

THE METHODOLOGY OF ISLAMIZATION OF KNOWLEDGE: A CONCEPTUAL STUDY



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ABSTRACT

Islamization of knowledge (IOK) merges ethical principles of Islam with the finest contemporary intelligence to reach a new *ijma* (consensus) pertinent to divine pieces of knowledge, sciences and scientific methods that are compatible with Islamic teachings, ethics and values. Islamizing knowledge and thought are crucial to attaining the objective of Islam in human existence regardless of their religious or geographical identities. It, therefore, is fit to be incorporated in most pure sciences. The process of IOK often in its commencement emphasizes the style and method above its substance to circulate its essence through an appropriate structure. It values the higher objective, Islamic teachings and ethics in its process, which are Islam's foundation in socio-political and epistemological paradigms. There is an actual obscure for any embryonic paradigm to pattern a dynamic methodology, and IOK is not unconventional from that obscure. Although IOK characteristically upholds its strength in terms of its methodological features of direct and indirect divine scriptures, which remarkably minimize the obstacles in its journey, yet, there is a pressing need for the investigation of current methodology and adoption of newly devised methodologies based on the sources of knowledge and whose proposal is to be the aim of the study. A descriptive approach of the qualitative method will be followed to achieve the study's objective.

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INTRODUCTION

The Islamization of knowledge is an enormous, inter-generational and worldwide initiative to combine Islamic ethical education with the best of the contemporary intellect. No nation can progress its fate without education and education without ethics is worthless (Uddin & Mazumder, 2014). IOK would result in a collective world among the learned on *fiqh* (jurisprudence) and a scientific method that would not conflict with Islamic ethical principles. As of now, the concept of the IOK has not been seen as an academic discipline, a speciality, an ideology, or a new sect within the IOK School through a holistic acceptance but has been regarded as an intellectual and methodological viewpoint. In order to evaluate knowledge and methodology issues from the viewpoints of reform, inquiry, and self-discovery without assumptions, doctrinal or temporal restraints, or restrictions on its intellectual boundaries, the school has attempted to undertake the following. The school is the first to assert that the IOK is not to be interpreted as a collection of axioms, a strict ideology, or a religious movement since it is acutely aware of the effects of time on ideas as they develop and progress from stage to stage. To fully understand the meaning of the term, it must be understood to denote either a methodology for handling knowledge and its sources or a developing intellectual worldview.

Undoubtedly, the process of any development requires constant scrutiny and an effort to isolate specifics from the broad. Consequently, to avoid being too specific, the work plan and original definition of the IOK's initiative were prepared in broad strokes. At that point, the emphasis was on critiquing both conventional Muslim and western approaches before introducing and delving into the Islamization of Knowledge.

The school of Islamization of Knowledge, on the other hand, is aware that any conventional methodology may take decades to resolve the methodological and epistemological challenges. In actuality, they are not the kinds of concerns that

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can be articulated in a statement of values, a press release, or a party platform. Instead, they should be viewed as markers on the path to the kind of knowledge that may help change the Muslim mind, enabling the *ummah* (the collective Muslim community) to confront its own crises of thought and actively take part in efforts to address them afflicting the rest of the world (Alwani, 1995).

However, the technique of Islamization of Knowledge should always be only applied methodologically in order to facilitate sound implementation and to ensure that the audiences understand its actual notion. This is because an appropriate, methodological, and effective use of the Islamization of knowledge will promote excellent opportunities to create interest among intellectuals, specialists, administrators, and well-known thinkers and leaders by demonstrating how essential a task of this nature is. Thus, to proceed with the agenda of Islamization of knowledge is an urgent need of (Muslim) *ummah* and the entire humanity (Ali, 2019).

LITERATURE REVIEW

Uddin and Mazumder (2004) in their study “Islamization of Knowledge: an exploratory study of concepts, issues and trends” explore a holistic measure of IOK, including its idealism, issues, trend and in some contexts collaterally its methodology. The literature is found with a comprehensive understanding of IOK. Because of exploratory literature, it does not merely focus on its methodology, but rather, deploys an overall scenario of IOK focusing on the contribution of its pioneers in its journey from several aspects. However, this literature is to be an important piece of literature for this study. Ali (2019), being one of the revivalists of contemporary IOK, is positioned as one of the leading contributors through this remarkable work. In his works, he mainly discusses the need for educational reform in line with the concept of IOK highlighting its method and he consequently, demonstrates the criticism of modern western education by various Muslim and non-Muslim intellectuals groups. Hashim and Rossidy (2000) in “Islamization of Knowledge: A Comparative Analysis of the Conceptions of Al-Attas and Al-Faruki, highlight the examination, comparison and analysis of various interpretations of the theory of Islamization of knowledge through their definition of the concept, philosophical framework, and methodology. With insignificant differences, the study figured out that the idea of Islamization of contemporary knowledge to both of them bears a very close correspondence. The only difference between them lies in the process and methodology of IOK. However, it is found that their methodological differences are insignificant compared to differences in the philosophical framework that form the basis of their paradigm. Brohi (1993), as to be methodology, emphasizes rewriting standard textbooks on key branches of human learning to make them consistent with Quranic principles with the integration of modern knowledge by eliminating harmful elements. Ismail Raji al-Faruqi (1982) ascertains a recast of the whole legacy of human knowledge from the holistic standpoint of Islam that is to be demonstrated by the Islamization of knowledge (IOK). Thus, as a methodology, he presented 12 work-plan aimed to produce university-level textbooks recasting some twenty disciplines in accordance with the Islamic vision”. Sulaiman (1987, 1989a, 1989b), further elaborated, revised, modified, and updated the views of Faruqi and his work plan with critical analysis.

MATERIALS AND METHODS

Relying on secondary data that includes library work and access to databases, the study will be carried out following a descriptive approach of the qualitative method. It will demonstrate an investigation of IOK encompassing its current methodology and propose new-fangled methods which will enhance the actualization IOK and smoothen its expedition.

Exploration

Term Identification

The term “Islamization of knowledge” refers to engaging (discovery, compilation, assembly, communication, and publication) in intellectual activity based on the Islamic conception of the universe, life, and humanity (Khalil, 1991). The Islamization of Knowledge may be understood as the attempt of Islamic culture and thought to open the channels of meaningful communication and cultural exchange so that it can offer mankind the divine truths for which it has thirsted for so long. In the words of Roger Garaudy, it is a means and an approach to the dialogue of civilization (Alwani, 1990). The IOK, as defined by the International Institution of Islamic Thought (IIIT), is a systematic methodological idea that the institute, its branches, and its representatives are working to create and practically implement. Islamization of knowledge, at its basic level, is a process of assimilating existing areas of knowledge into Islam in order to achieve the goals of Islam in human life. A higher degree of Islamization of Knowledge entails a thorough study of the human and Islamic heritage as well as a deeper and more profound comprehension of the Quran and Sunnah (Ali, 2010).

The Value and Certainty of the Islamization of Knowledge

Contemporary Muslim academics admit that the modern Western worldview currently serves as the foundation for ideas about man, society, governance, culture, and civilization. Hence, modern Islamic revivalists have made a strong case for the necessity of fully Islamizing all features of private and public life. But they assert that until and unless the present western educational system and widely prevalent secular knowledge are Islamized, this objective is unattainable (Ali, 2010). Islamization refers to what is described above in the individual, personal, and existential sense in which the Holy Prophet (pbuh) serves as the best and most ideal example; in the collective, social, and historical sense, Islamization refers to the community’s striving to realize the moral and ethical quality of social perfection attained during the holy Prophet’s (pbuh) era (al-Attas, 1978).

In the words of al-Faruqi (1982), ‘Islamization’ actually stands for the truth, justice, transformation, and reformation that affects all Muslims. By definition, all people who live on this planet are included in its care and concern. The divinely founded civilization has called for the current world, which is in disarray and faces impending doom, to become

'Islamized'. A sincere Muslim is the personification of that goal; as such, he or she upholds all honourable standards and ideals, embodying in daily life, the whole model of a civilization founded on justice, truth, peace, and security. The Islamic culture is the most suited to contemporary society. For ages, humans of wisdom and conscience have been waiting for this blessing. Hanif (2005), thus, orates that "despite its current stagnation, the Islamization of Knowledge as envisaged by its main proponents, is nevertheless still a necessity for the Muslim Ummah. The rationale of the Islamization of Knowledge is still valid, probably even more important".

Basics before Going through the Methodology of Iok

Sensibly, different disciplines do not correlate with Islamization in the same way; that is, the degree to which they can be Islamized varies. Given their human orientation and sharing of common objectives, the discourses of humanity may be inclined towards Islamization. The pure sciences and the applied sciences, though, would not be amenable to this strategy; while it could be feasible to draw a connection between Islamization and some fields of the pure sciences, it might be difficult to do so with others.

It is important to understand how the pure sciences differ from one another. Academic fields like statistics, chemistry, geology, civil engineering, algebra, trigonometry, or mathematics, in general, may not be connected to the process. This is due to the possibility that their circumstances and conclusions may not be closely related to the perspective of the intellectual concept of IOK.

From the perspectives of discovery, formulation, and transmission, we should think about the stylistic or procedural settings in which these disciplines should be presented. In doing so, we shall note that some of the findings may have the capacity to affect the cognitive process with the prospect of setting these disciplines in their proper faith-oriented framework and enabling them to fit in harmony with the system for Islamizing knowledge generally (Khalil, 1991). The Islamization of science and knowledge is mainly concerned with the attitudes and practices that are connected to these endeavours, their link to the overall trend of scientific and cultural activity, and the ethical context in which their theoretical and practical outcomes are applied.

Alwani (1995) accordingly brings the statement of Shakir, who says that there is another connection to this technique known as "Pre-methodological," which has been defined as including topics like culture, language, and psychological and intellectual temperament. Additionally, tools and philosophy are part of the approach composition. The epistemic, religious, and cultural paradigms serve as a facilitator for the philosophical component, and the same is true for the methodology. Despite any ideas of reconciliation, comparison, confirmation, imitation, or anything else, the Islamic paradigm of knowledge is based on harmony between its constituent parts.

RESULTS

Tawhidic Paradigm of Knowledge as a Methodology of IOK

Finding and establishing a *Tawhid*-based system of knowledge is one of the major goals of IOK. The epistemology of the *Tawhid* is founded on two pillars. The conceptual activation of the principles of the belief and their translation into an innovative and dynamic intellectual force capable of providing acceptable responses to what is regarded as the "ultimate question" constitute the first foundation. Understanding theology and the components of its approach with insight may help achieve this. What, for instance, are the advantages and epistemological standing of trust in Allah? In his prophets, books, and angels? Or on the day of resurrection? What does each of these articles' methodological significance mean? (Alwani, 1995).

This is important to recall that Muslim scientists irrespective of their field of engagement, were used to approach their research from within the Islamic framework. They would begin their script with *in the name of Allah*, pray for his blessing and conclude by dedicating their work to Him. Let us remember how they would remind their readers time after time that their work, the results they achieved and the axioms they postulated in Allah's favour, were mere drops in the unfathomable expanse of His knowledge.

At the same time, it would be superfluous to observe that the presentation of scientific data is not determined by faith-related parameters alone. It might also be alleged that Islamization is generally limited to matters of style and procedure and does not touch on the essential points of the subject. It would be useful in this respect to remember that mathematics, natural sciences, geology etc. can be employed as 'counter-Islamization' weapons, that is, to devalue the Islamic faith. This has occurred (and still occurring) in societies where atheistic and secularist movements are dominant. At the same time, these sciences can be used to reinforce the faith of different parts of the world. We can see this in the scientific conventions of Islamic civilization in the days of its splendour and creativity. Therefore, there is an absolute need for realization beyond any shadow of a doubt that we are not merely dealing with stylistic or procedural issues; the point is here to establish how to conduct theoretical scientific activity within the framework of the struggle between belief and disbelief in other words, how to subject it to the demands of Islamic world view (Khalil, 1991).

Every theory, indeed, every science and all civilizations are founded on specific knowledge of the universe and their causes and effects both visible and invisible. Therefore, denial of a Creator, adoption of a stance of objectivity about the existence of a Creator, or denial of any other article of faith assumes a worldview that is totally different from that of the believer. The outlook of the Islamization of Knowledge, in keeping with the higher purpose of the Sharia'h and the character of Islamic teachings, is based on the idea that these represent the foundation of the societal and epistemological paradigm sought by Islam. Whereas the Muslim mind is generally content to consider the articles of faith matters of personal conviction that in no way reflect on, or influence, anything related to methodological or intellectual issues. Nevertheless, it must be understood that without an epistemological and methodological foundation, no society or attempt at social

reformation is possible. Indeed, all that Islam has achieved has been built on its distinct perspective on the unseen, the universe, life, and other concepts that form the foundation of that worldview (Alwani, 1995).

The development of the paradigms of knowledge that informed historical Islam and its schools of thought, including its legal, philosophical, and other schools are derived from the Tawhidic episteme. This is necessary to connect people with historical intellectual production and assess how much they contributed to its dynamism and comprehensiveness. Such elaboration would also help in identifying the connection between those paradigms and the intellectual trends and crises the *ummah* encountered throughout its history. Determining the degree to which those paradigms affected the advancement or fall of thinking during those times will be another advantage of such elaboration. It is necessary to make an effort to understand and uncover how constrained or fragmented epistemic systems are derived from the expansive Tawhidic episteme previously discussed. Such an explanation will have the benefit of making it easier to introduce the viability of constructing partial systems based on Tawhid for many social and practical sciences (Alwani, 1995).

Quran and its Dealing as a Methodology of IOK

The Quranic methodology refers to its roots in the Tawhidic episteme, but given how methodologically weak the Muslim mentality currently is, its activation would require more of a discovery effort than a recovery. In order to rebuild the Muslim mentality through the emergence of new methodology, it is a pressing necessity to be adopted. Since the methodology is a technique of obtaining truth and a method of understanding and analyzing phenomena, it will help the Muslim mind to handle its historical and contemporary issues properly.

Since Quran is a methodology of IOK, it consequently requires a further methodology for handling Quran-related IOK concerns. A study and reformation of the Quranic sciences may be necessary for the establishment of such an approach. The Quran was interpreted by ancient Arabs in the context of their unique, simple, and intellectually constrained social and cultural nature. These, it is clear, are in sharp contrast to the character of modern civilisation.

Undeniably, the prevailing mindset at the moment indeed is one of methodical comprehension of problems through focused study, applying critique and analysis into subjects that are important to society and their numerous linkages. The disciplined methods by which Muslims are to understand the texts of revelation and read both the books of revelation and the actual situation must thus be reexamined in light of all of this. This is due to the Quran's status as "the explanation of all things" and as "direction, mercy, and good tidings for the Muslims" (16:89), which makes it the sole source that can further explain the significance of what the Quran has revealed to humanity. Additionally, the Almighty has vowed to protect the Quranic revelation and to make clear what it means, "Verily, we shall bring it together and recite it. Then, when reciting it, follow its recitation. Thereafter, shall we be responsible for its explanation" (75:17-19). However, an accurate method of dealing with the Quran will empower all sciences to effectively contribute to human life and narrow the currently faced crises (Alwani, 1995).

Sunnah and its Dealing as Methodology of IOK

The nature and function of the Sunnah must be fully comprehended since it serves as the primary source for the elucidation and justification of the Quranic text. Without the Sunnah, it would be impossible to go into detail about the techniques or knowledge necessary to make significant contributions to human society or to be able to apply Quranic principles to circumstances that exist.

The Prophet's approach to dealing with the Quran and the real-existential as well as how he blended the two are both visible and interpretable in the Sunnah. In reality, the Sunnah exposes the qualities of the world the Prophet had to struggle with. That reality was indeed very different from the one in which we choose to remain present. Realizing this forces us to develop a methodology that is based on how the Prophet applied the doctrine of revelation to actual, logical circumstances rather than one that is based on imitation born out of Taqlid's (tradition) reverence.

The Messenger of Allah's Sunnah practically serves as the physical manifestation of a technique for translating the Quranic into the realities of existence. Without knowledge of the conditions that existed during the Prophet's time and the location of residence, it is difficult to appreciate many of the concerns raised by the Sunnah. Without first creating an emulation technique that objectively systematizes the Sunnah by setting its specific inside a methodological framework, it is equally difficult to mimic the Prophet's example or follow the Sunnah in its particulars (Alwani, 1995).

Reviewing the Legacy of Islamic Intellectual Heritage as Methodology

Closely examining the affiliation between intellectual legacy in all of its vicinities and the Islamic perspective ought to be seen as one of the significant modern goals, from the thinking and methodological standpoint. This is an inevitable attribute of modern thinking and methodology. This is crucial for understanding the Islamic legacy pertinent to the problem of Islamization of knowledge, which must be examined critically, analytically, and in a way that liberates us from the three spheres that often sketch how we approach the legacy, and they are; total denial, complete acceptance, and arbitrary borrowing. These three, however, represent different challenges for the present and the future.

A critical and methodologically sound reassessment of this legacy should be adequate to find a way out of these three spheres and to put in place a method in which the Islamic paradigm and its methodology may deal capably with historical issues that, though may not be the focus of study, may still shed light on how the Muslim mind has dealt with social and other phenomena in the past and, therefore, on how that mind may deal with contemporary phenomena. Being a creation of the human mind, the intellectual history of Islam is exposed to the relative evaluations of its when, where, and who origins. By doing these actions, we can ensure that modern Muslims have access to all the pertinent concepts and information that were created and utilized by their forefathers and were founded on the Islamic philosophy of life.

Dealing with the Western Intellectual Heritage as to be Methodology

If Muslim intelligence desires to liberate itself from the prevailing paradigm and its characteristics, there is a must need for developing a strategy for interacting with both historical and contemporary Western thinking. Muslims will not benefit from either stance outright. Similarly, a cosmetic joining of elements without consideration of any kind of systematic approach or variations in society and culture would not advance knowledge or mankind (Alwani, 1995).

Using Modern and Contemporary Islamic Materials as Methodology

Research and authorship have produced a substantial number of modern and contemporary Islamic materials. This comprises a precious contribution of knowledge which has been dealt with, in varying degrees from an Islamic viewpoint and methodology.

The result of such an integrated attempt is having access to a fair number of items and conclusions which can assist to capitalize on the objective of the Islamization of knowledge. Yet, there are limitations to avail the faculty that help to hedge the degree of attention given to the different disciplines. For instance, the observation of a fair amount of study and research in Islamic economics and history, over the last few decades. Similarly, serious attempts have been made in the study and criticism of Islamic literature, particularly over the last decade. The same may be said of the sciences of the Quran, Sunnah and Fiqh (jurisprudence). In this context, another point should be identified that modern Islamic material may be seen as a sort of extension of the Islamic legacy of knowledge. Though, it is smaller in volume than the original legacy because it has had a shorter period at its disposal while the intellectual legacy took ten centuries or more to develop and produce its material. But, modern and contemporary materials are not far from the core Islamic concept, rather, closer to its methodological and objective needs, possibly because it has benefited from the accumulated earlier experience and has had to respond to the challenges of the secular ideologies of the West and East.

It is irrefutable that through unawareness or misconception, such a large amount of material may restrain many shortcomings and contradict basic Islamic principles. It is also true that the material may sometimes be unconvincing, shallow and of poor quality produced by people who lacked the required understanding of methodology, were incapable of analytical or constructive thinking and failed to penetrate deeply enough into the specialized scientific aspects of their subjects. Such factors gave many people false pretensions to literary mastery; their writings were too vague and unstructured to enhance the concept that had inspired them or to contribute to a demanding project such as the Islamization of Knowledge, (Khalil, 1991).

Preparing a Student from his Early Schooling Life as a Means of Methodology

The basics of IOK should be embedded in the earlier stage of primary schooling life, so that education of this level can impart to a student the bare essentials of IOK and educate him in putting as much of this knowledge as possible into real exercise. As the student improves while the school level, the educational institutions try to develop the breadth and depth of his store of respective knowledge concerning the IOK.

After completing the secondary level of study and moved to on to the next step of undergraduate studies, he will naturally be well-prepared to deal with specialized studies. Then the student will come to the graduate level when his deeds are screeched with the very specific specialized study of a particular discipline in line with IOK paradigm

The Process of Islamization of Knowledge at a Higher Level of Study

The Islamization of the process at the college and university stage must take place at the theoretical and practical levels. The theoretical level can be satisfactorily covered in single treaties of manageable size which can be used by students of the different departments as a basic manual explaining why Islamization is a vital requirement at methodological, intellectual, creedal and human levels. At the same time, such a treatise can outline the practical procedures to be followed in each separate discipline so that it can be shaped or reshaped within an Islamic framework.

Methodology of Texts and their Writing Approaches for Islamization of Knowledge

Smaller-sized and effectively simplified editions of the book should be made available for secondary school students. This is because the secondary level is generally considered the gateway to the university. The students at this level will hence, be prepared intellectually and psychologically for the advanced university manual and to make them receptive to the Islamization of knowledge in their future specialization.

The writing of the simplified version of the book and its main edition should not be assigned to one single author, but to a group of authors with a range of expertise and specialized knowledge capable of covering all areas of science and scholarship. The book would be then accurate, comprehensive and effective in communicating the required message. It would be appropriate if each of its chapters were assigned to one particular author, though in such a case all the authors of all chapters should agree in advance on basic elements, principles and requirements so that they could coordinate their work and select a particular methodology. It would also be acceptable if the task of writing such a book was assigned to several authors, each of whom would write the book in full. The results would then be compared and tested, and the one chosen would be the one that most satisfied the needs of the subject. Alternatively, the choice could be made on a chapter-by-chapter basis the choice falling on the individual chapters nearest to meeting the criteria set for this project.

An 'introduction' must be adopted in the book which will cover all the issues touched upon by the paper, starting with questions of terms and basics and including a historical review of the stages of unity and harmony or conflict and separation between knowledge and Islam; identifying of the philosophical, methodological and factual relationship between

the Quran and modern science; analyzing the fabric of traditional Islamic and modern material in order to pinpoint the areas that can assist in promoting the Islamization process. Finally, the book must deal with the organized attempts that have taken referred to briefly in this study. Then the book can fulfil the expected function with the supreme achievement.

‘Style’ as a Method in the Writing

To Implement the eventual result of the Islamization of Knowledge, there should be an uncompromised condition in the writing style. The language used in the text should be free from any jargon which causes boredom, antipathy and tiredness. The anarchy in the style of writing can produce a flowery and reckless use of language at the expense of authentic content. Issues need to be focused on as directly as possible. Such issues also have an impact on communicative effectiveness. Floating and desiccated presentations in a linguistically uncouth style are very close to suffering the same fate as a pretentious treatise in which the subject matter is expressed in such a convoluted manner that it somehow manages to lose itself before reaching the brain. The ideal solutions are compromised whereby maximum subject matter is expressed in an elegant, clear, fluent style that could enable teachers to communicate it effectively to their students.

‘Shape’ as the next concern of writing should be considered strongly “at which Islamization will operate is a practical one which aims to shape or reshape each discipline separately according to the requirement of Islamization. Compared with the first level, this will naturally require a long period, a tremendous amount of hard work and a large number of researchers with specialized expertise, a wide cultural background and a proper Islamic vision. Such people should cover all scientific areas, be able to reconcile their specialization subjects with Islamization, and have a strong belief in their work” (Khalil, 1991).

The Combination between Knowledge and Values as Methodology

This may be seen as the restoration of the connection between knowledge and values, or perhaps more significantly, as the return of knowledge to the realm of values after being expelled by activism. The disconnection of knowledge and value was an uncompromised mistake that is now very obvious to all humanity. “The Islamization of Knowledge aims to make this issue one of universal concern, by laying out its philosophical and strategic framework, by providing the means necessary to its achievement, and by establishing the guidelines required to connect scholars with truth rather than speculation. Therefore, the efforts expended on theorizing will not be wasted on the attempt to separate knowledge from values, or the self from the subject, but will be concentrated on distinguishing between truth and reality on the one hand and suspicion and supposition on the other” (Alwani, 1995). The following verse of the Quran can be used to determine the ruling in this situation; “and let not the hatred of others to make you swerve and depart from justice. Be just: that is next to piety, and fear Allah” (5:8).

Dealing with Revelation and its Real Existence Together

The confirmation of the connection and interchange between revelation and reality is one of the most important phases in the Islamization of knowledge. In a manner that promotes peace in the universe between humans and all other forms of creation, each of which is subject to the same natural rules, or Sunnah, and works toward the same goal, to do worship there and recite His praise (Alwani, 1995, p. 28). This technique establishes a reciprocal link between social and natural sciences, but not in the manner envisioned by the so-called positivist logic, which holds that for social science to qualify as legitimate science, it must be founded on the same methodology as natural science. Instead, the Islamization of Knowledge strategy seeks to reconcile these two disciplines under a unified philosophical framework that interacts and mixes with the interpretation of revelation, while also attempting to identify the overarching principles that guide both disciplines. Instead of destroying the environment or the local natural resources, this ideology fosters a strong awareness of and respect for nature, which results in excellent treatment and an overall positive outcome. On the other hand, the Islamization of Knowledge promotes a connection with nature because it was made in the service of humanity, as a trust and, as an essential component in humankind’s stewardship of Istikhlaf (representation).

Treatment with the Contemporary Western Scholarship

The Islamization of Knowledge should look for a way to identify the practical solutions to the “ends” problem, which is demonstrated by the unproductive philosophies that have fascinated modern Western scholarship; philosophies that perpetually speak of the “end” of history, or of liberalism, or the world. This is to be done because Western scholarship disregarded the role of revelation and was therefore unequipped to address issues like “what is the purpose of the universe?” and “how will it end?”. An instance of this issue is Marxism, which aimed to define an imagined scenario in which real communism would eventually take over the globe and allow each person to labour in line with his or her desires. Liberal capitalism, on the other hand, considers the end of history to be its achievement. The Islamization of Knowledge and its systems and paradigm present no way concerned with such theoretical “goals” or imagined possibilities for the continued survival of humanity and their civilization” (Alwani, 1995) but, rather a rationale and well-designed way of progress.

DISCUSSIONS

Term Clarification and Recommendation

The Islamization of Knowledge denotes the practice and implementation of the values and appeals of Islam in the whole life system, not merely in certain spectrums of life. Islamization of Knowledge contends that only holistic practices of Islam in entire features of life can establish justice, peace and prosperity in the society and universe. Therefore, globally existing education systems with different ideologies still are producing a unique number of intellectuals, highly qualified professionals, and scholars but parallelly corruption, instability, war, and killing of people are daily scenarios all over the

world which prove the failure of those systems in terms of the overall objective of education. The reason to be the failure of those education systems is due to less focus on ethical and moral behaviour and mostly ignoring the accountability of the hereafter, whereas, Islam as a divine revelation, on the other hand, is based on hedging parameters, defines its success highlighting the worldly and hereafter life that fully equipped with morality and ethical values. Therefore, its success is more sustainable and accountable which has been proven for centuries and reflects the essence of IOK.

However, IOK to obtain its objective through mitigating the current challenges of worldview is required to develop various sound methodologies that would be able to encapsulate all fields of knowledge developing a framework of an alternative worldview, commonly referred to as an Islamic worldview whose ecosystem will generate and guarantee the primary goal of human life. As a secondary initiative, it has to develop a similar method that would help one to deeply understand the Quran and Sunnah which would refer to a specialized feature so that he can evaluate and assess any branch of knowledge and align it into the advanced framework of IOK if that branch of knowledge is found otherwise.

Clarification and Recommendation for Tawhidic Methodology

The *Tawhidic* paradigm in the methodology of Islamization means, developing and improving a unique system of knowledge which always will remain based on God-centric. The *Tawhidic* aptitude of thinking will naturally knock the intelligence of a believer complying with some universal questions so that he can realize the *tawhidic* appeal and approach in all spectrums of his life which are for example, “what is the value of human existence”, “what is the level of epistemic belief in Allah, His angels, His scriptures, and His prophets”, or what is the Day of Judgment like?”. In this fundament, Muslim writers, thinkers and intellectuals may begin their writing by recognizing the exitance of Allah, requesting his blessing, admitting his tremendous favours in human life, and many conclude by showing overall gratefulness and dedication to Him which further will result in a positive concern about the Tawhin in reader’s mind. Consequently, a habitual effect or influence will emerge in the future activities of the reader which will cause the optimistic result of Islamization of Knowledge in line with *tawhidic* approach.

As the mechanism of *tawhidic* understanding, exploring the splendour of the universe and the necessity of that for mankind would be a noteworthy element, which is concealed in its order and consistency, the goal of science. If there is no correlation among the limitless variety of natural occurrences in this incredibly large universe, then human cognition and contemplation are made worthless and pointless. But when we see that everything, from microscopic atoms to enormous galaxies, is governed by the same set of rules and is subject to the same number of forces, our interest to uncover harmony and unity in what appears to be chaos is provoked. By fostering a belief in the harmony and oneness found in the universe, the Holy Quran sets the groundwork for that science.

Clarification and Recommendation for Quranic Methodology

The Islamization of Knowledge movement, on the other hand, would never experience even a minor success without Quranic Methodology. This is because the Quranic approach will successfully link historical and modern concerns or problems concerning the Islamization issue. Additionally, many statements made by people are only conjectures and are not justified by any solid facts. Their opinions frequently result from prejudice or uncritical faith. Their inability to recognize the truth is frequently caused by fear or greed. They can occasionally be egotistical or superstitious. These are mostly unscientific, illogical, and unreasonable viewpoints. Because of this, as the divine source of knowledge, the Quranic approach condemns irrationality, which also serves to emphasize the value of scientific reasoning.

Practically, scientific cognition is supported by and is built upon the Quranic approach. How about the fundamental principle of all religious belief in the invisible? Those who practice Islam believe in Allah, a being that exceeds human reason. This statement is the one that the Holy Quran has stated to investigate. Even though it is said that Allah is inaccessible to the human eye, He manifests Himself to it. An inquiry may be made in this instance. Although there are no logical justifications for affirming Allah’s existence, is it reasonable to do so? Are we able to demonstrate the absence of a creator in this universe? Although the Holy Quran instructs us to apply its methodology to the fullest, how can it be used in other contexts? Humanity has made incredible progress thanks to scientific procedures, but they have also taught us a certain humility. We are aware of the limits of reason. We now realize that we are completely ignorant of so many things, much alone Allah. We may categorically state that we cannot reject the reality of that which we do not understand.

Clarification and Recommendation for the Sunnah as a Methodology

Two primary sources of Islam are the Quran and the Prophet’s Sunnah (pbuh). The Sunnah is regarded as being second to the Quran. A Sunnah cannot be explained without reference to the Quran and vice-versa.

The Sunnah, as demonstrated by the Prophet (pbuh), is the linguistic interpretation of the Quranic message into concrete language. The Quran serves as the Sunnah’s metaphysical foundation, but the Sunnah itself serves as a concrete example of the Qur’anic rules. The Messenger’s job was to explain and illustrate the message, not only to deliver it. This was Messenger’s most vital responsibility. The following is what Allah Himself commanded as a result: [Say: Obey Allah and obey the Messenger, but if you turn away, he (the Prophet) is only responsible for the duty placed on him (i.e. to convey Allah’s Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger only must convey (the message) in a clear way.] (24:54).

This passage unambiguously conveys to us the Sunnah’s primary priority of objective. They must have the desire to understand and practice the Prophet’s teachings as they are outlined in the Sunnah. We must account to Allah if we are careless in this regard.

When discussing the significance of the Sunnah, two major issues need to be addressed. We are aware that the Quran was given to the Prophet Muhammad (pbuh), whom Allah Almighty had selected. Since the Prophet is the channel

through which we get revelation from Allah, only he is capable of fully illuminating and illustrating the teachings of the Quran. The Quran may be misconstrued and misrepresented by people if the Prophet had not provided the necessary justifications and examples. So the Prophet was careful to explain and show his companions how to read and comprehend the Quranic passages. As a result, the value of the Sunnah and the value of the Quran are interconnected.

Clarification and Recommendation for Reviewing the Islamic and Western Intellectual Heritage

The historical background of a nation typically informs and reflects its character and direction. In order for its priceless legacy of cultural, educational, economic, and energy advantages to be preserved and enhanced for future generations of people, it is in the public interest to preserve this unique asset. The Islamic cultural identity is the never-ending well from which the Islamic intellectual heritage flows in all of its manifestations, both physical and invisible. Given the enormous amount of Islamic cultural resources they comprise, these physical and intangible facets of Islamic cultural legacy contain such riches in the fields of science, thought, and civilization that they clearly and visibly hold a place on the world heritage diagram. Muslim academics place a great deal of emphasis on reviewing *ijtihad* (intellectual reasoning) as a way to Islamize information, particularly when it comes to reviewing Islamic intellectual history. This review is a constructive activity that carries on the work of the ancestors and makes use of the *ijtihad* of modern academics in reviving cultural identity, cherishing its values and high ideals, as well as the divine revelation that directs mankind toward the right path. In this way, Islamic culture views all ideas and issues as the revelation that serves as both a reference point and a knowledge regulator. It is the component that has the greatest potential to drive the Islamic *ummah* back into the forefront of cultural activity and human contribution by spreading the culture of *ijtihad*, which encourages complementarities and unity that resists disputes.

If we are to combat the attempts at standardization and the centralization of cultural tendencies that negate the diversity of historical paths that have shaped human civilization, then revitalizing Islamic intellectual heritage, reviewing it, and shedding light on the resources that have contributed to the stride of human civilisation seem to be of the utmost importance in this age of globalization where challenges are growing in size and number.

The *ummah*'s scholars must inject revival life into Islamic thinking and give it a reforming push with a sensible strategy free from the logic of exclusive bipolarity, and an integrated approach to knowledge. The civilization of the *ummah* of the Middle Way, also known as "*wasatiyya*" in Arabic culture, which bears testimony to all of humanity and propagates the universal message of Islam, can enlighten this. Similar to this, Muslim scholars and researchers should be open and gracious in order to get access to all the useful knowledge resources from the Western intellectual tradition.

Issues that Manifest Weaknesses in the Methodology of Iok

Unquestionably, the concept of the Islamization of knowledge has been recognized by a significant number of intellectuals, scholars, and philosophers. It helped the *ummah*'s concerns to evolve into a timely unique elucidation of Islam pertinent to modern challenges and abrupt issues. In many fields of knowledge, particularly in the field of Islamic Finance and Economics, there are a lot of contributions. However, the situation has faced a great deal of criticism:

Since its inception, the Islamization of knowledge has made many promises but has bred a few. Apparent devotion has not been transformed into real success. The Islamization of Knowledge initiative has also lacks to be a purely academic undertaking, and it has frequently been promoted by such philosophers who are not previously experts in the subjects they are trying to modernize. As a result, the Islamization of knowledge has been reduced to be appropriate to the various Shari'ah principles on a variety of topics.

Observations indicate that the Islamization of Knowledge focused more on Islamic economics than on other fields of knowledge, which exposes the limitations and flaws of the IOK idea. This results in the lack of the production of notable philosophers or intellectuals in other fields of study to the same extent as it did in the field of Islamic economics.

The argument among IOK professionals confuses its concept, techniques, purpose, and philosophies that are yet to be comprehended precisely, which consequently identifies the lack of methodology. However, in its embryonic vicinity, where the IOK movement was expected to be established without inquiry or argument, the IOK is still an arguable area over there. For instance, International Islamic University Malaysia is a solid experimental institution for IOK movement, but miserably, it was incapable to convince its academics, administrative personnel, or students to join the IOK mission as a whole. Nasr (1992) Therefore recommends that "Muslims must wrestle with the topics, concepts, and conceptions to which the term "Islamic" will be affixed before beginning on an agenda for the Islamization of knowledge. The term "Islamization" implies that the topic under discussion had previously been "unholy" and may be "sacralized" by the dictates of Shari'a.

All disciplines, including social and pure sciences, must be Islamized in order for knowledge to be fully equipped with an Islamic worldview albeit; sciences were once considered sacred and Islamic. The universe, for instance, is Islamic by nature and by definition since everyone believes in Allah. Since they are founded on the observation of the attributes and activities of the divine, all sciences are likewise in the same vein and share a highly respected trait. Therefore, Muslim philosophers may focus on the philosophies of all branches of knowledge, not only physical or social sciences. Because the rules of nature are different, we are unable to refer to physics as "Islamic physics" or biology as "Islamic Biology". We should, rather, claim to use an Islamic "outlook" in those disciplines of sciences which initially can be authenticated by Islamizing the thought process of scientists, experts and philosophers.

Despite the production of a significant number of books, pamphlets, and articles by numerous institutions on IOK over the years, and the steadiness of the effort, those attempts seem to be failed to draw the reader's actual attention due to the ambiguity in the works and causes difficulty for them to continue their appetite for further reading. Moreover, the publications of Islamization of Knowledge include a lot of jargon that distracts the reading interest. Thus, researchers and philosophers should rethink their writing methodology by simplifying the word choice, going through more sound and easily understood as well as shortly convincing methods in order to persuade the readers and to keep up their interest in the topic.

CONCLUSIONS

The Islamization of knowledge being one of the controversial discourses among many Muslim intellectuals since the 1790s, yet, it undoubtedly is the most promising intellectual agenda of Islamic reassurance (Daud, 1998, p. 371) that comprises the divine and modern sources of knowledge in its methodology. The challenges in achieving IOK's objectives should not cause it to abandon its undertaking. The key to eliminating all barriers is to amplify devotion to the IOK movement. However, the major loophole of IOK for decades is indeed the lack of philosophical and methodological concerns that make it incapable to examine or grasp the contemporary disciplines and connect those accordingly which have been trying to Islamize. This is because, without bridging the partition between Islamic philosophy and modern disciplines, it would not be possible to find probable syntheses or textbooks that are Islamized. Which requires extensive work and research process.

Unfortunately, most modern Muslim social scientists who are educated in the West do not have exposure to the major Islamic heritage and hence, are unable to comprehend the Islamic philosophical issues that underpin their various fields due to a lack of IOK methodology that even can be addressed as a co-curriculum of personal, socially affiliated or of personal study. In reality, the IOK is a methodological, compassionate, and peace-meal endeavour. Hence, its movement should not be obstructed by the so-called "scientific way of thinking". Because the objective of IOK is to infuse Islamic principles into social and basic science as well as into the studies of human psychology by equipping a rationale methodology rather than reinventing these fields of science. "Islamization leads to an intellectual revolution and not only the application of religious regulations, it gives Muslims space inside the Western structure of thinking and action" (Nasr, 1992).

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