

Committee 1
Scientific Objectivity and
Human Values

DRAFT--7/21/95
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THE MUSLIM QUEST FOR THE INTEGRATION OF REVEALED AND ACQUIRED
KNOWLEDGE

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The Twentieth International Conference on the Unity of the Sciences
Seoul, Korea August 21-26, 1995

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By

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Introduction

Knowledge is power and that power may be used to liberate or to enslave, to promote good and prevent evil, to lead to Truth or to generate confusion. It may be used to unite and promote harmony and peace or it may be employed to divide and dominate. Power seekers throughout history have attempted to control knowledge by various means to confuse, divide, mislead, demoralise and weaken people in order to dominate, enslave and exploit them. But God's Prophets, philosophers, sages and saints, on the other hand, have received knowledge and disseminated it to generate the greatest good of the greatest numbers of people. Therefore knowledge carries values which pertain not only to schoolmen, pedagogues and students but affect the lives of every human being in society, from the pedlar to the courtier. Every civilisation, every lifestyle and every world-view has a philosophy of knowledge - an epistemology which defines, its ideal-type norms on the nature and sources of knowledge, what it consists of, how it is to be obtained and disseminated, what use it would be put to and what purposes it should serve.

The modern western civilization has developed its own epistemology whose distinguishing features have been considered as a rationalist and positivist outlook, and a secular, scientific, technological and mobile cultural

environment.(1) As a spearhead of this epistemology, modern science has made breath-taking progress in all aspects of human culture and revolutionised the material, mental and social aspects of life. There is not a single human being anywhere in the world whose life today remains unaffected by the influence of modern science and technology. Having excelled in the use of the microchip technology and computers to store, retrieve and transmit the written and spoken word and pictorial images, and having spread intricate, global information networks, having miraculously advanced the sciences of medicine and surgery beyond all past achievements, futuristic trends in genetics research are moving towards the rearing of transgenetic animals, fruits and vegetables injected with human or animal DNA to produce alternative means of procuring human organs for transplant surgery and alternative meat and food products. These and other scientific innovations may yield certain benefits for mankind but they will also raise serious ethical questions. Already discerning individuals and groups concerned with concepts of morality by which mankind had hitherto been guided, are immensely disturbed by the likely impact of such advances on human value systems and primary relationships.(2)

But this use of knowledge which is now generating widespread erosion of human values and relationships has relatively speaking, only a brief history. Its seeds were sown some four hundred years ago in Europe when the pioneers of modern science first postulated that scientific enquiry should treat phenomena (both human and non-human) as mere material which

should be dug out, dissected, exploited and manipulated in order mainly to consume, control and dominate. It was, in the seventeenth century, that Francis Bacon first espoused a vision of science as the acquisition of knowledge of Nature in order to gain mastery and power. (3) Then Descartes reinforced this Baconian vision by forcefully arguing that 'we can have a practical philosophy of, knowing the force and actions of fire, air, the stars, the heavens and all other bodies....thus rendering ourselves masters and possessors of Nature.' (4)

Modern, Western world-view

These early ideas laid the foundation of today's secularism which then rose to upset the traditional theological bases of knowledge. God was gradually phased out from the affairs of society. Scientific revolution brought comforts, the ability to control environment and to calculate, with fair amount of precision, and predict change. With these comforts there emerged the realisation that man was his own master and the good life did not have to be of necessity in a paradise after death but it could be achieved here and now. Materialism and the urge to exploit and gain power over Nature for material comforts then became the central objective of modern science. This exploitative epistemology has since become the mainstay of Western civilization which, on the one hand claims to champion the cause of world civilization and welfare of mankind, and is, on the other hand, constantly accumulating - and using - in order to control and dominate over the world, stockpiles of the most destructive paraphernalia of nuclear

weapons and lethal technologies. Capitalism, the other mighty arm of this modern civilization, with its enslaving mechanisms of international credit and loans system, its aggressive advertising and marketing techniques aimed at promoting consumerism, and its inundation of world markets with luxury goods, pornographic and vulgar materials and other means of promotion of licentious behaviour and promiscuity, is constantly undermining the cultural and moral fabric of societies worldwide under guise of values such as beauty, liberalism, and freedom of choice. Therefore while modern science has produced tremendous good for material comforts and progress, it has also generated series of crises in world ecologies, economies, politics, and within the moral, social and educational domains. Because of this offensive and exploitative use of science and technology by the powerful nations, there is now a rapidly emerging worldwide breakdown in the spiritual and moral life of man everywhere. So frightening has become the threat to this planet and the mechanisms of balance and equilibrium in the universe that humanity is experiencing an awful fear and spiritual vacuum in their lives. Hence the growing amount of anxiety, alienation, anomie and angst among peoples even in most materially advanced countries. (5) This surely is an epistemological madness and there seems to be no end to it. Where has knowledge gone wrong and how can disaster be averted? Many independent thinkers, philosophers of science and spiritual leaders from the East and West are getting alarmed by the growing confusion and state of helplessness of contemporary man. Nicholas Maxwell, for example, severely criticises the

modern Western philosophy of knowledge for creating major intellectual disaster at the heart of Western science, technology, scholarship and education. He strongly advocates 'the need to put into practice a profound and comprehensive intellectual revolution affecting to a greater or lesser extent all branches of science, technology, scholarship and education'. (6)

Similarly, to quote one prominent Muslim scholar on the subject:

The confrontation of man's own inventions and manipulations, in the form of technology, with human culture, as well as the violent effect of the application of man's acquired knowledge of nature to the destruction of the natural environment, have in fact reached such proportions that many people in the modern world, especially in the West, are at last beginning to question the validity of the conception of man held in the Occident since the rise of modern civilisation.

The problem of the devastation brought upon the environment by technology, the ecological crisis and the like, all issue from the malady of amnesia or forgetfulness from which modern man suffers. Modern man has simply forgotten who he is. Living on the periphery of his own existence he has been able to gain a qualitatively superficial but quantitatively staggering knowledge of the world. (7)

The question is not whether modern science is or is not

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leading mankind to an imminent universal disaster. On this, there seems to be a growing consensus. The real question is this, is any culture safe and has it the choice to organise itself differently so that it could avoid falling into the pitfalls created by the modern western civilization? This question has seriously engaged the Muslim intellectuals ever since decolonisation of their lands after World War II and especially in the past two decades to address. (8) They seriously feel that if they did not now try to reconstruct their Islamic world-view on the basis of integration of science and revelation, their future generations would have no independence left to think of. Reconstructed Islamic epistemology and Islamic science, they believe should pave the way to the enunciation of an alternative God-centred and integrative world-view for the Islamic world. This is the present day challenge for Islam and perhaps for other monotheistic religious visions. (9)

Islamic world-view

Etymologically, the word Islam means peace. Spiritually speaking Islam is the religion and world-view (deen) revealed by God to guide man to peace and harmony through submission to the Will of God. As the final and more emphatically monotheistic Faith after Judaism and Christianity, Islam obligates its adherents to devote themselves to His worship by establishing a God-centred world order. (10) Muslims interpret Reality within the framework of God-given laws and have always striven to generate a culture based on the Unity and

centrality of God. Such a culture, they believe is best suited to the evolution of universalistic value systems conducive to produce lasting harmony, justice, peace and progress for all mankind. Any world-view which attempts to remove or deviate from the divine imperative in human affairs is bound, according to Islam, to lead to confusion and disaster. God therefore, occupies the central position in every Muslim thought, every Muslim place, every Muslim plan and every Muslim action. To Allah belong all power and authority. This is how Muslims understand monotheism (Tawhid) - the kernel of Islamic faith symbolised by the Confession (Shahada): "There is no God but God". It implies that there is a wholeness and interconnectedness in all God's Creation. To worship and obey the supreme God, means to commit all aspects of individual and social life to God's purpose. He is the Creator, therefore, His must be the Law according to which every thing operates. With this all pervasive commitment to God, Islam builds the essential conditions of peace in all man's beliefs and relationships i.e. peace within man, peace between man and man, peace between man and nature and peace among all mankind. (11)

This holistic Tawhidi (monotheistic) world-view first brought harmony, orderliness and a sense of purpose to the unruly and chaotic pagan Arabs of the pre-Islamic Jahiliya who then emerged, within a single generation, as if by a miracle, to be leaders of thought and action; models of nobility, piety, power and wisdom. It was the same Tawhidi outlook that inspired generations of early Muslims avowedly to study all alien traditions of learning which they appreciated for their

achievements but which they also critically scrutinised for their underlying assumptions and premises. They readily accepted as God-given and hence Islamic, in spite of its origin, all that knowledge which integrated reality within an integrative vision and which was universally beneficial in application. But knowledge which was based on dualistic or pluralistic vision and that which was particularistic in application was considered partial and hence divisive. (12).

With these normative criteria, Muslim savants keenly researched all Greco-Roman, Chinese, Indian and other early traditions of learning and created with meticulous analyses and comparisons, judicious selections and reconstruction, an Islamic epistemology upon which was raised the edifice of Islamic civilization. Islamisation of knowledge was thus understood to mean the integration of God-given or Revealed knowledge with that knowledge which was acquired by man with his efforts through his senses and observation. (13)

Norms of Islamic epistemology

In strict conformity to its monotheistic (Tawhidi) world-view there is, in Islam, an essential, inner unity of knowledge which refuses to compartmentalise Reality into anti-thetical and dualistic terms. Hence the division of branches of knowledge into this-worldly and other-worldly, sacred and profane, or religious and secular is contrary to Islamic epistemology. As God is at the centre of all Muslim weltanschauung, Islamic philosophy of knowledge is permeated with God-consciousness. God is the source and goal of all

knowledge. He is Omniscient: He knows the Zahir (evident) and the Ghayb (the Unseen) and nothing is hidden from Him, not even the secrets of the hearts. He bestows upon man, either directly through revelation, inspiration and intuition or by granting man the abilities and powers to acquire whatever amount or degree of knowledge that He wishes. Man's acquired knowledge by virtue of the fact that it is acquired by finite tools, is relatively limited.(14).

As al-Haqq (Truth) is an attribute of God therefore knowledge must encompass and lead to the discovery and attainment of Truth. A Muslim believes that Truth is knowable and in his search for knowledge he aims at the Truth and certainty (yaqin) that comes with the love of and submission to God. There are three stages of certainty: cognitive/intellectual certainty (ilm al yaqin), certainty of sight (ain al-yaqin) and ultimate, experienced certainty (haqq al-yaqin). Zann (conjecture and doubt) as a principle, is antithetical to Truth and Yaqin, but as a methodological tool, it may lead to the discovery of Truth and the attainment of yaqin (certainty).

The term 'ilm' (knowledge) also connotes action and an Alim, by definition, is a person who acts according to his knowledge. He aspires to attain that knowledge which is beneficial, and asks God's protection from such knowledge which is valueless, misleading and exploitative. Allah declares in the Qur'an that He did not create anything in sport or in vain. Upon his creation, God bestowed upon man His Trust

(Khilafah) and obligated upon him the responsibility to know and fulfil God's purpose on earth. Man's obligation (taklif) to fulfil his Divine trust comprehends the entire universe where he is to act as God's viceregent in every sphere to obey Him. Therefore, a believer (mu'min) also tries to exploit his environment and control forces of Nature but only to harness them to God's purpose. He considers himself accountable to God for his knowledge, intentions and actions, in this life and on the Judgement Day, which is certain and from which there is no escape. Five times in the day and night he stands before God to refresh his covenant with Him and to instil in his soul the love to obey Him. Therefore, Islamic epistemology constitutes practicality and usefulness in personal morality and piety, familial and communal welfare and universal benefit of all mankind. Knowledge that harms and does not benefit is not Islamic. (15).

Islam defines man essentially as a spiritual being. In his making, God infused in him, His own spirit, giving him the unique quality to seek guidance (huda) and attain perfection and nearness to the Absolute. God's guidance has been likened to light (nur) of Faith (Iman) which shines in the believer's (mu'min) heart (qalb) so that his love for God and his urge to seek fulfilment transforms him and all his faculties to be God's active agents. This urge then works to bring a total balance and equilibrium in man's outward and inward nature. His intellect, imagination and emotions are in perfect harmony which flows from God's grace so that he aspires to struggle to know and establish righteousness through knowledge (ilm),

sincerity (ikhlas) and piety (taqwa). Wisdom which in Arabic is denoted by the term Hikmah implies knowledge of the truth of things and action according to that truth. Another key concept in the definition of knowledge is discipline (adab) which applies to the body, mind and soul. Adab then is the total expression of knowledge within the limits of reason, piety, social, moral, and cultural constraints. The teachings of the Revealed knowledge are considered to be based on and inculcate Hikmah (wisdom) among its followers. Thus the Qur'an has been described as the Book of Wisdom (Al-Kitab al Hakim). Its knowledge generates civilised behaviour. Prophets of God have been considered as the recipients of revelation or wisdom from God, sent to promote good and prevent evil. Hence Islamic epistemology which is based on the teachings of the Qur'an and the noble Sunnah (life model) of prophet Muhammad is directed at spreading goodness and righteousness. (16)

Islamic Civilisation

Based on the above all integrative and Tawhid based ideal type normative characteristics of the Islamic epistemology, Islam gave rise to a civilisation in which God-centred ilm (knowledge), adab (discipline), Hikmah (wisdom) and Taqwa (righteousness) informed all aspects of life and culture. Islamic arts and crafts, education and culture, language and literature, poetry and music, architecture, design and engineering, science and technology, law and social structure, morality and etiquettes all converged at the central core of Islamic Faith (Tawhid) and the practical life model (Sunnah)

of Prophet Muhammad, being the most balanced, most perfect and most comprehensive human being. In all things, Muslim masters strove to attain that inner bliss which ensues from devotion to the goal of complete servitude (ibadah) to God, the Creator the goal for which man has been created. Muslim classics in every field of activity reflect the same wholeness, the same inner and outer harmony and same nobility of form and function. Whether it was in the architectural grandeur and beauty of mosques, palaces, tombs, gardens, schools, hospitals or in the works of science and technology, in letters and literature, in dance, drama and poetry and music, one sees the same common thread of harmony with the human soul, and the environment and ecology of the lands and peoples. Nowhere did Islamic mind conceive of doing violence to and destroying the essential make-up of the environment because as a Trustee of God's creation a Muslim considers himself to be a protector of the trust. Man can destroy His creation and its cheques and balances only at his own peril. Therefore, Islamic science that developed out of Islamic epistemology viewed phenomena within an appropriate social and ethical context. (17).

Modernisation of Muslim societies

When modern, western institutions and systems of learning were introduced in the Islamic societies in the wake of European colonialism, their objective was not to integrate them with and reinforce the Islamic culture and civilisation. Nor did they really mean to educate the Muslims. (18). They were introduced within a 'crusading fervour' under which Islamic

Faith, Islamic culture and Islamic values systems were decried as primitive, barbarian and backward. Western knowledge came as a means to conquer and dominate. It was expected to replace the 'inferior' Islamic principles; in due course, to lead Muslims out of their backwardness to progress and civilisation. By civilisation was clearly meant, the Western culture, attitudes and lifestyles. Therefore, the entire process of modernisation was seen in misconceived terms of westernization of the Muslims, their cultures, tastes and life-styles. This was bound to be destructive and counter-productive. As one Muslim scholar has described,

By the colonialists directly or through their native stooges, everything Islamic fell under attack. The integrity of the Qur'anic text, the genuineness of the Prophet (SAAS), the veracity of his Sunnah, the perfection of the Shariah, the glories of Muslim achievements in culture and civilization--none of them were spared. The purpose was to inject doubt in Muslim's confidence in himself, in his ummah, in his faith and his ancestors to undermine his Islamic consciousness.... Those who completed their self-westernization stood out even more oddly against their Muslim environment and background. The integrity of Islamic culture and the unity of the Islamic style of life were shattered in their own persons, in their thought and action, and in their homes and families. Western social institutions and customs were introduced with impertinence. Instead of raising

themselves from their decay to the heights of virtue and societal efficacy envisaged for them by Islam, Muslim women began to hanker after the manifestations of Western decay: gradual nudity and tabarruj.... In our cities, Islamic architecture is dead and Islamic town planning non-existent. Our overgrown urban centres repeat every mistake and shortcoming of the European city which underwent the industrial revolution two centuries ago as if we were utterly incapable; of learning from the experience of others. Our homes, our furniture and our arts of decoration are hodge podge of all styles, betraying our confused notions of who and what we are. In short, despite all claims to the contrary to the extent that westernized himself, the Muslim has, in fact, barbarised himself. His life has become a conglomeration of styles discontinuous with his past. He has made himself something neither Islamic nor western, a cultural monstrosity of modern times. (19)

This loss of identity, and failure to make progress either on Islamic lines or on the lines suggested in the modernisation thesis, has made many Muslim thinkers to question the aims, theories, methodologies and styles of modernisation as advocated by the western, mostly American, social scientists such as Talcott Parsons, Edward Shils, James Coleman, David Apter, Myron Weiner, Marion Levy, S.N. Eisenstadt, Cyril Black, Robert Sinai, W.W. Rostow, Dankwart Rustow, Lucian Pye and others. (20) These proponents of modernisation tended to pose the western society especially the American society as the

ideal-type of an evolved modern society and proposed other world societies to develop in their direction by unqualified institutional and normative borrowing from their systems. Their own centuries old and proven cultural and religious traditions which formed the essential nuts and bolts of their personalities and their societal strength were depicted as vestiges of traditionalism which would have a regressive influence upon their future progress. This thesis has never been acceptable to Muslims who are convinced that a misguided, imposed and unassimilated modernization would, instead of leading them on to the road of progress and development, breed into Muslim societies only conflicts, divisions. Already because of slavish borrowings, Muslim societies have developed superficial and extremely damaging polarities such as modernists versus traditionalists, Islamists versus secularists, and, fundamentalists v liberalists. It is now clear that secularism-humanism and deviation from God-related social order, has failed to motivate the Islamic genius which remains unimpressed by its rationale and theoretical dissertations. (21)

Islamisation: the alternative

Therefore, present-day leaders of Muslim thought have conceptualised solution to their malaise of economic and cultural backwardness in terms of their own Islamic brand of integrative 'modernisation' which seeks to combine the two "readings" - the reading of the natural universe and the reading of revelation and a methodology of research, discovery

and harmonisation of the borrowed element within the indigenous systems. The precedent for this integrative process has come down from early Islamic history itself and has been known as the Islamization of knowledge. (22) Islamization of knowledge is not a dogma or an ideology but a methodological position and a paradigm based upon the identification and articulation of the relationship between revelation and real-existential. Although prominent Muslim scholars have proposed reform programmes for Muslim society and its educational systems ever since the western systems began to make their impact upon them but the present Islamization of knowledge Plan was launched in its original form by the International Institute of Islamic Thought, Herndon, Virginia (USA) in 1982. It comprises five basic objectives and a twelve-step Work Plan designed to operationalise it. Its objectives have been defined to train present-day and future young Muslims:

1. To master the modern disciplines.
2. to master the Islamic legacy.
3. to establish the specific relevance of Islam to each area of modern knowledge.
4. To seek ways for creative synthesis between the legacy and modern knowledge.
5. To launch Islamic thought on the trajectory which leads it to fulfilment of the Divine patterns of Allah.

The twelve methodological steps leading to Islamisation of Knowledge comprised 1. mastery of the modern disciplines critically broken down into categories, principles, methodologies, problems and themes. 2. Discipline Survey, A

'State of the Art' investigation to ensure that Muslims have mastered each discipline. 3. Mastery of Islamic legacy to be acquired on the same model as above but by carefully preparing anthologies on the Muslim heritage pertaining to each discipline. 4. Contextualisation of the Islamic Legacy within the framework of modern day problems and issues.

5. Establishment of the specific relevance of Islam to the modern disciplines. 6. Critical assessment of the modern disciplines from the Islamic point of view. 7. Critical Assessment of the Islamic Legacy to discover contribution which the Islamic legacy has made to the various contemporary fields of study. 8. Survey of the Ummah's major problems in the fields of political, social, economic, intellectual, cultural, moral and spiritual organisation. 9. Survey of problems of mankind on the same model. 10. Creative Analysis and synthesis to bring Muslim systems closer to and in harmony with the modern disciplines. 11. Recasting the disciplines under the framework of Islam. Once a parity between Islamic legacy and modern disciplines has been achieved, university textbooks should be written to recast modern disciplines into Islamic mould. 12. Dissemination of Islamic Knowledge after the above steps have been taken. (23)

Islamic Science

The above Muslim objective of integration of the Acquired knowledge of science and the Revealed knowledge of the Qur'an faces a serious dilemma as today science and empiricism have acquired undue respectability for their claim to objectivity. This is a kind of fundamentalism and reductionism in modern

science which transcend all other forms of knowing and militate against religious approaches to knowing truth. The Islamization programme appears more daunting when it is realised that most Muslim young scientists and university scholars have been lured into accepting this aprioristic empiricism and infallibility of scientific rationalism, without having examined all the alternatives particularly of the Qur'anic revelation. Such is the educational dichotomy of the Muslims that modern universities do not adequately promote research on Islamic subjects while traditional Islamic seminaries produce scholars who do not know enough about modern science. (24) But the need to Islamise science that is to say to synthesize science within Islamic value systems and gear it to the serving God's purpose is being seriously realised by Muslim intellectuals. In this they are corroborated by certain western critics of the trends of modern science and there seems to be an inter-faith agreement on the objectivity claim of modern science. Islam is particularly obliged to explode this myth of scientific objectivity. An emergent group of philosophers of science such as Paul Feyerabend, Ian Mitroff, Seyyed Hossein Nasr, Hilary and Stephen Rose, Ziauddin Sardar, Nasim Butt et al who argue that

" the supposed neutrality of scientific methodology, assumed objectivity and freedom from values is grotesque misconception at best, and an outright falsehood at worse...Scientific theories are spawned in a specific social and cultural milieu, politics often dictating the way in which scientific discoveries will be used." (25)

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These critiques of modern western science go a long way to encouraging Muslim scientists to put forward the parameters of the modern Islamic science which forge a link with the traditional Islamic science of the golden age of Islam. Following ten concepts have been held basic to defining the value framework of this Islamic science: Tawhid (oneness of God), Khilafah (the trusteeship of man), Ibadah (worship), Ilm (knowledge), Halal (permissible or praiseworthy), Haram (forbidden or blameworthy), Adl (justice), Zulm (tyranny), Istislah (public interest) and Dhiya (waste).

Muslim scholars are asserting that a new scientific outlook must develop on the above positive criteria teased out of the Islamic teachings while the negative values should define the ethical limits for the uses of science and technology. (26) The development of framework for the reconstruction of Islamic science is still in its infancy but its postulates are gaining increasing support among groups of young Muslims scientists. 27

Is Islamization possible?

Odds against promotion of research on lines of the above Islamization schema appear to be too great in the present day circumstances of the Muslim world. It has become quite clear now that most Muslim governments are in the hands of leaders who lack courage and vision required for the regeneration of their societies and cultures on the basis of a healthy fusion of modern and Islamic values. Islamization is therefore not

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their ideal. But, Muslim intelligentsia are becoming more and more disenchanted with the failure of borrowed, ready-made packages of concepts and systems which do not relate to their cultures and fail to solve their basic problems. Conflicts, corruption and moral, spiritual and socio-political instability are eating away all the scant advantages that were to ensue from programmes of modernisation and reforms. Muslims societies have manifestly become class based where a thin layer of elite ruling class has accumulated all advantages of good education, power, prestige and wealth which enable them to enjoy a lifestyle matching the top elite classes of the modern western countries while the teeming millions of their masses remain struggling for the basic minimums in conditions of misery and squalor. This has led to a strong discontent among Muslim people everywhere with the prevailing social order and the philosophy on which it is based. Islam is their perennial commitment and the only source of spiritual strength. These are the necessary pre-requisites motivating Muslim thinkers and intellectuals to become seriously involved in the quest to harmonise change and stability. Hence they are devoting their energies to investigating the verities and viabilities of the Islamization of knowledge programme. A growing number of younger Muslim scholars are engaged in the conceptual and methodological research imperatives implied in the thesis. A few Islamic universities that have emerged have undertaken to train Muslim students to acquire the essential knowledge and research skills to master both modern knowledge and the Islamic legacy and aim at their harmonious blending together. Series of world conferences on themes like

Reconstruction of Muslim Education. Economic change, Technology Transfer, Media Re-orientation etc have been held in various Muslim countries and their underlying rationales and findings have become the bases of ongoing quest to integrate different social systems within the Islamic epistemology. A number of learned Muslim and other journals are regularly publishing articles on various aspects of the Islamisation issues.

Finally it must be emphasized that the entire approach of the Islamization of Knowledge programme stresses on a respect for all beneficial knowledge. It does not enter into any ideological confrontation. To gain full knowledge of modern science is paramount for Muslim societies but it is equally incumbent to adopt that knowledge to their cultural conditions. Therefore, the Muslim quest must not be considered anti-western, anti-science or anti-modernism. It is purely conceived in terms of selective borrowing of ideas and institutions from outside Islam and a regeneration of the Muslim societies on the basis of a synthesis. If the Muslim quest for integration of revealed and acquired knowledge proves convincing enough within the Islamic world first, it may have appeal for the wider international community of intellectuals. Meanwhile, much thought and effort are required to clearly articulate the Islamisation thesis. That effort is gradually emerging. (28)

Endnotes

1. A large amount of literature defining the normative order of the modern western social order came out in the 1960s and 1970s. See Talcott Parsons, The System of Modern Societies, (1970), Prentice Hall, NJ. & Marion Levy, Modernization and the Structure of Societies, (1966), Princeton University Press, Princeton, NJ.
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23. Al-Faruqi, Islamization of Knowledge. op. cit.

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25. See Butt, N. op. cit. pp. 24-36.

26. *ibid*.

27. *ibid*

28. More and more scholars are entering into the debate of Islamization of knowledge. See for example, Ashraf, S.A, "Planning for the Islamization of Education: Pre-Requisites for a Model", in Muslim Education Quarterly, Vol.7. No 2. 1989. pp.1-4, Imad al Din Khalil, Islamization of Knowledge: A Methodology, International Institute of Islamic Thought, (1991) Herndon; Chaudhury. M.A, "A critical examination of the Concept of Islamization of Knowledge in Contemporary Times", in Muslim Education Quarterly, vol.10 No: 4, 1993. pp.3-34; Mohamed, Y., "Islamization of Knowledge; a comparative Analysis of Faruqi and Rahman", in Muslim Education Quarterly, Vol.11, No:1, 1993. pp.14-26; and Ashraf. S.A, "Islamisation vis-a-vis Secularisation of Minds: a choice Between Ethics and Law" in Muslim Education Quarterly, Vol.12.No:1, 1994. pp.1-4.