



ISLAMIZATION OF HUMAN KNOWLEDGE:
AN OVERVIEW ON THE CONCEPT, SCOPE AND
METHOD

BY

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ABSTRACT

The idea of Islamization of Human Knowledge (IOHK) is one of the most promising intellectual agendas of Islamic resurgence and a controversial issue that has caught significant attention of both Muslim and non-Muslim thinkers of the Modern era. The pioneers of IOHK have struggled rigorously to conceptualise the idea of IOHK as an epistemological and methodological solution for the plight of Muslim *Ummah*. In spite of sincere devotion and committed efforts of scholars, this seminal project has been surrounded by various misconceptions. The sceptical attitude has caused some basic misunderstandings about the scope, objectives and methodology of IOHK. Realising that, this study aims to analyse the concept of IOHK based on various definitions presented by scholars. Using analytical and critical approaches, the study examines these definitions and highlights the extended scope, objectives and methodology of IOHK. It also evaluates the works of its proponents and opponents on the different perspectives. In addition, this study attempts to analyze the possible use of the term ‘relevantization’ for Islamic sciences which are named Islamic Revealed Knowledge Disciplines (IRKDs) in IIUM. This study notices that despite numerous hindrances and critics, the project of IOHK has gone through gradual progress in terms of its framework, scope, objectives and methodology since its inception. Its scope and objectives are extended to the production of textbooks and Islamization of disciplines to the development of Islamic thought and its methodology. This study also reveals that some disciplines like economics and Islamic banking have captured ample attention of scholars and practical efforts have been made, whereas other sciences lack serious interest in order to implement IOHK into a reality. The programme of IOHK has offered a lot in the form of a discourse and clarified its concepts which need practical implementation. However, this uphill task requires more concentrated and collective efforts holistically to achieve its goals. This study highlights the obstacles which need to be addressed by scholars.

ملخص البحث

تعتبر فكرة "أسلمة المعرفة الإنسانية" من القضايا الفكرية للنهضة الإسلامية، ومع هذا فهي مسألة خلافية معاصرة أيضاً إذ ظل المفكرون المسلمون وغيرهم يهتمون بها اهتماماً كبيراً في أيامنا المعاصرة، فقد قام رواد هذه الحركة العلمية بكل جهد لابرزها كفكرة لتكون حلاً معرفياً ومنهجياً لمشاكل الأمة الإسلامية. وعلى الرغم من هذا التفاني المخلص والجهود القيمة إلا أن فكرة "أسلمة المعرفة الإنسانية" قد صاحبته مفاهيم خاطئة، وأدى هذا الحال العام إلى إثارة الشكوك حول أهداف هذه الفكرة ونطاقها ومنهجيتها على وجه الخاص، وعلى أساس هذه الخلفية تهدف هذه الدراسة إلى تحليل مفهوم هذا المشروع الفكري اعتماداً على التعريفات التي قدمها المفكرون المعاصرون، ودراستها وفحصها فحصاً عميقاً، كما تلقي الضوء على مدى نطاق هذا المفهوم، وأهداف منهجيته، من خلال تقييم الأعمال البحثية التي قام بها مؤيدو هذه الفكرة ومعارضوها على حد سواء وعلى وجهات نظرهم المختلفة، وذلك باستخدام المنهج التحليلي والنقدي. بالإضافة إلى ذلك تحاول الدراسة الحالية تحليل إمكانية استخدام مصطلح '**relevantization**' للعلوم الإسلامية التي تسمى بـ "معارف الوحي والعلوم الإنسانية" في الجامعة الإسلامية العالمية بماليزيا. وتشير هذه الدراسة إلى أن هذا المشروع قد مر تدرجياً بمراحل مختلفة من حيث إطاره ونطاقه وأهدافه ومنهجيته منذ نشأته على الرغم من وجود العديد من العوائق والانتقادات، وتم توسيع نطاق هذه الفكرة العلمية وأهدافها من تأليف الكتب المقررة إلى أسلمة التخصصات المختلفة لتنمية الفكر الإسلامي ومنهجيته وتشير الدراسة أيضاً أن بعض التخصصات مثل الاقتصاد ومجال المصرف الإسلامي وغيرها من المجالات التي قد حظيت باهتمام كاف من قبل العلماء الذين بذلوا جهوداً وقدموا خدمات علمية من أجل أسلمة المعرفة الإنسانية. أما العلوم الأخرى فما زالت تحتاج إلى الاهتمام الجدي وفي شكل واقعي لتطبيق هذا المشروع عليها، وقد أبرزت هذه الفكرة كثيراً من الأمور في شكل قضايا علمية، واتضحت مفاهيم بعضها ولكنها تحتاج إلى تنفيذ عملي، ومع ذلك فإن هذه المهمة صعبة تتطلب جهداً جماعياً مع تركيز أعمق. وأخيراً تلقي هذه الدراسة الضوء على العقبات التي مازالت تحتاج إلى معالجة من قبل العلماء.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Uṣūl al-Dīn and Comparative Religion).

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Supervisor

I certify that I have supervised and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Uṣūl al-Dīn and Comparative Religion).

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DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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To my parents who remained inspiration throughout my study and my wife who always encouraged and supported me to complete this research.

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LIST OF ABBREVIATIONS

s.a.w	<i>Ṣallā Allāh ‘Alayhi Wasallam</i>
s.w.t	<i>suḥānahū wa ta ‘ālā</i>
IOHK	Islamization of Human Knowledge
IRKDs	Islamic Revealed Knowledge Disciplines

TRANSLITERATION TABLE

ء	'	خ	kh	ش	Sh	غ	Gh	ن	N
ب	B	د	D	ص	ṣ	ف	F	هـ	H
ت	T	ذ	dh	ض	ḍ	ق	Q	و	W
ث	Th	ر	r	ط	ṭ	ك	K	ي	Y
ج	J	ز	z	ظ	ẓ	ل	L		
ح	ḥ	س	s	ع	ʿ	م	M		

Short Vowels	
ـَ	a
ـِ	i
ـُ	u

Long Vowels	
ا + ـَ	ā
ي + ـِ	ī
و + ـُ	ū

CHAPTER ONE

INTRODUCTION

The movement of Islamization of Knowledge¹ (IOK) or Islamization of Human² Knowledge (IOHK) has been considered by some scholars as one of the major contemporary Muslims' intellectual responses to modernity. The term or movement of IOK was initially introduced in the mid-1970s. In the 1980s, this concept gained momentum and spread rapidly all over the world but due to some internal and external factors, particularly after the tragedy of 9/11 in the United States, it temporarily lost its rapid growth and vigour.

Isma'īl Rājī al- Fārūqī (1922-1986) considers IOHK an ideological programme of Islam and its academic excellence. He also conceptualizes it as an epistemological³ and methodological movement⁴. Another pioneering member of this movement, Syed Muḥammad Naquib al-Attas argues that the ultimate goal of this movement is to equip the *Ummah* with knowledge and education on an intellectual basis and framework, inspired by and imbued with Islamic Revealed Knowledge and its worldview⁵. They

¹ There are few arabic terms being used for 'Islamization of Knowledge' as "إسلامة المعرفة" or "إسلامية المعرفة". See Isma'īl Rājī, *Islamization of Knowledge: General Principles and Work Plan* translated by Abdul Waris Saeed, 3. Al-'alwānī discusses few more terms for instance اسلام المعرفة، التأصيل المعرفة، توجيه المعرفة , See Ṭāhā Jābir Al-'alwānī, قضايا إسلامية معاصرة , 6-7.

² Some scholars like Mohd. Kamal Hassan, suggest the word "human knowledge" instead of "knowledge" to exclude the divine knowledge. He argues that 'knowledge' translated into arabic as 'al-'ilm' refers to the ultimate Truth. For him, Islamization of Knowledge is a self-contradictory term, since we can not Islamize pure and sacred knowledge, rather we need to Islamize human knowledge which is created or developed by humans and has a potential of corrupt and wrong reception. See Mohd. Kamal Hassan, *Islamization of Human Knowledge as the Most Important Mission of IIUM*, unpublished paper, 35, 2013.

³ Epistemology means theory or the concept of knowledge. It deals with the nature of knowledge, its sources, objectives and scope, its types and branches.

⁴ Isma'īl Rājī al Fārūqī, "Islamization of Knowledge: Problems, Principles and Prospective", in *Islam: Source and Purpose of Knowledge* (Virginia: IIIT, 1988), 3.

⁵ Muḥammad Mumtaz Ali, *Issues in Islamization of Human Knowledge: Civilization Building Discourse by Four Contemporary Muslim Thinkers*, (Kuala Lumpur: IIUM Press, 2014), 99.

assert that the concern of this particular movement of our time has been knowledge, education and Islamic thought for the development of human beings and societies. IOHK stands, in fact, for the well-being of mankind. This unique and ideological movement was initiated with great enthusiasm and courage by its pioneers for the welfare of the Muslim *Ummah vis-a-vis* humanity.

Notwithstanding the great appreciation and general acceptance for this movement heralding from the Muslim world, there appeared a few new trends on the debate of IOHK. Consequently, people neither realize its importance nor show serious interest in this ideological, epistemological and methodological movement. For instance, Tariq Ramadan in *Radical Reform: Islamic Ethics and Liberation* infers that the terms currently used in Islamization of Knowledge such as Islamic medicine or Islamic economics may be comfortable for some but they are not academically sound, hence misleading⁶. Furthermore, as mentioned by Mumtaz Ali, some believe that this movement has a hidden agenda⁷. It has also been contended that IOHK is merely an academic exercise practised by academicians who were influenced by this concept and adopted it as a project to produce textbooks⁸.

In light of the views aforementioned, it appears that in spite of prolific writings and detailed researches, there still exist some confusion among scholars and students in particular, about the concept, scope and method of IOHK. As various misconceptions have clouded the phenomenon of IOHK, it is imperative to conduct a thorough analytical and critical study of the movement. Not only that, such study may also demystify the negativity pervading IOHK, while shedding light on a fundamental

⁶ Tariq Ramadan, *Radical Reform: Islamic Ethics and Liberation*, (Oxford: Oxford University Press, 2009), 128.

⁷ Muḥammad Mumtaz Ali, *The History and Philosophy of Islamization of Knowledge*, (Kuala Lumpur: IIUM Press, 2013), 1.

⁸ *Ibid*, 2.

application of this movement, namely it being the only remedy for intellectual challenges faced by humanity in general and the Muslim *Ummah* in particular.

STATEMENT OF THE PROBLEM

Current opinions regarding IOHK indicate that this programme is either partially understood or as a whole remained a confused movement among students and academicians. Thus, some people have developed a sceptical attitude towards IOHK. Several sources confine it to a form of academic exercise, while others consider it to be an abortive and superficial project which has no practical objective. Mohammad Nejatullah Siddiqi, for instance contends that IOK stands for leadership and domination⁹. He further argues that IOK is an exclusive movement which has no concern with communities other than Muslims¹⁰. Thus, it seems that there is a severe lack of awareness about the universal nature of this movement which is based on Islamic Revealed Knowledge and its worldview.

Hence, the researcher feels a pressing need to acquire answers to some essential questions, beginning with what is Islamization? Is it just a concept, a framework, a methodology, a process, a perspective, a project of textbook production, or an epistemological and methodological movement? Moreover, the scope and method assigned to this movement still need to be researched into.

In addition, a few other scholars argue that the term “Islamization” should not be used for all branches of knowledge, especially natural and Islamic Revealed Knowledge disciplines. They consider natural sciences pure as they are neutral, free from Islamization, as Islamic Revealed Knowledge disciplines are already Islamic.

⁹ Mohammad Nejatullah Siddiqi, “Islamization of Knowledge: Reflections on Priorities”, *The American Journal of Islamic Social Science*, vol. 28, no.3 (2011): 18.

¹⁰ *Ibid.* 25.

Hence, they emphasize the use of “relevantization” for religious sciences which are called “Islamic Revealed Knowledge Disciplines¹¹” at the International Islamic University Malaysia (IIUM).

Moreover, based on different approaches used by various scholars, it appears that the real aims and objectives of IOHK have not been exclusively discussed and debated from an ethical [rational] and universal perspective. For that reason, there is a need to explore, analyze and examine it critically; such critical examination and analysis would help to elaborate the objectives, scope and method of IOHK in a comprehensive and holistic manner.

RESEARCH QUESTIONS

The proposed research will attempt to address the following questions:

1. What is Islamization of Human Knowledge? Is it a concept, a framework, a methodology, a process, a project or a perspective?
2. What is the scope of the discourse of Islamization of Human Knowledge? Does it include the Islamic thought as a whole or academic concern only?
3. What is the method of Islamization of Human Knowledge?
4. Is the term ‘Islamization’ relevant and applicable to ‘Islamic Revealed Knowledge Disciplines’ or does it require a new term?

OBJECTIVES OF THE STUDY

The main objectives of the study are as follow:

¹¹ Mohammad Kamal Hassan, “The Necessity of Relevantization of Islamic Revealed Knowledge Disciplines”, Unpublished paper presented at Seminar on Relevance of Islamic Revealed Knowledge Disciplines, (IIUM: Kuala Lumpur, 2013), 11.

- 1) To study Islamization of Human Knowledge in terms of concept, method, framework, process, project and perspective.
- 2) To examine the scope of the discourse of Islamization of Human Knowledge.
- 3) To explore and analyze the method of Islamization of Human Knowledge.
- 4) To examine the possible use of the terms 'Islamization' or 'relevantization' for Islamic Revealed Knowledge Disciplines.

SIGNIFICANCE OF THE STUDY

The significance of this study is very obvious as the aim of this study is to direct the attention of students and scholars toward the fundamental aspects of the movement of IOHK by demonstrating its core aims, scope and method in an ethical, universal and people-oriented perspective. The most significant aspect of this study lies in the scope and method of IOHK itself. In addition, this study also intends to instil the required motivations in the Muslim *Ummah* so that it can play a revolutionary and seminal role in society.

Moreover, IIUM has adopted IOHK as a mission in its constitution because it is an issue of general interest and a vital concern not just for Muslims but also for the rest of the world. Even so, the focus of Muslim intellectuals seems elsewhere due to the emergence of some misconceptions regarding IOHK. As contended by Merryl Wyn Davies, "The debate has become entwined with those elements that have consistently marginalized Muslim identity and stimulated antagonisms through self-

interested obfuscation¹²”. Therefore, there is a dire need to explore, analyze and examine the concept, scope and method of IOHK in a critical and creative manner.

METHODOLOGY OF THE RESEARCH

The proposed research is qualitative in nature which essentially relies on textual analysis based on primary and secondary sources. Thus, primary sources are used in the critical analysis of the work written by the pioneers of IOHK in order to evaluate not only the definition of IOHK but the concept of this movement and its scope. Secondary sources consist of work produced by the proponents and opponents of IOHK. It will be helpful to compare their viewpoints regarding the aims and methods of IOHK to expose the comprehensive and realistic understanding of the matter. Both primary and secondary are used to make a fruitful comparison of various ideas regarding the definition of IOHK and its method. The same approach would further be extended to deal with complementary terms, i.e. “Islamization” and “Relevantization”.

Hence, collection of data involves library research in which materials such as books, articles, theses, seminars and conference papers, journals and reliable online sources are referred to.

In order to achieve the objectives of this study, the researcher depends on the following methods:

1. The descriptive method is used to describe and elaborate the nature of IOHK, its scope, method and objectives.
2. The comparative method is applied for comparative analysis of different viewpoints about the concept of IOHK and its method in order to illustrate conclusions from proposed research.

¹² Merryl Wyn Davies, “Rethinking Knowledge: ‘Islamization’ and the Future”, *FUTURES*, vol. 23, no.3 (1991): 231.

3. The analytical method is used to analyse the writings on IOHK in order to clarify the concept and its contemporary issues. For this purpose, primary sources, such as writings of Ismā‘īl Rājī al Fārūqī, ‘AbdulḤamīd AbūSulaymān, Syed Muḥammad Naquib al-Attas and Muḥammad Kamal Hassan are used as references.

LITERATURE REVIEW

A significant number of Muslim and non-Muslim scholars have shown interest in the project of IOHK. The interest has manifested in a large number of works that has been done in the form of articles, research papers and books which deal with different aspects of IOHK. Scholars have highlighted numerous features of IOHK in the area of critical and innovative thinking.

There are some studies that have touched on various aspects of IOHK such as rationale and aims but surprisingly ignored a detailed discussion on its scope. The scope of IOHK is not only confined to academic exercise; rather, it embraces the entirety of Islamic thought. It stands to reconstruct life, society and civilization on the basis of Islamic Revealed Knowledge.

Ṭāhā Jābir al-‘Alwānī, in “*The Reconstruction of the Muslim Mind: The Islamization of Knowledge*¹³”, infers that the project of IOK is not merely relevant to the Muslim *Ummah* but for the salvation of the whole of mankind. He also elaborates on the challenges confronted by the Muslims and assigns Muslims thinkers a responsibility to meet them. He further argues that, to some extent, Muslim scholars have developed various disciplines regarding the project of IOK.

¹³ Ṭāhā Jābir al-‘Alwānī, “The Reconstruction of the Muslim Mind: The Islamization of Knowledge”, *The American Journal of Islamic Social Sciences*, vol. 7, no.3 (1990): 453-457.

Another article by the same author, “*The Islamization of Knowledge: Yesterday and Today*¹⁴”, defines the term of IOK in different perspectives and its nature. He also discusses epistemological and methodological development, its reality and importance. He sums up with six steps to proceed with the concept of IOHK, its aims and methodology.

“*On the Nature and Scope of the Islamization Process: Towards Conceptual Clarification*¹⁵” is an important article by Ibrahim A. Ragab, one of the pioneers of IOK. In this article, the author sheds light on the nature of Islamization and its process, while making contentions that this process consists of two approaches, “The Engagement Approach” and “The Disengagement Approach” and both complement each other. He also discusses the scope of Islamization which covers the lower level like Islamization of the curricula to a higher one which is Islamization of society.

A comprehensive article has also been penned by A. O. Omotosho, entitled “*The Role of Islamization of Knowledge and Institutions*¹⁶”. In this paper, his main focus was on the aim of knowledge and education through an Islamic perspective and the role of Islamized knowledge and institutions in Muslim and non-Muslim societies. He contends that the aim of knowledge in Islam is to attain happiness in this life as well as in the hereafter by sustaining the balance of life, both spiritually and physically. According to him, the role of Islamized knowledge in society is indispensable as it deals with all aspects of human life. The author also comments on how the separation of religion from knowledge has produced great failure in the West.

¹⁴ Tāhā J. al alwanī, *The Islamization of Knowledge: Yesterday and Today*, *The American Journal of Islamic Social Sciences*, vol. 12, no.1 (1995): 81-101.

¹⁵ Ibrahim Ragab, “On the Nature and Scope of the Islamization Process: Towards Conceptual Clarification”, *Intellectual Discourse*, vol. 3, no.2 (1995): 113-122.

¹⁶ A. O. Omotosho, “The Role of Islamization of Knowledge and Institution”, *Jos Bulletin of Religion*, no.1 (1996): 24-33.

“Islamization of Knowledge: A Comparative Study of Al-Attas and Al-Faruqi¹⁷” is a master’s thesis submitted by Abdul Basir Aziz Khan. The researcher discusses the approaches of two pioneers of IOHK, namely Syed Muḥammad Naquib al-Attas and Ismā‘īl Rājī al-Fārūqī. He also compares basic concepts, definitions and method of Islamization of Knowledge as asserted by these two scholars.

Another research for a Master’s thesis by Imron Rossidy further expounds on the inner mechanics of IOHK, under the title *“An Analysis of al-Attas’ and al-Faruqi’s Conceptions of Islamization of Knowledge: Implications for Muslim Education¹⁸”*. This study examines the concepts brought forth by Syed Muḥammad Naquib al-Attas and Ismā‘īl Rājī al-Fārūqī on Islamization of Knowledge. The researcher also attempts to clarify the misunderstandings surrounding the concept of IOK but the main concern of this study is somewhat regulated to exploring the possible implications concerning conceptions of these scholars for Muslim education.

“Islamization of Disciplines: Towards an Indigenous Educational System¹⁹” written by Suleman Dangor postulates the aims of education from Western and Islamic perspectives. He also presents the concept of IOK and its relation to several other disciplines, briefly touching on the philosophies of different experts on the concept of IOK. Overall, Dangor mentions some obstacles and complexities surrounding IOK along with the potential of this agenda which has resulted in the form of human intellectual efforts and still continues to achieve the objectives of IOK as an educational agenda.

¹⁷ Abdul Basir Aziz Khan, “Islamization of Knowledge: A comparative Study of Al-Attas and Al-Fārūqī”, (Unpublished Master’s thesis, IIUM, 1998).

¹⁸ Imron Rossidy, “An Analysis of al-Attas’ and al-Faruqi’s Conceptions of Islamization of Knowledge: Implications for Muslim Education”, (Unpublished Master’s thesis, IIUM, 1998).

¹⁹ Suleman Dangor, “Islamization of Disciplines: Towards an Indigenous Educational System”, *Educational Philosophy and Theory*, vol. 37, no.4 (2005): 519-531.

“*A Critical Survey of Islamization of Knowledge*²⁰” authored by Mohamed Aslam Haneef is another important work on IOHK. In this book, the author forwards a comprehensive review of IOK including the ideas of its main proponents as well as its detractors. The author also attempts to cover the definitions, rationales and differences of opinions in the IOK process. In addition, he presents a case study of the IOK agenda as applied to economics.

Sarfaroaz Niyozov and Nadeem Memon in their article “*Islamic Education and Islamization: Evolution of Themes Continuities and New Directions*²¹” discuss the history of education in the Muslim world, its evolution and continuity from the advent of Islam till the rise of postmodernism. They infer that Muslims possessed a leading position up until the 13th century before relinquishing their authoritative foothold in the coming years due to internal and external challenges. They also contend that Islamization is the only major strategic tool to tackle modernity and all other challenges; however, this tool according to Niyozov and Memon, has some drawbacks and shortcomings in its conceptualization of Islamization, which should be removed and clarified.

“*Issues in Islamization of Knowledge, Man, and Education*²²” is a very informative work by Mahmoud Hamid Al Migdadi. In it he discusses, on the one hand, issues on IOK which comprise of conflicts among Muslim intellectuals as well as challenges of modern times, and on the other, a need for a critical approach to Islamization of Knowledge and education with rigorous and constant efforts.

²⁰ Mohamed Aslam Haneef, *A Critical Survey of Islamization of Knowledge*, (Research Centre: International Islamic University Malaysia, 2005).

²¹ Sarfaroaz Niyozov and Nadeem Memon, “Islamic Education and Islamization: Evolution of Themes Continuities and New Directions”, *Journal of Muslim Minority Affairs*, vol. 31, no.1 (2011): 5-30.

²² Mahmoud Hamid al Migdadi, “Issues in Islamization of Knowledge, Man, and Education”, *Revue Academique des sciences humaines et sociales*, no.7 (2011): 3-16.

“*The Concept of Islamization of Knowledge and Its Philosophical Implications*²³” by Hasan Dzilo sheds light on the philosophical aspect of IOK with special reference to Syed Muḥammad Naquib al-Attas, Sayyed Hossein Nasr and Ismā’īl Rājī al-Fārūqī. He also describes common and multiple approaches of these scholars towards the phenomenon of IOK.

Another article that is particularly informative is Rafiu Ibrahim’s “*A Survey on the Global Success of IOK Program with particular reference to Nigeria*²⁴” where he briefly discusses the origin and concept of IOK, while concentrating the bulk of his arguments and findings on educational achievements through the IOK programme. He has mentioned the level of acceptability of the IOK programme in the form of: establishment of educational and intellectual institutions, publication of textbooks and journals, establishment of schools and universities, arrangements of conferences, seminars and enlightenment programmes, as well as the production of an Islamized syllabi.

One of the major sources of my findings, “*The History and Philosophy of Islamization of Knowledge*²⁵”, authored by Muḥammad Mumtaz Ali, covers both the history and philosophy of IOK, aimed at providing an explanation to the rationale behind it. He also discusses the opinions and approaches of various scholars of IOHK to clarify some misunderstandings about it. Besides that, he explains the confusion about the aims of IOK, its scope and methodology. He also elaborates on the internal and external root causes of the decline of the Muslim *Ummah* and insists on the

²³ Hasan Dzilo, “The concept of ‘Islamization of Knowledge’ and its Philosophical Implication”, *Islam and Christian-Muslim Relation*, vol. 23, no.3 (2012): 247-256.

²⁴ Rafiu Ibrahim Adebayo, “A Survey on the Global Success of IOK Program with Particular Reference to Nigeria”, *Jurnal Al-Tamaddun*, Bil. 7, no.1 (2012): 91-105.

²⁵ Muḥammad Mumtaz Ali, *The History and Philosophy of Islamization of Knowledge*, (Kuala Lumpur: IIUM Press, 2013).