

Varieties of Islamisation

Varieties of Islamisation:

*Varying Contexts,
Changing Strategies*

By

Abdul Rashid Moten

**Cambridge
Scholars
Publishing**



Varieties of Islamisation: Varying Contexts, Changing Strategies

By Abdul Rashid Moten

This book first published 2023

Cambridge Scholars Publishing

Lady Stephenson Library, Newcastle upon Tyne, NE6 2PA, UK

British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

Copyright © 2023 by Abdul Rashid Moten

All rights for this book reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the copyright owner.

ISBN (10): 1-5275-9293-6

ISBN (13): 978-1-5275-9293-3

TABLE OF CONTENTS

List of Figures.....	viii
Foreword	ix
Dzulkifli bin Abdul Razak	
Preface.....	xiii
Acknowledgements	xvi
Introduction	1
Chapter 1	8
Islam, Islamic Worldview, and Islamisation of Knowledge	
Tenets of Islam	
Islamic Worldview	
Paradigm Shift: Causes and Consequences	
Colonisation of Muslim Lands	
Reactions to the West	
The Modernists	
The Traditionalists	
The <i>Tajdīd</i> Scholars	
Conclusion	
References	
Chapter 2	29
Sayyid Abul A‘la Mawdudi: Islamisation of Knowledge and Islamising Pakistan	
Sayyid Abul A‘la Mawdudi	
Islamisation of Knowledge	
Islamisation Through Education	
Application of Islamisation	
The Jama‘at-e-Islami	
Change of Guards: Politics of Agitation and Elections	
Conclusion	
References	

Chapter 3	50
Seyyed Hussein Nasr: The Case for “Sacred Science”	
Seyyed Hossein Nasr	
Modern Science	
Muslim Responses to Modern Science	
The Project of Islamisation of Knowledge	
Islamic Science	
Islamisation of Knowledge: What is to be Done?	
Discussion and Evaluation	
Conclusion	
References	
Chapter 4	69
Syed Muhammad Naquib al-‘Attas: Islamisation of Contemporary Knowledge	
Syed Muhammad Naquib al-‘Attas	
Secularism as the Basis of Islamisation	
The Effects of Westernisation and Secularisation	
The Islamic Worldview	
Islamisation of Contemporary Knowledge	
International Institute of Islamic Thought & Civilisation (ISTAC)	
Conclusion	
References	
Chapter 5	92
Ismail Raji al-Faruqi: Islamisation of Modern Knowledge	
Ismail Raji al-Faruqi	
Preliminaries	
Islamisation of knowledge	
A Critical Evaluation	
Conclusion	
References	
Chapter 6	110
AbdulHamid Ahmad AbuSulayman: The Crisis of the Muslim Mind	
AbdulHamid A. AbuSulayman	
AbuSulayman and the <i>Work Plan</i>	
Implementing Islamisation	
The Musa Model of Islamisation	
Conclusion	
References	

Chapter 7	127
Taha Jabir al-‘Alwani: Combining the two Readings	
Taha Jabir al-‘Alwani	
Islamic Reform Movements	
<i>Al-Jam’ Bain al-Qirā’atain</i>	
The Six Discourses	
A Critique	
Conclusion	
References	
Chapter 8	143
The International Institute of Islamic Thought: Islamisation to Integration of Knowledge	
Origin and Development of the IIIT	
Changing Leaderships and Changing Strategies	
The IIIT and the External Factor for Change	
From Islamisation to Integration of Knowledge	
Conclusion	
References	
Chapter 9	158
Islamisation: Varying Context and Changing Strategies	
Varying Definitions, Different Strategies	
Varying Contexts and Changes	
The External Factor and the Major Change in the Organisation	
Conclusion	
References	
Glossary of Terms	167
Select Bibliography	171
Index	175

LIST OF FIGURES

Figure 2.1: Model of Islamisation of Knowledge by Sayyid Abul A'la Mawdudi.....	35
Figure 4.1: The Vicious Circle	75
Figure 4.2: Naquib al-'Attas's Islamisation of Contemporary Knowledge.....	84
Figure 4.3: The ISTAC Building at Jalan Duta, Kuala Lumpur, Malaysia	87
Figure 5.1: Al-Faruqi's Twelve Steps in the Islamisation of Modern Knowledge.....	101
Figure 6.1: The International Islamic University Malaysia, Kuala Lumpur, Malaysia	117
Figure 6.2: International Islamic School (IIS) in Gombak, Kuala Lumpur, Malaysia	121
Figure 7.1: The Six Discourses of Taha Jabir al-'Alwani.....	136

FOREWORD

The world we live in is very much dominated by the West, which dictates the dominant way of thinking and acting. Muslims and non-Muslims worldwide are increasingly thinking, planning, and working like the Westernised. The ideological orientation of modern western civilisation was determined by the Renaissance (14th-16th centuries) and the Enlightenment (Age of Reason) (17th-19th centuries). Its essence consists of scientific investigation, empiricism, and freedom. The first (18th-19th centuries) and the second (19th-20th centuries) Industrial Revolutions were their immediate consequences and at the same time the scene of their dynamic processes and continuous advances. Modernism and postmodernism were the culmination and a perfect embodiment of everything Western civilisation has ever stood for. The circumstance could be understood as the end of history and the last man.

Islam, as this book, *Varieties of Islamisation*, argues, offers an alternative method of inquiry to that of the West. It is a knowledge that produces different answers to questions about equality and justice, rights and duties, accountability and responsibility - or what it means to be human in a non-Western sense. Islam is not just a religion, but a complete, comprehensive civilisation. It is a way of looking at the world and creating it. It is a way of knowing, being, and doing. For Muslims, knowledge is sacred regardless of the magnitude of the sad situation they are in. Seeking it and living by its provisions is the goal of man as the *Khalifah*, the vicegerent of God on earth. It's an obligation. In Islam, knowledge is synonymous with faith, light, and virtue. Ignorance is the opposite. Islam does not distinguish between spiritual and material realms. The mind-matter or physics-metaphysics divide does not exist in Islam. Both complement each other for the realisation of a higher order of truth, meaning, and experience for which the world was created.

Islam, or being Islamic, is a different way of perceiving the world than being western. The categories of knowledge emerging from the West, such as the natural sciences, social sciences, and humanities, are both a product and an embodiment of this desire to know; or want to ask questions. Each of the book's eight chapters explores the idea of knowledge and history within the

Muslim faith. Some scholars propose examining the relationship between Muslim civilisation and the written word. They call for the Islamic heritage to be re-read and subjected to a critical analysis. They have shown that many Western categories of knowledge are inherently Eurocentric because they promote Western growth and material prosperity at the expense of non-Western peoples. Many of these disciplines have evolved and changed over time. But they have become more, not less, Eurocentric. Just as the notions of modernity represent a more sophisticated form of Eurocentrism than colonialism, the evolution of knowledge categories has made them more Eurocentric.

Eurocentrism prevails everywhere though not so easily discerned. Muslims could not reject everything served by and in the name of the West and its civilisation and live aloof from what is going on. The West is likely to stay given its advanced science, technology, and warfare. It is impractical for Muslims to reject them altogether and start over in relation to these aspects. Furthermore, Islam does not sanction religious formalism, theological fatalism, and defeatism. Likewise, Muslims cannot import and accept everything and live like Westerners. To embrace everything Western would mean renouncing Islamic worldview, ethics, and values and disavowing Islamic identity. What Muslims could do is to reject unforgiving components and integrate compatible ones and live like true Muslims. Many of the intrinsic aspects and qualities of western civilisation are unproblematic and can be adopted. Aspects that are slightly problematic could also be used, but only after being properly modified and purified (Islamised). The more problematic these aspects are the more complex and intensive modification and purification processes they require. As for those features of Western civilisation that are irreparably un-Islamic, they had to be rejected outright. Adequate Islamic substitutes, however, had to be worked on continuously. This process of adoption, adaptation, and rejection of un-Islamic elements in the knowledge produced in the West is known as the Islamisation of knowledge.

Scholars, discussed in this book, are concerned with the plight of the Muslim Ummah and are involved with the concept of Islamisation of knowledge which gained momentum in the 1980s. This is due to the global consciousness for the “resurgence of Islam” in the 1970s and the momentous gathering of prominent scholars at the First World Conference on Muslim Education in Makkah in 1977. Scholars have been engaged deeply in this epistemological, social and political issue. Secularism and the great speed with which secularisation has engulfed the Muslim world has stirred the Muslim intellectuals from their indifference and motivated them

to act. The amount of discussion that was generated led to an extensive body of literature on the subject spanning the social, human, and natural sciences.

Despite the massive discussion and literature, Muslim scholars have not struck a common chord among themselves. All scholars speak the same language. Their intentions and goals are identical. However, their methods, approaches, and strategies differ. Therefore, such different but identical concepts and slogans prevail such as Islamisation of modern knowledge, Islamisation of human knowledge, reconstruction of Islamic thought, integration of knowledge, harmonisation between Islamic and Western knowledge, Islamisation of education, and the like. Likewise, scholars have found a variety of meanings, definitions, and interpretations related to the Islamization project. One scholar defined it as the liberation of knowledge from its interpretations based on secular ideology, another defined it as a rewriting of knowledge as Islam relates to it or a reform of contemporary knowledge and Muslim thought. Others eschewed a strictly inclusive and exclusive definition of the Islamisation of knowledge, instead speaking of a loose label intended to convey the general sense of the term, and its priorities. It is almost impossible to find two scholars who agree on the mere definition of the Islamisation of knowledge, its scope, and its approach. Another notable feature highlighted in the book is that the definition and methodology of Islamisation survive only so long as its proponent holds the presidency of an organisation. The disappearance of the leader is followed by new meanings and a new methodology proposed by the new leader. This instability and the lack of a professional agreement on the framework have seriously hampered the progress of the movement. This book has identified the causes for the slow progress of the movement of the Islamisation of knowledge.

The “Islamisation of knowledge” is not a slogan, a symbol, or empty rhetoric. It is a project that aims high and well. It is a project that concerns Muslims in their daily lives and it is worth every respect and support. Besides, it is a Muslim’s duty to support every constructive idea and program and, if possible, to enlist a helping hand from whomever and wherever they may come from. The universities in Muslim countries in particular should take this project seriously to produce a generation of scholars who would probe the boundaries of knowledge and synchronise modern knowledge with the teachings of the Qur’an and sunnah in a holistic rather than piecemeal fashion. These institutions must strive to achieve correct perspectives of life, the universe, and man. This book looks critically at the ideas of Islamisation by six scholars and the institutions they have been affiliated with bringing into sharp relief their main arguments and the

manner in which these arguments are articulated and presented. It highlights the critical significance of this movement as well as the causes of its failure and hence would assist in achieving the desired objective of the movement for the Islamisation of knowledge.

Dzulkifli bin Abdul Razak
Rector, IIUM.

PREFACE

The “Islamisation of knowledge” movement has drawn the attention of many concerned Muslims who, having lived under the dominant Western civilisation, desire to rediscover their own way of life and live accordingly. They want to free themselves from Western culture and secular worldview through an “epistemological revolution,” which came to be known as the Islamisation of knowledge. This concept bears a deep meaning, especially to those who thought, and conceptualised it. They use several phrases to interpret this concept with the term Islamisation remaining constant. Some scholars use other terms in place of Islamisation, such as desecularisation, dewesternisation, and integration of knowledge. Though similar sounding, these terms do not have the same meaning as the term “Islamisation.” However, they all desire to bring contemporary knowledge to be consistent with the *tawhīdic* paradigm. They believe that contemporary knowledge is neither value-free nor universal; it has undergone secularisation and westernisation, adversely affecting the Muslim faith. This incompatibility and incompleteness of Western methods of knowledge led Muslims to seek other alternatives that correspond with the Islamic worldview.

There have been many criticisms from Muslim scholars for the inability of the proponents of Islamisation to integrate theory, practice, and spirituality. The movement for Islamisation of knowledge nevertheless has been able to raise the awareness of Muslim intellectuals of their epistemological, social and political problems. They emphasise the need to understand the concept of Islamisation of knowledge and to strive together to achieve the desired goal. These scholars argued that Islam is a way of life in which spiritual and temporal lives are fused. It has something important to say about how society should be ordered and implemented in some fashion.

Despite subscribing to similar epistemological and axiological principles, they differ in terms of the process and methodology of Islamisation of knowledge and contain a few logical inconsistencies. Most importantly, the IOK movement has undergone several transformations since its inception in 1977. These transformations resulted from internal and external factors. This study analyses these factors and changes that followed in terms of structures and strategies.

The first chapter explains in historical terms the forces and factors that led to the emergence of the movement for the Islamisation of knowledge. It identifies the period when the Islamic or Muslim civilization was at its peak in terms of all possible indicators of development. It also examines the period of decay and the enslavement of the Muslim world by the colonial powers with their declared aim of civilising the colonised and making them modern. The challenge before the Muslim world was to reassert its identity and reach for its destiny. This is possible only by adhering strictly to the ethics and values of Islam. This conversation and discourse between secularism and Islam led to the idea of the Islamisation of knowledge.

This study begins with the idea of Islamisation of knowledge as proposed and implemented by Sayyid Abul A'la Mawdudi (Chapter two) who was mentored by the poet-philosopher of Pakistan, Dr. Muhammad Iqbal. However, the attempt to Islamise knowledge was short-lived and Mawdudi embarked upon the practical aspect of Islamisation struggling somewhat successfully to transform Pakistan into an Islamic republic. The third chapter describes the ideas of Seyyed Hossein Nasr who was concerned about Islamic self-identity in a world dominated by a Western civilisation that aims at creating a nihilist and merely technical image of the world suppressing the metaphysical dimension of reality. His emphasis on the relation between the divine and the world formed into a unity of all that exists did not sit well with the Sunni scholars because of his being a *shi'i*, his emphasis on perennialism, and his promoting "sacred science."

The fourth chapter explains the methodology of Islamisation of contemporary knowledge espoused by Syed Naquib al-Attas. His emphasis was on removing the foreign elements and key concepts (secularism, dualism, humanism, and tragedy) from the existing knowledge, and replacing these with Islamic concepts. The chapter argues that to apply his conception of Islamisation of Knowledge, he founded the International Institute of Islamic Thought and Civilization (ISTAC) and a library laced with a collection of the very best ideas from all over the world. Al-Attas had to leave the Institute, and the movement dampened, but he remains passionate about his pursuits.

The subsequent three chapters deal with scholars attached to the Washington-based International Institute of Islamic Thought (IIIT). The clearest account of the concept of the Islamisation of Knowledge (IOK) and its requirements were spelled out in the General *Principles and Workplan* by Ismail Raji al-Faruqi (Chapter five). He suggested a 12-step *Workplan* which was well received. Faruqi's assassination led to the revision of the plan. Abdul Hamid

AbuSulayman took over as Director General of IIIT (Chapter six). This chapter explains the revisions made to Faruqi's plan, identifies the methodology he suggested, and emphasises the three steps to resolve the Muslim's intellectual crisis. It also analyses AbuSulayman's emphasis on Islamising Political Science, and Education, and the establishment of the International Islamic School for instilling correct values, principles, and fundamental Islamic concepts in students. In the absence of AbuSulayman who was in Malaysia, Taha Jabir al-'Alwani assumed the office of the presidency of the IIIT (Chapter seven). This chapter discusses how al-'Alwani differed from al-Faruqi and AbuSulayman. It explains al-'Alwani's Six discourses based upon the combined reading of the revelation and the nature, of connecting reason and revelation or preserving authentic Islamic knowledge in an environment where modern knowledge is dominant and is based on totally different premises. The chapter explains the failure of the model because al-'Alwani relies exclusively on Shari'ah (religious) scholars to the exclusion of the students of social sciences. This chapter explains that al-'Alwani wanted to attract Shari'ah scholars predisposed to reconstructing or reinventing Shari'ah sciences. There are not many shari'ah scholars around to carry out the Islamization of knowledge as advocated by al-'Alwani.

Chapter eight deals with the International Institute of Islamic Thought promoting and disseminating the project of Islamisation of knowledge (IOK). The chapter looks at how the changes in the leadership of the organisation resulted in the changes in the strategies of the organisation. However, the organisation could not absorb the shock it received after the September 11, 2001 attack and the raid on the organisation that followed. The chapter identifies the changes in the structure of IIIT and the change in the tag-line from Islamisation to Integration of knowledge. Chapter nine summarises the arguments made throughout the book and concludes by suggesting a serious reconsideration of the project of the IOK.

This work may not be considered a comprehensive textbook but it provides ideas on how to plan and teach as well as formats that can be used to teach the Islamisation of knowledge. It covers key areas and topics of interest to students, academics, and seasoned professionals working on the Islamisation of knowledge. It explains the problematic relationship between Islamic and Western knowledge, analyses the contemporary Muslim world, and gives some pointers on how to bring about a change in the world of knowledge, at least for the Muslim world.

Abdul Rashid Moten
International Islamic University Malaysia

ACKNOWLEDGEMENTS

I sincerely wish it were possible to thank individually all those who made the study possible. This work is based upon relationships developed over the course of years related to Islamisation of knowledge studies. The most important sources are personal, informal discussions and interviews with many scholars who are no longer with us. Prof. Dr. Ismai'l al-Faruqi personally introduced me to the Islamisation of knowledge project. Prof. Dr. Abul Hamid AbuSulayman spent long hours with me for six years as the Rector of the International Islamic University Malaysia. I was very close to him as the head of the Department of Political Science at a time when he was advocating the Islamisation of Political Science. One outcome was my book *Political Science: An Islamic Perspective* published by Macmillan in 1996. Prof. Dr. Jamal Barzinji, heading the office of the International Institute of Islamic Thought (IIIT) office at IIUM, and later serving as the Dean of the Kulliyah of Islamic Revealed Knowledge and Human Sciences, IIUM, bought 2,000 copies of the book at pre-publication price and made it available to the IIUM community at an affordable price. He was also kind to collect some documents related to the Islamisation project from the IIIT office in Washington and passed them on to me to facilitate my study. I attended ten days of a workshop led by Dr. Taha Jabir al-'Alwani explaining his "six discourses" at IIUM. Earlier In 1967, I also had the opportunity of spending half a day with Sayyid Abul A'la Mawdudi discussing his ideas about Islam and the government and politics in Pakistan. The outcome of the discussion is my book *Islam and Revolution: Contribution of Sayyid Mawdudi* (Kano: Bureau for Islamic Propagation, 1988).

This study also benefitted from official documents, academics in Nigeria and Malaysia, members of think tanks, and political, religious, and civil society leaders in Bangladesh, Pakistan, and Malaysia. Some of these sources are cited in the book. Others are not, in order to maintain anonymity as promised. I also want to express my gratitude to the honourable Rector, Professor Emeritus Tan Sri Dato' Dzulkifli Abdul Razak, for his unwavering support in getting the project finished, and for kindly writing the book's Foreword.

I thank the reviewers of this manuscript for sharing their insights, probing for weaknesses, correcting errors, and improving the quality of the manuscript. I thank my colleagues at the IIUM. I shared some chapters with Professors Thameem Ushama, Aslam Haneef, Imtiyaz Yusuf, Akram M Z Khedher and benefitted from their comments. Needless to say, any errors or shortcomings in the book are entirely the responsibility of the author. I also want to thank my commissioning editor, Adam Rummens, and his associates at Scholars Publishing for their dedication and hard work in producing this book.

To my wife, Ramizah, for helping me finish the book in ways I never knew I needed it. To my youngest son, Ahmed Lutfi, who is really “Latif,” kind, courteous, gentle, and, friendly. Asking me to finish the book to be available in every library. His brothers, Ahmed Zaki and Ahmed Wafi, irrespective of being occupied with their families showed concern for their parents. Zaki’s two beautiful and uniquely talented daughters, Zulfa and Zaheera, are never-ending sources of joy. Hugging Zulfa tenderly, I said, “I love you.” She responded: “I know. I love you too.” The book is dedicated to my granddaughters, Zulfa Auliya’ and Zaheera Aisha, for inspiring me to complete the book.

May Allāh (SWT) reward them all, accept this work as a humble contribution, and forgive me for all my errors and shortcomings.

INTRODUCTION

Prophet Muḥammad (SAW) was sent to a nation “to rehearse unto them the signs of Allāh (SWT), to sanctify them, to teach them the Scriptures and knowledge – who before had been in utter darkness” (62:2-5). The Prophet (SAW) taught them belief in Allāh (SWT) and, united them through ties of brotherhood, affinity, and justice. He brought about a change not only in the religious sphere but also in the political situation and social conditions. The Khulafā’ al-Rāshidūn simply carried forward the principles enunciated by the Prophet (SAW) and followed in his footsteps. *Tawḥīd* and its concomitant principles of equality, brotherhood, knowledge, justice, and the decision by consultation came to play an important role in the history of mankind.

Decline and decay gradually set in. Baghdad, the seat of learning and knowledge and cradle of Islamic civilisation, was brought down by the Mongols followed by the assassination of thousands of scholars, poets, and writers and the destruction of libraries and colleges. The Muslim world came to be colonised by Western powers with their declared aim of civilising the colonised and making them modern. What is modernisation?

Traits of Modernity

Modernity, as explained by Peter Berger (1979: 101-112) and Harvey Cox (1984: 183) is characterised by the emergence of nation-states, science-based technologies, bureaucratic rationalism, the quest for profit maximisation, and secularisation. All the terms used to describe the modern era indicate the tendency toward secularisation. Secularism is characterised by this-worldly orientation, Western science, and liberalism which is founded upon humanism, a belief in the integrity and sanctity of the free individual (Chadwick, 1975, p. 25). The ultimate freedom emphasized was the freedom of the individual to profess the faith as the conscience called.

Secularism was propagated by the colonialists. Colonialism was one of the external factors that brought about a change in the Muslim ummah. Colonialism is defined as “valuing, enhancing, and exploiting the natural resources of foreign territories” (Lange & Dawson, 2009, p. 56). It aims to restructure the patterns of organisation, resource use, circulation, and

outlook so as to bring these into a linked relationship with their own systems” (Brookfield, 1972, pp. 1-2). The task of the colonialists, as suggested in 1901 by Baron Carra de Vaux of Catholic Institute and cited by Bukhary (1982, p. 5) was “...to split the Muslim world, to break its moral unity, using to this effect the ethnic and political divisions” Eugene de Roberty, the Russian free thinker, suggested that Europe should “work on the Muslim elite ... build railways in the world of Islam and to proceed with secular colonization of land and industry ...” (Bukhary, 1982, p. 6). In essence, colonialism brought changes in every aspect of the colonised to fulfill its mission to “civilise, and modernise”, to “civilising the natives” (Tregonning, 1960, p. 1; Johnson, 2003).

They adopted an educational policy that replaced Oriental with English learning (Hingorani, 1977, p. 218) with the goal of forming “a class who may be interpreters between us and the millions whom we govern; a class of persons Indian in blood and colour but English in taste, in opinions, in morals and intellect” (Hingorani, 1977, p. 219). The traditional leadership was systematically destroyed. A foreign-oriented, Western-educated, local leadership was imposed which eventually became the heir of the imperial powers, and implemented liberal ideas and institutions.

Colonialists decided to formally end their rule but ensured that Muslims remained fractured and would not subscribe to the unity of one people, the Muslim ummah. Hence, they created independent nation-states dominated by secular military-bureaucratic elites who depended upon the financial largesse of their former colonial masters. Despite aping western manners, and alien institutions, the Muslim world failed to develop morally or materially.

Confronted with a world that is strikingly different from what it was, and in the face of rapidly shifting religious, economic, political, and social realities and challenges, some Muslim scholars decided to bring about changes in society. They looked at the modern system of education that continues the curriculum, policies, and practices developed by colonial rulers. They loathed the curriculum that frequently resembled a cafeteria-style menu without incorporating critical thinking skills of knowledge, comprehension, analysis, and evaluation. They also looked at the traditional religious institutions and found them wanting. The “traditional” religious schools are not self-sufficient and capable of withstanding the test of time with little or no alteration. Likewise, the “modern” schools need to undergo changes as it perpetuates the malaise of the Muslim ummah. Each of the approaches pursued in the Muslim world has its shortcomings and areas of credibility.

Traditional religious institutions are sub-standard in terms of operation, management, facility, and structure. The curriculum they subscribe to has little or no bearing on reality and modernity. Modern education, likewise, is defective as it downplays morality and values and relies excessively on empiricism with little or no consideration for spiritualism. These considerations gave rise to Islamic revivalism initiated earlier by Jamaluddin al-Din Asadabadi alias al-Afghani, (1254-1315 AH/1839-1897 CE), his intellectual disciple, Sheikh Muhammed ‘Abduh (1260-1323 AH/1845-1905 CE), Sayyid Rashid Rida (1282-1354 AH/1865-1935), Muhammad Iqbal (1290-1357 AH/1877-1938 CE), and others. These early activists emphasised the mobilisation of Muslims under the banner of Islam, “to fight to change the world and make it our own” (Berman, 1983:13).

Muslim scholar-activists who followed the earlier revivalists came with strong anti-colonial rhetoric and activism coupled with strong Islamic commitments. For instance, Sayyid Qutb (1324-1386 AH/1906-1966 CE), juxtaposes Islam against political and economic development models prevalent in the West.

Democracy in the West has become sterile to such an extent that it is borrowing from the systems of the Eastern bloc, especially in the economic sphere, under the name of socialism. It is the same with the Eastern bloc. ... now Marxism is defeated on the plane of thought... It is essential for mankind to have a new leadership! ... Islam is the only system that possesses these values [required for leadership] and this way of life (Qutb, 1978, p. 1).

Qutb emphasised it further in his famous *Social Justice in Islam* and stated that “the real struggle is between Islam on the one hand and the combined camps of East and West on the other. Islam is the true power that opposes the strength of the materialistic philosophy professed by Europe, America, and Russia alike” (Qutb, 2000, pp. 316-318).

The revivalists made it quite clear that the Western model of development is based upon secularism which is antithetical to Islam. Secularism is man-made and its metaphysical basis lies in the ontological barrier separating man and God. In contrast, Islam is divine with the revealed Qur’an and the sayings and actions of the Prophet (SAW) as its basis. In Islam, as Iqbal (1971, p.155) points out,

the ultimate Reality is spiritual, and its life consists in its temporal activity. The spirit finds its opportunities in the natural, the material, and the secular. [Consequently], All that is secular is, therefore, sacred in the roots of its being.” Unlike Christianity, the church and the state are not two facets of the

same reality; but “one or the other as your point of view varies”, since “matter is the spirit in space-time reference.

The Islamisation Project and the Forces of Change

The challenge before the Muslim world was to reassert its identity and reach for its destiny. This is possible only by adhering strictly to the ethics and values of Islam. This conversation and discourse between secularism and Islam led to the idea of the Islamisation of knowledge. The proponents of the “Islamisation of knowledge” movement negated the distinction between religious and secular knowledge and called upon Muslims to approach knowledge of all kinds from an Islamic perspective. This approach was propagated by the International Institute of Islamic Thought (IIIT) in Herndon, Virginia, and the International Institute of Islamic Thought and Civilization (ISTAC) in Kuala Lumpur, Malaysia. At the forefront of the movement were personalities like Syed Abul A’la Mawdudi (1321–1399AH/1903–1979CE), Syed Muhammad Naquib al-‘Attas (1350AH/1931CE), Ismail Raji al-Faruqi (1339-1406 AH/1921-1986CE), AbdulHamid A. AbuSulayman (1355-1443AH/1936-2021CE), Taha Jabir al-‘Alwani (1354-1438AH/1935-2016CE), Seyyed Hossein Nasr (1352AH/1933CE), and others.

These scholars argued that Islam is a way of life in which spiritual and temporal lives are fused. It has something important to say about how society should be ordered and implemented in some fashion. The Islamisation of knowledge movement has undergone several transformations over an extended period of time and has varying outcomes.

Change is constant (Coleman & Thomas, 2017), complex, and inevitable (Daft, 2018). Change is a normal, natural response to variable, uncertain, internal, and/or external conditions (Leifer, 1989). Individuals and organisations need to recognise the uncertain and unpredictable environment in which they operate. They need to find ways to successfully navigate the complexity and ambiguity brought about by ongoing change. Pressures for change are created from both outside the organisation and sources within the organisation. Many external forces affect an organisation and make change inevitable. The general environment has social, economic, political, and technological dimensions. Any of these may require the need for change.

The changes may be occasioned by internal and external factors. Internally, an organisation may change because someone inside the organisation thinks

it is necessary to change. Change of executives at the top, declining effectiveness, and similar factors may prompt a change in the organisation. Internal forces of change refer to changes within the organization. These organisational context variables are grounded in sources inside the organisation such as changing leadership (Jarzabkowski, 2003; Dominguez et al., 2015), strategy, and structure (Barker et al., 2001).

Some scholars emphasise such external forces as developments in information technology, the globalisation of competition, and demands that organisations take greater responsibility for their impact on the environment. Social and Political Changes also affect an organisation requiring many new legal provisions. The external factors forcing change are beyond the control of the organisation (Bryson et al., 1993; Mellert et al., 2015). Dominguez et al., (2015) support that external forces are mainly the drivers of change. This study is concerned with change from multiple perspectives. It examines various models of Islamisation and argues that the variations in the models are due largely to the contexts and features of societies in which they operate. This study is based upon informal interviews conducted by the researcher with Ismail R. Al-Faruqi, Abdul Hamid AbuSulayman, Jamal Barzinji, Taha Jabir al-'Alwani, Louay Safi, and Ibrahim Abu Ragab, and research and analysis of scholars, government documents, newspapers, and journal articles.

The Organisation of the Study

The study consists of nine chapters with an introduction and conclusion. Each chapter, after a brief profile of the person under discussion, analyses the contribution of one of the proponents of the Islamisation of knowledge. It focuses on the epistemological concern regarding the Islamisation of knowledge referred to in the discussions of Sayyid Mawdudi, Naquib al-Attas, Sayyed Hossein Nasr, Ismail Raji al-Faruqi, Abdul Hamid AbuSulayman, and Taha Jabir al-'Alwani. They all write about the de-Westernisation of knowledge and they are all critical of the modern way of looking at knowledge that is divorced from revealed facts. The discussion shows that the concept of Islamisation of knowledge involves multiple approaches to the various forms of modern-world thought. It considers their different approaches to the Islamisation of knowledge and their thinking on the principles on which Islamic knowledge is based.

Each chapter is linked to the subsequent chapter resulting from the changes occasioned by the internal and/or external factors leading to changes in the strategy of the Islamisation of knowledge. Admittedly, they all deal with the

challenge of connecting reason and revelation or preserving authentic Islamic knowledge in an environment where modern knowledge is dominant and is based on totally different premises.

The eighth chapter deals with the International Institute of Islamic Thought disseminating the project of the Islamisation of knowledge. It analyses the internal and external factors leading to changes in their roadmap for the project. The final chapter summarises the findings and concludes the discussion.

References

- Barker, I., V., Patterson, J., Paul W., & Mueller, G. C. (2001). Organizational causes and strategic consequences of the extent of top management team replacement during turnaround attempts. *Journal of Management Studies*, 38(2), 235-270.
- Berger, P. L. (1979). *Facing Up to Modernity: Excursions in Society, Politics, and Religion*. Harmondsworth: Penguin Books.
- Berman, M. (1983). *All That Is Solid Melts into Air: The Experience of Modernity* New York, NY: Verso, 1983.
- Brookfield, H. C. (1972). *Colonialism, development, and independence: The case of the Melanesian islands of the South Pacific*. Cambridge, UK: Cambridge University Press.
- Bryson, J. M., & Bromiley, P. (1993). Critical factors affecting the planning and implementation of major projects. *Strategic Management Journal*, 14(5), 319-337.
- Bukhary, M. R. (Spring 1982). Colonial Scholarship and Muslim Revivalism in 1900. *Arab Studies Quarterly*, 4 (1 & 2), 1-16.
- Cox, H. G. (1984). *Religion in the Secular City: Toward a Postmodern Theology*. New York: Simon and Schuster, 1984.
- Chadwick, O. (1975). *The Secularization of the European Mind*. Cambridge: Cambridge University Press.
- Coleman, S., & Thomas, B. (2017). *Organizational Change Explained – Case Studies on Transformational Change in Organizations*. London, UK: Kogan Page.
- Daft, R. (2018). *The Leadership Experience* (7th ed.). Boston, MA: Cengage
- Dominguez, C. C., Galán-González, J. L., & Barroso, C. (2015). Patterns of strategic change. *Journal of Organizational Change Management*, 28(3), 411-431.

- Hingorani, D. K. (1977). "Education in India Before and After Independence," *Education Forum*, 19(2), 218-219.
- Iqbal, S. M. (1971). *The Reconstruction of Religious Thought in Islam*. Lahore: Ashraf
- Johnson, R. (2003). *British Imperialism*. New York: Palgrave Macmillan.
- Jarzabkowski, P. (2003). Strategic practices: An activity theory perspective on continuity and change. *The Journal of Management Studies*, 40(1), 23-55.
- Lange, M., & Dawson, A. (2009, December). Dividing and ruling the world? A statistical test of the effects of colonialism on postcolonial civil violence. *Social Forces*, 88(2), 785- 818.
- Leifer, R. (1989). *Understanding Organizational Transformation Using a Dissipative Structure Model*. *Human Relations*, 42(10), 899-916. Doi:10.1177/001872678904201003
- Mellert, L. D., Scherbaum, C., Oliveira, J., & Wilke, B. (2015). Examining the relationship between organizational change and financial loss. *Journal of Organizational Change Management*, 28(1), 59-71.
- Nehru, J. (1941). *Towards Freedom*. New York: John Day.
- Qutb, S. (1978). *Milestones*. Kuwait: International Islamic Federation of Student Organizations.
- Qutb, S. (2000). *Social Justice in Islam* (John B. Hardie Tr.). Kuala Lumpur: Islamic Book Trust.
- Questions diplomatique et colonials, May 15, 1901 cited in Bukhary, M. R. (1982). Colonial Scholarship and Muslim Revivalism in 1900. *Arab Studies Quarterly*, 4 (1&2), 1-16.
- Tregonning, K. G. (1960). *North Borneo*. London: Her Majesty's Stationery Office.

CHAPTER 1

ISLAM, ISLAMIC WORLDVIEW, AND ISLAMISATION OF KNOWLEDGE

The Islamisation of Knowledge movement begins with the basic assumption that the knowledge produced in the West is not neutral and objective. It carries values and concepts that are often found to be in conflict with the Islamic worldview. Muslims, in their daily life, and behaviour may vary “from one Muslim country to another, but is animated by a common spirit far more humane than most Westerners realize” (Mazrui, 1997, p. 118). The religious life of Muslims is governed by the tenets of Islam. These tenets need to be described briefly before embarking upon Islamic values and their divergences from Western values.

Tenets of Islam

Islam is not only a religion but a complete and comprehensive way of life covering all aspects of life. Islam is the *dīn* which means allegiance, debt, a way of life, total surrender or submission to the Will of Allāh (SWT), the Lord of the Worlds (*rabb al-‘ālamīn*). Islam is based upon the five pillars, along with core values, laws, and behaviours outlined in the Qur’an and Sunnah (teachings and doings) of the Prophet Muḥammad (SAW).

The first pillar of Islam is *shahādah* which is the conscious bearing of witness to the Absolute Oneness of Allāh (SWT) and the finality of Prophet Muḥammad (SAW) as His Servant and Messenger. A Muslim thus declares that “there is no God but Allāh and Muhammad is the messenger of Allāh”. With this profession of faith, Muslims assert that Allāh is the only God, and not part of the pantheon (Moore, 2006). Thus, Islam rejects the concept of the “Trinity” and presents a direct theological challenge to Christianity. The second pillar is the prayer (*ṣalāh*) incumbent upon believers to be performed in the prescribed manner and at specified times each day (Al-Qur’ān, 4:103), preferably in the congregation. By performing the prayers five times a day, “Muslims acknowledge humanity’s total dependence on the will of Allāh” (Moore, 2006, p. 141). The third pillar is *zakāh* giving of one’s

wealth for purification and for the benefit of the poor and the needy. *Zakāh* aims not merely at helping those in need but most importantly it purifies and sanctifies one's honest acquisitions. The *zakāh* reflects the importance of charity and emphasises the Quranic view of social justice and compassion. The fourth pillar is fasting or *ṣaum* from sunrise to sunset in the month of Ramaḍān during which, Muslims abstain from food, drink, and sex during the day. By fasting, Muslims develop a deep sense of devotion to Allāh (SWT), and that helps them participate in, and be responsible for a larger moral community (Cornell, 1999). The fifth pillar is the *hajj* or annual pilgrimage to Makkah, Saudi Arabia. The *hajj* must be performed by every healthy and financially able Muslim once in their lifetime. The *hajj* symbolises the believer's entry into the earthly House of God in Makkah, a replica of the cosmic House of God in the Seventh Heaven (Cornell, 1999).

Furthermore, Muslims have a belief in Allāh's angels; belief in Allāh's revealed texts, including the Qurān; belief in Allāh's messengers; belief in the day of judgement (the world has been created for a fixed period of time); and belief of Allāh's complete control over worldly affairs (Cornell, 1999). Moreover, in Islamic societies, religion and politics are closely linked. The Islamic society is supposed to be governed by the *sharī'ah* and *fiqh*, two complex sources of Qur'ānic law. These Qur'ānic, Islamic laws provide justifications for the formation and implementation of laws that govern religious practices and obligations, social life, marriage and divorce, commerce and business, taxation, government, criminal justice, economics, and other areas. Based on these tenets, Man (human being) has a designated role to play on earth.

Islamic Worldview

Islam is not a religion prescribing the rites and rituals but also a *dīn*, a way of life. The term *dīn* occurs in 90 different places in the Qur'ān and describes an integrated code including personal hygiene and the relationships with the natural order. It provides a holistic approach to existence blending the sacred and the secular, spiritual and temporal. Islamic ontology, therefore, intrinsically links this world and the hereafter. A person's behaviour in this world has implications for life in the hereafter. This is revealed in the Qur'ān which, as Khurshid Ahmad (1988, p. xiv) points out:

... presents a message, invites the whole human race to a view of reality and society, organizes those who respond to this call into an ideological community, and enjoins upon this community the social-moral reconstruction of humanity both individually and collectively.

Thus, this world is one of action for which humankind will be held accountable in the hereafter. From the above world view stems the fundamental principles of *Tawhīd*, *Khilāfah*, *‘ilm*, and *‘Adālah*.

Tawhīd (Unity and sovereignty of Allāh SWT) is the primary basis and the essential comprehensive characteristic of Islam. It affirms the radical monotheism of Islam. Allāh (SWT) is One, unique, peerless, eternal, without a beginning or an end. “He begets not, nor was He begotten; and there is none co-equal or comparable unto Him.” (Al-Qur’ān, 112: 1-4). Allāh (SWT) is the Creator, Cherisher, and Sustainer of the universe. “No calamity strikes except by Allāh’s permission” (Al-Qur’ān, 64:11). Allāh (SWT) is the Judge and Sovereign and from Him are derived all laws, values, and norms. “To Him belong the keys of the Heavens and the earth. He (Allāh) enlarges and restricts provisions to whomever He Wills. Surely, He has Knowledge of everything” (Al-Qur’ān, 42:12). Allāh is One, and “There is none worthy of worship except Him” (Al-Qur’ān, 28:88). Allāh (SWT) is characterised by all the attributes of perfection: To Him belongs the most beautiful names (Al-Qur’ān, 59:24). “There is nothing like Him, and He is the All-Hearer, the All-Seer” (Al-Qur’ān, 42:11). “All that is in the Heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise” (Al-Qur’ān, 60:24). Allāh (SWT) is Absolute without needs. Mankind “is in need of Allāh, and Allāh is the one free of all needs” (Al-Qur’ān, 35:15).

The essence of Islam, according to al-Faruqi, is *tawhīd*, affirmation of the oneness of God. This affirmation encompasses “a general view of reality, of truth, of the world, of space and time, of human history” (al Faruqi and al Faruqi 1986: 74). To Fazlur Rahman (1980, p.83), this doctrine “is central to the Qur’an-without which, indeed, Islam is unthinkable.” *Tawhīd* extends to all of creation and thus signifies the unity of Allāh (SWT), the unity of the community of the faithful, the unity of life as a totality, and the unity of the temporal and the spiritual. *Tawhīd* explains the unity of mankind because of a common origin (Al-Qur’ān, 2:213, 10:19). “*Tawhīd* is anti-monkery, anti-isolation, anti-world-denial, and anti-asceticism” (al Faruqi and al Faruqi 1986: 83). The differences between nations and tribes have a purpose and do not negate the common human brotherhood (Al-Qur’ān, 49:13). Taqi-ud-Din and Muhsin Khan (1999) clarifies the three aspects of *tawhīd* as *Tawhīd al-rububiyah*, the oneness of the Lordship of Allāh (SWT); *Tawhīd ulūhiyyah*, the oneness of the worship of Allāh (SWT); and, *Tawhīd al-asmā’ wa al-sifat*, the oneness of the names and qualities of Allāh (SWT). *Tawhīd* affirms that Allāh (SWT) has made man His vicegerents

(*Khalīfah*) on earth and subjected all things in the heaven and on the earth for his use.

Khilāfah implies trust and responsibility, authority and duty, and election and service (Abdalati, 1994). Man is considered the best of all creations because of his possession of rational faculties and spiritual aspirations as well as powers of action. One's vocation and destiny, therefore, is the service of Allāh (SWT), who has “not created mankind and jinn but to serve Him” (Al-Qur’ān, 51:56). *Khilāfah* consists of the fulfilment of the responsibility of sustaining the self and other creatures in accordance with the will of Allāh (SWT). The *khalīfah* has been given freedom of choice and action, he is nevertheless commanded to act according to the will of Allāh, i.e. within the Islamic framework. As al-Faruqis point out, “Indeed true civilisation is nothing but world-affirmation disciplined by an apriori, or supernatural, morality whose inner content or values are not inimical to life and the world, to time and history, to reason. Such morality is furnished by tawhid alone among the ideologies known to man” (al Faruqi and al Faruqi 1986: 84). As a *khalīfah*, man's activities may be grouped under two headings: One, *ḥaqq Allāh*, i.e., duties and obligations due directly to Allāh (SWT), and, two, *ḥaqq al-`ibād*, duties to oneself, to fellow beings, and to other creatures for the pleasure of Allāh (SWT). With regard to a man's dealings with other individuals, the Qur’ān lays emphasis on justice, trust, respect for life and property, patience, humility, thankfulness, and forgiveness. The faithful execution of this sublime responsibility is, in fact, the true nature of *`ibādah* (worship or service to Allāh (SWT)).

`ibādah refers to the faithful execution of the sublime responsibility of worshipping and serving Allāh (SWT) alone. *`ibādah* is a contract whereby the believers are to free themselves from obedience to those other than Allāh (SWT) and to submit wholeheartedly to the one and only true Allāh (SWT). It means to make, as Prophet Ibrahim said, “My prayer, my sacrifice, my life, and my death are for Allāh, the Lord of the worlds. He has no partner. I am commanded of this, and I am the first of the Muslims (those who surrender)” (Al-Qur’ān, 6: 162-163). *`ibādah* is the purpose behind the creation of all beings: “I did not create the jinn and humans except that they may worship Me” (Al-Qur’ān, 51:56). As a vicegerent, *`ibādah* does not mean merely a ritual or any specific form of prayer, but a life of continuous prayer and unremitting obedience to Allāh (SWT). *`ibādah* encompasses all activities of life - spiritual, social, economic, and political - provided they are in accordance with the rules as laid down and if their ultimate objective is to seek the pleasure of Allāh (SWT). It also includes the pursuit and

dissemination of knowledge to seek the pleasure of Allāh (SWT) (Ibn Taymiyyah, 1998: 10/149).

Among the many manifestations of *ʿibadah* and a prerequisite to its effective performance is *ʿilm* (knowledge). However, *ʿilm* has a much wider meaning than the English term knowledge (Rosenthal, 1997). *ʿIlm* is an all-embracing term covering theory, action, and education. *ʿIlm*, in general, is divided into two categories: revealed knowledge, which basically includes the Qurʾān and the Sunnah, and science-derived knowledge, which is acquired through experience, observation, and research. There are 140 verses containing the term *ʿalim* (knowledgeable) and 27 verses with the term *ʿilm*. There are 704 verses in the Qurʾān in which *ʿilm* or its derivatives and associated words are used. However, *ʿilm* becomes a value only if it is pursued within the value framework of Islam, to promote *ʿadl*, social justice, and *istislah*, public interest. *ʿAdl*, in all its multidisciplinary facets, and *istislah*, with its wider dimensions, ensure that knowledge is pursued to promote universal equity, individual freedom, social dignity, and values that enhance the well-being of Muslim society and culture.

Justice (*ʿadālah* or *qist*) is the utmost political, social, and economic principle in Islam. “Allāh commands justice, the doing of good (equity), and charity to kith and kin, and He forbids all shameful deeds and injustice and rebellion: He instructs you, that you may receive admonition” (Al-Qurʾān, 16:90). The establishment of justice implies political power, which has to be undertaken within the concept of *Khilāfah*. Hence from the earliest times, Islam never separated itself from politics or government. The concept of justice and equity also implies the objective of individual and social welfare and public benefit as the objective of an Islamic state. The Qurʾān ordains, “Be just: that is nearer to piety” (5:8). The Qurʾān assures that just acts will be rewarded and those who indulge in evil acts will be punished. In other words, people are held accountable for their deeds. The word *ḥisāb* or account occurs more than 80 times in the Qurʾān pointing to the obligatory nature of human beings’ accountability to Allāh (SWT). Human beings are, therefore, required to ensure that all their words and deeds are in accordance with the will of Allāh (SWT). “Verily, to Us will be their return, then verily, for Us will be their Reckoning” (Al-Qurʾān, 88:25–26).

The matrices of values outlined above are organically related to each other, and impart a unique character to the epistemology of Islam. It shows that Islam is a well-ordered system with a set of principles and values provided for the social, economic, political and moral guidance of humanity in general. As a comprehensive system, Islam does not divide the world into