

The Theory of Islamization of Knowledge: A Comprehensive Review of Historical Progress, Objectives, and Implementation Process

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Abstract

The Islamization of Knowledge (IoK) is an intellectual endeavor incorporating Islamic precepts into contemporary academic fields. The study examines the reconciliation of secular knowledge systems with Islamic epistemology, resulting in philosophical and ethical issues for Muslim civilizations. The main aim is to explore the historical evolution, goals, methodology, and implementation procedures of IoK. The study employs a qualitative analysis of significant writings and historical progressions to pinpoint essential figures such as Ismail Raji al-Faruqi, Syed Muhammad Naqib al-Attas, and Abdul Hamid A. Sulayman. Their frameworks prioritize the integration of Islamic ideals with modern disciplines via both theoretical and practical methodologies. Research indicates that IoK aims to reconcile knowledge with Islamic principles by bridging the discrepancies between revelation and reason. The findings emphasize IoK's capacity to transform education and intellectual frameworks while also revealing obstacles such as opposition from secular institutions and the necessity for transdisciplinary knowledge. The study's implications suggest that enhancing IoK approaches can bolster Islamic research, promoting a balanced integration of faith and reason within contemporary academia.

Keywords : Islamization of Knowledge, Historical Evolution, Purposes, Process of Islamization

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Introduction

The Islamization of Knowledge (IoK) is an intellectual initiative designed to reform academic disciplines to conform to Islamic principles and perspectives. Researchers have interpreted this term differently, shaped by their cultural, educational, and ideological backgrounds. Fundamentally, IoK aims to redefine, reorganize, and integrate knowledge within an Islamic epistemological framework, ensuring that disciplines align with Islam's overarching goals. Ismail Raji al-Faruqi, a leading person in this movement, underscored the necessity for a thorough re-evaluation of human knowledge from an Islamic perspective. He promoted the reorganization of facts, the realignment of objectives, and the reconfiguration of cognitive processes to conform to Islamic ideals. His methodology encompassed the creation of university-level textbooks that re-contextualise over twenty academic areas by Islamic principles. Abdul Hamid A. Sulayman characterized IoK as a process that amalgamates ideologies, norms, and intellectual frameworks rooted in revealed truths and Islamic traditions while integrating the scholarly contributions of Muslim intellectuals throughout history. Imad al-Din Khalil described IoK as a bifurcated process: initially, a theoretical analysis of its dimensions, methodology, and motives, succeeded by its actual implementation across diverse fields. Al-Alwani regarded IoK as a methodological framework rather than an ideological position, seeking to create a consistent connection between revelation and existential realities. Syed Muhammad Naqib al-Attas, a prominent advocate, emphasized the epistemological emancipation of the human intellect from ambiguity, promoting a knowledge framework that guarantees moral and ethical superiority. Other academics, such as Abu Fadl and Kazi, perceived IoK as a cultural revitalization initiative seeking to incorporate advantageous aspects of modern knowledge into an Islamic framework for societal progress.

The historical development of IoK originates from the early Islamic era, during which knowledge was utilised as a transformational instrument by Prophet Muhammad (SAWS+). This movement persisted throughout the Islamic Golden Age, during which intellectuals interacted with Greek philosophy and rational sciences, critically analyzing and modifying them to conform to Islamic thought. The deterioration of Muslim civilization and the ensuing supremacy of Western epistemology prompted renewed initiatives to rejuvenate Islamic intellectual traditions. The IoK movement gained traction in the contemporary period by founding institutes like the International Institute of Islamic Thought (IIIT) in 1981. Academics affiliated with IIIT, such as Al-Faruqi and Sulayman, aimed to resolve the intellectual crisis of the Muslim Ummah by reinterpreting modern disciplines through an Islamic lens. Conferences conducted in Islamabad, Kuala Lumpur, and Khartoum significantly advanced the debate on IoK, formulating systematic approaches for incorporating Islamic concepts into contemporary academic disciplines.

The IoK process is based on Al-Faruqi's five-step approach, which entails learning contemporary disciplines, acquiring proficiency in Islamic knowledge, establishing their interrelation, creatively synthesizing them, and initiating Islamic thought. This methodology, in conjunction with alternative frameworks suggested by authors like

Al-Attas and Al-Alwani, emphasizes the imperative of both theoretical and practical involvement in the Islamization of knowledge. Notwithstanding its transformational potential, the Internet of Information (IoK) has numerous hurdles, such as opposition from secular academic institutions, the intricacy of amalgamating multiple information systems, and the necessity for researcher's adept in Islamic and contemporary sciences. Nonetheless, the movement persists as a vibrant intellectual pursuit focused on re-establishing equilibrium between faith and reason, enabling Muslim scholars to contribute significantly to global knowledge creation. Through continuous study, institutional backing, and academic involvement, IoK persists in developing a method for tackling modern intellectual and ethical challenges within Muslim communities. By refining its methodology and frameworks, it aims to establish an academic paradigm that reconciles revelation and reason, thereby affirming the significance of Islamic philosophy in contemporary society.

Methodology of the Study

This study employs a qualitative research methodology to thoroughly examine the historical evolution, aims, and execution procedures of the Islamization of Knowledge (IoK). The process thoroughly examines notable works and contributions by prominent individuals, including Ismail Raji al-Faruqi, Syed Muhammad Naqib al-Attas, and Abdul Hamid A. Sulayman. A historical study is performed to trace the development of IoK from its early Islamic origins to its modern institutionalization. The study utilizes secondary data sources, such as academic publications, books, and conference proceedings, to analyze the theoretical frameworks suggested by these researchers. A descriptive approach is employed to analyze their techniques, emphasizing theoretical aspects.

Meaning of the Islamization of Knowledge

Islamization of Knowledge encompasses modifying academic disciplines to align with Islamic doctrines and viewpoints. Diverse scholars may interpret 'Islamization of Knowledge' differently, shaped by their origins, education, and convictions. Ismail Raji al-Faruqi characterizes Islamizing knowledge as the thorough reassessment of human knowledge from an Islamic perspective. This entails the redefinition and reorganization of facts, the reevaluation of thinking processes, and the reorientation of aims to accord with Islamic principles, thus enhancing disciplines to further Islam's objectives. He underscores the creation of university-level textbooks that reinterpret approximately twenty disciplines by Islamic norms (Al-Faruqi, 1982). Abdul Hamid A. Sulayman asserts that the Islamization of Knowledge pertains to ideologies, norms, and patterns grounded on reason, psychology, and conscience. It seeks to create a knowledge framework grounded in revealed truths and the principles of the Islamic tradition, incorporating the academic contributions of the Muslim community throughout the centuries (Sulayman, 1997). This methodology provides a scientific basis for the humanities, social sciences, and applied sciences to direct human existence, civilization, and transformation (Hashim & Ssekamanya, 2013). Imad al-Din Khalil characterizes the Islamization of Knowledge as a bifurcated process: initially, a theoretical examination of its dimensions, motivations, phases, and methodologies; subsequently, a practical execution by professionals within

specific disciplines. He underscores intellectual pursuits rooted in Islamic principles of life, humanity, and the cosmos (al Din Khalil, 2005). Al-Alwani emphasizes that the Islamization of Knowledge, associated with the 'two-book' hypothesis, functions as a methodology rather than an ideology. It aims to clarify the connection between revelation and existential realities, providing a methodical framework for information acquisition and interpretation (Al Alwani, 1995). Naqib al-Attas, a seminal proponent, perceives Islamization as a means of achieving both individual and social moral and ethical excellence, thereby epistemologically liberating human intellect from ambiguity to acquire certainty regarding spiritual, intelligible, and material truths (Haneef, 2005). He advocates liberating knowledge from secular perceptions and meanings (Nisa, 2023). Writers such as Abu Fadl and Kazi perceive the Islamization of Knowledge as a cultural revitalization initiative inside Muslim nations, integrating advantageous elements of contemporary knowledge into an Islamic paradigm for societal advancement (Ahsan et al., 2013). Brohi endorses this viewpoint, promoting cleansing contemporary knowledge from components contradicting religious holiness. Sayeed Hassain Nasr critiques the Islamization of Knowledge initiative, preferring the phrase 'Islamic worldview' instead (Brohi, 1988). He promotes the amalgamation of Islamic spirituality, reason, and philosophy into a cohesive viewpoint focused on Divine Unity and the realization of Allah's Will (Hashim & Rossidy, 2000).

Historical Evolution of This Theory

The Islamization of knowledge originates with the initial revelations of the Qur'an to the Prophet Muhammad (SAWS). He employed knowledge to alter individuals' minds, attitudes, and behaviors, establishing the groundwork for the inaugural Islamic civilization rooted in spiritual values (Ahsan et al., 2013). This movement persistently influenced the social structure of the burgeoning Islamic society, propelled by an intense desire for knowledge and a dedication to truth, justice, virtue, and peace (Maiwada, 1997). In the period of Muslim scholarship, considerable endeavors were undertaken to translate and examine the writings of early Greek philosophers. Some scholars, including the Mutazzilites, Ibn Rushd, al-Farabi, and Ibn Sina within the Kalam school, adopted certain speculative concepts from these works. In contrast, figures such as Imam Ghazali, Imam Shatibi, Imam Razi, Imam Ibn Taimiyyah, and Shah Waliullah aimed to refine Muslim thought and reform society based on Qur'anic principles, thereby creating a unique epistemological framework independent of Hellenic influences (Choudhury, 1999). In the 15th century, Muslim civilization collapsed, but Western civilization thrived, partially owing to disseminating knowledge from Muslim institutions. In response, Muslim reformers of the 18th and 19th centuries, such as Sheykh Mohammad ibn Abd al-Wahab, leaders of the Sunusi and Mahdi Movements, and reformers like Sayyid Ahmed Khan and Amir Ali, pursued political and intellectual revitalization (Barzinji, 1999). The late 19th and early 20th centuries witnessed more reform initiatives spearheaded by prominent individuals, including Sayyid Jamal al-Din al-Afgani, Sayyid Abd Rahman al-Kawakibi, Sheykh Mohammad Abduh, and Sayyid Mohammad Rashid Ridha. Contemporary Islamic movements, such as the Muslim Brotherhood formed by Imam Shahid Hassan al-Bannah in 1928 and Jama'at-i-Islami

created by Abu al-A'la al-Mawdudi in 1941, perpetuated this tradition of reform and intellectual discourse throughout the Indian Subcontinent (Ali, 1999).

The Islamization of Knowledge (IOK) movement inherently drew upon the concepts of early reformers, seeking to offer a more holistic framework that could involve the wider Muslim community. Nonetheless, despite their initial potential, modern Islamic groups frequently failed to achieve their objectives due to a critical oversight: the intellectual crisis (Al-Faruqi, 1992). Although these groups aimed to rectify the deterioration of the Muslim Ummah, they were deficient in essential intellectual and methodological underpinnings. Interacting with the broader Muslim community and external influences without sufficient preparation resulted in numerical expansion but lacked the ideological profundity necessary for substantive transformation (Laluddin & Tahir, 2018). As the state of the Ummah deteriorated, a cohort of Muslim students enrolled in institutions in the United States seized the opportunity to reevaluate the policies of diverse Islamic movements. Acknowledging the necessity for intellectual reform, they emphasized incorporating Western methodological innovations with Islamic tenets. This resulted in forming the Association of Muslim Social Scientists (AMSS) in 1972 (1382 AH), an organization committed to tackling the intellectual issues confronting Islamic philosophy (International Institute of Islamic Thought, 1989). The AMSS engaged with Muslim intellectuals, reformers, and activists, orchestrating gatherings and seminars to promote dialogue and idea exchange. In 1977 (1397 AH), the Association organized an international meeting in Switzerland, convening prominent leaders of the Islamic cause. The participants determined that reform initiatives should prioritize rejuvenating Islamic philosophy and methodology (Ahsan et al., 2013). This insight resulted in the creation of specialized institutes focused on investigating and tackling these intellectual issues. The apex of these endeavors was the establishment of the International Institute of Islamic Thought (IIIT), spearheaded by Isma'il Razi Al-Faruqi. Formally established in the United States at the commencement of the fifteenth Hijri century (1401 AH / 1981 CE), IIIT concentrated on the overarching themes of Islamic thinking and the Islamization of knowledge. To further this mission, IIIT convened a series of international conferences. The inaugural event occurred in Islamabad, Pakistan, in 1982 (1402 AH), in partnership with the Islamic University of Pakistan, centered on "Islamization of Knowledge." A similar conference occurred in Kuala Lumpur, Malaysia, on July 24, 1984 (25 Shawwal 1404 AH), soliciting academic contributions in economics, sociology, psychology, anthropology, political science, international relations, and philosophy (Sulayman, 1995).

The fourth international conference, convened in Khartoum, Sudan, in January 1987 (Jumada al-Awwal 1407 AH), concentrated on the "Methodology of Islamic Thought and the Islamization of the Behavioral Sciences (Barzinji, 1999)." The IOK initiative extended internationally, with IIIT establishing approximately twenty offices and associates overseas (Sulayman, 1997). A multitude of institutions and organizations have facilitated its advancement, including the International Islamic University Malaysia (IIUM), International Islamic University of Pakistan (IIUP), International Islamic University Chittagong (IIUC), International Institute of Islamic Thought and

Civilization (ISTAC) Islamic Society of North America (ISNA) Islamic Circle of North America (ICNA) Islamic Work Forum Islamic Research Foundation Islamic Propagation Centre International Forum for Muslim Intellectuals North American Association of Muslim Professionals and Academics Alongside institutional initiatives, numerous distinguished scholars have significantly contributed to the advancement of the Islamization of Knowledge. Syed Muhammad Naqib al-Attas, a Malaysian intellectual, is regarded by many as the forerunner of the present IOK movement. He elucidated and honed the concept through various publications and articles. Likewise, Syed Ali Ashraf emphasized the educational aspect of IOK by founding Dar al-Ihsan University to incorporate Islamic ideas into contemporary education. The Islamization of Knowledge is progressing as diverse academic and intellectual platforms endeavor to enhance and apply its ideas, ensuring the relevance and dynamism of Islamic philosophy in modern times (Ahsan et al., 2013).

Purposes of the Islamization of Knowledge

The Islamization of Knowledge (IoK) initiative arose as a reaction to the complex crises of the Muslim Ummah, marked by moral, cultural, and intellectual deterioration. The dilemma, intensified by Western dominance and internal discord, spurred intellectuals such as Isma'il Raji al-Faruqi and Abdul Hamid Abu Sulayman to advocate for a holistic framework that merges Islamic principles with contemporary knowledge systems (Rahman, 1988). Abu Sulayman underscored the lack of adequate *ijtihad* (independent reasoning) as a principal cause of the Ummah's intellectual stagnation, stressing the necessity for IoK to connect current Muslims with their profound intellectual legacy (Ahsan et al., 2013). The International Institute of Islamic Thought (IIIT) implemented a dual strategy to tackle this crisis: changing intellectual paradigms and reestablishing Muslims' connection to their heritage. This methodology entails rigorously analyzing all fields through an Islamic perspective, rectifying historical inaccuracies, and integrating contemporary knowledge with Islamic values to guarantee that scientific exploration conforms to Islamic tenets (Sulayman, 1997). Through this initiative, IoK seeks to address the intellectual stagnation within the Muslim world and promote a revival of Islamic thought and education (Al-Faruqi, 1988).

The reclamation of knowledge as an Islamic heritage is a primary aim of the Islamization of Knowledge (IoK), highlighting the restoration of the Muslim Ummah's historical position as pioneers in intellectual and scientific endeavors. The Prophet Muhammad (PBUH) emphasized the significance of wisdom, characterizing it as "the lost property of the believer," and encouraged Muslims to seek knowledge wherever it may be found while adhering to Islamic principles. IoK aims to accomplish this by promoting a comprehensive understanding and synthesizing religion, learning, and practice, ensuring that intellectual pursuits are consistent with Islamic principles (Islam & Fawaz, 2017). Academics such as Isma'il Raji al-Faruqi have delineated methodical steps for this process, encompassing the mastery of contemporary sciences, comprehension of Islamic intellectual legacy, and the synthesis of both within an Islamic paradigm (Sulayman, 1997).

Counteracting secularization is a primary aim of the Islamization of Knowledge (IoK), as contemporary knowledge frameworks are frequently governed by secular ideologies that sever the connection between education and spiritual as well as ethical components. This alienation has resulted in what Syed Muhammad Naquib al-Attas refers to as "the delamination of the Muslim mind," wherein Western paradigms eclipse Islamic viewpoints. Al-Attas highlighted secularization as a significant factor contributing to intellectual decline in the Muslim world, contending that Western knowledge, tainted by secular ideals, necessitates Islamization (al-Attas, 1986). He underscored the reinstatement of *adab* (proper conduct) as an essential measure in confronting this situation. IoK seeks to mitigate these pressures by detaching knowledge from secular interpretations and reinterpreting it through an Islamic perspective, thus maintaining congruence between faith and intellectual activity. This approach strives to safeguard the sanctity of knowledge and realign education with Islam's ethical and spiritual principles, helping Muslims confront current difficulties while upholding their Islamic identity (Haneef, 2005).

The Islamization of Knowledge (IoK) seeks to integrate Islamic concepts with contemporary sciences. Isma'il Raji al-Faruqi presented a methodical framework for integration, highlighting the mastery of current disciplines, a profound comprehension of Islamic intellectual legacy, building connections between Islam and modern sciences, and combining Islamic ideals with contemporary knowledge. This methodology aims to cultivate academics adept in both fields, equipping them to tackle contemporary issues while maintaining Islamic principles (Ahsan et al., 2013). Taha Jabir al-Alwani also emphasized the distinction between divine revelation (the Qur'an) and the natural cosmos within modern epistemologies, perceiving the integration of knowledge (IoK) as essential to harmonizing religious principles with contemporary understanding. By integrating revelation and reason, IoK guarantees that ethical values direct scientific progress, cultivating a balanced intellectual framework that benefits Muslims and humankind (Ahsan et al., 2013).

The revitalization of the Muslim Ummah is a primary aim of the Islamization of Knowledge (IoK), which endeavors to counteract the community's decline by promoting intellectual and spiritual development. IoK enables Muslims to significantly contribute to global culture while maintaining their religious identity, tackling issues presented by contemporary secular frameworks. By linking education with *Tawhid* (the oneness of God), IoK fosters a perspective that incorporates ethical concepts into all facets of life, encompassing science, technology, and the humanities (Al Migdadi, 2012).

The establishment of an Islamic worldview is a fundamental goal of the Islamization of Knowledge (IoK), seeking to supplant secular frameworks with intellectual paradigms grounded in Islamic ideals. Researchers, including Brohi, Idris, and Ashraf, contend that contemporary knowledge systems frequently rest on materialistic, atheistic, and secular ideas, rendering them incongruous with the Islamic perspective. IoK aims to tackle this by reinterpreting knowledge through an Islamic perspective, linking intellectual endeavors with spiritual objectives and ethical ideals rooted in *Tawhid* (the oneness of God) (Islam & Fawaz, 2017).

Addressing global difficulties is a crucial component of the Islamization of Knowledge (IoK), as it offers an ethical framework for tackling crises such as environmental degradation, moral decline, and the hegemony of Western civilization. Contemporary information systems, frequently influenced by materialistic and secular ideologies, have exacerbated these global challenges by emphasizing technological advancement over spiritual and ethical well. IoK presents a distinctive methodology that amalgamates technological progress with ethical accountability, grounded in Islamic tenets (Siddiqi, 2011). It aims to establish a balanced society in which material advancement is synchronized with spiritual principles, guaranteeing that scientific endeavors conform to ethical and ecological sustainability (Furlow, 1996).

The Process of Islamization of Knowledge

The Islamization of Knowledge (IoK) is a contentious movement focused on merging Islamic principles with contemporary academic fields to confront the ethical and intellectual dilemmas presented by secularized knowledge in Muslim societies. Emerging as a solution to the perceived disjunction between modern knowledge and Islamic teachings, IoK aims to harmonize all expertise with Islamic values and perspectives, promoting a synthesis of revealed and empirical knowledge. Initiated by Isma'il Raji al-Faruqi, the movement underscores the critique and reassessment of contemporary disciplines from an Islamic perspective. Al-Faruqi's framework, articulated in his key work *Islamization of Knowledge: General Principles and Work Plan*, promotes the mastery of contemporary sciences and Islamic history, systematically integrating them to establish disciplines grounded in Islamic principles (Faruqi, 1982). Scholars such as Syed Muhammad Naquib al-Attas made complementary contributions that enhanced the movement by highlighting its linguistic, intellectual, and metaphysical origins. Notwithstanding its impact on entities like the International Institute of Islamic Thought (IIIT) and the International Islamic University Malaysia (IIUM), IoK has encountered criticism for perhaps merging religion with science and curtailing academic freedom. Nevertheless, it constitutes a substantial intellectual effort to reconcile Islamic principles with modern academic endeavors (Nasution, 2021).

Isma'il Raji al-Faruqi is a seminal figure in the Islamization of Knowledge (IoK) discourse, providing a systematic and complete framework that amalgamates Islamic traditions with contemporary sciences. His methodology is fundamentally anchored in Islamic epistemology, directed by five universal tenets: Allah (Tawhid), the oneness of creation, truth, and knowledge, the oneness of life, and the oneness of humanity. These principles establish the basis for supplanting Western paradigms with an Islamic worldview, guaranteeing that all information conforms to Islamic norms (Rahman, 2015). Al-Faruqi's efforts are summarized in his organized five-step work plan for IoK. This commences with mastering contemporary subjects, especially within the social sciences, and succeeds by acquiring expertise in Islamic heritage pertinent to these domains. The third phase demonstrates the pertinence of Islam to modern fields, while the fourth underscores innovative synthesis—integrating Islamic principles with contemporary sciences (Edison et al., 2022).

Isma'il Raji al-Faruqi's technique for the Islamization of Knowledge encompasses a dual process of integration, which is fundamental to his approach. This dual process comprises two essential elements: firstly, the reconstruction of classical Islamic knowledge through integrating current views, thereby enhancing Islamic research with contemporary viewpoints, and secondly, reinterpreting contemporary disciplines within an Islamic context, which entails questioning Western epistemologies and presenting an alternative grounded in Tawhid (the oneness of God) (Amir & Rahman, 2022). This method guarantees consistency between ethical standards and intellectual endeavors, harmonizing knowledge with Islamic values and perspectives. Al-Faruqi's framework aims to achieve a harmonious synthesis of revealed and empirical knowledge by combining these two movements, promoting a comprehensive understanding that embodies the oneness and interdependence of all life elements (Amir et al., 2015).

The Islamization of Knowledge (IoK) has received contributions from numerous scholars who have provided complementary frameworks to enhance the debate. Syed Muhammad Naquib al-Attas underscored the metaphysical aspects of knowledge, highlighting *adab* (proper conduct) and linguistic accuracy as fundamental to intellectual and spiritual development. He advocated for separating secular components from modern knowledge and incorporating Islamic values to guarantee conformity with the Islamic perspective (Huringiin & Azfathir, 2018). Abdullah Berghout presented a quality-management methodology for incorporating Islamic ideas into academic disciplines, highlighting methodical review and practical application to align modern knowledge with Islamic values. Both paradigms attack Western epistemologies while presenting diverse ways that embody their unique viewpoints on Indigenous Knowledge (IoK) (Hussien et al., 2018). Al-Attas's concentration on metaphysics and ethics enhances Berghout's pragmatic focus on systematic integration, collectively fostering a more comprehensive understanding of the incorporation of Islamic values into modern academic endeavors.

Abu Sulayman, a principal associate of Isma'il Raji al-Faruqi and former president of the International Institute of Islamic Thought (IIIT), substantially modified and augmented al-Faruqi's initial 12-point framework for the IoK (Ali, 2015). In the 1989 edition of *Islamization of Knowledge: General Principles and Work Plan*, Abu Sulayman reorganized the framework into five stages: the establishment of understanding and awareness, the crystallization of Islamic thought concepts and methodology, the mastery of Islamic heritage and contemporary knowledge, the development of textbooks across various disciplines, and the prioritization of scientific research and the preparation of academic personnel (Ahmed, 2014). This revised methodology incorporated additional sections, including "Agenda of the Institute," and underscored practical, iterative collaboration between scholars and knowledge creation, referred to as "learning through doing." The amendments sought to combat intellectual stagnation within the Muslim Ummah by promoting a dynamic integration of Islamic concepts with contemporary fields while carefully tackling financial and methodological obstacles. Abu Sulayman's changes emphasized a thorough reassessment of Islamic intellectual legacy and integration with modern knowledge, transitioning the focus from theoretical consistency to practical scholarly

contributions. His work established the foundation for further enhancements, notably Taha Jabir al-'Alwani's 1995 focus on the methodological reorganization of sciences via the integrated examination of the Qur'an and the natural world (Abu Sulayman, 1985). This developing framework demonstrates IIIT's dedication to harmonizing epistemological precision with practical implementation in advancing IoK (Ali, 2015).

In 1995, Taha Jabir al-Alwani, a distinguished scholar and pivotal figure at the International Institute of Islamic Thought (IIIT), implemented substantial revisions to the IoK paradigm. Al-Alwani contended that Islamic knowledge (IoK) must transcend the mere incorporation of Qur'anic verses into established sciences and instead prioritize systematically reconfiguring disciplines and their foundational concepts (Al-Alwani, 2005). He proposed six fundamental discourses to direct this process: articulating the Islamic paradigm of knowledge, developing a Qur'anic methodology, establishing a method of engaging with the Qur'an, formulating a methodology for engaging with the Sunnah, reexamining the Islamic intellectual heritage, and critically engaging with Western intellectual heritage (Al-Alwani, 2006). At the core of his perspective was the concept of the Qur'an as a fundamental source for both natural and social sciences, highlighting its significance in creating techniques rather than being a mere afterthought.

Various scholars have developed alternative methodologies for the Islamization of Knowledge (IoK) to tackle the constraints and limits of Isma'il Raji al-Faruqi's original framework. Safi (1993) criticized al-Faruqi's 12-point proposal as excessively ambitious and logistically burdensome, proposing a dual-track strategy instead. This entails creating distinct yet concurrent techniques for contemporary knowledge and Islamic heritage, facilitating a more concentrated and controlled integration (Laluddin & Tahir, 2018). Ibrahim Ragab presented an alternative viewpoint by delineating two separate methodologies regarding the Internet of Knowledge (IoK): engagement, which incorporates contemporary knowledge into Islamization initiatives, and disengagement, which entirely dismisses integration in favor of exclusively Islamic frameworks. Ragab delineated two phases for IoK: Integral Theorizing, which emphasizes the creation of cohesive theoretical frameworks, and Validation through study and Practice, which evaluates these frameworks via empirical research and practical implementation (Ragab, 1995).

Syed Muhammad Naquib al-Attas underscored the necessity of confronting the "de-Islamization" of the Muslim intellect, which he ascribed to the widespread impact of Western philosophical perspectives on modern knowledge (Huringiin & Azfathir, 2018). Al-Attas offered a bifurcated framework for the Islamic epistemology of knowledge (IoK): the isolation process, which liberates information from Western cultural and philosophical influences by delineating its fundamental concepts, and the infusion process, which incorporates Islamic aspects into pre-existing bodies of knowledge. This integration seeks to harmonize information with the Islamic worldview and fitnah, ensuring it embodies Islamic principles and ethics (Masood, 2024). Al-Attas emphasized that only persons who possess profound knowledge of both Islamic civilization and Western culture can successfully undertake this process,

as they have the requisite insight to assess and recontextualize knowledge within an Islamic framework critically (Damyati, 2010).

Ali Ashraf articulated Syed Muhammad Naquib al-Attas's perspective that Islamization of Knowledge (IoK) cannot just entail amalgamating traditional Islamic knowledge with contemporary paradigms or synthesizing religious and secular methodologies. He underscored the imperative of academic leadership firmly rooted in a genuine Islamic perspective to attain substantive Islamization (HOSSAIN, 2020). Ashraf contended that the success of IoK hinges on Muslim governments adopting and executing policies that endorse this vision. He delineated seven conditions for the Islamization of a nation's educational system, emphasizing the necessity of a holistic worldview grounded in the Qur'an and Sunnah, coupled with a genuine dedication to these tenets (Mahmudulhassan et al., 2024). Ziauddin Sardar, however, proposed an alternative method by promoting the establishment of two paradigms: knowledge paradigms, which emphasize Islamic principles and values pertinent to specific domains, and behavioral paradigms, which delineate ethical bounds for scholars and scientists. Sardar condemned attempts to Islamize current fields as inconsequential, advocating for establishing new paradigms based on Islamic conceptual frameworks (Hasan & Islam, 2024). He also presented the *ijmali* perspective, which amalgamates axiomatic, ethical, and conceptual analysis within a civilizational framework focused on Qur'anic principles (Uddin & Ushama, 2024). Muhammad Sa'id al-Būṭī criticized the IoK initiative but advocated reorganizing existing methodologies to enhance their responsiveness to present requirements and articulate them in modern language for practical guidance of Muslim speech. Fazlur Rahman asserted that the success of IoK hinges on Muslims first cultivating an Islamic metaphysics rooted in the Qur'an, so creating a comprehensive worldview to guarantee intellectual consistency. Rahman criticized Isma'il Raji al-Faruqi's emphasis on developing formal blueprints for the Islamic worldview, advocating instead for nurturing innovative thinkers who can provide original concepts grounded in Islam. Safi criticized Faruqi's 12-point proposal as logistically burdensome, suggesting simultaneous approaches for tackling contemporary knowledge and Islamic legacy methodologies (Ahsan et al., 2013). Seyyed Hossein Nasr and Fazlur Rahman introduced alternative methodologies to Islamic studies in the 1960s, prioritizing intellectual innovation over inflexible structures (Ahsan et al., 2013).

The Islamization of Knowledge (IoK) offers a progressive framework to combat intellectual stagnation in Muslim societies, but it encounters considerable obstacles that impede its execution. Opposition from secular academic institutions constitutes a significant barrier, as these entities frequently perceive IoK as incongruent with contemporary academic standards (Furlow, 1996). Combining multiple knowledge systems presents methodological challenges, necessitating experts skilled in Islamic traditions and modern sciences. The suggested steps for IoK, especially those related to mastery of disciplines and demonstrating relevance, have been contentious (Siddiqi, 2011).

Notwithstanding these problems, IoK remains a dynamic initiative with significant potential to rejuvenate Muslim intellectual traditions and substantially contribute to world scholarship. Advocates highlight its capacity to challenge Western epistemic dominance by incorporating ethical considerations and normative Islamic principles into economics, sociology, and political science (Safi, 1993). Nonetheless, accomplishing this necessitates closing the divide between scholars of Islamic literature (fuqaha) and specialists in contemporary disciplines to tackle urgent modern challenges successfully. Although several scholars advocate for alternate techniques to enhance IoK methodologies, like parallel tracks or novel paradigms, the persistent discussions on priority and actual execution underscore its dynamic character (Davies, 1991). Ultimately, the success of IoK is in cultivating innovative thinkers who can produce novel concepts grounded in Islamic principles while adeptly maneuvering through the intricacies of contemporary knowledge frameworks.

Conclusion

The Islamization of Knowledge is a comprehensive initiative to incorporate Islamic concepts into modern academic fields, assuring conformity with the faith's epistemological and ethical underpinnings. Academics have presented varied interpretations of this idea, indicative of their intellectual backgrounds and methodological frameworks. Ismail Raji al-Faruqi underscores the systematic reassessment of human knowledge from an Islamic viewpoint, whilst Abdul Hamid A. Sulayman and Imad al-Din Khalil accentuate its philosophical and pragmatic aspects. Concurrently, individuals like Al-Alwani and Naqib al-Attas emphasize its methodological and epistemological importance, promoting a comprehensive intellectual framework grounded in Islamic tradition. Notwithstanding differing methodologies, the shared ambition persists in reforming knowledge to fulfill Islam's aims and enhance the moral and intellectual development of individuals and societies. Although several scholars dispute elements of the IOK movement in favor of more expansive frameworks such as the "Islamic worldview," its primary objective remains: to develop a knowledge system that integrates revealed truth with human intellectual endeavors. The success of the Islamization of Knowledge discourse will hinge on its capacity to address modern academic difficulties while adhering to Islamic norms critically.

The historical development of the Islamization of Knowledge highlights its profound association with the essential principles of Islam and its intellectual heritage. The movement has constantly sought to include knowledge within an Islamic epistemological framework, from its initial revelation through the endeavours of classical academics and contemporary reformers. Early Muslim scholars interacted with Greek philosophy, whereas subsequent thinkers aimed to enhance Islamic thought by grounding it on Qur'anic principles. The deterioration of Muslim civilization in the 15th century signified a pivotal moment, resulting in numerous reform and revitalization initiatives during the 18th and 19th centuries. These endeavors resulted in the modern Islamization of the Knowledge movement, which arose due to the intellectual problems of the Muslim Ummah.

The contemporary IOK project, led by organizations like the International Institute of Islamic Thought (IIIT), has achieved notable progress in tackling the intellectual crisis in the Muslim world. IOK persistently impacts several fields through academic conferences, research institutions, and scholarly contributions, endeavoring to integrate Islamic ideals with modern knowledge. Despite obstacles, its continuous advancement underscores the importance of intellectual rigour, methodological enhancement, and persistent involvement with contemporary academic frameworks. The movement's capacity to remain dynamic and adaptable to changing global conditions will dictate its influence on the development of future generations of Muslim intellectuals and scholars. The Islamization of Knowledge (IoK) is a crucial intellectual pursuit focused on merging Islamic principles with modern academic fields. Grounded in the tenets of Tawhid and ethical consistency, IoK aims to reconcile the seeming dichotomy between revealed and empirical knowledge. Isma'il Raji al-Faruqi's systematic approach established a foundational framework for this movement, highlighting the importance of both contemporary disciplines and Islamic heritage. Scholars like Abu Sulayman, Taha Jabir al-Alwani, and Syed Muhammad Naquib al-Attas further honed and evaluated its methodologies.

Nevertheless, IoK is a lively and ongoing discourse. Numerous authors have suggested alternative frameworks, highlighting methodological reorganization, metaphysical foundations, or the establishment of knowledge paradigms that conform to Islamic ideals. The current discussions highlight the imperative for sustained intellectual involvement, innovative integration, and pragmatic implementation to achieve the objective of IoK effectively. The movement's final success depends on institutional backing, scholarly dedication, and methodological improvement. However, it undeniably signifies a vital advancement in revitalizing Islamic intellectual traditions and significantly contributing to global research. The Islamization of Knowledge is a comprehensive initiative designed to address the intellectual crisis among the Muslim Ummah by incorporating Islamic concepts into modern disciplines. It aims to re-establish equilibrium between faith and reason, enabling Muslims to contribute significantly to global civilization via ethical study rooted in Tawhid (the oneness of God). This effort can potentially rejuvenate Muslim identity and tackle broader civilizational issues.

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