

## Methodological Framework in Islamisation of Knowledge: A Discourse Analysis

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### ABSTRACT

Universally, Postcolonial literature initiates certain disciplines and numerous subject matters which were dared to speak before. In recent times observe the change in behaviors and approaches towards multiplicity, spiritual beliefs, and literature. Postcolonial literature also experiences the same fate in the form of its Postcolonial waves. In Postcolonial works, Muslim literati show their presence in every form of literature that the world has ever been observed. The reason behind such intelligentsia's existence is that Muslims exist all around the world as Islam is the fastest-growing religion in the world. In this way, Muslim Postcolonialism under the umbrella of General Postcolonialism is projected to highlight the Muslim issues and concerns. Muslim Post-colonialists are the founders of twentieth-century Modern Post-colonialism, that extends to twenty-first century; the immense literature shows distinctive existence within the body of World Literature generally and General Postcolonial, particularly. Muslim Postcolonialism attempt to show the positive face of Islam to prove that Muslims are not terrorists, rather the victims of terrorism.

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### Introduction

The Islamic civilisation was known as a reference to a number of civilisations throughout the world for more than five hundred years. The main producers and contributors of the different fields of sciences and knowledge were the Islamic scholars and intellectuals. Philip K. Hitti remarkably states that, originally a religion, Islam later became a state, and finally a culture. The interrogatory statement here is that what was the real steering force in the back of this greatest and outstanding knowledge-based civilisation as well as political and moral power? As the matter of fact, different scholars believe that the solid belief system and the practicality of knowledge with which the Muslims were endowed, was the real driving force behind this.<sup>1</sup> However, now the situation is totally different, most of the Muslim countries have been gradually westernized and secularized by the external and

<sup>1</sup> Philip K. Hitti., *History of the Arabs*, 10th ed. (London: Macmillan International Higher Education Ltd), 1970, 136.

internal agents of their foes. The member states of the Islamic world, in spite of having abundant of both human and natural resources, are still confronting illiteracy, poverty, confusion and instability on every front, either economic, political, infrastructure or human development.

Ismā'il Rajī Al-Fārūqī states that the decline of Islamic civilisation and on the other side the rise of western civilisation had the possible severe impact on the psyche and mind of the Islamic society as they lost the real driving force to seek the knowledge, on the other hand the west began developing their intellectual bases from the stock they borrowed from the classical Muslim institutions. At the same moment unfortunately, the Islamic world doesn't have his own education system in practice, therefore, it was concluded then by the Muslim intellectuals that one of the main cause of this decline of Muslim societies is the modern secular education in the Muslim world.<sup>1</sup>

As the matter of fact, several well-known Western academicians criticized their own western educational model besides the Muslim intellectuals, who specifically highlighted its shortcomings in the Muslim lands. Tāhā Jābir al-Alwānī argues that the Western knowledge is one-sided knowledge as it based on the reason and neglects the revelation whereas Islam advocates the knowledge based on both revelation as well as rationality. He further mentions that the contemporary knowledge is the product of the Western mind, the way of thinking and thought, therefore, have the methodologies, subject matter, results, aims, explanations of human behavior and outlook of life and the universe that are in conflict with the Islamic perspective.

Maḥmūd Ahmed Ghāzī opines that the social sciences are Eurocentric (or more properly the Euro-American centric) as borrowing these sciences from the West is a good example of this reality that these sciences have originated from the West, developed in a peculiar Western historical background and have a definite Western European colour and nature in their spirit as well as in their contents. These sciences cannot be imported and implanted in the Muslim lands as they have environment which is totally different from that of Europe. He urges that Muslims should develop their own methodology in order to re-codify the knowledge particularly for the social sciences. He argues from the examples of the Russian and the communist world as they reconstructed all the sciences in the light of the Marxist-Leninist ideology, for their specific purposes. In this regard, Muslim should follow the examples of the communists without any hesitation to get their specific

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1A.K. Brohi, "Islamization of Knowledge: A First Step to Integrate and Develop Muslim Personality and Outlook", (Herndon: International Institute of Islamic Thought), 1988, 135.

required goals to develop a prosperous and moral education system.<sup>1</sup>

Islamisation of knowledge movement was an offshoot of these efforts and developments. It has been claimed that to make the knowledge in full harmony with the Islamic world view, sciences and disciplines need overhauling within the parameters of the Islamic principles. According to Prof. Ismā‘il Rajī al-Fārūqī, the multidimensional waywardness of Muslim Ummah can be removed only by integrating the two systems of education i.e. dichotomy between the traditional and the modern. This desired integration is the task specifically of academicians well versed in the modern disciplines as well as the Islamic legacy.<sup>2</sup> The aim of this integration is to produce university level textbooks containing knowledge and sciences made in harmony with the Islamic values, is the essence of Islamisation of Knowledge project. Stepped into their own tradition, the Muslim scholars working for the Islamisation of Knowledge project ably try to apply systematic and scientific approach in every field of the Sciences and provide an Islamic intellectual thought and knowledge in such fields.<sup>3</sup>

Syed Mohammad Naquīb al-Attās, one of the pioneers of the Islamisation of Knowledge movement, observes that the process of the IOK requires firstly, the separation of foreign elements and errors from the body of knowledge. Secondly, it demands that what is left be remoulded in accordance with Islam. He further clarifies that the Islamisation of present-day knowledge does not simply mean to “accept present-day knowledge as it is, and then hope to ‘Islamize’ it merely by ‘granting’ or ‘transplanting’ into it Islamic sciences and principles; this method will but produce conflicting results not altogether beneficial nor desirable.”<sup>4</sup> He also assert on clarity of vision as he says that the modern Western knowledge and secular education system produced some good results in Western societies due to their clear vision of it. This clear vision was, in fact, responsible for the success of Western model of education. But unfortunately, this clear vision was not developed in the Muslim world when this Western model of education was imported, as well as it was not possible to develop the clear vision by accepting these sciences and system of education as it is. It came without spirit and vision. That is why it failed in the Muslim world. Commenting on the lack of a clear vision, it is said in the Work Plan:

1 Ghazi, Mahmood Ahmad, “Political and Constitutional Thought: Some Guidelines or Islamization”, 119-130, paper in the book *Islamization of Knowledge*, Series No. 5 “*Islam: source and purpose of Knowledge*”, (Herndon: International Institute of Islamic Thought), 1988, p.122.

2 Al-Faruqi, Ismail Raji, “*Islamization of knowledge: General principles and work plan*”, (Herndon: International Institute of Islamic Thought), 1982, p. 14.

3 Dass, M. A. (2016). *Islamization of Social Sciences: A Critique of Contemporary Scholars* (Doctoral dissertation, Aligarh Muslim University).

4 Syed Muhammad Naquib Al-Attas, *Islam and Secularism*, Islamic Youth Movement of Malaysia, Kuala Lumpur, Malaysia, 1978, p. 42.

*“The Western educational model depends ultimately upon a specific vision, though different from that of Islam, and is animated by a will to realize that vision. Buildings and offices, libraries and laboratories, and classrooms and auditoriums teeming with students and faculty are all material paraphernalia of little worth without the requisite vision.”<sup>1</sup>*

The Western vision cannot be copied and implanted in the Muslim lands due its strange nature, that is why even after passing more than two hundred years of westernisation of societies and the secularization of education, the Muslim societies have produced neither a school, college, or university, nor a generation of scholars that could be able to compare the West in creativity or excellence. There cannot be a sincere search for the knowledge without spirit, however, the Western spirit is exactly what cannot and should not be copied and implanted in the Muslim societies. Because that is the production of the Western vision of life and reality, in short, that is the production of the Western faith, which is repugnant to the Islamic faith. It is further contended that the Islamic world lack the proper Islamic vision and their leadership don't have the vision of Islam in their understandings, as well as the educational leadership of the Muslim societies has existed without cause and culture. It was claimed that “the sources of Islamic knowledge and thought are comprehensive and more diversified than those of contemporary Western schools of thought. As a matter of fact, the primary source of Western thought is reasoning, while the sources of Islamic thought include both reasoning as well as revelation.”<sup>2</sup>

According to Abū Sulaymān, much has been said about the content of Islamic thought, its relevance or irrelevance; what lacks is the methodology and the need for its reformulation due to time-space context. He claims that the issue of the methodology has not been addressed properly as it was needed to be addressed. Consequently:

*“This has led to the borrowing of foreign ideas, ideologies and institutions, all of which have apparently failed to revitalize Muslim thought.” He further stated that the change must come from within, based on the beliefs and values of the worldview of Islam; and reform must initiate “with intellectual reform, especially with the development of disciplined and systematic methodology for thought based on rational principles and approaches that incorporate Islamic objectives.”*

<sup>1</sup>Abū Sulaymān, Abdul Hamīd Ahmed, "Islamization of Knowledge: General Principles and Work Plan (2" ed.); Islamization of Knowledge Series, No. 1." (Virginia: International Institute of Islamic Thought), 1989, 8.  
<sup>2</sup>Ibid., p. 114-115.

In the following sections, different scholars proposed approaches has been discussed and analysed to reach the conclusion. In this regard, more focused has been given to the Palestinian scholar Ismā ‘il Rajī Al-Fārūqī’s principles, workplan and methodology. Then in the next section, the revised addition of Abdul Hamīd Abū Sulaymān, has been evaluated. Afterwards, the discourses of Tāhā Jābir al-Alwāni has been taken in account.

## Literature Review

Here is brief overview of Work on the Islamization of Knowledge movement. Different methodologies have been used by different scholars to define the Islamization of Knowledge, its methodology and process of Islamization. Different institutes involved in publishing the books on Islamization including International Institute of Islamic Thought (IIIT), USA and International Islamic University, Malaysia (IIUM). The branches of IIIT spread throughout the Muslim world are also engaged in publishing books particularly on Islamization. An attempt has been made to briefly review some of the important books and research work on the Islamization of Knowledge: The first and foremost is the *Islamization of Knowledge: The Problem, Principle and the Workplan*, by Ismā ‘il Rajī al-Fārūqī, published by IIIT, Herndon, Virginia, 1982. It was a paper presented at the Islamabad Seminar on Islamization of Knowledge in January 1982 by Ismail Raji Al-Faruqi. This monograph is considered as the source material for Islamization of Knowledge project. In this paper, Al-Fārūqī defines the dire political, cultural, and economic condition of the Muslims and relates it with the lack of clear vision among Muslim scholars and a crisis in system created by the dualistic nature of knowledge. He also discussed some of the principles of methodology of his twelve points plan that represents the Islamization of Knowledge process. After that, his colleague **Abdul Ḥamīd Abū Sulaymān** edited, *Islamization of Knowledge: General Principles and Workplan*, 1989 he revised and expanded the works of Al-Fārūqī. Another important book is *Islamization of Human Sciences*, compiled by **Mohd. Yusof Hussain**. Another book which basically contains on the conference papers presented on Islamization of Knowledge is a compilation by International Institute of Islamic Thought, Virginia. The conference was on Islamic Thought held in Kuala Lumpur, Malaysia in 1984, and Papers are related to the Islamization of different disciplines. The book titled as **Toward Islamization of Disciplines, Proceedings and Papers, Islamization of knowledge Series No. 6, IIIT, Herndon Virginia, 1995**. The book Consist of 23 papers, discusses, particularly methodology in the specific disciplines of knowledge. Another important critical work on Islamization of Knowledge has been done by Seyyed Vali Reza Nasr in his paper “**Islamization of Knowledge: A**

**Critical Overview**”, which was published in *Islamic Studies*, (Vol. 30, No. 3 Autumn 1991). In his work, he critically analyzes the Islamization of Knowledge project off Al-fārūqī and says that the Islamization of Knowledge process should be applied to the philosophy of the sciences of all the disciplines. He thinks that the Muslim scholars devoted maximum attention towards the institutional concerns and overlooked the methodological aspect. The other critique is by Fazlu Rehman in his work with the title of **“Islamization of Knowledge; A Response”**, which was published in *“American Journal of Islamic Social Sciences”* (Vol. 5, No. 1, 1988, 3-11) He states that knowledge is neutral phenomenon, and it is the man’s lack of responsibility who misuses the knowledge.

This survey of the literature indicates that a research study of this topic is the need of the hour and will be a timely contribution to the issue.

### **Al-Fārūqī’s Methodology and Workplan**

Al-Fārūqī, in his monograph on the Islamisation of Knowledge, described five basic principles to Islamize knowledge which according to him constitutes the epistemological foundations of Islamic methodology to recast the human sciences and knowledge. The road-map or workplan he presented for Islamisation of knowledge involved five steps: (1) mastery of modern disciplines of knowledge (2) mastery of Islamic legacy relevant to those field (3) establishing the relevance of Islam to each modern discipline (4) creative synthesis of Islamic legacy based values with modern social sciences and, (5) propelling Islamic thought in a direction leading to the fulfillment of Divine patterns of Allāh. These Principles and Work plan, in a detailed framework also known as Al-Fārūqī’s twelve-step work plan. This masterpiece serves as the base for the methodologies in Islamisation of Knowledge project. The other models which have been framed by different scholars after al-Fārūqī are its modifications and amendments as well as the several responses that came from different Muslim academics. This model Twelve step work plan can be summed up as:

**1. Mastery of the Disciplines:** In the first step, the scholars need to get the grip of the modern sciences and the disciplines of knowledge. The Western sciences and disciplines need to be distinguished into categories, principles, methodologies, problems and to be mastered accordingly.

**2. Detailed Survey of Disciplines:** The second step is the survey in detail of the disciplines of knowledge. Every discipline should be surveyed, and their outlines and genesis need to be thoroughly studied. This step helps to ascertain the Muslim understanding and mastery over the disciplines as developed by the West.

**3. Mastery of the Islamic legacy (The Anthology):** The third step in the workplan is to master the body of the Islamic legacy. The legacy of the ancestors



will provide present Muslim scholars with an easy access to the Islamic legacy in their areas of specialization.

**4. Mastery of the Islamic Legacy (The Analysis):** The fourth step of Al-Fārūqī's workplan is to get the analytically grasp of the Islamic legacy. The works of the early Muslim scholars need to be analyzed against their historical background. The Western trained Muslim scholars require an analysis of the anthologies so that their contributions and relevance to problems of the present can be highlighted.

**5. Establishment of the Specific Relevance of Islam to Each Discipline:** To Islamize the knowledge, the fifth step is to establish the specific relevance of Islam to each discipline. The disciplines developed in this regard, the nature of the modern disciplines, its constituent methods, principles, problems, objectives and hope, its achievements and shortcomings should be related to the Islamic legacy.

**6. Critical Assessment of Modern Disciplines:** In the sixth step toward the Islamisation of Knowledge, we should analyse the methodology, data and problem of each discipline critically and the discipline should be subjected to critical analysis from an Islamic standpoint.

**7. Critical Assessment of the Islamic Legacy:** After critically analysing the modern disciplines, the scholars need to critically assess the Islamic legacy. The divine status of the Qur'ān and the normativeness of the Sunnah are beyond questions and are not subjected to criticism and assessment. However, the Muslim understanding of these sources is objects of criticism and assessment, so is any intellectual endeavour made by Muslim scholars.

**8. Survey of the Ummah's Major Problems:** Here, the Islamizers need to know the Ummah's major problems. The Ummah today is confronted with diverse problems on all fronts. The wisdom of the discipline should be brought up to address the Ummah's problems and thus requires empirical survey and critical analysis. At the same time the attention should be devoted to the Ummah's political, cultural, moral, intellectual, and economic problems.

**9. Survey of the Problems of Humankind:** The Islamic vision does not bear only responsibility for the welfare of the Ummah but for the whole human race. Hence the Muslim scholars need to address the problems facing the whole world today and to find out the solution according to Islam. The major problems include but not limited to illiteracy, crisis in thought and action etc. To solve these problems and to lead humankind with justice and dignity cannot be separated from Islamic hope.

**10. Creative Analysis and Synthesis:** A creative synthesis must be struck between the Islamic legacy and the modern disciplines to bridge the gap which was generated over centuries.

**11. Recasting the Disciplines under the Framework of Islam and the Production of University Textbooks:** Scores of textbooks need to be developed by the intellectual stamina of Muslim minds which will fill the gap practically.

**12. Dissemination of the Islamized Knowledge:** To make the Islamisation successful, the books produced, should be disseminated, and made accessible to the common people.

From Al-Fārūqī's initial five steps work plan and 12 auxiliary points, the scope of his roadmap for Islamisation was broad covering both Western and Islamic notions of knowledge. His movement was seen as a double side move to integrate due to requiring the rebuilding of both Islamic traditional and modern knowledge. He argued that it is necessary to subject Western sciences to evaluation from an Islamic perspective, due to being developed in a society with a different set of problems, needs and objectives than those of the Muslim Society.

### Responses to the Al-Fārūqī's Workplan

This model of Al-Fārūqī received responses from different scholars and academicians. Steps 1-3 especially the third one of his work plans have been seriously criticized by Ziauddin Sardar. He criticized the order of priority that was supposed to be considered. He argued that instead of trying to establish the relevance of Islam to modern discipline it was more appropriate, that there should be focus on the creation of alternatives in an Islamic paradigm, which ultimately should be the reference point not the modern disciplines. Ziauddin Sardar considers it as like "*putting the cart before the horse*". He felt that it is modern knowledge that needs to be made relevant to Islam. Islam is a priori relevant for all time.

Louay Safi termed the Fārūqī's twelve plan as lengthy and is not very much practical and he replaced it with three step plan.<sup>1</sup> Similarly, Professor A. Danjuma Maiwada found that the twelve step work plan as being unnecessarily lengthy and shortened it to a seven step work plan.<sup>2</sup> Maiwada's seven steps are as the Mastery of modern disciplines, and then the Mastery of the Islamic legacy, and then to establish the specific relevance of Islam to the discipline, the fourth step is the critical assessment of the modern discipline and then critical analysis and synthesis. On the sixth step to develop the textbooks and in last the dissemination of the Islamized knowledge.<sup>3</sup>

1 Louay Safi, "The Quest for an Islamic Methodology: The Islamization of Knowledge Project in Its Second Decade," *American Journal of Islam and Society* 10, no. 1 (April 1, 1993): 23-48.

2 Maiwada, Danjuma A. "Islamization of knowledge: background and scope" *American Journal of Islam and Society* 14, no. 2 (1997): 275-282.

3 Danjuma A. Maiwada, "ISLAMIZATION OF KNOWLEDGE: BACKGROUND AND SCOPE," *American Journal of Islam and Society* 14, no. 2 (July 1, 1997): 275-82.



Professor Muhammad Mumtaz Ali says that if we look at Al-Fārūqī's method to Islamize knowledge, we can see that there are many questions and shortcomings in his ideas on how to Islamize knowledge. In his analysis, he observes that Al-Fārūqī' did not specify how long he needs for each step of his work plan, whether it is going to be an ongoing project or whether can it be done within a specified time. Compared to Naquīb al-Attās who wants to focus his method on contemporary knowledge, Al-Fārūqī' did not specify which knowledge he wants to Islamize. If, for example, I believe it will take a very long time if he wants to Islamize knowledge since the Enlightenment, and therefore we do not know how long it is going to take to Islamize the knowledge he wants. At the same time, Al-Fārūqī' also did not put any efforts into creating new knowledge, but simply tried to Islamize existing knowledge.<sup>1</sup>

At the same moment, some scholars recognize the Al-Fārūqī's plan very suitable as Mohammad Arif states that Al-Fārūqī's workplan is scientific and he claims that this plan has the same pattern as the Imre Lakatos' Scientific program as a special type of operational paradigm. He further evaluates in the light of the concept of *Tawheed* which is accepted by all the Muslim scholars that the truth is a unity and whatever is known to human beings is only part of the whole truth. On this basis the methodology used by any Islamizer shall produce the same universal results for the Islamisation of Knowledge.<sup>2</sup> However, Ziauddin Sardar disagrees with Mohammad Arif and states that his claims casts within the Western logical positivist thought. Moreover, he raises question on Arif's initiative in justifying Al-Fārūqī's plan in the science field. "After all, the issues of the normative and value-laden nature of social science are settled, his own criticism is quite devastating. Moreover, it is absurd to declare the plan 'scientific' simply by drawing the parallel between Lakatos' research program (which concerns natural sciences and has been demolished both by Kuhn and Feyerabend, among others) and Al-Fārūqī's workplan (which is concerned solely with social sciences), especially when the parallels themselves are not proved."<sup>3</sup>

### **Abdul Hamīd Abū Sulaymān's View about the Methodology of IOK**

The issue of Islamisation of Knowledge for Abdul Hamīd Abū Sulaymān is

1Muhammed Mumtaz Ali, "Islamization of Human Knowledge: An Analysis of Methodo-Logical Issues Pengislaman Ilmu Manusia: Satu Analisis Isu-Isu Metodologi," *Journal of Islam in Asia* 11, no. 1 (June 1, 2014): 186.

2Muhammad Arif, "The Islamization of Knowledge and Some Methodological Issues in Paradigm Building: The General Case of Social Science with a Special Focus on Economics," *American Journal of Islam and Society* 4, no. 1 (September 1, 1987): 51–71.

3Sardar, Ziauddin. "Islamic Futures: The Shape of Ideas to come", (Selangor, *Malaysia: Pelanduk Publication*), 1988, p. 123.

not at all an isolated educational or academic issue, the issue for Abū Sulaymān is integral to another important issue which is related to the issue of Islamic thought and its methodology, as well as the rise and fall of Muslim Ummah. In the opinion of Prof. Mumtaz Ali, it appears that since 1982 to 1988, in the light of the new experiences and based on more insights into the causes and reasons of the decline of the Muslim Ummah, there took place some basic change in the perception of Abdul Hamīd Abu Suleman regarding the issue of Islamisation of Knowledge. Hence, he became convinced that the issue of Islamisation of Knowledge should not be dealt in isolation from other basic issues of Islamic thought and its methodology. In fact, the issue of Islamic thought and its methodology and their importance was not a new issue for him. He had realized the importance and significance of Islamic thought and its methodology while he was preparing thesis for his doctoral program, which was published in 1987.<sup>1</sup>

In the context of the stagnant nature of the Islamic thought and its methodology, a new but a general Plan of Action, slightly different from al Faruqi's Work Plan, was included in Islamisation of Knowledge reedited edition of 1989. Explaining the position of this Plan of Action, it is said: It is a plan for Islamizing knowledge; for reforming contemporary modes of Islamic thought; for reviving its methodology; and for restoring its dynamic originality, creativity, and ability to contribute. Abdul Hamīd Abū Sulaymān provided a working definition of methodology. He said,

*“Classical Muslim methodology [usul] refers to the basic textual sources and methods used in producing Muslim attitudes in different spheres of life. These sources are the Qur’ān, the Sunnah, ijmā, and ijihād [the use of human reason or naql in the elaboration and interpretation of the Shariah]. Ijihād includes the fourth major source of Muslim thought, qiyās [analogy], along with other supplementary methods such as istihsān [juristic preference], masāliī mursalah [public interest], and ‘urf [customs of a particular society].”<sup>2</sup>*

At another place he asserted, “Muslim jurisprudence [*fiqh*] developed a methodology of its own to interpret and make deductions in line with the Shariah, for example *qiyas* [analogy] and *ijma* [consensus]. The source material coupled with

1 Muhammad Mumtaz Ali, *The History and Philosophy of Islamization of Knowledge: A Preliminary Study of Pioneers' Thought* (IIUM Press, 2010). P. 132.

2 Abū Sulaymān, Abdul Hamīd Ahmed, "Towards an Islamic Theory of International Relations: New Directions for Islamic Methodology and Thought" (Herndon: International Institute of Islamic Thought (IIIT)), 1993, p. 65.

the methodology is called *usul* [sources and methods of Muslim jurisprudence]. Some of the Usūl are Sunnah, *Ijma*, and *Qiyās*.” According to Abdul Hamīd Abū Sulaymān, the *usul* had included in its scope whole life. But later on, during subsequent centuries, the scope of Islamic methodology was confined to the study of *fiqh* alone. He further argued that due to “the failure of the *Mu’tazilah* movement to deal properly with the question of reason [*aql*] and revelation [*wahī*] in an Islamic context...they were unable to establish permanent basis for the evolution of a rational philosophy in Islam.” This “brought about the demise of empiricism and systematic investigation in the field of Islamic social studies.”<sup>1</sup>

However, Abū Sulaymān, the co-founder of IIIT who initially shared Al-Fārūqī’s ideas and workplan, modified the steps in a later version of the workplan, by revising and re-editing and updating its 12 points. In the 1989 edition of the Islamisation of knowledge; General principles and work-plan, he added a new chapter under the title “Agenda of the Institute”. His revision of the steps were as on the first number was to create the understanding and awareness, then secondly concretization of the concepts and methodology of Islamic thought, the third one is the mastery of both Islamic legacy and contemporary knowledge, fourthly the publication of textbooks in disciplines and fifth and last point is the prioritization of scientific research and training of the academic cadres. Thus, Abū Sulaymān’s later edition could be viewed to provide a better and greater understanding of the intellectual issues faced by the Ummah and Muslim scholars.

Prof Muhammad Mumtaz Ali says that Dr. Abdul Hamīd Abū Sulaymān took the initiative to revise and expand the first edition of Islamisation of Knowledge: General Principles and Work Plan, he updated and introduced the plan in a subsequent Arabic edition. “In this second English edition, edited by Dr. Abdul Hamīd Abū Sulaymān, the first four parts of the original English edition remained basically unchanged; however, some important modifications and additional concepts and ideas have been presented. The new edition offers greater understanding of the intellectual issues facing the Ummah and the Muslim scholars—not in the field of education but foremost in thought and methodology.”<sup>2</sup> In line with the above-mentioned arguments and discussion, that is said in *Islamisation of Knowledge: General Principles and Work Plan* of 1988 revised and expanded edition:

1 Ibid., 88.

2 Muhammed Mumtaz Ali, “Islamization of Human Knowledge: An Analysis of Methodo-Logical Issues Pengislaman Ilmu Manusia: Satu Analisis Isu-Isu Metodologi,” *Journal of Islam in Asia*, 11, no. 1 (June 1, 2014): 186.

*“It is an admitted fact that the stagnation of thought in the Ummah is one of the most important reasons for its contemporary backwardness. It is also an admitted fact that a reform of the methodology of Islamic thought, on the one hand, and the Islamisation of the social sciences, humanities, and other branches of knowledge, on the other hand, are greatly needed if we wish to overcome the crisis of thought and to move ahead into modern life. We wish to interact with it from an Islamic perspective to realize the Islamic goals of human life and civilisation.... It is for this reason that the scientific research that the institute will begin during its next year’s action plan will emphasize methodology of behavioural sciences as the first step toward initiating the reformation of Islamic thought and the realization of the Islamisation of Knowledge.”<sup>1</sup>*

Therefore, it is observed that the basic need before going on board on the mission to Islamize the human knowledge, is to develop the basic methodological principles in the light of fundamental source of Islam, i.e., the Holy Qur’ān and the Sunnah of Holy Prophet (Peace be upon Him). It will help to prevent the overlapping of ideas and put an end to the Western influences “which have negatively affected scientific efforts and adversely influenced the psychological motivation of the scientist, worker, researcher, and intellectual in the Ummah.” It is also asserted that the traditional methodology must be cleaned from the negative influence, which has made it irrelevant to our time. Hence, it is said, “*The first thing needed here is to develop a methodology*”; identifying problems in existing traditional methodology of Islamic thought, a good number of questions have been raised by the Islamisation of Knowledge project regarding methodology and its improvement. All those questions deserve our serious attention. The questions are as follows:

1. What was the methodology of the early period of Islamic social thought and investigation?
2. What was the secret of their ability to develop pioneering alternatives?
3. How can we identify their scientific methodology?
4. How did the scholastic methodology develop?
5. How did it respond to the actual circumstances of the period of its establishment and to later development?

<sup>1</sup> Abdul Ḥamīd Abū Sulaymān and International Institute of Islamic Thought, "Islamization of Knowledge: General Principles and Work Plan, 3rd. ed., revised, expanded, Islamization of Knowledge Series, 1 [i.e.] 2 (Herndon, Va., USA: International Institute of Islamic Thought, 1997). P. 113.

6. What are the desired amendments and improvements in order to make the methodology of Islamic studies compatible with that of contemporary Islamic studies?
7. To help us create the required transformation in quality of thought and to direct Islamic civilisation toward more dynamism, how can we improve, amend, and present in a proper way the Islamic methodology?
8. How can we perfect the measurement and evaluation of the results of Islamic theoretical and applied studies and research?

In connection to these developments in the Islamisation of Knowledge movement, several institutes came to existence. One of such kind of project was the International Islamic University of Malaysia, which formed in 1982. The basic purpose of the university was to provide the Islamic epistemological basis to the contemporary human knowledge as was visioned by the Islamisation of knowledge movement. From 1989 to next ten years, Professor Dr. Abū Sulaymān became the rector of the International Islamic University of Malaysia. It gave him the opportunity to implement his vision of Islamisation of Knowledge on the University. It is obvious that he focused more on implementing the practical aspects rather than the theoretical discussion on the Islamisation of knowledge. He specially concentrated on the social sciences and the humanities as were under the focus of Al-Fārūqī. In this regard he took the initiative at the International Islamic University, Malaysia and developed there the Faculty of Islamic Revealed knowledge and the Human sciences. The main purpose of the faculty was to synthesize between modern human sciences and revelation. It was assumed an exceptional arrangement, which brings western-trained Muslim scholars of the humanities and social sciences and experts of Islamic disciplines mostly trained in Muslim countries, together working for the same cause. It was hoped that they would gradually engage in debates leading to a ‘cross-fertilization’ of ideas.

### **Tāhā Jābir al-Alwānī’s Discourses**

Sheikh Tāhā Jābir al-Alwānī, also emphasized on the importance of the methodology. He considers the endeavour of Islamisation of knowledge comprehensively as the methodological project. He claims that IOK basically deals with the methodological issue related to the articulation and identification of the relation between the revelation and reason. Al-Alwānī maintains that “the methodological shortcomings presently besetting the Muslim mind make the reconstruction of mind through the development of a new methodology an absolute necessity. He further explains that the Islamisation of knowledge is not a cosmetic

addition of religious terminology and sentiment to studies in social sciences and humanities or the grafting of relevant Qur'ānic verses on to the sciences or disciplines intended for Islamisation. Islamisation of knowledge may be viewed as a methodological and epistemological rearrangement of the sciences and their principles.<sup>1</sup>

He states that the two types of reading side by side going for the best conception of knowledge:

*“To neglect the reading of the natural universe or to fail to balance and complement it with the reading of revelation often leads to confusion over important issues of faith. Often, those who read only the book of Revelation suppose that eliminating anthropomorphic elements from the concept of deity requires negating the value of human actions, rejecting belief in free will, and formulating a mystical denial of God’s positive role for humanity”<sup>2</sup>*

Therefore, the methodology of Sheikh Al-Alwānī to Islamize the knowledge consist of the six steps, which he described as the Six Discourses. These six discourses have been discussed briefly in the following section.

### **1. Articulating the Islamic Paradigm of Knowledge.**

Al-Alwānī emphasized in his first discourse that the epistemology should be based on Teeheed. It is the only way to articulate the appropriate paradigm of knowledge. A Tauhīdī episteme based on two fundamentals. That is the theoretical formulation of the elements or articles of the Islamic belief and transforming them into a mean of dynamic and creative intellectual power of bestowing good answers to what are known as the ultimate question. And that can be achieved by a deep insight into the theology and the elements of its methodology. The other fundamental of the Tauheedi episteme is to elaborate the paradigm of knowledge which based the Muslims in their legal, philosophical as well as other schools of thought. This process however will serve as the introductory of the practicability to develop the system and methodology for the several sciences either natural sciences or social based on a tauhīdī episteme.

### **2. Developing a Qur’ānic Methodology.**

According to the second discourse, as the Holy Qur’ān is the basic source and mean to attain the truth and know and analyse the phenomena. Therefore, only an understanding and application of Qur’ānic methodology will be able to develop the

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1Al-Alwani, Shaykh Tāhā Jābir al-Alwānī, *Issues in Contemporary Islamic Thought* (International Institute of Islamic Thought, 2005), <https://doi.org/10.2307/j.ctvk8w1ww>.

2Ibid., 32.



current Islamic thinking and thought to deal more efficiently and successfully with its historical and current issues.

### **3. A Methodology for Dealing with the Qur'ān.**

The third discourse for the Islamisation of knowledge according to the perspective of Al-Alwānī is to have a proper methodology for dealing with the divine revelation, the Holy Qur'ān. For this purpose, it is needed to master all the Qur'ānic sciences. However, in the temporary times the prevailing mindset and approach is the methodological understanding of problems and issues through the disciplined research and using analysis as well as criticism on the significant matters for the human beings as well as their several relationships. For this purpose, Muslim needs rediscovering and reconsidering the disciplined through which Muslims can interpret the texts of the revelation and could read the books of real existence and the revelation simultaneously.

### **4. A Methodology for Dealing with the Sunnah**

After adopting the first three discourses, the fourth discourse is to develop a methodology to deal with the Sunnah, as that is the second basic source after the holy Qur'ān. The Sunnah needed to be understood by its nature and its role thoroughly which ultimately help us to get understand the holy Qur'ān, as which has been discussed in third discourse.

### **5. Re-examining the Islamic Intellectual Heritage**

In this discourse Professor Al-Alwānī emphasize to focus and to give the attention on the Intellectual heritage of Islam. He states that this treasure and heritage must be realized and understood analytically as well as critically and in a course that delivers us from three spheres that normally influence our dealings with it: total acceptance, total rejection, and piecemeal grafting. These three spheres represent obstacles not only in the present, but for the future as well.

### **6. Dealing with the Western Intellectual Heritage**

Sixth discourse of Alwānī is to develop an appropriate methodology for dealing with the Western Intellectual thought. That is the most important task for liberating the Muslim mind from dominant paradigm of Western heritage. The methodology should be able to deal properly for the issues of past as well as enable the Muslim thinking and thought to deal with the future.

## **Conclusion**

This paper has examined the endeavour of Islamisation of Knowledge thoroughly. A deep and comprehensive insight has been offered to the principles and the work plan of Ismā 'il Rajī Al-Fārūqī. As well as its twelve steps work plan has been meticulously analysed in the opinions of several renowned scholars. Then, the article

discusses to its revised edition and amendments posed by Abdul Hamīd Ahmad Abū Sulaymān, who initially shared and participated in the preparation of first edition with Al-Fārūqī. Afterwards, the six discourses of Tāhā Jābir al-Alwāni has been taken in account. After examining thoroughly, the whole endeavour of the Islamisation of Knowledge project, it is obvious that this project of IOK is dealing with the most pressing and crucial need of the humanity at large and specifically Muslim Ummah. Therefore, this project needs to develop an appropriate practical methodology. Many scholars and intellectuals put their efforts to develop a methodology to deal the temporary Islamic thought. Sheikh Tāhā Jābir al-Alwāni deliberately states that the basic aim to develop an Islamic methodology should be to achieve and build the harmony among the different essentials and pillars of Islamic paradigm of knowledge and thought. And that will enable the Muslim academia and the intelligentsia to be intellectually creative and productive in an Islamic paradigm.

It is the methodology which has the more important role than anything else as the methodology can change the nature of the project not the individuals or the other factors. If the appropriate methodology adopted, then whosoever is working will attain the right and desirable outcome. On the other hand, not choosing the proper methodology will result in the stagnation of the Islamic thought and Muslim civilisation. It is the urgent need for the development of Islamic thought and for the betterment of Islamic societies that the Muslim intellectuals should develop principles and workplans to form an appropriate methodology to tackle the issues and crisis facing the Muslims.