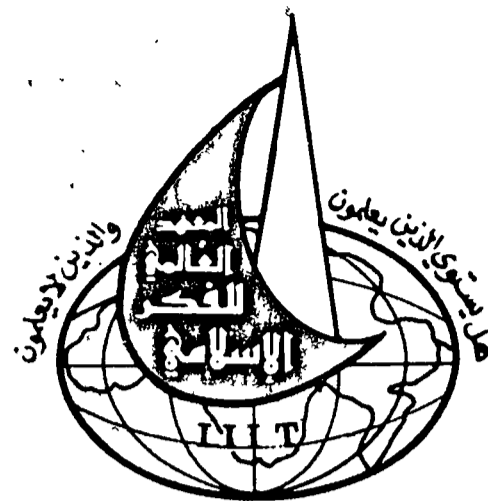


THE INTERNATIONAL INSTITUTE
OF ISLAMIC THOUGHT



1401 AH—1981 AC

ISLAMIZATION OF KNOWLEDGE SERIES NO. 6

**TOWARD
ISLAMIZATION
OF
DISCIPLINES**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ الْأَنْبِيَاءِ وَالرُّسُلِ

*In the Name of Allah,
the Compassionate, the Merciful,
Praise be to Allah, Lord of the Universe,
and Peace and Prayers be upon
His Final Prophet and Messenger.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَقْرَأْ رَبُّكَ
الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

العلق ١-٥

Read in the name of your Sustainer, Who has Created man out of a germ cell.
Read—for your Sustainer is the Most bountiful One.
Who has taught (man) the use of the pen.
Taught Man what he did not know.

(Qur'an 96:1-5)

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ
لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

النحل ٧٨

And Allah has brought you forth from your mother's wombs knowing nothing—but He has endowed you with hearing, and sight, and minds, so that you might have cause to be grateful.

(Qur'an 16:78)

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INTRODUCTION

Toward The Third International Conference on Islamic Thought

The Second International Conference on *Islamization of knowledge* was held in Islamabad, Pakistan (*Rabī' al Awwal* 1402 / Jan 1982). The contributors presented their ideas on the whither, why and whence of Islamization and subjected those ideas to scholarly critique. The unedited proceedings of that conference were published in 1982 by the University of Islamabad under the title *Knowledge for What?* Selected research papers presented in that conference are now being published by the International Institute of Islamic Thought under the title, *ISLAM: Source and Purpose of Knowledge*.

Conference participants at Islamabad agreed in their diagnosis of the world *ummah's* malaise, as well as on their prognosis of the remedy. They felt that the general principles governing the needed reform were firmly in their grasp and that the main features of the projected workplan to bring about the desirable change had become readily apparent.

Rather than dwell on the breakthrough achieved in Islamabad, the International Institute of Islamic Thought looked toward awakening the Islamic minds already cognizant of the general principles of Islamization to the applications of such principles for the arts and sciences. Hence, the Institute published *Islamization of Knowledge: General Principles and Workplan*, which was distributed to thousands of thinkers and scholars around the world. They were invited to the arduous task of undertaking the reform and starting to develop Islamic thought and methodology, the contents of the Islamic vision, and the goals, values and the basic principles of Islamization. The implications of ideas, values and principles for each discipline had to be brought out for experts to use in the reconstruction of their disciplines.

In the two years that followed, the Institutes's appeal to scholars, institutions, and leaders to undertake the tasks already proclaimed contributed significantly to the surging movement for Islamization. Under the auspices of the Institute, Islamization of education went far beyond a mere gesture for reform voiced in many Muslim quarters. It achieved specificity, becoming the call for reform of Islamic thought, for Islamization of the modern

disciplines, and for the production of appropriate textbooks for use in Islamic colleges and universities.

Prominent among the voices heard and measures taken, in which the International Institute of Islamic Thought was directly involved, were lectures on the Islamization of elementary and secondary school curricula, as well as of colleges and universities. Throughout the Muslim world, university students, faculty and administrators began to voice the same demands and give expression to the same needs. The call for Islamization of legal texts, of the humanities, the social sciences and the sciences of nature was on nearly every lip, from Lagos to Jakarta, Khartoum to Dhaka, Cairo to Delhi, Rabat to Istanbul. In response to this great upsurge, the Ministry of Youth, Culture and Sports of Malaysia, in co-operation with the National Museum of Malaysia, and *Berita Harian*, one of the major dailies of Malaysia, held an international symposium on Islamic civilization. The symposium called on the country, as a whole, to rise to the challenge of Islamization. Chinese, Hindu, and Muslim scholars and leaders participated for the first time in the symposium. The symposium presented to the world a magnificent array of the great works of Islamic civilization in the arts, sciences, and industries, both in the world at large and in the world of Southeast Asia. Similarly, Islamic forces were at work in the universities to awaken them to the need to involve students and to mobilize the faculty to produce the requisite textbooks and reading material.

It may be justly said that Islamization has become a world movement. While everybody has heard of and debated its desirability and urgency, many scholars and thinkers have given it concrete consideration. Journals involved with Islamization, like *Al Muslim al Mu'āsir*, *Al 'Ummah*, and the *American Journal of Islamic Social Sciences*, have published several articles directly concerned with the subject and the problems it engenders. Many scholars have sent their critical questions and comments directly to the Institute. Others with clearer perception began to write further elaborations of the general principles of Islamization especially concerning their own areas of specialization.

Planning for the Conference

In response to these developments, the International Institute of Islamic Thought, in its working paper on the various problems of Islamic thought and Islamization of contemporary knowledge, announced a call for another international conference on Islamic thought. The Institute invited Muslim scholars and thinkers to prepare essays on various aspects of Islamic thought and Islamization of knowledge.

The response to these calls and invitations justified the Third Interna-

tional Conference on Islamic Thought, whose proceedings appear in this volume. The conference took place in Kuala Lumpur in *Shawwal* 1404 / July 1984, and was attended by the presidents, deans and faculties of Malaysian and other Muslim universities. Several Malaysian political leaders were also involved in the sessions. The conference was inaugurated by Dr. Mahathir Muhammad, prime minister of Malaysia. This showed that Islamization was no longer confined to the world of academia, but as in the case of Pakistan, had become the concern of whole peoples, institutions, and governments. For the first time in many decades, governments and people expressed the same spiritual longings and demanded their implementation in earnest. Echoing the stance of the early Muslim call for Islamization fourteen centuries earlier, Dr. Mahathir for the new forces stirring within the Islamic soul. In his inaugural address, he said:

We should reorganize our political, social and economic life in a way that fully incorporates the injunctions of Islam to ensure that a socially healthy, politically coherent, and economically efficient and vigorous *ummah* will emerge. . . . To understand the underlying dynamic relevance of these injunctions in contemporary society, and to work out the process of their implications in practice, is an acute spiritual need of the Muslim *ummah* . . .

The plan for critical examination of the modern disciplines in light of the vision of Islam is an ambitious one, but it is essential for the future of the *ummah*. Fundamental questions need to be asked . . . [and] every young Muslim intellectual—trapped within the conceptual constraints of secular paradigms and secular academic disciplines—needs textbooks in each discipline that allow him to question present approaches . . . and relate the teachings of Islam to modern problems.

Indeed, since the *‘Abbāsī Khulafā’* charged the scholars of their day with the task of Islamization of Greek, Persian and Indian knowledge, the same demand has not been repeated with such clear vision in a millenium of Muslim history. Muslim scholars were clearly asked to shoulder the burden of Islamizing of their discipline. The modern Muslim scholar must Islamize the international legacy of modern knowledge to reform its methodologies and establish systematic and scientific approaches in all fields of social and human sciences and other fields of studies from an Islamic point of view. The world *ummah* of Islam must master and transcend that legacy if it is to reconstruct itself and build a world order fulfilling the Divine norms pattern.

Between the early Muslim’s vision and the modern Muslim’s vision,