



Ismail al-Faruqi's Tawhidic Approach in the Context of IOK

Tasnim Abdul Rahman

Fakulti Pengajian Kontemporari Islam FKI, Universiti Sultan Zainal Abidin (UniZA)

Email: tasnimrahman@unisza.edu.my

***Ahmad Nabil Amir**

International Institute of Islamic Thought and Civilization (ISTAC-IIUM)

Email: nabiller2002@gmail.com

*Correspondence

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Abstract

This study analyzed Ismail Raji al-Faruqi's (1921-1986) fundamental ideas of education from the perspective of IOK and tawhidic framework and his critical contribution in articulating modern Islamic worldview and expounding its progressive and inclusive outlook. It set forth to discuss the ideas of Islamization of knowledge as envisaged and propounded in his major works that highlight the doctrine of tawhid and its overarching principle such as *Islamization of Knowledge: General Principles and Work Plan*, *Al-Tawhid: Its Implications for Thought and Life* and etc. The study is based on library research using qualitative approaches by documenting sources derived from some major works of al-Faruqi and other relevant materials. The data was analyzed using descriptive, analytical, and comparative method. The study found that al-Faruqi has brought forth universal Islamic worldview that propounded transcendental religious and philosophical outlook based on his rational and universal premises. His philosophical ideal was founded on critical methodology of tawhid that was instrumental in projecting his Islamization of knowledge movement and in propounding its scientific and rational outlook in order to revive the spirit of reform and reconstructing *ijtihad* and reclaiming the universal and creative ummatic world order.

Keywords:

Al-Faruqi; educational thought; Islamization of knowledge; scientific theory and viewpoint; tawhidic worldview

Abstrak

Studi ini menganalisis ide-ide dasar pendidikan Ismail Raji al-Faruqi (1921-1986) dari perspektif IOK dan kerangka kerja tauhid dan kontribusi kritisnya dalam mengartikulasikan pandangan dunia Islam modern dan menguraikan pandangan progresif dan inklusifnya. Ini berangkat untuk membahas ide-ide Islamisasi pengetahuan seperti yang dibayangkan dan dikemukakan dalam karya-karya utamanya yang menyoroti doktrin tauhid dan prinsip menyeluruhnya seperti *Islamization of Knowledge: General Principles and Work Plan*, *Al-Tawhid: Its Implications for Thought and Life* dan lain-lain. Penelitian ini didasarkan pada penelitian kepustakaan (library research) dengan menggunakan pendekatan kualitatif dengan mendokumentasikan sumber-sumber yang berasal dari beberapa karya besar al-Faruqi dan bahan-bahan lain yang relevan. Data dianalisis menggunakan metode deskriptif, analitis, dan komparatif. Studi ini menemukan bahwa al-Faruqi telah memunculkan pandangan dunia Islam universal yang mengemukakan pandangan agama dan filosofis transcendental berdasarkan premis rasional dan universalnya. Cita-cita filosofisnya didasarkan pada metodologi kritis tauhid yang berperan penting dalam memproyeksikan

Islamisasi gerakan pengetahuan dan dalam mengemukakan pandangan ilmiah dan rasionalnya untuk menghidupkan kembali semangat reformasi dan merekonstruksi ijtihad dan merebut kembali tatanan dunia *ummatik* universal dan kreatif.

Kata Kunci:

Al-Faruqi; Islamisasi ilmu; pemikiran pendidikan; tauhid; teori dan epistemologi sains



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Introduction

The major crisis in higher education in the Islamic world is the underlying secular and western domination which is embedded in the practice of education that stems from the legacy of the colonialists which carried the notion of dualism and the dichotomy of knowledge. This system which denies the metaphysical aspect of science and its divine origin which separates the notions of revelation and reason, its moral and ethical value has created fundamental chaos and confusion and resulted in a severe moral and intellectual crisis in the midst of the ummah. This predicament consequential to the values and system of education was discussed in the First World Conference on Islamic Education in Mecca in 1977 which agreed that the real crisis of the ummah is an intellectual crisis. This educational malaise and problems have been thoroughly addressed with the consensus reached at the Conference to set up an Islamic university. This was realized in 1983 with the formation of IIUM which took on the role of leading the change and reforming of education system, through programs of Islamization and integration of knowledge and values. In lieu with this, the paper aims to analyze the role of Ismail Raji al-Faruqi (1921-1986) in introducing an integrative model of educational system based on the philosophy and epistemology of tawhid (the doctrine of oneness of God). The principles introduced by him have been developed and realized in the educational system at all level of learning at higher institutions in the Muslim world especially that high ranking Islamic institutions and organizations that he founded such as IIIT (International Institute of Islamic Thought) and IIUM (International Islamic University Malaysia) which played the key role in mobilizing and leading the transformation in education and da'wah. The focus of study is the way and approach of Islamization of knowledge (*Islamiyyat al-Ma'rifat*) and the integration of science (*Takamul al-Ma'rifi*) which was streamlined and geared by al-Faruqi since early 1980s.

Several studies analyzing Ismail al-Faruqi's contemporary project of Islamization of knowledge, his profound ideals and thoughts have been broadly discussed in many recent writings, such as Muhammad Mumtaz Ali (2019) in his book *The History and Philosophy of Islamization of Knowledge*, Mohamed Aslam Haneef (2005) in *A Critical Survey of Islamization of Knowledge*, Mohd Kamal Hassan (2013) in his working paper *Islamization of Human Knowledge* and Anwar Ibrahim (2013) in his inaugural speech at the symposium of Reform of Higher Education in Muslim Societies entitled "The Reform of Muslim Education and the Quest for Intellectual Renewal".

According to Muhammad Mumtaz Ali, the 'Islamization of Knowledge' movement has generated serious debate among scholars about the nature of science

and education. This debate is clouded by several misunderstandings. His work intends to explain such misunderstanding by examining the meaning, scope and methodology of Islamization of knowledge. His book deals with matters related to terms, concepts, perceptions, principles and frameworks of the movement. It traces the historical setting in which these concepts and movements were originally developed and explains several aspects of them. This allowed the reader to better understand the basic philosophy of the IOK movement which introduces important institutions and pioneers identified with this movement and contributed to its conceptualization. It shows that this movement is intellectually tenable and practically relevant to all mankind – both Muslims and non-Muslims. By explaining that Islamization is not limited to any particular group of Islamic scholars, on the contrary, it is the agenda of all different schools of thought in the Islamic world today. This is a necessary prerequisite for developing a comprehensive and balanced paradigm for human civilizational development that can be seen as an alternative to the currently dominant Western development paradigm.

In his essay, “Islamization of Human Knowledge” (2013) Mohd Kamal Hassan reviews the theory of Islamization of human knowledge (*humanoria*) and the principles of integration of knowledge (*takāmul al-ma'rifi*) which are the cornerstone underlying the holistic ways of learning and instructions implemented at IIUM by outlining its instructive and comprehensive framework. His work also presents the concept of relevancy (*mu'āsarah*) in the tradition of '*ulūm al-dīn* or '*ulūm naqliyyah* or '*ulūm shar'iyyah* which needs improvement (*islāh*) and renewal (*tajdīd*) in the modern age to maintain its relevance to contemporary issues and continuous tides (*mutaghayyirat*) of progress in the environment, civilization and humanity. It also elaborates on the concepts of the Islamization of human knowledge in the disciplines of humanities, social and human sciences, natural and physical sciences, applied sciences, engineering and technology as well as medical science. This idea focuses on integrating Islamic worldviews, paradigms, epistemologies, perspectives, principles, values and norms into branches of human knowledges such as religion, philosophy, literature, languages, arts and others. This includes other initiatives such as revivification (*ihya'*), modernization (*tahdith*) and intellectual and academic initiatives that are driven to realize the vision of Islamizing knowledge which was pursued in a planned and strategic manner, through comprehensive integration efforts in the *Kulliyyah*, with “Islamic input”. This work is significant in contributing to the development of ideas and reformulating of human knowledge that are molded from secular frameworks in term of harmonizing it with the principles and criteria of revelation, as well as expanding the integrative mission by outlining the holistic method towards the integration of religious and social sciences, and to develop *ijtihad* (independent reasoning) and *maqāsid*-based approach in an effort to realize Islamic visions as a model in higher education to overcome the current crisis of civilization.

In his book *A Critical Survey of Islamization of Knowledge* Mohamed Aslam Haneef (2005) critically analyzes al-Faruqi's extensive works and contribution in the Islamization of knowledge movement. He discussed the Islamization of knowledge (IOK), as a project that represents the response of Muslim intellectuals to modernity; which began in the late 1960s and became an important feature of scholarly debate and discussion in the late 1980s and early 1990s. His study attempts to propose a comprehensive review of IOK, discussing the ideas of its major

proponents and critics and summarizes issues related to interpretation, rationale, and process of Islamization of knowledge itself. It provides valuable reference material for young researchers and scholars wishing to develop a contemporary body of knowledge from an Islamic perspective.

It specifically investigates al-Faruqi's perennial thoughts and his association with the International Institute of Islamic Thought (IIIT) Herndon, USA as the starting point and origins that embody the IOK agenda. This is compared to a fragment of a chapter from Wan Mohd Nor Wan Daud's 1998 book on the ideas and practices of Syed Muhammad Naquib Al-Attas, which provides a good analysis of the "major contemporary intellectual responses" to modernity, including the IOK, in which a lengthy discussion is put forward, elaborating the ideas of al-Attas and the International Institute of Islamic Thought and Civilization (ISTAC). The problem he attempts to formulate in his study is about the significance of these historical movements in the context of IOK's initial projection of ideas and its modernization efforts in the context of intellectual growth and spiritual values it brought forth.

In his inaugural speech at the symposium of the Reform of Higher Education in Muslim Societies, DS Anwar Ibrahim (2013) also discusses several crucial aspects of al-Faruqi's thought. He raised crucial issues regarding the aspiration for reform in higher education in the Islamic world, revealing the underdeveloped and obsolete educational system inherited from the colonialists projected on hollow secularism. To initiate reform, and driving toward fundamental change in the system we must bring about thorough understanding of the values and ideals of education manifesting its autonomy and essentially dynamic spirit. This ideal was advanced by Muslim philosophers and intellectuals such as Ismail Raji al-Faruqi, Syed Muhammad Naquib al-Attas, Fazlur Rahman, Taha Jabir al-Alwani, Muhammad Iqbal, Malik Bennabi, Muhammad al-Ghazali and others. To conceive and understand their educational philosophy and modern vision as highlighted in medieval Islamic scholarship will be the basis for our intellectual quest for reform and renewal. We must effectively renew and convey their spirit and championed their transcendental, metaphysical and formidable thought and spirit and rationalistic ideals in the system and curriculum of higher education in the Islamic world.

He also commented on 'moral sentiment' which is the guiding principle in political economy as concluded by al-Faruqi where economic action is the expression of Islam's spirituality: The economy of the *ummah* and its good health are the essence of Islam just as Islam's spirituality is inexistent without just economic action (Ismail al-Faruqi, 1992). According to al-Faruqi, if charity is to serve as a tool of religion whose purpose is the well-being of mankind, then it must have for its object goods of economic value. Religion, therefore, seeks to subject man's economic behaviour to the norms of morality. Islam, the religion of world-affirmation *par excellence*, seeks to order human life so as to make it actualize the pattern intended for it by its Creator. Hence the Islamic dictum: *Inna al din al-mu'amalah* (Religion is indeed man's treatment of his fellows) (al-Faruqi, 1992). In looking at the economics of education, while the profit motive may be a legitimate factor, it cannot be driven purely by self-gain. On the contrary in line with the Islamic dictum on charity as expounded by al-Faruqi, where the purpose of religion is the well-being of mankind, the promotion of education must be conducted as a virtue at par with other virtues as "humanity, justice, generosity, and public spirit."

His essay also explores al-Faruqi's philosophy with regard to the value of education, rationality and *ijtihad*. Education must proceed on the basis of rationality and with that *ijtihad*. This term is used in the sense as explained by Al-Faruqi, where he said: "As a methodical principle, rationalism is constitutive of the essence of Islamic civilization...Rationalism does not mean the priority of reason over revelation but the rejection of any ultimate contradiction between them (al-Faruqi & al-Faruqi, 1986) Al-Faruqi presented Islam as the religion par excellence of reason, science, and progress with a strong emphasis on action and the work ethic. Any suggestion that the advocacy of rationality in the articulation of educational policies and principles is grounded in secular thinking is therefore without foundation (Yusuf, 2012) For the advancement of the ummah, Al-Faruqi advocates the fundamental processes of *tajdid* and *islah* in order to renew and reform the educational system.

Methods

The method of study is qualitative in nature in the form of literature review and is examined using content analysis methods. The materials were collected and analyzed using empirical techniques with historical, descriptive, analytical and comparative approaches. Study materials are obtained from historical instruments and sources in the type of books, journals, magazines, transcripts, manuscripts and other reliable documents.

Result and Discussion

Ismail al-Faruqi and his Socio-cultural Background

Ismail Raji al-Faruqi (1921-1986) is a contemporary Muslim thinker whose legacy is widely recognized as the leading mujtahid in the modern age. He has contributed immensely toward articulating the tawhidic worldview and propounded its progressive and dynamic ideals in contemporary Islamic thought. He has published more than 25 works that significantly discusses transcendental ideal of Islam and its religious philosophy, metaphysics, philosophy, history, theology, comparative religion, ethics, thought and culture. After leaving his homeland in Palestine, he emigrated to America and began a new chapter in the struggle to renewing Islamic thought and enhance the pan-Islamic spirit and raising the dignity of the ummah in modern civilization. Among his important contributions were in advocating dialogue among civilizations, initiating the idea of Islamization of knowledge, setting up the department of religion at Temple University, proposing Islamic civilizational courses and comparative religions, and establishing network and interfaith dialogue and forum between sacred religions commonly recognized their tradition from Abrahamic Faith. In 1973, al-Faruqi initiated the Islamic section of the American Academy of Religion (AAR). He is the co-founder of the International Institute of Islamic Thought (IIIT) and the Association of Muslim Social Scientists (AMSS). He is also president of the American Islamic College in Chicago.

Considering the influence of his thoughts and the highly intellectual moral philosophy he propounded, Chandra Muzaffar (2002) outlines the basic framework and moral values he brought forth in his lecture in the Ismail al-Faruqi Memorial Lecture: "Professor Ismail al-Faruqi was undoubtedly one of the most accomplished and one of the most illustrious thinkers that the Muslim world has produced in recent decades. His writings, which span a whole spectrum of social concerns, have

contributed immensely to a better understanding of tawhid, Islamic culture, and interfaith dialogue among both Muslims and non-Muslims. As a committed intellectual who translated ideas into action, the late Professor al-Faruqi was an honest and principled voice in the struggle for a just world. It was because of his own integrity that he regarded morality in public life as fundamental to social justice."

In formulating the idea of Islamization of knowledge, al-Faruqi was much inspired by the thoughts of classical Muslim philosophers such as al-Farabi, Imam al-Ghazali, and Ibn Rushd to modern thinkers such as Muhammad Abduh and Syed Muhammad Naquib al-Attas. In the International Seminar on the Islamization of Knowledge held at Islamabad in 4th-9th January 1982 (7-12 Rabiul-Awwal 1402) al-Faruqi presented conceptual working paper on the philosophical background and theory of the Islamization of knowledge, and outlines its principles, methodology and objectives. The seminar, which was jointly organized by the National Hijra Committee, Pakistan and the International Institute of Islamic Thought, Wyncote, Pennsylvania, USA, was also attended by great pioneers and thinkers in the Islamization of knowledge, such as Fazlur Rahman. His paper has been published in the seminar proceedings entitled "Knowledge for What". Explaining his methodology regarding the Islamization of knowledge, al-Faruqi said: "As a prerequisite for the removal of dualism from the educational system, which is in turn a prerequisite for the removal of dualism from life, for the solution of the malaise of the ummah, knowledge ought to be Islamized. While avoiding the pitfalls and shortcomings of traditional methodology, the Islamization of knowledge ought to observe a number of principles which constitute the essence of Islam." (Al-Faruqi, 1990) Al-Faruqi emphasizes the principle of tawhid (the concept of unity and unicity of God) and unity, as a guiding principle in his efforts to integrate and Islamize knowledge and that motivates and guides the investigation of nature (Al-Faruqi, 1995). The movement is also substantively grounded with intellectual vision and initiatives to promote dialogue, and projecting understanding between religions and cultures, stressing peaceful relationship by virtue of the recognition of God's supremacy (Al-Faruqi, 1995). This is emphasize to appreciate global tradition of world's religions and respect their moral code and metaphysical viewpoints, which believe in transcendental and universal values and the need to develop and imbued universalist ethics based on dialogue among religions (Zuriati & Zaki, 2010), as represented in the classic history of Convivencia in Andalus.

His contribution in transforming Islamic practice and values in Malaysia and his influence in the revivalist school of thought and da'wah of ABIM (Angkatan Belia Islam Malaysia) is also profound. His writings had brought extensive impact in inspiring the Islamic revival in the 70's and 80's. His epistemological and metaphysical ideas and works have generated significant awareness in transforming the practice of da'wah and in developing cultural and social passion and interest in Malaysia. The phenomenal works he produced have brought major influence in encouraging rational and dynamic understanding of universal spirit of religious norms, values, and its moral-spiritual ideal and teaching. His books have been celebrated as mandatory texts in contemporary Islamic movement, especially the Malaysian Islamic Youth Malaysia (ABIM), which was influenced by al-Faruqi's Islamic ideal and school of thought, which continued to maintained its essentially moderate and inclusive approach. His important writings such as *The Hijrah: the Necessity of its Iqamat or Vergegenwartigung* (Hakikat Hijrah, 1985); *Islam*; *Islamization of*

Knowledge: General Principles and Work-Plan; Trialogue of the Abrahamic Faiths; Tawhid: Its Implications for Thought and Life; Islam and the Problem of Israel; Islam and Other Faiths; The Cultural Atlas of Islam (1986) and major translated works such as *The Life of [Prophet] Muhammad (saw)* by M. Husayn Haykal; *From Here We Start (Min Huna Nabda)* by Khalid M. Khalid; *Our Beginning in Wisdom (Min Huna Na'lam)* by Sheikh Muhammad al-Ghazali has substantively shaped Islamic thought and activism at that time and mark his lasting legacy and influence in the making of ideology and school of thought in Malaysia.

Al-Faruqi's Geneology of Thought in Islamization

Al-Faruqi was the leading advocate of Islamization of knowledge in Malaysia, conceiving and formulating the epistemology of tawhid, conceptual framework and vision of Islamization and theory of integration of knowledge and values, and introducing the mandatory courses of civilization as required subject in public universities in Malaysia, in order to develop mutual understanding of the history of world civilization and the essence of religion, its spiritual and metaphysical tradition and appreciation of universal cultural principles and values, where this subject "should seek to give the Muslim student knowledge of the first principles of Islam as the essence of Islamic civilization in the first year; of the historical achievements of Islamic civilization in the second year; how Islamic civilization compares and contrasts with other civilizations in essence and manifestation, in the third year; and of how Islamic civilization is the only viable option in dealing with the fundamental problems of Muslims and non-Muslims in the contemporary world, in the fourth year." (Al-Faruqi, 1982).

Our objective is to analyze Ismail al-Faruqi's substantive contribution to the Islamization of knowledge movement and to explain the significant impact of his pioneering work in elevating the dignity and significance meaning and value of education in the Islamic world, and in shaping modern traditions and thought in Islamic institutions such as IIIT and UIAM. It makes a brief review of the main ideas he initiated in the context of contemporary Islamic thought and the influences of his philosophical approach and method which has been synthesized in all the Kulliyah. He emphasizes a fairly balanced approach to Islam – in term of its theory and practice, a principle that underlies such an inclusive and progressive ideas expressed in his works such as *al-Tawhid: Its Implications for Thought and Life*: "Islam is the religion of the golden mean: "And thus, We made you (the Muslims) an ummah of the golden mean, that you be an exemplary median unto mankind...it is both general and particular, universal and specific, formal and contextual, monolithic and pluralistic, individualistic and specialistic; and that is its strength...Islam is the religion of balance...its very axiology is always a dedicate balancing between two evils or a subtle combination of disparate values...standing between the doer of too much and the doer of too-little." (Al-Faruqi, 1982).

His work attempts to develop the idea of Islamization of knowledge from the framework of tawhid (the unity and unicity of God) which had significance impact in establishing the transcendental values and ideals of IOK (Islamization of knowledge) in the Muslim world. His outstanding contributions to this project includes the publication of books such as *Islamization of Knowledge: General Principles and Work-Plan*, *Toward Islamic English* and the production of articles such as *Islamizing the Social Sciences; Islam and the Social Sciences; The First Principles of Islamic Methodology*;

Islamizing the Secondary School; Aslimat al-Ma'rifah; Nahwa Jami'ah Islamiyah; Islamization of Knowledge: Problems, Principles and Prospective; Defining Islamic Traditionalism: First Principles in the Islamization of Thought, besides establishing leading institutions geared toward Islamization mission such as IIIT (International Institute of Islamic Thought) and IIUM (International Islamic University Malaysia).

These works form the cornerstone of the Islamization movement which reflects its progressive and dynamic paradigm and ideal of pax Islamica and the establishment of Islamic knowledge and its scientific orientation, in seeking to reconstruct and Islamize the thought, reason, and bringing about integration of values and understanding of ethics and morals and the renewal of the ummatic spirit. This impression is expressed by Stefano Bigliardi (2012) in his paper entitled "Barbour's Typologies and the Contemporary Debate on Islam and Science": "Islamization of science that is regarded (by al-Faruqi) as the preliminary and most important stage in the regeneration of the Muslim community, a step not to be neglected because of other apparently more important or urgent problems in Muslim societies. It is the starting point and the backbone of a more general process of Islamization, aimed at restoring Islamic centrality in all the fields of life. Al-Faruqi also outlines practical measures to support this process: action should be taken by a group of intellectuals conscious of the problem and eager to spread awareness of; links should be established to Muslim universities."

In 1982 al-Faruqi wrote a monograph that formulated an ideal and comprehensive framework for the Islamization of knowledge which was later published by IIIT as the *Islamization of Knowledge*. The monograph is based on the findings of the first Seminar on the Islamization of Knowledge held in Islamabad on 4-9 January 1982 (7-12 Rabiul-Awwal 1402), and co-sponsored by the National Hijra Committee, Pakistan and the International Institute of Islamic Thought, Wyncote, Pennsylvania, United States of America. The working papers presented were published in the seminar proceedings entitled "Knowledge for What". Al-Faruqi's working paper provides an impressive and radical breakthrough in advocating an Islamic worldview and contemporary reform and reconstruction of science, as argued by Anne Sofie Roald (1998) in her article published in *Islamic Studies* on al-Faruqi's principles: "A major focus of al-Faruqi's work was the education of a new generation of Muslims, schooled in modern methods, but Islamically oriented. Believing that many of the problems of the Muslim world are due to its elites and the bifurcation of education in Muslim societies, he addressed this problem in a variety of ways, combining thought with action, and ideology with its institutionalization and implementation...at the heart of his vision was the Islamization of Knowledge...the purpose being to arouse Muslims to become active participants in man's intellectual life and contribute to it from an Islamic perspective. Although 'the Islamization of knowledge' of Faruqi might now appear to some as not all that mature, one has to remember what a sensation it created about two decades ago when it was first published and found its way to Muslim academicians all over the world." (Halim, 2007).

Al-Faruqi outlined the basic framework of Islamization in an instructive and systematic way, by formulating the basic philosophy and underlying foundations of its premise, and providing substantive empirical and rational and interpretative arguments on the fundamental idea of the Islamization, "the great task facing Muslim intellectuals and leaders is to recast the whole legacy of human knowledge from the

standpoint of Islam. The vision of Islam would not be a vision unless it is a vision of something, namely, life, reality and the world. That vision is the object of study of various disciplines. To recast knowledge as Islam relates to it, is to Islamize it; i.e., to redefine and reorder the parameters and the data, to rethink the reasoning and interrelationships of the data, to reevaluate the conclusions, to re-project the goals, and to do so in such a way as to make the reconstituted disciplines enrich the vision and serve the cause of Islam." (Al-Faruqi, 1982).

Al-Faruqi's Contribution to The Modernization of Islamic Education

In his paper presented at the International Seminar on Islamization of Knowledge (1982), and partly published by the *Journal of Islamic Thought and Scientific Creativity* entitled "The First Principles of Islamic Methodology", al-Faruqi outlines elaborate principles and comprehensive framework for the Islamization of science, that strived to dismantle the Western ideological claims and reassert universal Islamic principles and values: "As a pre-requisite for the removal of dualism from the educational system, which is in turn a prerequisite for the removal of dualism from life, for the solution of the malaise of the ummah, knowledge ought to be Islamized. While avoiding the pitfalls and shortcomings of traditional methodology, Islamization of knowledge ought to observe a number of principles which constitute the essence of Islam." (Al-Faruqi, 1990).

He emphasized on five key principles of Islam, i.e. (1) the unity of Allah (2) the unity of creation (3) the unity of truth and the unity of knowledge (4) the unity of life (5) and the unity of humanity, that defined the Islamic principles. This principle was further defined and interpreted in his article "Defining Islamic Traditionalism: First Principles in the Islamization of Thought" which provides a detail and comprehensive blueprint on the foundational idea of Islamic thought and outlines the main tasks of Islamization and its systematic framework: "to this end, the methodological categories or methodological-relevant principles of Islam, namely, the unity of truth, the unity of knowledge, the unity of humanity, the unity of life, the telic [purposeful] character of creation, and the subservience of creation to man and of man to Allah [swt], must replace the Western categories and determine the perception and ordering of reality...these values, especially the usefulness of knowledge for man's felicity, the blossoming of man's faculties, and the remoulding of creation so as to concretize the divine pattern, should be manifested in the building of culture and civilization and in human models of knowledge and wisdom, heroism and virtue, and pietism and saintliness." (Halim, 2007).

In an effort to Islamize social science, al-Faruqi exemplifies this in his major work *Social and Natural Science* which he co-edited with Abdullah Omar Nascef. In his introductory article "Islamizing the Social Science" he elaborately argued for the need "to develop alternative paradigms of knowledge for both natural and social sciences and to conceive and mould disciplines most relevant to the needs of contemporary Muslim societies." (Al-Faruqi, 1981). It characteristically dwelt on pertinent issues and problems of knowledge and presented comprehensive framework on Islamization and developed its distinctive and fundamental constructs and worldview as an alternative to the Western conventions and systems "because Western social science is incomplete and 'violates the crucial requirements of Islamic methodology.' The work was crucial to demonstrate the principle philosophy of

science and in stressing the “importance of spirituality as a valid aspect of social science and in suggesting that the Muslim social scientist must be trained in axiology, deontology, theology and esthetics, in order to develop his capacity for the apprehension of value”, which traditionally was accomplished through “the science of the Holy Qur’an, Hadith, Usul, and Fiqh (and) Adab (humanities).” (Daud, 1998).

This position was constructively argued by Al-Faruqi defending the legitimate claim of social science and its epistemological foundational: “We have an extremely important task ahead of us. How long are we going to content ourselves with the crumbs that the West is throwing at us? It is about time that we make our own original contribution. As social scientists, we have to look back at our training and reshape it in the light of the Qur’an and Sunnah. This is how our forefathers made their own original contributions to the study of history, law and culture. The West borrowed their heritage and put it in a secular mould. Is it asking for too much that we take this knowledge and Islamize it?” (Al-Faruqi, 1972).

In his principal work on the Islamic English - *Toward Islamic English*, al-Faruqi provided a constructive analysis on the nature of linguistic distortion of the English language that required certain rectification in transliteration (of letters and words) and translation (of Islamic words/concepts and terms/expressions relevant to the Islamic sciences). It sought to enrich English language with Islamic vocabulary and “injects into them new vision and new spiritual sensitivities,” as he effectively stated in the introductory part: “The English language modified are to enable it to carry Islamic proper nouns and meanings without distortion, and thus to serve the linguistic needs of Muslim users of the English language.” (Al-Faruqi, 1986) The book strives to reformulate and reconstruct the translation of basic terms and concepts that have been reduced, and often ruined, through translation such as *salah*, *niyah*, *zakah*, *haji*, *taqwa*, *siyam*, *fiqh*, *usul al-fiqh*, *hadith*, etc. (of Islamic vocabulary). This was illustrated in his contention with regard of *salah*: “consider for instance the word *salah*, which is often translated as “prayer.” “Prayer” is any communication with whatever is taken to be one's god, even if that is an idol.” (Al-Faruqi, 1986).

To remove the confusion of meanings “both in the religion and the culture” he has suggested that the terms: “must be understood as it stands in its Arabic form... constant use of their Arabic form will help to shield the English-speaking Muslims from the onslaught of materialism, utilitarianism, skepticism, relativism, secularism and hedonism that the last two hundred years have established firmly in English consciousness. And it will – *in sha'a Allah* – inject a reforming and salutary influence into the consciousness of all English speaking Muslims, pulling them out of their tragic predicament in modern times.” (Al-Faruqi, 1986).

English Literature, according to Md. Mahmudul Hasan (2013) carries the “Western ethos, values,” and “retains its powerful remnants of multi-layered colonial paternalism”. He argues that “among all Western disciplines, English literature is arguably the most culturally charged carrier of Western value-laden ideas. As a result, looking at it from Islamic perspectives would allow Muslims to maintain their socio-cultural and religious value and traditions.” (Hasan, 2013) From this important ground, al-Faruqi's attempt to reformulate and re-construct the Islamic term based on the Qur’anic worldview was crucial to “connect the importance of Arabic-Islamic key concepts in the process of Islamization.” (Daud, 1998).

Critique

The development of the ideas of Islamization can be further illustrated from the response of Fazlur Rahman and Syed Muhammad Naquib al-Attas to the theory of IOK. In this part we discuss the contentious issue of the real proponent of the idea of Islamization of knowledge and analyze the response of Muslim scholars in term of the key concepts of Islamization and its historical context and origin. In his work that discusses the educational philosophy and practice of al-Attas, Wan Mohd Nor Wan Daud claims that al-Attas was the first to coin the term of Islamization of modern knowledge and has the legitimate claim as the genuine proponent and pioneer of the original concept of IOK. He alluded that there are many indications to suggest “al-Faruqi benefited profoundly from al-Attas’ writings.” For example, in his ideas of *adab*, the concept of *kulliyyah* and *jami’ah*, the nature of dualism, the hegemony of science and modern secular onslaught, the reintroduction of all Arab-Islamic key terms and concepts in discourses concerning Islam in English and the “deeper-lying malaise (of the ummah) on the intellectual and moral levels,” (Al-Faruqi, 1982) thanks to his: “direct acquaintance with al-Attas’ ideas through many discussions and through an actual reading of the latter’s manuscript dealing with the problems of the confusion in the minds of the Muslims due to secularization, Westernization and disconnectedness from their own heritage.” (Daud, 1998).

Fazlur Rahman's philosophical ideas and response to Islamization can be reflected from his classic works such as *Islam and Modernity: The Transformation of Intellectual Tradition*; *Islam*; *Major Themes of the Qur'an* and in brief articles such as “Islamization of Knowledge: A Response”; “The Qur'anic Solution of Pakistan's Educational Problems”; and “Islamic Modernism: Its Scope, Method and Alternatives” that conclusively established his position and standpoint on Islamization. He wrote extensively on Islamic philosophy and metaphysics and the challenges of Western modernity and analyzed the Pan-Islamic religious movement in the late 19th century, as well as the basic themes of the Koran. Al-Attas highly regarded him as “one of the most illustrious Muslim scholars in Greek and Islamic philosophy, especially on Ibn-e-Sina” (Daud, 2012).

In “Islamization of Knowledge: A Response”, Fazlur Rahman (1998) discusses briefly the philosophy and epistemological framework of knowledge and provides critical analysis of its conception based on his own experience “in both Islamic and Western learning”, arguing that “knowledge is a tool the good or bad utility of which depends on the ethical quality of the user.”

In *Islam and Modernity*, he defined the effort to Islamize education, as “to inform it with certain key concepts of Islam” which involve two intellectual aspects: first, to mould the character of the students with Islamic values for personal and collective life; second, to imbue higher fields of learning with Islamic values” (Daud, 1998). He also emphasized the need for an “intellectual task of elaborating an Islamic metaphysics on the basis of the Qur'an” – the metaphysical conforming to the spirit of the Qur'an and informed by *the Qur'anic weltanschauung*.

His venture to reform education was to take precedence than to indulge in the strife of secular and Islamic knowledge, which is “due to Fazlur Rahman's rather justified frustration with the contemporary traditional Islamic learning that he regarded reforming it as more prior than to debate on the Islamization of secular knowledge.” (Daud, 1998). He devoted such agenda of Islamization on social and political reconstruction, reforming of law, education and metaphysics.

Wan Mohd Nor Wan Daud (1998) remarked on Rahman's journey and his involvement with Islamization while studying under his tutelage at the University of Chicago, "Fazlur Rahman is a late and indirect participant in this agenda of Islamization of knowledge. His interest in Islamization, which began when he was closely associated with the Ayyub Khan regime in the 1960s, centres mostly in the area of law". The patronage he received has made him Director of the Central Institute of Islamic Research (1961) which "promotes Islam in everyday life of the nation." It is in this context that he attempted to Islamize law and articulated significant Islamic issues. The term 'Islamization' used by Fazlur Rahman during this time is vague, with no positive meaning given to it; its structure and method is unknown to him." (Daud, 1998)

Perhaps it is instructive to conclude this exposition with the remarks of Wan Mohd Nor Wan Daud (1998), on the contributions of Muslim leaders to the idea and concept of the Islamization of knowledge: "perhaps it might be worthwhile to mention that Fazlur Rahman, Seyyed Hossein Nasr, Isma'il R. al-Faruqi and Syed Muhammad Naquib al-Attas are four of the widely respected and historically related Muslim scholars (who were provided with opportunities to carry out their Islamic educational ideas at an institutional level)."

To conclude, such contention as to who first coin the idea of IOK has lost its significance, since it is a parallel effort aspiring for the same goal, and not of conflicting ideas or worldviews, as succinctly encapsulated by DS Anwar Ibrahim (2013) in his exposition of the works of al-Faruqi and al-Attas in reforming Muslim education: "To my mind, and in this regard, it might constitute a contrarian view, rather than viewing it as a clash of views, I see a convergence of approaches between al-Faruqi and al-Attas. If I may use the analogy of the Baytul Haram, there are various entrances to the holiest of holy sites in Islam but by whichever entrance used, the ultimate destination remains the Ka'aba. In both their approaches, we can discern a unified concern for the revivification of Islamic knowledge and thought."

Conclusion

The study has demonstrated al-Faruqi's contribution in developing the idea of Islamization of knowledge and in promoting cohesive ideal of ethics and morality and inclusive worldview. It has significance meaning and value for cultural dialogue and renewal, manifesting his highly charged ideal and aspiration for religious reform based on broad perspective of Islamic worldview. The impact of his constructive work and idealism particularly his critical idea of tawhid had profound influence in restoring the fundamental element and essence of tawhidic consciousness. It was instrumental to inspired the pursuit of metaphysical and transcendental knowledge and to enhance the spiritual-moral role of the ummah and to reinvigorate the scientific spirit and indigenous knowledge in modern context. In realizing this, we must make concrete effort to realize his idealism and struggle to Islamize knowledge and integrate knowledge and value and leading the ummah toward progressive and dynamic future in term of its intellectuality and ijtihad.

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