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## INTEGRATION OF KNOWLEDGE: A TIME BEFITTING STEP

### *Integrasi Ilmu: Langkah Sesuai Masa Ini*

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### **Abstract**

This research aims to demonstrate that in the contemporary world, secular philosophical thought seized not only the Western education system but also that of Muslim World. The Western materialist thoughts are mostly originated from empiricism, rationalism, secularism and many more tenets as such. Hence, their such speculation distanced them from the guidance of Allah (SWT); eventually, many sorts of rebellious actions prevailed in their perceptions, policies of society and state. Conversely, Islamic epistemology is different. It creates connection between all sources of knowledge and revelation. The purpose of this study is to display the moral failure of secular education system and dire necessary of integrated education and its swift expansion, especially for Muslims across the Islamic world. The study has followed the qualitative methodology through an intensive study mainly the secondary data like the previously published original books, articles, periodicals, magazines and online lectures of specialists and experts on integration of knowledge. The findings of the research are installing Islamic worldview in mindset of Muslim students, producing innovative dynamic leadership for each sector, launching same education system and joint research project for OIC member states, nurturing thinking mind of students, making people employable, expanding exchange program, revitalizing higher education and building relationship between universities and industries.

Key words: Islamic worldview, failure of secular education, integration of knowledge, role of OIC, epistemology.

### Abstrak

Kajian ini menampilkan bahawa dalam dunia kontemporari, pemikiran falsafah sekular telah merampas bukan sahaja sistem pendidikan barat bahkan juga sistem pendidikan di dunia Islam. Kebanyakan pemikiran barat terbina daripada pemikiran empirisme, rasionalisme, sekularisme dan banyak lagi prinsip-prinsip yang sedemikian. Oleh itu, kajian ini menjelaskan bahawa spekulasi sedemikian merupakan punca Barat telah terpesong jauh daripada hidayah Allah SWT; natijahnya, pelbagai gejala perberontakan mula muncul dalam buah pandangan, polisi masyarakat dan negara mereka. Pun begitu, epistemologi ilmu dalam Islam tidak jauh berbeza daripada yang Barat. Ia meliputi segala perkara yang terhasil daripada epistemologi Barat kecuali sekularisme sementara Islam menggantikannya dengan wahyu. Antara dapatan kajian ini ialah keperluan membina pandang sarwa Islam dalam minda pelajar muslim, melahirkan kepimpinan yang bersifat inovatif dan dinamik bagi setiap genap hal ehwal orang Islam, melancarkan sistem pendidikan dan kajian bersama yang sama buat ahli jawatankuasa negara OIC, memupuk tabiat berfikir dalam diri pelajar, menyediakan employabiliti bagi warga masyarakat, mengembangkan lagi program pertukaran, menjadikan 100 universiti kita tersenarai dalam 500 universiti terbaik dunia menjelang 2025, mengembalikan peranan penting pendidikan tinggi serta membina hubungan antara universiti dan industri.

Kata Kunci: pandang sarwa Islam, kegagalan pendidikan sekular, integrasi ilmu pengetahuan, peranan OIC, epistemologi.

### INTRODUCTION

For many centuries, education system of Islamic world is collapsed while the Western world gaining gradual advancement in its majority sectors. From innovation to fragmentation, to all of these they became capable to give an institutional shape. But this advancement of West is not sufficient to build a peaceful and morally sound and sustainable human society due to rejection of divine guidance in education. Economically they may have achieved development but morally reached almost the declination. A human society sustains long time when morality is practiced and fostered among its people. In terms of education, technology, economics, defense etc; they may claim themselves as the elite nations but virtuously are not at the satisfactory stage.

On the other hand, Muslim world has been fragmented into pieces by the invasion of Western colonial powers. This has been possible due to fragile infrastructure of defense, education and disunity among Muslims across the Islamic world. Superstations and stagnations occupied the mentality and thoughts of upper-class

people of states. They took Islam only as salvation in Hereafter but in worldly progression they almost overlooked it. As a result, the colonial powers occupied the Muslim lands where they spread secular education system which played crucial role to divorce revelation. From school level to university, everywhere they sowed the seed of secular education. Majority of Muslim children became deprived of Islamic education. Consequently, some of them became secular, some became anti-Islam, and some remained in doubt about the religion. Having graduated from secular institutions a group of Muslims start degrading Islamic rules and regulations adopting materialist mentality. In their (secular communities) textbooks, the existence of Allah is exiled. Due to not find this notion in textbooks of secular institutions of Islamic and non-Islamic world there has been exposed a declination which leads human being towards the doubt regarding the existence of God. To revive Muslim nation and newly bring back its lost glory it needs educational reformation. Abdul Hamid Abusulayman says: "It is inevitable that such a backward and aimless existence should be of major concern to the spirit of the Muslim Ummah which has always represented the conscience of a pioneering and constructive people. It is therefore only natural that the Ummah seeks to reform, renew and revive itself" (AbuSulayman. 2016).

Therefore, to install the deep-rooted faith in the mindset of Muslim students, especially in the Muslim countries where Muslims are deprived of integrated education due to influence of secular education, education system should be integrated. To respond the secular and materialist education system, the researcher has tried to show a pathway to get rid of it. Throughout the article, we have discussed the following issues such as definition of knowledge, sources of knowledge, the concept of IOK (Islamization of Knowledge) and its definition, necessity of IOK, the failure of modern Western education and its causes, conclusion and bibliography.

### **The Definition of Knowledge**

Firstly, the definition of knowledge should be known, and this definition is not from Islamic perspective. Here we have come with some famous offline and online English dictionaries that define the meaning of knowledge from secular perspective such as: "Knowledge means information, understanding, or skill that you get from experience or education, or awareness of something: the state of being aware of something" (Merriam Webster.com). Cambridge English Dictionaries.com says: "Knowledge means understanding of or information about a subject that you get by experience or study, either known by one person or by people generally, or Knowledge means the state of knowing about or being familiar with something." Similarly, the English Oxford Dictionary states: "Knowledge means acquaintance

with facts, truths, or principles, as from study or investigation; general erudition, or familiarity or conversance, as with a particular subject or branch of learning.”

### **The Definition of knowledge from Islamic Perspective**

The definition of knowledge in Islam is somewhat different from secular perspective. Regarding the definition of knowledge, Sayed Naqib Al-‘attas, one of the prominent Islamic philosophers and thinkers of the twenty-first century said: “Education is a process of instilling something into human beings” (al-Attas, 1991). In this definition he came with three elements, which he supported as the fundamental elements of education and these are such as process, content and recipient. Imam Al-jurjānī said: “Knowledge is the attainment of something’s description in mind” (Al-Jurjani, p.65). ‘Allāmah Rāghib al-Asfahānī said: “Knowledge is the awareness of a thing with reference to its reality” (Rāghib al-Asfahani, 1:7825). Syed Ali Ashraf said: “Education is a purposeful activity directed to the full development of individuals” (Ali Ashraf 1985). Holistically, it can be said that knowledge is information which may direct an individual towards either the wrong way or the right way. Prophet (s.a.w.) used to recite in each morning: “O Allah, I ask You for beneficial knowledge, goodly provision and acceptable deeds” (Ibn Maja:925, Al-nasā’ī: 9850, Ahmad: 26521). So, there are two kinds of knowledge, (1) beneficial knowledge and (2) harmful knowledge. Prophet (s.a.w.) said: You ask Allah for beneficial knowledge and seek refuge in Him from harmful one which does not benefit”, (Ibn Maja: 3843, Ibn Abī Shaibah:27248).

In Islam, knowledge comes from Allah’s revelation to His Prophets, and from reasoning and perception or empiricism. The following verses of the Holy Qur’ān illustrate this: “Read! In the name of your Lord who creates, creates man from a clot (of congealed blood). Read: and your Lord is the Most Bounteous, Who teaches by the pen, teaches man that which he knew not”. (Sūrah Al-‘alaq, Verse no: 1-5). “And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down to Our slave (Muhammad peace be upon him), then bring a *Sūrah* of the like thereof and call your witnesses besides Allah, if you are truthful”. (Sūrah Al-baqarah, verse no: 23). “And Allah has brought you out of the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allah)”. (Sūrah Al-nahl, verse no: 78). The first and second verses indicate that revelation is a source of knowledge while the third verse shows knowledge could be realized through the utilize of the senses (empiricism). The mentioning of the mind in the third verse implies its use in rational thinking. (1) Produce an evidence for what you are claiming, if what you say is true. (Sūrah Al-baqarah, verse no: 111). (2) Never can surmise take the place of truth. (Sūrah Al-an‘ām, verse no: 148). 3. Have you any certain knowledge, which you could proffer

to us? You follow only conjectures and you yourselves do nothing but guess. (Sūrah Al-an‘ām, verse no: 148).

In the light of the above verses’ contents, knowledge in Islam is all-embracing term covering theory, action and education (Al-islam.org). Thus, it can be defined as the truth relating to the nature of God, His creation and all phenomena, acquired through revelation, reasoning and experiences of the senses. Muhammad Adil Khan says: “The main purpose of acquiring knowledge is to bring us closer to our Creator.” Some key concepts used in the definition need to be explained. Nature, in this context, refers to the qualities, attributes or characteristics, which belong to God, creations and all phenomena. We cannot know God in the way we know ourselves but with the aid of His revelation we can know His nature in terms of His attributes. For instance, we know that He is One and He is Eternal, Omniscient, Omnipotent, and He neither needs a helper or a wife, nor a son. We do not know Him if we ascribe the opposite of these attributes to Him. We can also know facts about plants, chemicals and rocks in terms of their uses, properties and relationships with other matters. Intangible phenomena like justice, gentleness, rumor and democracy can also be known by acquiring facts about of the features of gentleness.

### **The Sources of Knowledge in Islam**

In the rationalists’ epistemology, the objects of knowledge are forms or ideas existing in the human mind and its source is rationality or reasoning through contemplation. In the realists’ epistemology, the object of knowledge is the observable world and its source is experience through the senses or empiricism. In the Islamic epistemology, revelation is added to the two sources of knowledge over which the rationalists and realists disagree. Revelation as a source of knowledge (Adil Khan. 3) takes the forms of (a) direct verbal communication by which Allah (SWT) speaks to man behind a veil as had happened to Prophet Musa peace be upon him, (b) inspiration, and (c) sending an angel with a message to a man. These three methods have been stated in the following verses: “It is not given to any human being that Allah (SWT) should speak to him unless (it be) by revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise” (Sūrah Al-shūra, verse no: 51). Prophets also receive revelation through dreams as Chapter 48 verse 27 of the Qur’ān states (Rashid Rida, 1933. 241).

Knowledge obtained through revelation, being divinely ordained, is absolute knowledge (*haq al- yaqīn*); it is infallible and hence the most reliable form of knowledge. Rationalism is another source of acquiring truth or knowledge. Knowledge acquired through it is known as ‘*ilm al- yaqīn* (knowledge by reasoning or inference) (Al-Attas, 1978,129). Rational thinking alone cannot suffice for man to

acquire true knowledge because his intellect has limitations. He therefore needs revelation to ascertain the reliability of what he understands through rational thinking. Without this, people can introduce many alien ideas into Islam under the guise of rational thinking of Islamic philosophy. Philosophers like Al kindi, Al Farabi and Ibn Sina, for instance, were said to have introduced Greek thought into the body of Islamic thought and belief, and for this reason, Syyid Qutb as quoted by Moussalli (1990: 326) caution that: The correct Islamic concept should not be sought in (the writings of) Ibn Sina, Ibn Rushd, Al Farabi or others who are called the philosophers of Islam. Their philosophies are only shadows of Greek philosophy, alien in its spirit to the spirit of Islam (AbuSulaiman, 2000).

### **The Concept “Islamization of Knowledge”**

The Islamization of knowledge movement has awakened the Muslim Ummah from their comfortable slumber. Had the term “Islamization” not been used, it would not have drawn the attention of many concerned Muslim and non-Muslim scholars and activists. Muslims desire to rediscover their own way of life after being held subservient for a long period under the dominant western civilization. During this period, modern knowledge and Western culture that grew from the secular worldview have affected the very fabric and pillars of Muslims’ faith. Muslims had to free themselves from this subjugation through an “epistemological revolution”, which later came to be known as the Islamization of contemporary knowledge. Thus, this concept is not merely a slogan, a catchword, a symbol or an empty rhetoric without any significance. It bears a deep meaning, especially to those who thought and conceptualized it.

There have been several phrases used to interpret this concept such as “Islamization of knowledge” and “Islamization of Contemporary or Present-day Knowledge.” The phrase “Islamization of Knowledge” is to a certain extent misleading because it gives the connotation that all knowledge, including Islamic traditional knowledge based on the Quran and the Sunnah, which were developed by Muslim scholars over the millennium are not Islamic and therefore, needs to be Islamized. The original phrase is “Islamization of present-day or contemporary knowledge,” the reference to modern Western knowledge. The process of Islamization excludes Islamic traditional knowledge because this knowledge has never detached God as the ultimate truth and reality and the origin of all knowledge. Secondly, it has gone through the process of Islamization by the early Muslim scholars. Islamic traditional knowledge has already integrated reason, intuition and revelation. It has also integrated belief, knowledge and good deed or value, to cater for both spiritual and material needs. Thus, it has been fully integrated at the ontological, epistemological and axiological levels. An overview of the works of these leading scholars reveals that they employed more specific phrase related to the concept. Al-‘attās for

instance, consistently emphasizes and uses the phrase “Islamization of contemporary knowledge” or the “Islamization of present-day knowledge” rather than just “Islamization of modern knowledge” (Mumtaz Ali, 2014, 106). Even Al-Fārūqī also used the phrase of “Islamization of modern knowledge for his project although later, he tended to use the phrase “Islamization of disciplines” (Ibid, 109). Therefore, whenever both of them employ the phrase “Islamization of knowledge” it actually refers to the “Islamization of contemporary or present-day knowledge”. In other words, it refers to knowledge based on Western secular worldview; knowledge as conceived and disseminated throughout the world by Western civilization. However, one can be misled by the title of Al-Fārūqī’s work Islamization of knowledge: General principles and work plan into applying the phrase too broadly to include all kinds of knowledge and not just modern knowledge.

Al-‘attās disagrees with the commonly used Arabic phrase *aslamah* or *Islamiyatul marifa* because he argues *marifah* is a priori knowledge (already there or innate and independent of experience), and it does not need to be Islamized. He prefers to use the Arabic phrase *aslamat –ulum al muasirah* or *Islamiyatul ulum al-muasirah*. But one may wish to argue that in the Muslim tradition *al-marifah* refers to secular knowledge whereas *al-ilm* refers to religious knowledge. In this sense the former translation is correct because the knowledge that needs to be Islamized is Western secular knowledge and not the religious knowledge. However, such distinction is doubtful because in the Islamic tradition both *‘ilm* and *ma’rifah* are sometimes used interchangeably and the distinction between secular and religious knowledge does not exist. Considering the sensitivity of Muslim community, some scholars prefer to use other terms in place of Islamization such as de-secularization, de-Westernization, de-socialization, resocialization and integration of knowledge holistic. Although there is some resemblance between these terms, they do not exactly have the same meaning as the term “Islamization”. However, they all share the same essence, which is to bring all contemporary knowledge to be consistent with the *tawhidic* paradigm.

The emergence of the idea of Islamization of contemporary knowledge stems from the basic premise that contemporary knowledge is neither value-free nor universal. Contemporary knowledge has undergone the process of secularization and Westernization which is not only in harmony but also endangers the Muslim faith. Al-‘attās argues that “knowledge is not neutral and can indeed be infused with a nature and content which masquerades as knowledge (Daud, 1997: 7). Al-fārūqī points out that the West claims that its social sciences are scientific because they are neutral; that they deliberately avoid human judgment and preference; that they treat the facts as facts and leave them to speak for themselves (Mumtaz Ali, 2014, 108). This, we have seen, is a vain claim. For there is no theoretical perception of any fact

without perception of its axiological nature and relations. He further argues that modern knowledge is not universal but is ethnocentric, in particular Eurocentric, and consequently it is not universally applicable. Since knowledge is not neutral, modern knowledge cannot be applied in toto to the Muslim community which has certain values and beliefs that differ from Western civilization. Contemporary secular Western sources and method of knowledge depend solely on the empirical and rational means. It undervalues and most often neglects a major means of knowing, the scriptures. Western knowledge is not anchored in transcendental values nor is it related to religious faith. Western sciences are completely secularized. This process of secularization according to Al-Fārūqī is due to “their hatred for the Christian Church and the false magisterium it had imposed for itself on all knowledge including that of nature. This incompatibility and incompleteness of Western methods of knowledge led Muslims to seek other alternatives that correspond with the Islamic worldview (Rosnani, 2000).

### **Definition of Islamization of Knowledge**

Al-‘attās’ definition of Islamization of contemporary Knowledge is the logical consequence and extension of his more general idea on Islamization, which seems to be a response to secularization or Westernization. Islamization is defined by Al-‘attās as “the liberation of man first from magical, mythological, animistic, national-cultural tradition, and then from secular control over his reason and his language” (Al-Attas, 1978). The liberation of his spirit or soul bears direct influence upon man’s physical being. It brings about peace and harmony within himself, and also between him and other men and nature. In this sense, man has set his course towards the attainment of his original state, which is in harmony with the state of all being and existence (i.e., *fitrah*). It is also liberation from subservience to his physical demands which are inclined toward the secular and prone to injustice to his true self or soul, since man has a tendency towards forgetfulness of his true nature, becoming ignorant of his true purpose and unjust to it.

Ismail Raji Al-Fārūqī, said: “As disciplines, the humanities, the social sciences and the natural sciences must be reconceived and rebuilt, given a new Islamic base and assigned new purposes consistent with Islam. Every discipline must be recast so as to embody the principles of Islam in its strategy, in what it regards as its data, its problems, its objectives, its aspirations. Every discipline must be remolded so as to incorporate the relevance of Islam, a long a triple axis constitutive of tawhid” (Al-Faruqi, 1988). Wan Mohad Nor Wan Daud, another specialist on Islamization of Knowledge, said: “Specifically, with regard to contemporary knowledge, Islamization means “the deliverance of knowledge from its interpretations based on secular ideology; and from meanings and expressions of the secular” (Wan Mohd, 1997). Abdul Hamid AbuSulayman says: “The purpose of IOK is to achieve mastery

of Islamic thought in various branches of human knowledge...in order to build a sound contemporary Islamic base for dynamic action in all spheres of life and civilization” (AbuSulayman, 1994). Taha Jabir al-Alwani also gave the definition of Islamization of Knowledge. He said: “IOK is primarily a methodological issue which is prepositioned on the identification and articulation of the relationship between revelation and the real-existential” (Al-‘Alwānī, 1995). Professor Kamal Hasan says: “Islamization of Human Knowledge is an alternative paradigm for pursuing, teaching, organizing, disseminating, utilizing and evaluating contemporary human knowledge-as distinct from Divinely revealed knowledge-in accordance with the worldview, fundamental principles, ethical values and norms of Islam” (Kamal Hasan, 2013). Imad al Din Khalil said: “Islamization of knowledge means involvement in intellectual pursuits, by examination, summarization, correlation, and publication, from the perspective of an Islamic outlook on life, man and the universe” (Imad a-Din Khalil, 1991).

According to Ali Ashraf: “Education system has to be based on four major creeds, (1) belief on unique transcendental reality of Allah Who is alone of worship, (2) belief in the existence of spirit (*ruh*) in every human being which provides ability to the human to have intuitive cognition of that reality and the establishment of good in the world, (3) belief in the endowment of that *ruh* with latent consciousness of the eternal qualities of God which alone are the sources of values with whose help the *ruh* fight selfishness, pride, greed and so on and (4) belief in the need of Divine guidance from the source that transcend the self. He further said: Islamic education is which trains the sensibility of pupils in such a manner that in their attitude to life, their actions and decisions and approach to all kinds of knowledge, they are governed by the deeply felt ethical values of Islam (Ali Ashraf, 1985). IOK and education is to save, purify, preserve, and cultivate knowledge from faithless secularism, corrupt influences and neutrality to ethics, otherwise connecting human or modern knowledge with Tawhid, thereby strengthening its practical implications under the framework of the Islamic worldview (Isharaf and Masudul, 2016). Apparently, it can be defined that Islamization of Knowledge means the reformation of education system based on Islamic creeds which are required to be represented in all sorts of instilling processes of knowledge in human being and assign the unique world view of Islam and its civilization and inculcate its reflection in every aspect of life.

### **Why Knowledge Should Be Integrated?**

There are some reasons that played a crucial role to demolish integrated education from Muslim countries where secular education is dominant, and because of these reasons the education system has mostly failed to bring expected peace and tranquility not only in the Muslim society but also in the entire world. At this

modern period, certain people are being educated, immensely skilled but they are not being equally moral. Syed Naqib Al-attas says: "The purpose of seeking knowledge in Islam is to inculcate goodness in man as man and individual self. The end of education in Islam is to produce a good man, and not—as in the case of Western civilization—to produce a good citizen. By 'good' in the concept of good man is meant precisely the man of adab in the sense here explained as encompassing the spiritual and material life of man" (Al-attas, 1980). Most of the time, no distinction is found between humans and other species due to their daily actions. It is experienced that sometimes their deeds overcome four-footed animals. This is because the global education system is totally free from divine attachment except few Muslim countries where traditional education is still prevailed but that one also is detached from human and other natural sciences. There is no relationship between Allah (SWT) and current international education systems which Western secular world is propagating. Hence, people who are receiving such world view's education oftentimes are far from ethical values and are unconscious concerning the Almighty Allah (SWT), the absolute Creator. Rosnani Hashim & Siraje Abdallah say: "This secularization, especially of education has caused the loss of adab or discipline of mind, spirit and body which led to confusion among Muslims especially that related to the hierarchy of knowledge and thus, the position of its possessors. That knowledge has lost its sacredness means that we need to regain it through IOK." (Rosnani and Seraj Abdullah. 2013).

When Muslim world had ruled the globe over around 8 centuries, Muslims had their own education system and there was a close relation between men and Allah (SWT) but when Western secular education system penetrated in the Muslim world, it distorted Islamic norms and values from the education system and rejected the obedience of Allah (SWT) accepting materialism, rationalism and other man-made tenets. Here few prime reasons have been gradually discussed which played significant role in order to exile integrated education system from the Muslim world.

### **Secularism**

Secularism is one of the lethal weapons of enemies of Islam by which they morally de-energized Muslim world. Because of horrible attack of this doctrine Muslims deprived of integrated education system. The ideology of secularism advocated unbelief in God and the Hereafter and weakened the commitment of Muslims to their faith" (Mumtaz Ali, 2013). The West realized that the secret of Muslim power lay in their commitment to faith and religion. So, to weaken Muslims, it was necessary to propagate the ideologies of nationalism and secularism. This was accomplished primarily through the print media. From the mid-18<sup>th</sup> century onwards, schools and colleges on modern Western lines were opened in large numbers in British colonies (Ibid, 37). The British Governor- General spearheaded this

movement and made sure that the products of the new secular educational system were people who had been duly instilled with modern Western ideas and who would become officers, public servants and workers serving the interests of the British.

### **Modernism**

Modernism was another ideology that played a significant role to de-energize Muslims. Modernism is an ideology that deifies change and is always in search of something new. The salient features of modernism which contributed to the declined of the Muslim world may be outlined as follows: expelling religion, culture and tradition from public life and promoting the supremacy of reason. Reason and sense perception became the cornerstones of the process of modernization. The application of empiricism and the so-called scientific spirit without any recourse to the revelation displaced religion from any role in guiding public policy. At the same time, knowledge hierarchy that was once dominant in the Muslim world was obliterated. In the secular classification of knowledge, scientific knowledge occupied the highest place. While Muslim had always elevated religious and spiritual knowledge above temporal knowledge, modernists challenged the importance of religion and moral values. The aim and purpose of knowledge was given a different twist by the modernists. Throughout history Muslims had pursued knowledge for the sake of knowing God and themselves, or for leading a purposeful and virtuous life. This aim was transformed to “knowledge for the sake of power”. As Michel Foucault stated: “knowledge is for the sake of power” (Thomas Hobbes, 1839).

### **Nationalism**

To make impotent the Muslim world, the onslaught of nationalism is mostly liable. It sowed the seed of disunity among Muslims, which led them to the fragmentation, giving birth to 57 nation states. Nationalism always contradicts Islam. It instigates fragmentation and tribalism, but Islam is opposite. P.J. Vatikiotis said: “Nationalism (qawmiyya) as an ideology is incompatible with the world of Islam, for it implies a pre-Islamic kind of tribal particularism, or *jahiliyya*. In fact, nationalism is Islam’s deadliest, for it represents an attempt to separate Islam from polity and isolate it from the resolution of temporal matters” (Ahmad Rahnamaei, 2010, 4). Islam has no boarder. It is inclusive. It addresses all human beings and its message is universal. Syed Abul ‘Ala Mawdūdī said: “A state of this sort evidently cannot restrict the scope of its activities. It is a universal and all-inclusive” (Ibid, 3). This ethnocentrism Muslim did not accept, only a group of them accepted who were trained by colonial powers. Ismail Raji Al-faruqi said: “*Qawmiyyah* was adopted by a Westernized upper crust of Muslim society which had been trained by the colonialists to hold the reins of power after their departure and to perpetuate the fragmentation of the world-ummah into mutually conflicting factions” (Amana

Publications, 4th edition (1995). He further said that this tenet was created against Islamic civilization which always denounces Islamic brotherhood and universality of Islam.

### **The Aim of Islamization of Knowledge**

Due to the lack of integrated education, Muslim children of secular countries are losing their own religious identity. This materialist education system is producing such a generation which always strives for worldly benefit forgetting the Hereafter oriented thinking, and oftentimes they are seen more selfish, greedier as well as dishonest. To produce honest and transparent people, there is no alternative of Islamization of human knowledge (Kamal Hasan, 2009, 22). Here some aims of Islamization of Knowledge have been described.

#### **(1) To set up the Islamic worldview in the mindset of Muslims**

When the worldview discourse is begun, there appears in mindset the worldview of Islam and then all other worldviews are considered as non-Islamic world views, which a Muslim can never accept to imitate as a pathway. For a Muslim it is safe to look at the world through the mirror of Islam and if he does so, for sure he will barely be distracted or deviated from the right pathway. Islamic worldview is framed by the Quranic worldview. To explain the Quranic worldview, Abdul Hamid A. AbuSulayman says:

“The Quranic worldview is an ethical, monotheistic, purposeful, positive perspective on the world and those in it which reflects the healthy, well-balanced human nature that God created within us. It follows of necessity, then, that is a scientific, law-governed perspective that supports responsible stewardship of the earth and its richness. Such a worldview aims to create an awareness of the elements that go to make up sound human nature, since it is only through such an awareness that we will possess that guidance we need in order to achieve true self-realization on both individual and communal levels” (AbuSulayman, 2011, 30).

For a Muslim, wherever across the globe he goes, he ought to set in mind the Islamic worldview which always will guide him and help him stay in the right position. Here it is not meant that a Muslim should not know other worldviews and life styles of other nations; indeed, he will know them but in terms of *halal* and *haram* he will keep in mind that anyone around him can engage in any sort of task, but a Muslim cannot be such. He ought to remember that he is a deputy of Allah

(SWT) on earth as well as a representative of Islam. His religious identity ought to be pride for him. If it is done by him, although he may face temporary hardship, but he will have guidance from Allah (SWT) as previous Muslims had during their time.

Through an individual's whole life span, he ought to remember that the early period of Islam and onward, Muslim communities had played a dynamic role in all major aspects of human life. They established the best human society ever on earth. The civilization that they built was the best civilization in the human history, and the current civilization stands upon its basement. But unfortunately, when the latter generation of Muslims distanced themselves from the precise teaching of Islam, absorbed in desires and luxuries, and started fighting among themselves for power; their declination began very soon. So, he ought to step forward to revive that lost sound, rich civilization and culture- golden age of Islam which can show the pathway of peace and progress to the current generation as it showed the previous ones.

## **(2) To produce *ijtihadic* (innovative) and dynamic leadership**

Leadership is a comprehensive word. From Islamic perspective it is crucial to guide the Ummah to the right way. For the holistic development of a Muslim society its role is always pivotal. From the Quranic viewpoint, every human being is a leader and when Allah (SWT) planned to create the humans, He consulted the angels: "And when your Lord said to the angels: Indeed, I am about to place a viceroy in the earth...." (Surah Al-baqarah: 30). As long as the Islamic leadership was strong, irresistible and conveyer of the truth; the Muslim Ummah served the humanity and proved its championship to the cosmopolitans. The meaning of leadership is never confined only to one realm like politics, rather it encompasses all spheres of human life such as financial arena, educational, cultural, juridical, international, social so and so forth (Mustafa Monjur, 2010). For each sector of the Ummah leaders ought to be produced who are able to withstand pressure, such as threats, inducements, and other impediments in the pursuit of their goal (Zafar Bangash, 2018). The true meaning of leadership is precisely perceived by the following speech of the Prophet (SAW):

“Each of you is a shepherd and each of you is responsible of his flock. The Amir (ruler) who is over the people is a shepherd and is responsible for his flock; a man is a shepherd in charge of the inhabitants of his household and he is responsible for his flock; a woman is a shepherdess in charge of her husband's house and children and she is responsible for them; and a man's slave is a shepherd in charge of his master's property and he is responsible for

it. So, each of you is a shepherd and each of you is responsible for his flock” (Abu Daud, 2539).

The individuals who will stand up to lead the Ummah ought to have certain attributes which will perfect their leadership such as profound knowledge of Sunnah (i.e Islamic Shariah), proficiency at reciting the holy Quran, great consciousness of Allah (Taqwa) and an elderly person (Mustafa Monjur, 2010). Beside this, a leader also ought to have other extra qualities for instance: maturity, honesty, justice, patience, trusteeship, dependency on Allah, consultation, accountability, knowledge and wisdom, spirit of sacrifice, sincerity, respect, neutrality, creativity, love and overall confidence.

Therefore, across the Muslim world, due to influence of dominant secular education system, the desired leadership of our Ummah has not been created yet. The anticipated leadership like early generation of Islam can be produced only by reforming the education system of Muslim societies.

### **(3) To launch joint education system and research project in OIC based states**

For the faster development of Islamic world, education system should be more upgraded and modernized. Education is a key pathway for poverty reduction and sustainable development worldwide (COMCEC, 2018). Among the OIC member states, those are comparatively more developed, they should extend cooperation and other necessary assistances towards those states which are lagging behind. One of the studies of OIC’ 2018 reveals that economically advanced members of the OIC from Middle East and North Africa (MENA), Central and South-East Asia tend to participate more in international assessments of learning outcomes. The relatively wealthier Arab countries (from MENA) have a growing presence in international assessment facilitating in-depth, independent investigation into the state of education quality (Ibid, 01). On behalf of the OIC central office, all sort of affordable steps ought to be taken in this regard. Certain issues ought to be given priority such as nurturing the “thinking mind” building scientific culture, making people employable through providing training to enhance skills, security of water, food and agriculture, ensuring healthy lives for all citizens, improving the quality of higher education, the challenge of climate change, exchange program should be more functionable among the universities of OIC states, building active relationship between universities and industries, and converting the universities into research based universities (COMSTECH Islamabad, Pakistan, 2015). The target of minimum 50 universities of Muslim world bringing into the top 500 universities of the world by 2025, ought to

be increased into 100 within the time. Over all, joint education system and research projects taken on behalf of the OIC for its member states should be working much more rapidly in order to achieve the sustainable development goals.

### **The Failure of Modern Western Education to Establish a Moral Society and Its Causes**

Modern Western Education system is failure due to some major causes and these are:

1. Western education system (WES) formulated to gain only worldly development, where the development and concept of Hereafter is fully forgotten or denied.
2. WES is fully secular philosophy oriented, where human reason is given preference rejecting the revelation- direct speech of God.
3. In WES, the concept of God is exiled or denied, and the worldly life is everything and prioritized. Human being has not to give the accountability of his worldly affairs to God. Here is his birth and here is his death.
4. In WES, what is wrong for human being and what is right; is not provided as Allah (SWT) said: Then He showed him what is wrong for him and what is right for him. (Sūrah Al-Shams, 91:8). All sorts of worldly and bodily desires encouraged to fulfill, where the distinction between mankind and other animals is entirely absent.
5. This system is never sustainable for humanity, especially for Muslim societies. Any time the civilization may break down, which has been built upon such education system, mostly due to lack of moral education, that revelation provides to mankind.

### **IOK is a Time Befitting Step**

Islamization of knowledge is not only a demand but also a time-befitting step to save the mankind from the harms of Western soulless materialist philosophy. Today the Western world feels proud that without any attachment of religion it could develop the infrastructure of its countries as well as the life styles of its citizens. In the visible sense, the Western secular thinkers guess that the most development was achieved in their countries whereas the rest world still now under the developing countries or left behind. In contrast, they do not perceive that despite its lofty development there are many people are living under the poverty and hunger in its own countries. The entire economy of Western countries is fully vested in hands of few top-level persons where these several figures enslaved other all people. In addition, because of Western philosophers' promoting secular education throughout the world, terrorism, forcible occupation, moral declination, competition of defense budget, autocracy and war-facing moment are continuing around the world.

Furthermore, the purpose of secular West-oriented knowledge is not like that of Islam. Its aim mostly is to attain power over others, gaining skills and to achieve personal interest from others using any kind of means as it is seen from their behavior with other poor countries. Besides, the philosophy of secular education is to rule the people not to serve. It is striving to manipulate power to control the entire globe. The Western world has already caused two fatal world wars across the earth and abolished lives of millions of civilians. It invented such kind weapons by which the whole world can be demolished within short time and no creature will be able to live on this planet. And not only that, it is producing huge number of weapons and selling to the other countries. And to achieve its goal, is supplying these weapons to the terrorists in order to strengthen its evil power around the world.

On the other hand, the Muslim world it has religious marginalized education system along with modern university-based education. Modern education system is gradually contributing to the collective development of the states but due to secular influence Islamic worldview is often absent, the concept of viceregency of Allah (SWT) is not installed in students' mindsets. In madrasah education which is based on Darul Uloom Deobond, India and Qawmi madrasa and government madrasa-known as Alia Madrasah- of Bangladesh there are no innovative initiatives in its course curriculum. Rather, it always prefers imitating of its fore scholars, nothing refresh in its educational sectors. Most graduates of this institutions are qualified to do nothing in the modern world except become a preacher or open yet another madrasa. "Even a madrasa teacher has no awareness of the world (Financial Times Magazine, October 30, 2015). Mostly students from poorer families are studying at these institutions. They are not precisely nurtured to contribute to the progress and social reformation of the country. H. T. Imam, incumbent political advisor to the prime minister of Bangladesh, addressed it as a defective education system, he thinks that this education system ought to be brought to the state's control for reformation, he says:

People from the poorer communities were taught only Arabic — and that defective — and the Koran and Koranic recitation. So, what could they do? They could become imams in the mosques or perform religious rites. We are trying to bring them to the mainstream of the population by giving them other languages also. There were madrassas where they didn't fly the national flag or sing the national anthem. Arabic first, of course, but learn your own language too — Bengali — and English (ibid).

The Muslim world is satisfied with what it has inherited as legacy from its past scholars. To innovate something newly it thinks as going astray from the right way

of its previous scholars. In addition, the Muslim world is forever *akhirah*-oriented; it does not prioritize the advancement of this worldly affairs, rather it prioritizes affairs of Hereafter. Eventually, the Muslim world is now in a state of stagnant and motionless. Its economy, politics, social policies, foreign policies and educational realms all are not in an expected condition.

It is true that Muslim world now may have perceived its failure that it should not have shunned modern education system. Revivalist groups of Muslim world have been striving to recover the drawbacks. They are seen determined to bring progress to every sector of their countries adopting modern systems and mechanism. They realize that Muslim world can adopt some technics, methodologies and policies from the West. And absolutely these must be in line with the Qur'ān and Sunnah paradigm, and all kinds of modern equipment should be borrowed if Islamic world does not have as the Westerns once did from the Muslim world.

### **RECOMMENDATIONS:**

- The subject of Islamization of Knowledge (IOK) should be made mandatory for all departments of universities irrespective of field and majoring around the Islamic world and it should be taught by those who are experts on this subject and feel the necessity of reformation of Muslim world's education system.
- Textbooks and methodologies of the Islamic world's universities should be reassessed and written based on Islamic world view where the prime target will be the establishment of new civilization of Islamic world, extracting basic ideas from previous glorious Islamic civilization which was the main beginner of today's modern world's progression.
- Adaptation from the Western world should be what is beneficial to Islamic world and should be avoided what is against the creed of Islam. And gaining pinnacle of development in both worlds-Here and Hereafter should be targeted.
- Making compulsory some basic Islamic courses for all departments irrespective of majoring so that students who are studying in the departments of human sciences, natural sciences and other branches of knowledge become endowed with the basic understanding of Islam.
- Muslim world should give more priority to the education sector than any other sectors of state, because the more Islamic world will invest in its education the more it will be advanced and prosperous as other nations of the globe are doing.
- Sending some outstanding students to the Western world's top universities to have modern and latest education system, where they will be monitored and nurtured, and fundamental teachings of Islam and its worldview will be

inculcated in them, which can be in cooperation of any Islamic organization or community of respective country and later, they should be brought back to the Muslim countries to teach and implement what they achieved from over there.

- Since many Muslim and non-Muslim countries, due to influence of secularism and other all man-made tenets hardly provide the access to Islamization of Knowledge to their countries; it is better to change the terminology which can be coined as Integration of Knowledge, then this methodology of educational reformation might not face hindrances as much as it faces now across the world.
- Islamic political parties, organizations and other NGOs of Islamic world should focus more on creating fund to educate Muslim youths at the world's top universities than wasting time and wealth in politics. Without empowering youths with deep contemporary knowledge and advanced research, no nation can prosper.

## CONCLUSION

Education system is a crucial aspect of human life. Education can lead a nation to the right way and it again can mislead. Whenever man will have religious education-revelation- the direct knowledge of God, he will submit himself to Him and will try best to follow His rules and regulations sent down to the humanity through His Prophets. Eventually, man will hardly create any kind of chaos and turmoil in human society, and always will stay far from evil deeds, and will be aware of other's rights. So, when education systems will be secular- far from the attachment of revealed knowledge, it will reach human to the disobedience and rebellious activities. Man will use knowledge as power over other people and will not care others; rather he will use all elements to fulfill his all desires irrespective of legal and illegal. Such kind of attitudes are found in the Western countries and other parts of the world, where people are being deprived of their rights and huge amount of sinful activities prevailed their family, society and states. Therefore, education systems must be Islamized or integrated so that Man can be conscious of their God and His orders onto them. Eventually, there will be less chaos and haphazard condition in human society where peace and tranquility will prevail.

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