

Ismail Raji al-Faruqi's thought on Islamization of knowledge and its significance for Islamic education¹

Muslih

UIN Walisongo Semarang, Indonesia

e-mail: muslih@walisongo.ac.id

Abstract

This paper explores al-Faruqi's thoughts on the Islamization of knowledge and evaluates the significance of his ideas in the Islamic educational context. The study employs a comprehensive review of al-Faruqi's writings and contributions to the discourse on the related concept. To establish a comprehensive understanding, the discussion begins with the history of how the ideas on the Islamization of knowledge emerged. Subsequently, it explains al-Faruqi's concept of Islamization of knowledge, suggesting that all disciplines comprising the humanities, the social, and the natural sciences must be Islamic-based and consistent with Islamic objectives. Furthermore, this paper delves into solving the education problem and the principles of the Islamization of knowledge by discussing the work plans employed. His most remarkable work plan is creating a university textbook tailored to the discipline, incorporating new insight on the meaning of Islam and innovative approaches to realizing that meaning. Fundamentally, the research highlights how al-Faruqi has greatly influenced the development of Islamic education by integrating Islamic principles into knowledge

Artikel ini bertujuan untuk menggali pemikiran al-Faruqi tentang Islamisasi ilmu pengetahuan dan mengevaluasi signifikansi ide-idenya dalam konteks pendidikan Islam. Adapun metode penelitian yang digunakan berupa tinjauan komprehensif terhadap tulisan dan karya al-Faruqi yang relevan dengan wacana

¹ This paper has been developed from the author's master thesis submitted to Leiden University

yang sedang didiskusikan. Untuk memberikan pemahaman yang menyeluruh, pembahasan dimulai dengan sejarah munculnya ide-ide Islamisasi ilmu pengetahuan. Selanjutnya, artikel ini menjelaskan konsep Islamisasi ilmu pengetahuan menurut al-Faruqi, yang berarti bahwa semua disiplin ilmu yang mencakup humaniora, ilmu sosial, dan ilmu pengetahuan alam harus berbasis pada Islam dan sejalan dengan tujuan Islam. Setelah itu, artikel ini membahas penyelesaian masalah pendidikan dan prinsip-prinsip Islamisasi ilmu pengetahuan dengan mendiskusikan rencana kerja yang digunakan. Diantara rencana kerjanya yang luar biasa adalah penyusunan buku teks pada level perguruan tinggi yang disesuaikan dengan disiplin ilmu tertentu, dengan memasukkan perspective baru tentang makna Islam serta pendekatan inovatif untuk mewujudkan makna tersebut. Pada dasarnya, penelitian ini menyoroti bagaimana al-Faruqi berpengaruh besar dalam membentuk pendidikan Islam dengan mengintegrasikan prinsip-prinsip Islam ke dalam pengetahuan

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Introduction

In the Muslim world², the ideas of Islamization of knowledge were most clearly articulated by Ismail Raji al-Faruqi (1921-1986). He proposed the theory of Islamization of knowledge in his book *Islamization of Knowledge: The Problem, Principles and the Workplan* in 1982 (Mohamed, 1993).

However, the effort to establish links between religion and knowledge took place in the Muslim world and the Christian community in the West. Discussions on the role of science in society and its relation to religions in general have been developed long ago. Since the 1950s, such discussions have provoked responses from individuals as well as religious groups in Europe and

² Following Husain, the term “Muslim world” here refers to “the area whose inhabitants are predominantly Muslims. This area extends from Morocco to Indonesia.” Syed Sajjad Husain and Syed Ali Ashraf (1979), *Crisis in Muslim Education*, (Sevenoaks, UK: Hodder and Stoughton, and Jeddah: King Abdulaziz University), p. 7.

North America. The idea on Islamization of knowledge is not unique. By seeing al-Faruqi's education and early research interest, one could assume that similar discussions within Christianity have influenced him.

The ideas of Islamization of knowledge appeared in the Muslim world as the result of Muslim scholars' criticism of "the ideological and value-laden nature of natural and social sciences" (Mohamed, 1993). In 1977, the First World Conference of Muslim Education was held in Mecca (Husain & Ashraf, 1979). Muslim intellectuals attending this conference were aware that there was a big problem in the Muslim world caused by Western thought, namely the problem of educational dichotomy. They admitted that Muslim countries had embraced the Western system of education in order to be intellectually and materially advanced like the West. However, because the education adopted from the West was secularized, it contradicted Islamic teachings. They agreed that a true Islamic education was the solution to this problem. Proper Islamic education, however, would not happen without Muslim scholars creating Islamic concepts for all branches of knowledge (Mohamed, 1993).

In order to create an Islamic framework for all branches of knowledge, Muslim scholars concerned with Islamic education held an international meeting in 1982 in Islamabad, Pakistan. This was the International Conference on the Islamization of Knowledge. This conference discussed three major topics: "(1) clarifying the Islamic perspective based upon which disciplines will be Islamized; (2) developing a strategy and scheme of work; and (3) selecting specific disciplines for studying contents from an Islamic point of view." In this seminar, the participants discussed those three areas, and every participant presented a paper on the Islamization of his discipline of specialization (Sulayman, 1989).

Al-Faruqi, based on contributions from over fifty scholars in the Seminar, formulated the Islamization of Knowledge theory outlined in his book (Al-Faruqi, 1983). He criticizes the crisis in Muslim society, attributing it to the

dualism between traditional Islamic and modern secular education systems, which he sees as the prime agent of Muslim decline (Al-Faruqi, 1983). Despite Muslim countries adopting the Western education model, Al-Faruqi contends that their imitation falls short due to a lack of vision and spirit, resulting in a dearth of creativity and excellence (Al-Faruqi, 1983). He expresses concern about the de-Islamizing influence of modern secular universities on Muslim students, highlighting the inadequacy of their pre-university knowledge of Islam (Al-Faruqi, 1983). Al-Faruqi emphasizes that the university environment erodes Islamic sentiments, leaving students without the necessary defenses or vision to counter conflicting ideas, potentially leading to a graduation as atheists or secularists (Al-Faruqi, 1983)

In contrast to earlier scholars such as Ahmad Khan and Muhammad 'Abduh, Al-Faruqi identified shortcomings in the 19th-century Muslim countries' adoption of the modern secular educational system. Khan and 'Abduh, two 19th-century Muslim reformists, aimed to produce modernist Muslim intellectuals who could engage with Western societies and break through intellectual sluggishness (Rahim, 1977). In 1875, Khan established the Aligarh Muhammadan School to promote integrated education. After that, it changed to become the Muhammadan Anglo-Oriental College, which offers contemporary Islamic education (Adams, 1933; Rahim, 1977). 'Abduh critiqued the emphasis on al-traditional Azhar and emphasized that the advancement of Muslim countries depends on disseminating Western sciences. Fazlur Rahman, on the other hand, disagreed with 'Abduh's reforms, saying that they had more of an effect on administrative matters than on the core Islamic sciences (Rahman, 1982). The reforms of 'Abduh and Khan, who focused heavily on contrasting modern and Islamic sciences, split Muslim education into two conflicting systems. These were contemporary Western secular and traditional Islamic systems (Mohhamed, 1993; Rahman, 1982; Mirsepassi, 2006; Jacson,

2017). This conflict, which dates back to the 19th century, is thought to constitute a crisis in education (Rahman, 1982).

Compared to his predecessors, Al-Faruqi was more skeptical of educational modernity and acknowledged its drawbacks. He promoted the Islamization of knowledge as a solution to the problem of educational contradiction, preferring a creative synthesis over a simple juxtaposition of the two systems. He called for mastery of both modern and Islamic disciplines to develop a creative synthesis between Islamic tradition and modern knowledge, in contrast to earlier reformists who focused on proving Islam's relevance in every field of modern knowledge (al-Faruqi, 1983; Mohamed, 1991)

What constitutes Islamization of knowledge for al-Faruqi?

Al-Faruqi's Islamization of Knowledge is the most powerful expression of the crisis in the Muslim educational system, and in finding out its solution in the form of Islamization (Mohamed, 1993).

For some Muslim authors however, the phrase "Islamization of Knowledge" is vague because all knowledge is sacred and a blessing of God (Shafiq, 1994). According to Yasien Mohamed, there are two kinds of knowledge recognized in Islam, namely fard 'ayn knowledge (the revealed sciences), and fard kifayah knowledge (the acquired sciences). The revealed sciences will provide the basis from which human beings find the guidance to submit to God's Will and therefore come to know themselves, their place in the universe and their relationship to God. The acquired sciences take into account the needs and rights of society. Since the goal of Islamic education is to actualize the fitrah of human beings in a social context, Islamic education must include these two types of knowledge in its contents (Mohamed, 1991).

Imam al-Ghazali (d.1111 C.E.) and many other classical scholars support the distinction between the revealed sciences and the acquired sciences. As Yasien Mohamed pointed out, in his terminology al-Ghazali refers to the

revealed sciences as al-'ulum al-shar'iyah (religious sciences) and the acquired sciences as al-'ulum al-'aqliyah (rational sciences) (Mohamed, 1991).

In Islam, individual obligatory (fard 'ayn) knowledge is crucial for daily worship, while acquired sciences are essential for a complete worldly life (Mohamed, 1991). Fard 'ayn knowledge takes precedence over obligatory societal (fard kifayah) knowledge and serves as the standard for evaluating the latter (Mohamed, 1991). Fard kifayah knowledge, crucial for pragmatic goals, is mandatory for specific society members. Naquib al-Attas suggests Islamizing these sciences by incorporating Islamic elements (al-Attas, 1991). Yasien Mohamed notes a crisis among Muslims due to the Western secular perception of knowledge, which neglects the spiritual aspect, dismissing revealed sciences and emphasizing acquired sciences (Mohamed, 1991).

According to Shafiq, there are two types of knowledge—revelation and the world, and they originate from God. Any apparent contradiction between them results from misinterpretation or flawed rational analysis. Shafiq defines the Islamization of knowledge as reconciling these two sources to eliminate disagreements (Shafiq, 1994).

In Islam, knowledge is inherently value-laden, rejecting the Western notion of neutral science. Humankind's purpose and values are integral to knowledge, making the idea of value-free knowledge impossible (Shafiq, 1994).

It is emphasized by T.S. Simey and Gunnar Myrdal that scientists are unable to escape the values that shape their behavior and that the deliberate activities of individuals in society have made modern social sciences intrinsically value-laden (Shafiq, 1994; Ward, 2021).

Al-Faruqi states that those modern social sciences and humanities that are not neutral are ones that have the strongest influences upon our societies. According to him, in most universities, these include five disciplines: sociology, anthropology, political science, economics, and history. Geography and psychology are counted as social and natural sciences. All of these disciplines

are barely a century old. However, the forces that led to the emergence and success of these disciplines are roughly two centuries old. The rationalist movement of the seventeenth and eighteenth centuries, as Al-Faruqi points out, built a great system of thought through which they sought to establish the first premises of Western Christian culture on a rational basis (al-Faruqi, 1979). Realizing that there was a conflict between the modern sciences and the vision of Islam, Al-Faruqi called for the Islamization of modern knowledge (al-Faruqi, 1983).

For Al-Faruqi, Islamization means that all disciplines: the humanities, the social and the natural sciences must be rebuilt by giving them an Islamic base consistent with the objective of Islam. Every discipline must be recast "to embody the principles of Islam in its methodology, in its strategy, in what it regards as its data, its problems, its objectives, its aspirations" (al-Faruqi, 1983). Furthermore, he suggests that every discipline must be "remolded" to incorporate the "relevance" of Islam along a triple axis constitutive of tawhid, namely the unity of knowledge, the unity of life, and the unity of history. By so doing, he hopes that there will be no more division of knowledge into 'aqli (Islamic traditional sciences) and naqli (secular modern sciences), value-full and value-free sciences, and individual and social sciences (al-Faruqi, 1983).

Al-Faruqi suggests that because Islam is relevant to all aspects of life, this relevance must be reflected in the textbook of each discipline. Therefore, for him, Islamization involves producing university level textbooks for each discipline to be Islamized. Fundamentally, the relevance of Islam to each area of modern thought should be established. If this can be achieved, he writes, a creative synthesis can be established by "eliminating, amending, reinterpreting and adopting its components as the world view of Islam" (al-Faruqi, 1983).

Shafiq, one of Al-Faruqi's former students who seems to be in the same position as his teacher, explains that the Islamization of knowledge does not mean the creation of supreme statements. There can be more than one theory

on any given issue. At once, some religious scientific theories believed to be true have been proven false. In Al-Faruqi's view, "the issues of revelation versus reason and scriptural authority versus science do not arise in Islam, for the conflict is not between Islam and science but between the Qur'an interpreters and exegetes and those of modern science" (Shafiq, 1994; Guessoum, 2010).

Not all Muslim intellectuals support Al-Faruqi's call for the Islamization of knowledge. Al-Faruqi notes that many scholars, despite having advanced degrees, are unaware of the need for Islamizing disciplines, with some strongly opposed due to Western influence (al-Faruqi, 1979). This division among Muslim intellectuals has led to two groups: opponents and proponents (Uddin, 1993). Opponents argue that all knowledge inherently belongs to God and is essentially Islamic, proposing a focus on Islamizing technology rather than knowledge (Uddin, 1993). However, the above explanation is insufficient to the proponents of Islamization of knowledge. The proponents argued that the arguments against the Islamization of knowledge are valid to some extent as regards applied and practical natural sciences. However, when entering the social and imaginative sciences, they are not always clear-cut and simple (Uddin, 1993; Dzilo, 2012; Hassan, 2013; Madani, 2016).

The task in solving the problem of education

Al-Faruqi states that the Muslim ummah is presently in the state of malaise, and he believes that the core of this malaise is the prevalent educational system. Therefore, according to him, the great task facing the Muslim ummah in this century is to solve the problem of education (al-Faruqi, 1983). In the following paragraphs, the paper will discuss what al-Faruqi considers to be the Muslim ummah's task to solve the education problem. The tasks are: (1) to unify the two systems of education, and (2) to instilling the Islamic vision into the disciplines.

For the first task, Al-Faruqi advocates for integrating the Islamic and secular education systems to establish a unified approach infused with the

vision of Islam. He believes this union would ensure financial support and commitment to the Islamic vision (al-Faruqi, 1983). However, concerns arise as governments tend to control educational policies after providing financial aid, hindering academic independence (Ahmed, 1995; Gorard & See, 2011). Al-Faruqi acknowledges this challenge but emphasizes the need to guarantee financial support for Islamic education amidst the surge in modern knowledge and student numbers (al-Faruqi, 1983).

He expresses worry about the education of Muslim youth at all levels, condemning the reliance on missionary education at elementary and secondary levels. Al-Faruqi emphasizes the legal and moral responsibility to provide comprehensive instruction in Islam to every Muslim child (al-Faruqi, 1983). At the university level, he highlights the vulnerability of Muslim students to anti-Islamic propaganda, leading to potential de-Islamization under the guise of scientific truth (al-Faruqi, 1983).

Aligned with revivalist tendencies, Al-Faruqi remains critical of Western traditions, emphasizing the need to resist secular influences. He is associated with ideological links to groups like the Muslim Brotherhood, Hasan al-Banna, and Sayyid Qutub (Mohamed, 1993; Stenberg, 1996).

The second task that the Muslim ummah should carry out to solve the problem of education is implanting the Islamic vision. In al-Faruqi's opinion, this can be achieved in two ways, namely (1) the obligatory study of Islamic civilization, (2) Islamization of modern knowledge.

To guard against the de-Islamization on the university level, al-Faruqi recommends a compulsory four-year study program of Islamic civilization. Every student should take this course regardless of his specialization. Al-Faruqi argues that only this study can protect every university student from assaulting ideologies, because "it would enable him [every student] to meet argument with argument, objective evidence with objective evidence". Only this study can make every student ready to participate in the progress of the ummah, because

through this study every student will be able to learn the basic nature of Islamic civilization, and to identify his ummah and distinguish it from the others (al-Faruqi, 1983).

Al-Faruqi highlights that knowledge of Islam and its culture should be accessible to all people, not just a select few or experts. Therefore, all students' fundamental program have to include a four-year study in Islamic civilization. Al-Faruqi says that the first year of this study should give every Muslim student an understanding of the fundamentals of Islam, which are the cornerstone of Islamic civilization. It ought to provide information on the historical accomplishments of Islamic civilization in the upcoming year. The third year should then cover how the Islamic culture differs from other civilizations in both substance and manifestation. The students should then be taught in their fourth year of study how Islamic culture is the sole option available for resolving issues affecting both Muslims and non-Muslims in the modern world (al-Faruqi, 1983).

Al-Faruqi also says that studying contemporary information is vital and needed. Muslim students should learn it from non-Muslim academics as they are the ones who are experts in all contemporary fields (al-Faruqi, 1983). According to Abubaker A. Bagader, there are still benefits that the Muslim ummah can have from studying and researching non-Muslims, hence there is no reason for concern about them picking up knowledge from them. It is not advisable to disregard all information just because it is stated by someone who is not Muslim (Bagader, 1991). "Knowledge is the lost property of the believer; he should grasp hold of it wherever he finds it," the Prophet stated (Hosain, 1990).

Al-Faruqi, dissatisfied with the current state of affairs, proposes that Muslim scholars become experts in every modern discipline. He goes on, "Then, by reinterpreting and modifying its components as the Islamic world view, they should merge these disciplines into the Islamic tradition." He

referred to this as the "Islamization of knowledge." Al-Faruqi understands that the process of "Islamizing knowledge," or more specifically, creating textbooks for university students that reflect the Islamic worldview, is a difficult one (Hosain, 1990).

Al-Faruqi asserts that the major challenge confronting Muslim scholars and leaders today is to "Islamize knowledge," or to reinterpret the entire body of human knowledge from an Islamic perspective (Hosain, 1990). Ahmed contends that a broader Islamic framework needs to be applied to the discipline, not the subject itself, but rather the way it is approached. It appears that Ahmed is against calling the discipline Islamic because, in his opinion, doing so does not ensure that the discipline would become more Islamic. "Rejecting concepts connected with the West as unworthy and irrelevant" is another hazard he mentions (Ahmed, 1995).

Al-Faruqi laments the lack of a hub for the Islamization of knowledge initiative in the Muslim world. According to him, the Muslim world needs a university as a hub for Islamic thought in order to embark on an Islamization of knowledge agenda. He indicates that the disciplines in this university will be Islamized, and that the undergraduate and graduate study programs' lecture and seminar rooms will be used to evaluate this process. He makes the point that, prior to the Islamic University of Islamabad and the International Institute of Islamic Thought embarking on the project to Islamize knowledge, no educational establishment in the Muslim world made an effort to produce university-level textbooks for the various disciplines or to Islamize knowledge (al-Faruqi, 1983).

Regarding those tasks, Ahmed (1995) criticizes the limited development of scholarship in the Islamization of knowledge, noting an overreliance on a single intellectual figure, al-Faruqi, who declined in vigor after his death. However, supporters at the International Institute of Islamic Thought (IIIT) in Herndon, Virginia, USA, have continued al-Faruqi's ideas, challenging Western

methodological positions and gaining influence globally (Stenberg, 1996). The IIT, according to Stenberg, has contributed to constructing university curricula in Muslim countries and fulfilling al-Faruqi's goal of establishing higher education in Islamic social science (Stenberg, 1996; DeLorenzo, as cited in Stenberg, 1996).

The principles of Islamization of knowledge

As has been mentioned before, in order to remove the dualism from the educational system for the solution of the malaise of the ummah, knowledge should be Islamized. In the interest of Islamizing knowledge, al-Faruqi proposed "principles of Islamic methodology" (al-Faruqi, 1983) as the framework of Islamic thought, methodology and way of life. According to him, to recast the disciplines under the framework of Islam is to make their theory and method, their principles and goals subject to these principles. These principles are (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, and (5) the unity of humanity.

1. The unity of Allah

Al-Faruqi states that the unity of Allah is the first principle of Islam and everything Islamic. Allah is absolutely One and metaphysically and axiologically ultimate. For him, to be a Muslim is to have Allah continually present in one's awareness, and to be Islamic means to do everything according to Allah's command and only for His sake. In Islamic thought, al-Faruqi explains that Allah is the first and last cause of everything, so His existence and activities are the first constitutive and regulative principles of all knowledge. He argues that every object of knowledge is to fulfill an end desired by Allah, or to serve another end which He commands; therefore, the "causal hierarchy" of the universe is a hierarchy of ends at the top of which is the will of Allah. Al-Faruqi views that in Islamic knowledge, there is

no being, truth, or value outside the chains in which Allah is the cause, the end, and the ultimate (al-Faruqi, 1983).

2. The unity of creation

In al-Faruqi's study, the concept of the unity of Allah leads logically to the unity of creation. He describes Allah created the universe as an integral whole of which His order and design has infused every part. He adds that every being in the cosmos and every event is by His command. It is Allah, he explains, who created the laws of nature in the cosmic order, which "[t]he material, the spatial, the biological, the psychic, the social, and the esthetic" in the universe obey and fulfill (al-Faruqi, 1983)

Al-Faruqi further explains that Allah created the universe with a never final purpose. This purpose is subject to other purposes which end only in God, because He is the ultimate End and the final Purpose. Therefore, he believes everything in the universe is related to everything else in a cause-effect relationship as well as in a means-to-end relationship. This is because, he argues, "both the metaphysical and the axiological relationships terminate with God". Each network is infinite, and human beings, in their inspection of it for pursuing knowledge, know only little of the relationship. Allah has granted the universe with its divine patterns as a gift to the human being. Therefore, scientists have to safeguard those patterns from deterioration (al-Faruqi, 1983).

3. The unity of truth and the unity of knowledge

Al-Faruqi states that concerning the theory of knowledge, the position of Islam can be depicted as the unity of truth. This unity, he asserts, devolves from and is changeable with God's absolute unity. As al-Haqq or "the Truth" is one of the names of God, al-Faruqi claims that because God is one as Islam affirms there must be only one truth. God, he writes, knows the truth and He tells it as it is in His revelation, so that what God conveys in the revelation cannot be different from reality because He is the Creator of

all truth and all reality. The truth which is the object of reason, al-Faruqi explains, is manifested in the laws of nature which are the God's patterns or sunan. These patterns, he writes, are unchangeable and are possible to discover and to use for the benefit of human beings (al-Faruqi, 1983).

Al-Faruqi concludes that "this logical equivalence of reason, truth, and reality with the facts of revelation is the most critical principle epistemology has ever known" (al-Faruqi, 1983).

This equivalence is based on three principles underlying all Islamic knowledge.

Firstly, according to al-Faruqi, the unity of truth prescribes that human beings are not allowed to make any claims on behalf of revelation that run counter to reality. He suggests that the propositions that the revelation is supposed to teach must be true, correspond to and agree with reality. However, he adds, if a deviation from reality appears, the Muslim is cautioned by the doctrine of the unity of truth to reconsider his understanding of revelation (al-Faruqi, 1983).

Secondly, the unity of truth, he writes, conducts that there cannot be absolute and ultimate contradiction between reason and revelation. However, it is possible that one, in his investigation of nature, makes mistakes or falls under illusions. If this happens, according to al-Faruqi, the unity of truth demands that the investigator reconsider and reinvestigate the data, for he believes that the cause of disagreement may be in the findings of reason or in the understanding of the revelation (al-Faruqi, 1983).

Discussing the relation between revelation and reason, Al-Faruqi criticizes the Islamic traditional methodology which opposes wahy (revelation) to 'aql (reason). He states that the alienation of wahy and 'aql is the most tragic development in the intellectual history of the Muslim ummah. The separation of wahy and 'aql is unacceptable, because, as he believes, it is inimical to the spirit of Islam, and contradicts the appeal of the

Qur'an to the reason. "Without reason," he says, "the truths of revelation cannot be appreciated. Neither would they be recognized for what they are - namely, divine -- and acknowledged as such" (al-Faruqi, 1983).

Concerning the status of reason and revelation, al-Faruqi further explains:

Islam is a vision of world, time and life which God has revealed to humankind by a succession of messengers. (...) Both reason and revelation are avenues of knowledge, each designed to correct not the truth (the truth stands beyond corrections!) but our understanding of the truth. Where our rational knowledge is deficient or incoherent, revelation is the only recourse. Where our understanding of revelation is marred by forgetfulness, prejudice and passion, the only recourse is to reason (Stenberg, 1996).

Thus, reason and revelation have the same purpose to discover objective truth. In other words, they complement each other.

According to Stenberg, this is an important viewpoint of al-Faruqi, because it supports al-Faruqi's general idea that science and religion are interrelated forces in the service of God. So, Muslims can have recourse to reason and revelation (Stenberg, 1996).

Abdul Hamid Abu Sulayman has the same opinion as al-Faruqi that the sources of knowledge are revelation and reason. Abu Sulayman states that divine revelation "embodies the objectives of human reason and prescribes checks and controls against intellectual deviation and spiritual perversion" (Sulayman, 1985; Sulayman, 1988). So, revelation and reason can be misinterpreted and misunderstood. However, Zaghul R. al-Najjar states that since science is "no more than a human attempt to explore Allah's creation in the universe and discover the laws that govern them," there can be no contradiction between science and revelation. If there is a contradiction between the results of science (reason) and the Qur'anic text (revelation), the former must be considered to be false (al-Najjar, 1988).

Thirdly, according to al-Faruqi, the unity of truth prescribes that no inquiry into the nature of the universe may be considered as concluded. The patterns of God in the universe are infinite. No matter how far one goes to know and research about them, al-Faruqi emphasizes that there is always more to know and discover. Thus, openness to new evidence is characteristic of the Islamic mind, which accepts the unity of truth. Therefore, the strongest conclusion, he believes, is always tentative and retains its validity only until new evidence has questioned, refuted, or verified it. He suggests that the most certain statement must always be followed with the affirmation of *wa-allahu a'lam* (Allah knows better) (al-Faruqi, 1983).

4. The unity of life

In explaining this item al-Faruqi divides it into the following elements:

a. The divine amanah

Al-Faruqi points out that the Qur'an informs humankind that the divine trust (*amanah*) was offered to the heavens, the earth and all other parts of creation, but only humankind accepted it. Then, in appreciation of this fact, Allah told the angels to prostrate before Adam, the first man (al-Faruqi, 1983). Al-Faruqi divides the divine will into two kinds, namely (1) the divine will that is realized necessarily, and (2) the divine will that is realized only in freedom. Belonging to the first type of will are the laws of nature, which are the divine patterns on the basis of which creation runs. Belonging to the second type of will are the moral laws, which are fulfilled voluntarily for non-fulfillment is a real option.

According to al-Faruqi, the moral laws co-exist with the laws of nature but can be realized only through the actions of human beings in relation to one another and to Allah. These moral laws demand the free exercise of a personal will. Having no such will, al-Faruqi points out that heaven and earth and mountains could not carry the divine trust. However, humanity carried it because he is capable of such moral

freedom. This freedom has made humanity superior to the angels, for the latter have no moral freedom and, therefore, cannot lead a moral life, which is superior to any other type of life. Therefore, the higher part of the divine will does not enter history and become real unless individuals chose to realize it in freedom (al-Faruqi, 1983).

b. The khilafah

According to al-Faruqi, human's bearing of the divine trust made humankind appointed the vicegerent (khalifah) of Allah. Consequently, humankind is now responsible for fulfilling the moral laws. The purpose of the divine trust and of the khilafah is to establish and develop culture and civilization. Al-Faruqi emphasizes that Islam does not condemn life and history, therefore, there is no division of religious and secular. That is why Islam associated Khilafah with establishing political order, economic welfare, peace and security worldwide. Islam, in al-Faruqi's view, regards building culture and civilization as the business of religion, so that he considers the Muslims' disengagement from the political process contrasts with the norms of Islam (al-Faruqi, 1983).

c. Comprehensiveness

Al-Faruqi states that the will of Islam to culture and civilization is comprehensive. As a prerequisite for the development of Islamic culture and civilization, he points out, the relevance of Islam to every element of human life must be made clear. Therefore, al-Faruqi maintains the duty of Muslim thinkers is "to define and apply the relevance of Islam to every single item in human living," or in other words, to Islamize it. He suggests that social intercourse, travel, transportation, recreation, the audio-visual arts, mass communication are in great need of being made "relevant" in Islamic terms (al-Faruqi, 1983). Al-Faruqi seems to understand Islam as an ideology that provides its followers with the guiding principles for society and culture.

In his critique of the shortcomings of Islamic traditional methodology, Al-Faruqi says that the Muslim world declined because of the separation of thought from action, which never existed in early Islamic history. When the political leaders began to make their own decisions without consulting the intelligentsia, the situation became worse. Some of the intelligentsia, al-Faruqi points out, condemned the government, but many others began to compromise the normative in their association with political leaders. He adds that while the actions of political leaders became tyrannical, the thought of intelligentsia abandoned empirical reality (al-Faruqi, 1983).

In turn, the separation of thought from action, al-Faruqi views, led to the bifurcation of the Muslim life into the way of God or virtue and the way of the world, which are today in constant conflict with each other. While the former, he says, became an empty spirituality, similar to the vacuous monastic spirituality of Christianity and Buddhist monks, the latter, on the other hand, developed its own immoral system. As a result, he writes, the government deteriorated, and when the colonial enemy attacked and occupied the land of the Muslims, and the colonial administrators established another educational system, another style of life and of thought the Muslim ummah had very little power with which to counter (al-Faruqi, 1983).

Another critique of al-Faruqi of the traditional methodology is directed to the Muslims' wrong understanding of the word *fiqh*. According to him, the Qur'an has used this word to denote the spirit of the Islamic religion (*din*), but now it is understood as the law of a given legal school of thought. *Faqih*, he says, is understood as a person who knows the Qur'an, the sunnah and the Arabic language, and whose task is to interpret and apply the law of his school. Then, al-Faruqi writes, the *ijtihad* has been limited to the graduates of traditional madrasahs,

and it concentrated on *ifta'* or the pronouncement of juristic verdicts upon specific actions which Muslims have done or propose to do in their daily lives. Such an approach and understanding, al-Faruqi believes, will not be able to overcome the crucial problems confronting Muslims in every sphere of life (al-Faruqi, 1983).

5. The unity of humanity

In al-Faruqi's study, Islam stands for universalism and views all humans regardless of their gender and ethnicity as equal in God's eyes. The only element that distinguishes humans from each other is their deeds, which are manifested in their moral virtue and cultural or civilizational achievements. Islam, according to him, recognizes the division of people into tribes and nations for the purpose of identification alone, just like passports or identity cards. He considers ethnocentrism as equal to polytheism (*shirk*), so that Islam cannot compromise with ethnocentrism and condemn it (al-Faruqi, 1983).

However, to condemn ethnocentrism is not to condemn patriotism, because, as al-Faruqi points out, they are different in their characteristics. He explains that patriotism is "the attitude of love and endearment, of appreciation of the life and value of the group, of self-preparation to undergo any exertion or sacrifice, including laying one's life, for its defence. (...) It is both a religious and ethical duty, to love and serve, to defend one's people and land against aggression and injustice." On the other hand, according to al-Faruqi, the essence of ethnocentrism is "to assume the advantage of the ethnic entity as ultimate criterion of good and evil; and its most common expression is to hold the ethnic entity superior to mankind because of the innate characteristics of its members, to regard and pursue that advantage at the cost of any other" (al-Faruqi, 1983). Hence, patriotism is recommended by Islam and ethnocentrism is condemned.

Al-Faruqi asserts that in the modern times, man's knowledge is based almost entirely upon ethnicity as the ultimate definer of humanity. He writes that the universalism of the Enlightenment was abandoned before it was given enough time to be implemented, and in its place came an ethnocentric approach known as romanticism. According to al-Faruqi, this romanticism approach swept over the West and provided the greatest impetus for the humanities, the arts, and the social sciences (al-Faruqi, 1983).

In al-Faruqi's view, although the Western humanities continued to speak of "man" and "humanity," these terms denoted Western man and Western humanity. The billions of non-Western people, he maintains, were excluded or, if counted, were considered to be only approximations of humanity that existed to be colonized, exploited, and used for the welfare of the West. He believes that they were to be studied as specimens of an age that the West once underwent, thereby contributing to Western man's historical (evolutionary) understanding of himself (al-Faruqi, 1983).

Al-Faruqi maintains that ethnocentrism is internally divisive. Therefore, according to him, besides the ethnocentrism separating the Westerners from the rest of the world, it divided the West into some small, antagonistic, but competitive, nations, each of which sought its own "national interest" according to its specific criterion of good and evil. They learned from and accepted one another's findings. Al-Faruqi adds that other nations' romantic insights, analyses, and expressions were acknowledged quickly as true and then adopted and applied as if they were one's own (al-Faruqi, 1983).

Al-Faruqi has a negative view of Western social sciences, for he maintains that they have been developed under the romantic impetus. According to him, their underlying principle is "the ethnocentric view that the nation or one's ethnic entity, in its well-defined geography and demography but infinite and vague history, is the ultimate unit of analysis

and value." Al-Faruqi points out that when they speak of "society" or "social order," they mean their own national entity or order, whether this is stated clearly or not (al-Faruqi, 1983).

According to al-Faruqi, sociology and political science affirm vigorously the ethnocentric thesis, because they deal directly with society and social order. Western geography and history, he writes, conceive of the world as a satellite of the West, a world revolving around England, the United States, France, Germany, or Italy as its heart and core, depending on the author and the place of publication. Finally, he points out that for Western anthropology, humanity means ethnicity and is logically equivalent to and convertible with it. In the last two centuries, he adds, this discipline has taken what is particular to a certain ethnic group and has constructed for it an ideology based on innate characteristics of that group. Instead of pointing out and emphasizing on elements that are universally human, al-Faruqi examines, and anthropology has developed this particular to great proportion (al-Faruqi, 1983).

Beside criticizing the modern science, Al-Faruqi also criticizes Western social science methodologies for neglecting spiritual and moral aspects of human phenomena, reducing them to quantitative measures, resulting in bungled theories and incomplete explanations (al-Faruqi, 1979). He argues that Western objectivity is flawed as attitudes of observers influence social science data, making investigations biased and unsuitable for studying Muslims (al-Faruqi, 1979). Al-Faruqi identifies a violation of Islamic methodology's principle of ummatism, where values are not solely personal but societal and related to the ummah's social order (al-Faruqi, 1979). He highlights the separation of humanities and social sciences in the West, leading to a purge of ultimate values, moral deterioration, and vulnerability to relativism, skepticism, and subjectivism (al-Faruqi, 1979). Sardar shares

concerns about Western methodology's arrogance, violence, and domination ideology (Sardar, 1977).

The work-plan of the Islamization of knowledge

To indicate how the process of Islamization of knowledge could be undertaken, al-Faruqi provides a twelve-step workplan (al-Faruqi, 1983). Since their logical order defines each step's priority order, in presenting this work-plan I will follow the sequence made by al-Faruqi. This work-plan is as follows:

1. Mastery of the modern discipline: categories breakdown

At the first step, al-Faruqi suggests that the modern discipline be broken down into "categories, principles, methodologies, problems and themes." This breakdown should reflect the syllabus of a course in the discipline that graduate students have to take and master. In order to explain the technical terms and "the categories, principles, problems and dominant themes" of the disciplines in its Western form, the breakdown should be couched in sentence form (al-Faruqi, 1983).

2. Discipline survey

According to al-Faruqi, every discipline must be surveyed. Then, its genesis, historical development, the growth of its methodology, and the main contributions given by its great votaries should be written in the form of essays. Also, the bibliography of the most important works should conclude the survey for each discipline. This aims to ascertain Muslims' understanding of discipline as it developed in the West (al-Faruqi, 1983).

3. Mastery of the Islamic legacy: the anthology

Before elaborating the specific relevance of Islam to the discipline, the first thing to do is, according to al-Faruqi, to discover what the Islamic legacy had to say on the discipline. For this purpose, the legacy of the Muslim ancestors must be the starting point to determine the relevance of Islam, without which the attempt to Islamize the discipline will be poorer. However, it is

not easy for modern scholars to read or understand the contribution of Islamic legacy to the modern discipline, because the categories of the modern discipline, and sometimes even its name, are unknown as such in the Islamic legacy. Moreover, the Islamic legacy may contain worthy materials which are not classifiable to any modern category (al-Faruqi, 1983).

Al-Faruqi criticizes the Western trained Muslim scholar who, fails to understand the Islamic legacy, judges that the legacy is silent on the matter he studies. Whereas, he is unfamiliar with the legacy's categories under which the material relevant to his discipline is classified. He also criticizes the traditional Muslim scholar he considers unable to discover and establish the relevance of the legacy to the modern discipline. Therefore, the Western-trained Muslim scholar must familiarize the traditional Muslim scholar with the modern disciplines (al-Faruqi, 1983).

4. Mastery of the Islamic legacy: the analysis

According to al-Faruqi, in order to bring the achievements of the Islamic legacy closer to the understanding of the modern Muslim scholar, presenting pages of materials concerning a given subject in anthological form is not enough. He asserts that it is important to analyze their works with their historical background to comprehend the Muslim ancestors' crystallization of the Islamic vision. Such historical analysis of the legacy will make clear many areas of the Islamic vision. Al-Faruqi holds that these analyses of contributions of the Islamic legacy cannot be undertaken randomly, but the Muslim scholar must undertake them orderly and be based on a hierarchy of priorities (al-Faruqi, 1983).

5. Establishment of the specific relevance of Islam to the disciplines

Al-Faruqi notes that the foregoing four steps must provide Muslim thinkers with information about the contribution of Islamic legacy to the areas studied by the disciplines. He explains that "the nature of the modern discipline, its constituent methods, principles, problems, objectives and

hope, its achievements and shortcomings -- all of this should be related to the Islamic legacy; and the legacy's specific relevance to each must be deduced from the general contribution" (al-Faruqi, 1983).

6. Critical assessment of the modern discipline: the state-of-the art

After surveying and analyzing the "methodologies, principles, themes, problems and achievements" of both the modern discipline and the Islamic legacy, and clarifying specific relevance of Islam to the discipline, the next step to be taken according to al-Faruqi is to analyze critically the discipline from the standpoint of Islam, which is a significant step in Islamization of knowledge. In al-Faruqi's words, "its [the modern discipline's] methodology - what it regards as its data and problems, their classification and categorization; what it regards as its theory, the first principles under which it treats its problems - must be analyzed and tested for reductionism, adequacy, reasonableness and consistency with the five-fold unity which Islam teaches" (al-Faruqi, 1983).

7. Critical assessment of the Islamic legacy: the state-of-the art.

By the Islamic legacy al-Faruqi first means the Qur'an and the sunnah of the Prophet Muhammad. According to him, because of the divine status of the Qur'an and the normativeness of the sunnah, they are not object of criticism and assessment. This opinion is criticized by Fazlur Rahman. However, al-Faruqi views that Muslim understands of these two sources and everything in the legacy, which may be derived from these two sources by human intellectual endeavour is subject to criticism and assessment. Human understanding of the revelation and its relevance to the present-day problems should be criticized from the Islamic vision, from the present needs of the ummah, and from all modern knowledge represented by the discipline. Al-Faruqi writes that to assess the contribution of the Islamic legacy in each field of human activity is the duty of the experts in that field,

because they are the "monitors" of Muslim needs in that field and are the "masters" of the modern discipline studying that activity (al-Faruqi, 1983).

8. Survey of the ummah's major problems

The Muslim ummah is facing formidable problems in all aspects of life. These problems require empirical survey and critical analysis. Al-Faruqi suggests that the wisdom of the discipline be brought to bear upon the problems to enable the Muslims to understand these problems correctly and assess their effects upon the life of the ummah. A Muslim scientist must not pursue his study only to meet his intellectual curiosity, and isolated from the hopes of the ummah. But, he must also pay his attention to the problems at hands of ummah, such as those of "political, social, economic, intellectual, cultural, moral, and spiritual problems" (al-Faruqi, 1983).

9. Survey of the problems of humankind

In the Islamic vision, Muslims bear responsibility not only for the welfare of the Muslim ummah but also for that of the whole human race. Al-Faruqi points out that today, ethnocentrism is destroying interhuman relations throughout the world. Likewise, alcohol and other drugs, sexual promiscuity and deterioration of the family ethic, militarism and armament build up, as well as the rape of nature and the threat to the earth's ecological balance have been doing the rest without effective check from any source. Therefore, according to al-Faruqi, the Muslim thinker is called upon to overcome the world's problems today and to contend for their solution according to Islam (al-Faruqi, 1983).

10. Creative analyses and syntheses

Having mastered the modern disciplines and the Islamic legacy, the next step to take by the Muslim thinker is to make a creative synthesis between the Islamic legacy and the modern disciplines. In al-Faruqi's view, the Islamic legacy must be connected with the modern discipline. In addition, this creative synthesis must emphasize its relevance to the reality and the

problems of the ummah. The creative synthesis must also provide efficacious solutions to the problems of the whole world as well as address the new issues (al-Faruqi, 1983).

11. Recasting the disciplines under the framework of Islam: the university textbook

In determining the relevance of Islam to the present and future existence of the ummah, Muslim thinkers will have different opinions. This difference is highly welcome. Al-Faruqi maintains that in order to enrich the ummah's consciousness of its own desiderata, the various critical analyses by Islamically committed and modern-disciplined Muslim thinkers are needed. The ummah may not recapture its dynamism of the first centuries of the Hijrah unless Islam becomes "a cauldron constantly bubbling with new ideas in which Allah's patterns may be objectified in nature" (al-Faruqi, 1983).

Al-Faruqi holds that the desired university textbook should be written for the discipline based on new insights of the meaning of Islam and creative options for the realization of that meaning. Of course, Islamization of discipline is not fulfilled by only one textbook. Therefore, al-Faruqi suggests, a number of textbooks are needed in order to develop the intellectual stamina of Muslim minds, to fill educational needs of university level, to satisfy the infinite needs of Muslim ummah, and to project and crystallize the vision of Islam. To realize these purposes, al-Faruqi writes, efforts must first be devoted to produce a standard textbook in each discipline stating the relevance of Islamic vision to that discipline. The long process of Islamization of discipline ends in this university textbook (al-Faruqi, 1983).

A.K. Brohi supports this opinion. He encourages Muslim thinkers to rewrite textbooks following the word of God in order to provide Muslim students with a consensus view established within the ummah. Furthermore, Brohi suggests to set up a world-wide movement for this rewriting to remedy what he calls the "schizophrenic personality", which characterizes

many Muslim today. This personality appears when Muslim are forced to change "modes", that is, on one side adopt a secular view accepting the findings of modern knowledge, and on the other side, be religious and therefore oppose modern knowledge (Brohi, 1988).

12. Dissemination of Islamized knowledge

According to al-Faruqi, it is a pity if the works of Muslim intellectuals produced in the foregoing steps are only kept as their personal collections, or known by only a circle of their authors' friends, or only utilized by the educational institutions in their countries alone. Al-Faruqi emphasizes that since these works are produced for the sake of Allah, they cannot be copyrighted and monopolized for a profit orientation even though the authors may be rewarded for their intellectual effort. Al-Faruqi suggests that this work can do more than just to inform. Since the Islamic vision is present in it, it is expected that it will stir the human's consciousness and generate new energies. Finally, al-Faruqi recommends that the products of this work plan be officially taught in colleges and universities throughout the Muslim world and make them as required readings in the pertinent courses of instruction. However, they must be translated first to the language of instruction of every country of the Muslim world (Brohi, 1988).

Conclusion

This paper extensively explores the educational theories of Ismail al-Faruqi, focusing on his idea of Islamizing knowledge. It provides a comprehensive view of the historical context, the essence of Islamization of knowledge according to al-Faruqi, and the methods used to address the educational issues by closely analyzing al-Faruqi's writings and contributions.

An in-depth analysis in three steps has been done in this study to examine and understand the concept of Al-Faruqi in the Islamisation of knowledge: *first*, describing the history of the emergence of the ideas on the Islamization of

knowledge to provide a comprehensive understanding; *second*, explaining what constitutes the Islamization of knowledge for al-Faruqi. He argues that Islamization means that all disciplines comprising the humanities, the social and the natural sciences must be Islamic-based and consistent with the objective of Islam; *last*, discussing the work plan employed in solving the education problem and the methodology in the Islamization of knowledge. His most notable work plan is that the desired university textbook should be written for the discipline based on new insights of the meaning of Islam and creative options for the realization of that meaning. By synthesizing these aspects, the paper contributes to a deeper understanding of al-Faruqi's educational philosophy and his vision for integrating Islamic principles into broader knowledge domains.

This study is a valuable resource for scholars and educators interested in al-Faruqi's perspectives, providing a comprehensive overview of his ideas on Islamizing knowledge and the methodological frameworks used to tackle educational challenges. The ongoing exploration and application of these concepts have the potential to enrich contemporary educational discussions with insights rooted in Islamic principles.

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