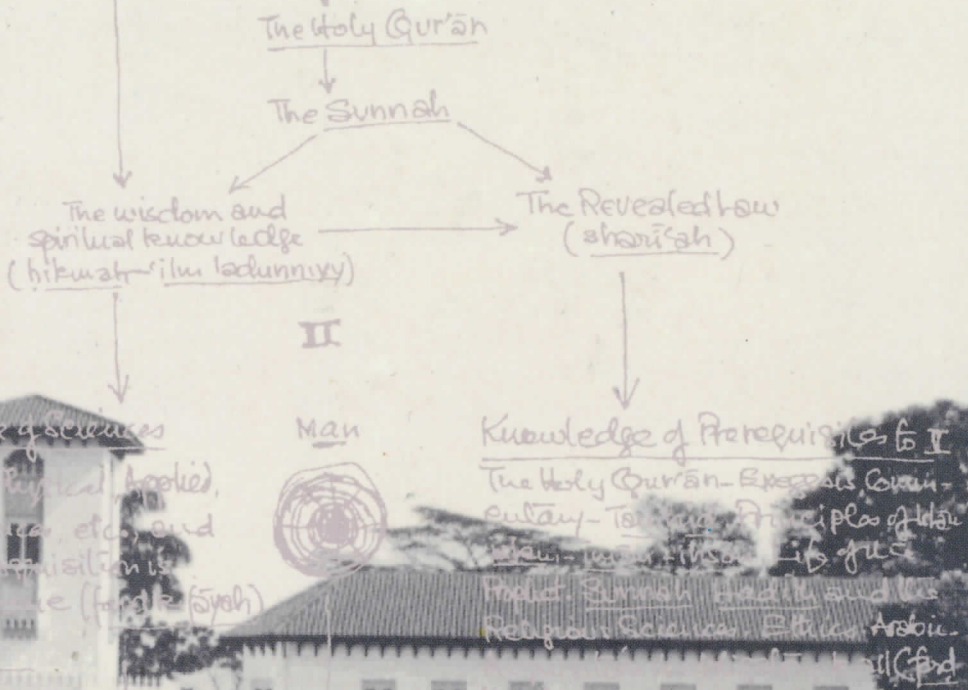


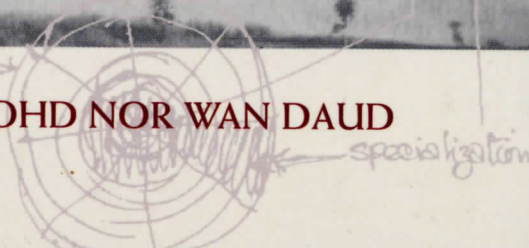
FIG. IV: General Schema of Knowledge and its Clarification and system

The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas

AN EXPOSITION OF THE ORIGINAL CONCEPT OF ISLAMIZATION



WAN MOHD NOR WAN DAUD



In order to understand what shagawah means, it is necessary first to present a concise explanation of the opposite shagawah. The Arabic lexicons do not go back to Qur'anic usage describing it as the equivalent in English of 'great misfortune of circumstance', 'distress', 'disquietude', 'grief'. Every one of these conditions obviously requires internal and external action. Indeed shagawah encompasses all forms of misery, so that other terms are similar conditions but more specific in its context and only constituent elements of shagawah. These include, for example, khawf (fear, of utter solitude and death and what lies beyond, a foreboding); huzn (grief, sorrow, sadness, roughness of soul, straitened, misery in the soul and in the intellect, doubt in the heart); diq (straitened, of heart and syn. danq); hamm (disquietude, anxiety, disquiet of mind due to fear (khawf) of impending calamity, same as hamm, only that the harm that is feared occurs, so that it becomes anguish); usr (hardship, unpleasant of circumstance).

It seems to me that the above gist of the meaning already clarifies that in its generic sense it is not used in the West as tragedy — tragedy not merely as a form of art, but more so in its philosophical sense of life enacted in the experience and conscious rejection of religion and turns away from God. This is the definition of shagawah. According to Aristotle in the Poetics