famous issue all over the intellectual world in general and in the Muslim world in particular. People in the intellectual world have given their high attention to realize these Issues whether they believe in it or not! And Islamization of knowledge has not too many differences, then the Islamic concept of knowledge. Islamization of knowledge began with the commencement of the *Qur'an's* revelation to the prophet (peace be upon him) a book which brought about, in the first instance, a vital change in the thinking, attitudes and behavior of the people of Arabia and gave birth in the course of time to a new global civilization on a spiritual foundation. The goal of Islamization of knowledge has been pursued by a succession of scholars over the

centuries. One of these greatest scholars was Prof Dr Sayed Ali Ashrāf who spent vast of his life to Islamize the world through knowledge. He took many steps to establish his plan, in this paper, we will talk about his dream and plan by which the Muslim countries can achieve the goal in earthly life as well as in the after life with the implementation of his plans.

2. 0 A BRIEF ON SAYRD ALI ASHRĀF

Prof Dr Syed Ali Ashraf was born in Dhaka, Bangladesh, in 1925, where he embraced his primary and secondary education. After obtaining his Master's degree in English from the University of Dhaka, he came to the University of Cambridge, where he completed his Honors and PhD at Fitzwilliam College.

2. 1 Working life: After finishing his study in Fitzwilliam College Syed Ali Ashraf went on the profession of lecturer and reader at English Dept. in University of Dhaka (1949), English Departmental Head at Rajshahi University (1954-56), Professor and Head of the Department of English at Karachi University, Pakistan (1956-73) and in King Abdul Aziz University, Makkah (1974-77), and Professor at King Abdul Aziz University, Jeddah (1977-84). He was a visiting Professor at Harvard University (1971) and New Brunswick University (1974).

He was the organizing secretary of the First World Conference on Muslim Education held in Makkah (1977) and helped to organize all five other World Conferences: the Second in Islamabad (1980), the Third in Dhaka (1981), the Fourth in Jakarta (1982), the Fifth in Cairo (1987) and the Sixth in South Africa (1997). He was also the first Director- General of the World Centre for Islamic Education, set up by the Organization of Islamic Conferences in Makkah (1980-2).

Professor Ashraf was a man who symbolized Islam, both in his personality and in the cause he stood for. He made an original and considerable contribution to the regeneration of Islamic education drawn from the Islamic world view, laid the foundations of the movement of the **Islamization of education** throughout the world, and left a global impact on various aspects of the Islamic philosophy of education.

As a great Islamic thinker and educationalist, he never supported the kind of education which promotes an unduly anti-faith approach to life, which too easily breeds skepticism and relativism and leads to the loss of the sacredness of life, with all the impoverishment of the human spirit, which this can entail. He fought for the establishment of that kind of education that helps to integrate one's faith in God with day to day actions and belief in eternal values with social situations.

He also believed that in spite of differences of religious beliefs and practices, there is a whole range of values which are held in common and which have important implications for educational enterprises world-wide. He sought to find the common grounds among different faiths and thus his educational contributions have a lot of significance for people of all faiths alike: Christianity, Islam, Judaism, Sikhism, Hinduism, Buddhism and others. As a pioneer of faith-based education, he tried to achieve spiritual and moral development through value-based education, the core values of which should be based on and derived from religion. His contributions in this field will have a lasting influence on curriculum designing and the teaching methodology for Muslim communities all over the world as well for non-Muslim scholars who hold similar views.

He was an author both in English and Bengali, and inspired many people through his thoughts and writings. Besides his work on creative and critical literature, his major works on education include the following: general editor of six books in an Islamic education series (Hodder and Stoughton), of which he co-authored *Crisis in Muslim Education* (1978). Among his books *The Concept of an Islamic University* (1984) and *New Horizons in Muslim Education* (1984). He was the founder editor of the Cambridge based educational journal *Muslim Education Quarterly* (1983). He was also co-editor with Professor Paul Hirst of *Religion and Education: Islamic and Christian Approaches*, and the author of *Islam*, part of Stanley Thornes' series for GCSE on World Religions.

2.2 Specialized fields: Professor Syed Ali Ashrāf was a poet, a literary critic and a writer-both in English and in Bengali. The fields of his specialization were: **Islamization of education** (*especially about the Islamic concept of education, curriculum designing and teaching methodology*); **English language and literature** (*especially literary criticism and the teaching of the English language*) and **Islamic culture and the relationship between Islam and the West**.

Professor Ashrāf was a man of great spiritual vision and intellectual thinking, with indefatigable energy, though he lived a simple life. He was an embodiment of true faith, a faith which nurtured by knowledge and love. He was loving and affectionate, and inexhaustibly so. Full of kindness and compassion, he would always help others wherever and whenever possible. He loved and was loved by people who happened to come in contact with him from all parts of the world.

He was a treasury of knowledge and wisdom from which we all benefited greatly. He was a great teacher, a gentle friend and a wise guide and we will remember him as these as well as eminent scholar who devoted all his life to spreading the message of Islam all over the world. His death is certainly a global loss: the world has lost a great Islamic thinker, educationalist and spiritual master. But even more so, his death is a great personal loss to his friends and colleagues all over the world. His body was taken to Dhaka where he was buried at the Darul Ihsan University campus on 10th August 1998. May Allah bless him. ¹

3.0 SAYED ALI ASHRAF'S VIEWS ON EDUCATION:

According to Sayed Ali Ashraf "Education is a purposeful activity directed to the full development of individuals"². Education is a process involving three references: the individual, the society or national community to which he or she belongs, and the whole content of reality, both material and spiritual, which plays a dominant role in determining the nature and destiny of Man and society.

3.1 Aims of Education:

Eastern and Western educationists agree that the aim of education is a question that admits of no answer without a reference to ultimate convictions about human nature and destiny , about society and how the individual stands in relation to it'.³

Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, the rational self, feelings and bodily senses. Education should therefore cater for the growth of man in all its aspects: spiritual, intellectual,

¹ Syed Ali Ashraf. By Mahbub Khan. www.diu.edu

² Dr. Syed Ali Ashraf Islamic curriculum for Muslim Education. conference papers, second world conference on Muslim Education. Qaid-Azam University, Islamabad . 1980.

³ By syed sajjad Husain and Syed Ali Ashraf *Crisis in Muslim Education*. , London, 1979.

imaginative, physical, scientific, linguistic, both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large.

4.0 SAYED ALI ASHRAF AND ISLAMIC CONCEPT OF EDUCATION:

A. Man's Nature and Destiny:

The Islamic concept of education is based upon the Islamic concept of man's nature and goal of life. One cannot appreciate the former without first of all understanding the latter. According to Islam, man is composed of two elements: a soul and a body. The soul is a spiritual entity. It is divine and everlasting. The body is composed of matter. After death it loses its separate identity and gets mixed with the matter that the universe is composed of. Thus the body depends upon the soul for its existence but the soul is a self-existing substance and not an 'accident'. As the characteristics of a material object are not to be found in a soul it has to be understood by a process which is fundamentally different from the process we have to adopt to understand body and its need sensory experience and spiritual experience are entirely different. The former is of the world of the senses that can be concretely known and the latter, of the world beyond the senses. As soul is a divine spirit breathed into human body from God's own spirit it is pure. It has a will of its own. It is also free and it possesses reason or intellect, imaginative power. And power to have feeling, a memory and the power of communication.

Reason (Aql in Arabic) is the most valuable possession because with the help of reason man acquires knowledge and knows and understand the realities of this world, including the realities outside the senses and the consequences of actions. Will is the real master and the reason its adviser or minister. Reason controls other faculties, including the body, gets the assistance of the body in acquiring knowledge and in guiding action. Thus, the body and all its powers became the 'Soldiers of the soul' because Reason helps Will to use them.

Reason, however, has two serious limitations. Physical passions are irrational. Reason therefore cannot by itself prevent them from exceeding their limits. It needs a controlling faculty which Ghazzali explains as the faculty of justice. But unless the Will accept the

dictates of reason, even this faculty will not be operative because ultimately unless Will decides to exercise Justice. This faculty can not act. Here lies the second limitation of reason.

Reason can conceptualize only on the basis of experience, but man's experience of the body and the soul are various, confusing, contradictory and continuous. Moreover, will may understand that the formulations of concept by reason are correct and yet act most irrationally. It has complete freedom to do so. This is why, according to Islam, "Will" must first submit to divine guidance which provides the norm. Intellect cannot acquire this guidance through its own efforts. It is a divine gift, Vouchsafed to those who allow the soul to dominate and retain its purity, remember God constantly and become deeply immersed in the love of God. They gain knowledge directly from spiritual experience. It is not the sensory experience of the world about us; not is it a purely intellectual idea conceptualized either from sensory data or from an imagined experience. It is a contact between the human personality and God. This is possible because the spirit of man has its origin in the Spirit of God. That is what generates love between man and God. This love is completely different from physical love. Spiritual love is not also the sublimation of physical love. This can be understood by the fact that this spiritual love causes love of the 'good' and aversion to 'evil' – if by good we mean honesty, justice, truth, Mercy, charity, compassion for all beings and if by evil we mean dishonesty, injustice, lies, cruelty, etc. This intuitive realization causes the transformation of human character. Thousands of examples of evidence of this transformation are available in human history. This transformation is caused by the attributes of God, whose impact on man's spirit not only generates love for those attributes, but also makes him aware of their nature and impact and the truth of the existence and beneficial nature of those attributes. It is similar to the impact that a man's personality has. Thus, this realization is cognitive and affective at the same time.

According to the innate ability which may be described also as the capacity or quality of individual spirits, this experience varies. As this variation has social consequences drawn upon to construct social laws, this God-man relationship has to be assessed with reference to some common norm. This is where Prophetic consciousness becomes a necessity. Islam posits prophet's knowledge of the reality as the governing norm. It claims that all prophetic consciousnesses throughout the ages have the same character and that is why there has been only one religion on the earth. Later followers altered, added, modified or suppressed Divine guidance and that is the main cause of religious diversity and religious conflict. It is here that

the knowledge contained in revelations acquire a different significance. They are not acquired through individual efforts, except the effort to prepare the spirit so that it is qualified enough to receive revelations. Prophetic revelation is entirely a gift from God for man's guidance.

That was why the prophet of Islam told his followers to differentiate between what he said in normal circumstances and what he announced as revelation. That is why clear cut difference is drawn between the *Qur'an* which contains only the revelations and *Hadith* which contains the sayings and deeds of the prophet. The aim or goal of human life therefore is to acquire this highest form of knowledge, because only then can man acquire those characteristics which in their absolute universal and essential for are enshrined in the attributes of god. The most perfect human manifestation of that norm, according to Islam, was in the prophet of Islam. Islam claims that as no other Prophet would come after him there is no possibility of anyone reaching that stage of consciousness. Therefore, the interpretation that he had given to the revelations must be regarded as the only authentic interpretation.

This assertion indicates that in so far as faith in God, the finality of prophet hood, the completion of God's message to mankind through the prophets, the finality and completeness of revelations, the last day of Judgment and Heaven and Hell are concerned, there is no scope for verification except through spiritual experience. This experience is possible but all people are not ready for it, nor do all people have the time, energy or not for it. That is why this aspect of human knowledge has never been emphasized by Muslim educationists as a part of a school or university curricula. Just as physical experience cannot be understood unless one has that experience; the spiritual experience cannot be appreciated unless one has gone through the process. It has its own criteria of assessment and its own method of finding out how far the experience is true or false, genuine or fake. Intellect operates, but at a different level.

B. A Goal to be Achieved Through Education:

It is obvious from the above that Islamic educational theory is based on the assumption that the Prophetic consciousness is true. No one prevents anyone from exploring the truth of that consciousness but then, like Imam Ghazzali, he has to proceed through the spiritual path to verify the truth and see how far that consciousness is a justifiable norm. For society as a whole and for most people, this is not possible nor do they have any desire to renounce the world and plunge into the mystery of the spiritual. For normal day to day existence, therefore,

Muslim educationists, including Imam Ghazzali, excluded this knowledge from the sphere of education. Let us then see what the character of education according to Islam is.

Islam conceives the goal of man to become the Vicegerent of God earth. This implies, first, that man must have knowledge and second that he is able to use that knowledge for his own good and the good of the entire creation, including mankind, other creatures and external nature. Islam therefore does not put a barrier to the acquisition of knowledge. In order to fulfill the second condition man must know and follow the process by which he comes to know what is good and how to use knowledge to achieve that end. Man must therefore be able to distinguish between useful knowledge and useless and harmful knowledge. This he can do not on the basis of majority opinion or personal choice, experiments and analysis without any norm, but on the basis of the fundamentals provides in the *Qur'an* and the *Sunnah*. Those fundamentals cover all branches of life.

It is here that prophetic consciousness (implying the *Qur'an* and *Hadith*) is invoked by educationists. Instead of relying on personal individual or even social experiments, reference is made to the norms set up by the Prophet and the traditions that his followers had built up and what generations of thinkers and learned people have constructed on the basis of the principles laid down in the *Qur'an* and the *Sunnah* of the Prophet. When some traditions of the society are found to be at variance with latest findings, the principle is that authorities and educationists must go back to the original revelations enshrined in the *Qur'an* and the *Hadith* and draw their conclusions. Islam thus never prevented scientists from discovering truths but Islam, is against those scientific conjectures about which there is no direct evidence but only conclusions drawn from certain theories based on hypotheses. Islam does not approve that scientific theories should have the same irrefutable status as principles of religion.

The other aspect of the educational concept is its vision of totality. Education must be of the total man. According to modern terminology it would imply that the plan of education and the curricula from the primary to the tertiary stage must be interdisciplinary. This does not destroy the autonomy of each discipline. Each discipline retains its autonomy in so far as its specialization is concerned but in two ways the Islamic approach gives a special character to all the disciplines. In the first place it demands that the fundamental values of life regarding man's relationship with God, man and the universe surrounding man should be at

the roots of all the disciplines so that their theories about society, politics, economics, etc., are governed by those values. Any theories that reject God's existence or the basic human values taught by Islam will be considered harmful enough for the human soul and its development to be rejected by the Muslims as the basis for textbooks for primary and secondary stages. Secondly, Islam wants man's spiritual, intellectual, emotional and imaginative powers to grow up in such a way that a child does not grow up as an imbalanced person.

Islam, therefore posits a principle on the basis of which this interrelationship among disciplines is secured. It categorizes the discipline and gives the highest category to the discipline that pertains primarily to the education of the human spirit. The training of the intellect and the disciplining of imaginative and emotive powers come next. The low status is given to physical disciplines, sports, games. Physical exercises and all other kinds of health education that disciplines the body. This hierarchy implies not priority in time but priority in emphasis according to the pupil's physical, mental and spiritual growth. Thus, even a little child is expected to have food for its spirit, but only through the religious environment of the school and the stories and actions within the school. There is greater emphasis on the concrete and less on conceptualization though the intention is to proceed from the concrete to the abstract, from the physical to the mental, intellectual and the spiritual, from physical experience to ideation and the spiritual experience. At the same time, conceptualizing ability is constantly developing and the child is trained to be committed to faith and the basic values of life.

Education, therefore, means a process which helps the total balanced growth of human personality through the acquisition of knowledge and understanding of all breaches of knowledge according to the method appropriate for each discipline, and through the achievement of more and more spiritual, intellectual and emotional commitments. Islam further stresses that there is no end to this acquisition nor can this achievement of highest achievement of commitments be static, Prophetic consciousness provides the norm of high achievement and therefore it must be kept in view while formulating curricula and syllabi and the overall educational plan.⁴

5.0 CLASSIFICATION OF KNOWLEDGE TO SAYED ASHRAF:

⁴ Dr. Syed Ali Ashraf. Islamic concept of Education. The Islamic Academy Bangladesh.

In order to achieve the ultimate aims and objectives of education, knowledge be classified into the following two categories:

- a) Given 'perennial knowledge' based on the Divine revelation presented in the *Qur'an* and *Sunnah* and all that can be derived from them with emphasis on the Arabic language as the key to the understanding of both.
- b) 'Acquired knowledge' including social, natural and applied science, susceptible to quantitative growth and multiplication, limited variations and cross-cultural borrowings as long as consistent with the *Shari'ah* as the source of values is maintained. There must be core knowledge drawn from both with major emphasis on the first specially on the *Shari'ah*, which must be made obligatory for Muslims at all levels of the educational system from the highest to the lowest, graduated to conform to the standards of each level. This, along with the compulsory teaching of Arabic should form the major section of the core curriculum. These two alone can sustain Islamic civilization and preserve the identity of the Muslims.

6.0 SAYED ASHRAF'S CONTRIBUTION IN BANGLADESH:

Syed Ali Ashraf, his dream was Islamize the modern education. Therefore he not only put his dream in his mind or drew a plan to Islamize Education, but also took proper steps to implement his plan one of these steps is establishing Darul Ihsan University in Dhaka, following is an Insight into Darul Ihsan University:

6.1 Background:

Darul Ihsan University (DIU) was founded in 1989 by the Founder Vice Chancellor late Professor Syed Ali Ashraf in collaboration with some eminent personalities including His Excellency Dr. Abdullah Omar Nasseef, present Chairman, Darul Ihsan Trust (DIT) following a series of International Conferences on Islamic Education.

6.2 Aims:

The primary aim of the University is to develop an education system which is “faith-based in philosophy but modern in outlook” and the goal of which is to stop the erosion of moral values among the younger generation as against the Western secular system which is

divorced from faith and devoid of absolute value having no reference to the interrelationship between Allah and human beings.

6.3 DIU- A significant name:

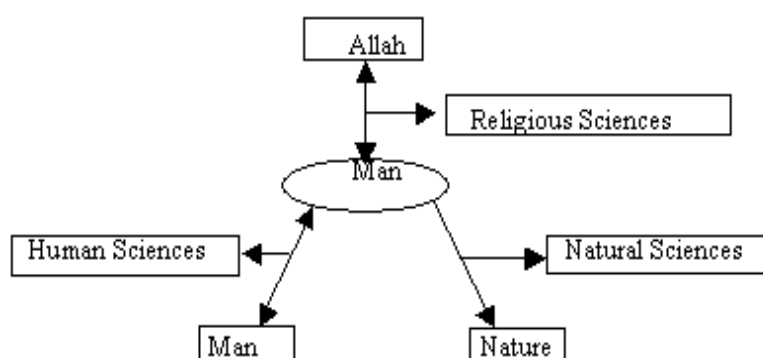
The outer meaning of Darul Ihsan is ‘Abode of Excellence’. The inner meaning is the stage of consciousness by which one realizes the constant presence of Allah within oneself as well as everywhere. It has other meanings too, such as compassion and sympathy. It is hoped that those who study at DIU will acquire consciousness and behave accordingly in order to self-purify and aim at achieving a balanced growth of the total man, and also the cultivation of his powers – moral, spiritual, intellectual and physical.

6.4 Classification of Knowledge:

The *Qur'anic* concepts have to be reiterated in the garb of modern terminology or a new set of terminology will have to be created. But this does not mean changing the ultimate principles or fundamental concepts. It only implies an extension of the frontiers of knowledge without demolishing the base. This extension, however, cannot bring about reconciliation between the scientific approaches and the Islamic approach. According to both the Greek and the Islamic approaches education was defined and justified and hence the curriculum framed in terms of the scope and character of knowledge. Knowledge was seen as the understanding of reality and hence as the means of getting closer to God. By Islamizing the Greek concept of good and by reinterpreting their hierarchical scheme of knowledge Muslim scholars did give a certain pattern and order to education. But knowledge is no longer considered to be leading to God and the good life and the very concept and pattern of good life is questioned. The division of knowledge into blameworthy and praiseworthy categories is not accepted because there is no fixed, immutable norm which the society accepts in the West. That is why the Muslim scholars who met in Mecca at the First World Conference on Muslim Education reasserted the religious norm and resolved to interpret modern knowledge from the Islamic point of view. Unfortunately, these scholars have to face another hurdle before they can even try to reformulate curriculum. The American concept of General Education has invaded Muslim countries and attempts are being made to fit religious education into this pattern and formulate a desirable curriculum from the Muslim point of view. Can their method of tackling the values and curriculum provide us with any direction? ⁵

⁵ *New Horizons in Muslim Education*. Syed Ali Ashraf.

In the context of above objective knowledge may be, as shown in the following diagram, classified into three interrelated branches.



The Human being is at the center. A human being's relationship with Allah supplies the basic principles which govern the relationship with other human beings and with external nature and other natural creatures. With this end in view the University designed its curriculum under the following three faculties:

- a. Faculty of Religious Sciences: It is evident from the above diagram that the knowledge that reflects the relationship between man and his Creator, Almighty Allah, refers to the Faculty of Religious Sciences comprising the disciplines such as Quran and Quranic Sciences, Daw'ah and Islamic Studies, Al-Quran, Tahfizul Quran etc.
- b. Faculty of Human Sciences: The knowledge that reflects the relationship between man and man refers to the Faculty of Human Sciences comprising of the disciplines such as Humanity, Social Sciences, English Language and Literature, Economics, Business Studies etc.
- c. Faculty of Natural Sciences: The knowledge that reflects the relationship between man and the nature refers to the Faculty of Natural Sciences consisting of the disciplines such as Computer Science and Engineering, Information Science, Physics, Chemistry, Mathematics.

6.5 Programs offered at DIU:

The University has offered comprehensive academic programs in the three branches of knowledge. For that purpose, it has set up various Departments and Institutes, the description of which is given below:

A. Faculty of Religious Sciences:

The faculty now offers the following programs.

- i) BA (Hons) in Islamic Studies (4 year duration) and Da'wah and MA in Islamic Studies & Da'wah (1 year duration)
- ii) BA (Hons) in Arabic Language & Islamic Studies (4 year duration) and MA in Arabic Language & Islamic Studies (1 year duration)

B. Department of Education:

This Department formerly known as the Institute of Education started functioning in 1993 with a B. Ed. programme. In 1994 it launched its M. Ed. programme for the study of educational theory from both the religious and liberal views. Since 2002, it has been offering B. Ed. (Hons) 4 year course.

C. Institute of Business Studies (IBS):

IBS established in 1995 to produce honest and sincere business managers, organizers to fill in the gap and the vacuum created by a large body of dishonest people who stand as a hindrance to the desired economic development of the country. The main objective of the Institute is to produce business graduates having required knowledge, skill and ability to cope with the challenging business environment and who are sensitive to religious and cultural values and contributes towards management of the country. IBS is governed by the Board of Governors of which Vice Chancellor is the Chairman. It offers the following programs:

- (i) BBA (4 years duration)
- (ii) MBA Regular (1 year duration)
- (iii) MBA Executive (1 year duration).
- (iv) It offers the majoring facilities in Finance, Management, MIS, HRM and Accounting.

D. Department of English Language and Literature:

The Department was launched in 1996 with a view to acquiring proficiency of all students in English Language and producing trainers of that Language and Literature for the benefit of teachers of Bangladesh at primary, secondary and tertiary levels as well as enabling students to acquire proficiency in analyzing and appreciating literature. It offers the following programs:

- (i) BA (Hons) in English Language & Literature (4 years duration)
- (ii) MA in English Language & Literature (1 year duration)

E. Department of Computer Science and Engineering (CSE):

This department started functioning in 1998 under the Faculty of Natural Sciences in order to produce competent technical professionals required by different organizations and industries in public and private sectors. Under the framework of spiritual and moral dimension of education in natural science this department is conducting its programs.

F. Department of Information and Communication Technology

Considering the immense demand of ICT related activities for social and economic development nationally as well as globally this department started functioning in 2003 under the Faculty of Natural Sciences.⁶

7.0 CONCLUSION:

The movement for Islamization of knowledge is the outcome of the realization by concerned Muslim *Ummah* was at a low rung of the ladder of nations that this was largely due to a dangerous malaise besetting the *Ummah*. The general body of millions of university and college graduates of the Muslim world has no access to and even aware of the fact that the conscience and cultural memory of the Muslim *Ummah* is embodied in its legacy. Related to this is the fact that the Muslim intellectuals tend to look to the west for knowledge, unaware that the body of this secular knowledge reflects the western historical experience and is tailored to meet its specific needs, in total denial of revelation as a source of guidance and knowledge. The fact that the prevailing educational system in the Muslim world was based on a Western secular world view was making it more difficult for Muslim intellectuals in their way out of the crisis.

The contemporary effort at ameliorating the crisis of the Muslim mind is popularly known as the Islamization of knowledge. This concept was popularized in academic circles since 1982 by the late Dr. Ismail Raji al Faruqi, but we should not deny that, Dr. Syed Ali Ashraf also

⁶ www.diu.edu.

one of these greatest people who started from 1977 by organizing world conference on Muslim Education, and spent his whole life to implement these plans. May Allah give him a proper reward in the hereafter.

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