

**Islamization of Contemporary Knowledge and the Role of the University  
in the Context of De-Westernization and Decolonization**

A Professorial Lecture by

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26<sup>th</sup> June 2013

**Assalamu alaikum wa rahmatullahi wa barakatuh  
Alhamdulillah rabbil alamin**

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**Excellencies, Distinguished scholars, ladies and gentlemen**

In this lecture I will argue for the architectonic and strategic importance of higher learning institutions in the proper development of Muslim individuals and societies worldwide.

I will also argue that the efforts of certain Muslim scholars for the Islamization of contemporary knowledge and education, particularly at the university level, are not only justifiable attempts to retain their religious and cultural

identity, but also offer a possibly better alternative to Western modernity, which has been shown to have grave deficits at the global level.

It will be shown that the realization of these deficits cuts across religious, cultural, and national boundaries when many non-Muslim scholars and policy makers argue for the de-westernization, decolonization of knowledge framework and the promotion of Indigenous knowledge.

The de-westernization and Islamization of contemporary knowledge--with their related key concepts of Islamic university and *adab*--is one of these attempts, although it is more spiritual, comprehensive, universal and compelling, compared to the others, as will be explained later.

I shall reaffirm the traditional epistemological framework, the one understood and practiced by the Sunni school of thought, which, on most of the metaphysical and epistemological aspects, are shared also by the Shiites.

My philosophical and methodological framework is based largely on the one propounded by Syed Muhammad Naquib al-Attas, who is one of the most authoritative thinkers in our times. He also founded and directed the International Institute of Islamic Thought and Civilization (ISTAC) from 1987-2002.<sup>i</sup> Some of the key concepts of Islamic higher education mentioned in this paper were successfully implemented at ISTAC during his leadership.

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The purpose of education, like many other fundamental human activities, is a reflection of a particular worldview, which in turn, is implanted in the educational content and methods as well as criteria of evaluation. For decades, the international Muslim community has been stressing on the importance of primary and secondary education. The architectonic and strategic importance of higher education has been better recognized quite recently and became more intensified with globalization and the knowledge economy and with the struggle for world supremacy.<sup>ii</sup>

Clerk Kerr more than half a century ago has emphasized that nations aiming for international influence would establish excellent centers of learning of the highest level.<sup>iii</sup>

Philip Coombs, former Undersecretary of State during the John F Kennedy Administration, has stated that education and culture are "a fourth dimension" of foreign policy, besides economy, diplomacy, and military.<sup>iv</sup> The Cold War episode elevated the strategic importance of higher education when it is understood that modern warfare depends a lot on scientific knowledge than on the conventional size of the armies and quantity of military equipment.<sup>v</sup>

The strategic importance of higher education is more apparent nowadays especially in the Arab world which is witnessing a huge growth of American universities although most of its population negatively perceive US foreign policy initiatives. The Americanization of higher educational institutions in the Arab region focuses on the ideas and values of the liberal arts program based on Western and specifically American worldview. Americanizing higher education means employing English as the medium of instruction; using educational strategies and models, textbooks, communal life, and extracurricular activities that are popular in the American educational system.<sup>vi</sup>

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From the perspective of Islam, the relatively new awareness of the far-reaching importance of higher education is most accurate. Islam's stress on the importance of childhood education is rooted in the Qur'an and traditions of the Prophet. Children are a trust from God, and it is their parents that turn them into Jews, Christians, or Zoroasterians.<sup>vii</sup> In the Malay-Indonesian world, this wisdom is turned into a very popular proverb: *jika mahu melentur buluh, biarlah diwaktu rebungnya* (bamboo is best shaped when its shoot is young).

What is not stressed in these often-cited traditions is that it is the adults, especially the parents and teachers, who are the most instrumental in this process. Prophets were sent to people of different age groups, but directly to mature thinking adults (*bulugh*), who alone will be held accountable.<sup>viii</sup> The best of the earliest generation of Muslims were born and raised in a pre-Islamic, and in fact, intensely anti-Islamic environment; yet the profound ability of the adult molder, the Prophet Muhammad, succeeded in Islamizing their worldview, ethics, and humanity. Most of them were already adults when they accepted Islam, and later made very important and lasting contributions.

This shows that effective education at the adult level, namely the higher learning institutions in the modern sense, can overcome the philosophical and ethical weaknesses at the lower levels of education. Furthermore, the success of the primary and secondary levels is largely dependent on the prior success and effectiveness of the higher learning institutions.

It is in these institutions that most of the policy makers, curriculum designers, teachers, senior administrators, and even parents are educated and trained. Additionally, a critical number of those in non-formal fields of education such as mass and electronic media, religious institutions, and politics are products of institutions of higher learning. All these individuals, directly or indirectly, influence the contents and methods of formal and non-formal education at the lower levels.

Recognizing the architectonic and strategic importance of higher education, ambitious nations have established not only networks of top universities but also

various Institutes for Advanced Studies that seriously seek to extend their impact and influence in all fields of knowledge and culture.

The earliest of such advanced institutes and centers was established in Princeton, followed by the one in Bielefeld (1968), Berlin (1980), Wassenaar, the Netherlands (1971); Kansai, Japan (1984); Uppsala, Sweden (1985); and Helsinki, Finland (2002).

In 2011 Fudan University established the *Center for the Study of Chinese Culture and Values in the Global Context (SCCV)* and held an international conference with the theme, “*Revitalizing Chinese Culture: Values and Virtues for a Global Age*”. Among others, the conference sought to study how China could revitalize its cultural values and virtues to face the challenges of modernization and globalization, and to contribute its ‘soft power’ for global future. It intends to share China’s vision and leading role in the shaping of the new world.

### **Decolonization and De-westernization of Knowledge and Education**

European globalization began with the voyages of “discovery” in the late 15th century which was followed by imperialism. These interrelated developments, which were made possible by a Eurocentric worldview that projected a certain epistemic perspective, had perpetrated great sufferings and political, economic, as well as socio-cultural losses on the indigenous populations.

Western domination became intensified, especially through the concepts of modernization and development, and later, through the concepts of democracy, freedom, and human rights.<sup>ix</sup> Throughout these centuries, globalization has become, in reality, fundamentally linked to the spreading out, and inculcation of a particular view of truth and reality of the world.

In the words of sociologists such as Peter Cox, globalization in fact is the “universalisation of a set of assumptions and narratives”, through informal and formal channels of education and communication, to all parts of the globe. Globalization now, especially when linked to a knowledge framework, has transcended its socio-geographic, cultural, and economic processes and becomes “an excuse and a justification for the continuation of some very destructive forms of exploitation.”<sup>x</sup>

Neo-colonialism—via its hegemony of the project of modernity—deepens the myth of the superior West in all dimensions of economic, cultural, scientific, and social-political arrangement.<sup>xi</sup> The hegemonic hold reaches even the religious interpretations of the non-Western societies, whereby the nature or limits of religious tolerance, moderation, pluralism, and human rights are significantly

determined from the Western and secular perspectives, articulated and inculcated predominantly at the higher learning institutions.

Due to its global technological, scientific, military, and economic dominance for the last three centuries, it is understandable, though not necessarily desirable, for the West to regard the rest of the world as lagging behind it in all the major criteria of human progress and development, and where all others must undergo a similar sequence of spiritual, social, and political developments as that of the West in order to catch up with it, and to be a part of the developed community of mankind.<sup>xii</sup>

The linear and evolutionary conception of history and human progress from the Western center would tolerate no dissenting and contesting notions from others, without these notions being either dismissed as reactionary, anti-modern, anachronistic, traditional, un-reasonable, radical, and even anti-human.. Non-Western views of Truth and Reality, and their forms and perspectives of knowledge and human development are regarded as local and particular, and hence devoid of universality.<sup>xiii</sup>

Colonization played a significant role in the conception and nature of the university in all newly independent states in the sense that even though many were established prior to Independence, their continuing existence—and the establishment of new ones—serve the interest of modernizing new nation states in the mold of the “proper” Western ones.

Since the 1950s, some scholars in various nations such as Franz Fannon, Jalal Ale Ahmad, Aime Cesaire, Albert Memmi, have documented how the rise of Western perspectives have simultaneously impoverished others, and thereby doing a disservice to overall human progress and development in various parts of the world.

The worst aspect of these effects is what the late Syed Husin Alattas has aptly described as the “captive mind”. Since the 1970s there have been many serious discussions in former colonies of the West, such as Latin America, India, Africa and the Muslim world to de-westernize and to decolonize.

Since the 1970s, the Indigenous Knowledge movement, especially in North America, which attempted to offer an alternative system of knowing and educating to those of the European ones, received international recognition and validation. In the 1990s, this movement has generated a decolonizing discourse and rethinking of education for indigenous peoples.

Thus Indigenous Knowledge Movement fills the ethical and knowledge gaps in Eurocentric education and research, and also creates a new, balanced and a fresh vantage point from which to analyze Eurocentric education and its pedagogies.<sup>xiv</sup>

Among the First Nations people, in Canada at least, this has played a significant role in shared capacities that can alleviate poverty and create sustainable development.<sup>xv</sup>

Many scholars in the 1990s, such as the Subaltern Study Group (SSG) on Latin America, developed intellectual critiques of the Western-centric view of knowledge and all that goes with it, but their framework is still essentially taken from, and influenced by the poststructuralist and postmodern analysis which are intellectual products of the West. Another influential group, which is influenced by the works of Ranujit Guha, tries to critique the Western knowledge perspective from a non-Western and largely Indian perspective, by providing a postcolonial critique.

However, there are still voices, who calls for “the need to decolonize not only the Subaltern studies, but also post-colonial studies”.<sup>xvi</sup> Others, insists for a radical diversity and a decolonial geopolitics of knowledge, while some, propose a Gandhian perspective in dealing with intellectual dissent against the West.<sup>xvii</sup>

### **Africa and China**

African scholars have analysed the westernizing role of African universities and offered certain insights in dealing with the pervasive challenge. Ali Mazrui, for example, observed that the African University since the 1960s has functioned as a multinational corporation. This development has become more intensified and pervasive.<sup>xviii</sup> He argues for an agenda of decolonization of the process of modernization but not necessarily terminating it.<sup>xix</sup> He observes that “most analysts of African development have emphasized economic dependency; but little attention has been paid to issues of *cultural dependency*”.<sup>xx</sup> He urges that “hard new thinking is required” to deal with the various aspects of dependency.<sup>xxi</sup>

A university is a cultural institution dealing with skills and values, and must continuously reexamine itself regarding the practical and cultural relevance of its programs and orientations. Mazrui admits that some improvements have been made in the technical aspects, but not so in the social sciences which have changed some of the contents although not the methodology, especially in recognizing local elements such as the use of oral tradition.<sup>xxii</sup> He warns: “Until Africans drastically change foreign methodologies to fit the conditions of African societies, they cannot move further along the path of cultural import-substitution.”<sup>xxiii</sup>

Mazrui suggests that African thinkers should develop a three-pronged strategy to deal with the cultural challenges of Western modernity and to embark on Africanization:

First, the domestication of modernity in university admission requirements in the criteria for academic staff recruitment, and university organization. All these must reflect indigenous non-formally qualified talents and needs.

Second, a diversification of the cultural content of modernity to include both local and non-local, non-Western content such as that from the East and Middle East; and

Third, a counter-penetration of African elements and ideas into Western civilization itself through the Arab's petrol dollar influence, and through Africa's engagement with the Afro-Americans.<sup>xxiv</sup>

Mazrui concludes his important essay that the full Africanization of education will come only through independent innovative capacity, which involves balancing Western influence with its own culture; permitting non-Western civilizations to be appreciated by African educational elites; and transforming its own educational and intellectual climate to produce genuine creativity.<sup>xxv</sup>

Later African scholars and philosophers have been actively engaging these subjects for some time, as can be seen from the works of, for example, Okot p'Bitek, Thing'o, Chinwenzu and Wiredu.<sup>xxvi</sup> Wiredu, since 1980, for example, has been advocating a program he calls, a "conceptual decolonization of African philosophy" which involves "domestication of disciplines".<sup>xxvii</sup>

This serious discourse continues in the publication of numerous works, as in the latest issue of the journal, *Educational Philosophy and Theory*. Here all the contributors argue for the need for, and relevance of some elements of traditional African philosophy in modern African education. This ongoing discourse and attempts at Africanization in the field of education is carried out especially through the concepts of Community and *Ubuntu* (a comprehensive human development).

A world expert on International Education, Philip G. Altbach, observes correctly that most developing countries, including China and India, have largely not taken advantage of their extraordinarily rich indigenous intellectual and cultural traditions.<sup>xxviii</sup>

In communication theory, a relatively recent social science field, it has been suggested that "...Asian scholars could make a significant contribution to universalizing communication or social science by explicating complexity science in relation to the insights embedded in Buddhism, Confucianism, Daoism and Hinduism, among others."<sup>xxix</sup>

China however seems to be taking a strong proactive stance in their higher education policies and strategies. In 1995 it launched Project 211 which was described by its then Minister of Education Zhuo Ji, as "the largest key higher education construction program ever undertaken in the history of the People's Republic".<sup>xxx</sup> While Chinese higher education seeks to develop technological capacities to the highest levels, the emphasis on the promotion of research in philosophy and social sciences was given an "urgent strategic task."<sup>xxxi</sup> Various

large-scale proposals and plans were put into effect to construct “socialism with Chinese characteristics”.<sup>xxxii</sup>

Another indication of the unique features of Chinese University education is that undergraduate students’ moral and mental health development is monitored closely. Each class has an appointed class advisor and a class assistant to monitor and supervise the students’ study and life, their thinking, and psychological tendencies and health.<sup>xxxiii</sup>

Zhuo Ji states that Chinese universities have also become disseminators of Chinese culture at home and abroad.<sup>xxxiv</sup> More than 290 Government sponsored Confucius Institutes, which provide Chinese language instruction and cultural programs to foreign students, have been established and will be increased to 1000 by the year 2025.<sup>xxxv</sup>

It is indeed important for the citizens of the European liberal democracies to understand the alternative and even dissenting voices from the others, which will not only slow down the wheels of neo-colonialism, but more importantly, will make the Western citizens understand how the myth of their superiority has damaged themselves so that as they seek to make a better world they may start addressing their own excesses, question their own institutions and lifestyles, before deciding on the proper course of action for others.”<sup>xxxvi</sup>

This awareness of the fact that the Western interpretation of reality may not be the only valid one is reflected in the important document in modern American public discourse, the Williamsburg Charter, signed in June 1988. It admitted of “a growing philosophical and cultural awareness that all people live by commitments and ideals, that value-neutrality is impossible in ordering society, and that we are on the edge of a promising moment for a fresh assessment of pluralism and liberty.”<sup>xxxvii</sup>

That every important human activity is grounded in a certain set of religious, philosophical and cultural orientation has become more acceptable. Of equal importance, if not more, is the fact that the Western conception of modernity and everything it entails has been vigorously contested.

A greater challenge to the West, after the Cold War, is not Islamic terrorism, but it is what Martin Jacques called, “an Era of Contested Modernities” producing a world of multiple modernities.<sup>xxxviii</sup> Among many key issues, Jacques argues that ideas related to the meaning of advancement, development, and civilization will no longer be synonymous with the West.<sup>xxxix</sup> One prominent contemporary Chinese scholar, Huang Ping, confidently stresses the fundamental differences between Chinese Civilization and the western one and argues that, “China’s own practice is capable of generating alternative concepts, theories, and more convincing frameworks.”<sup>xl</sup>



Ulrich Beck, a sociologist at the University of Munich and the London School of Economics, in a recent interview, talks about how the great success of the first European Modernity from the 18<sup>th</sup> century to the 1970s have now produced unanswerable consequences, such as climate change and the financial crises. He adds, “The financial crisis is an example of the victory of a specific interpretation of modernity: neo-liberal modernity after the breakdown of the Communist system, which dictates that the market is the solution and the more we increase the role of the market, the better. But now we see that this model is falling and we don’t have any answers.” To him, “...European modernity is a suicidal project...Reinventing modernity could be a specific purpose for Europe.”<sup>xli</sup>

## **The Arab World**

As indicated above, the Arab world is aggressively embarking upon modernizing its higher educational institutions by adopting Western, especially the Anglo-American educational models. It is also trying hard to reduce the knowledge gap deficits between the Arab world and the more developed regions by creating and nurturing enabling environments and by indigenizing modern knowledge.

*The Arab Knowledge Report 2009* acknowledges that the Arabs have built up a vast stock of knowledge that expresses their ways of life and their skills in work and production over the course of their history, but the Report claims that this history this does not help them to benefit from modern technological progress, nor to indigenize new media and mechanisms that would enable them to access new forms of knowledge.<sup>xlii</sup> It also claims that the conceptual pre-requirements of knowledge revolution on the nature of man and nature are still lacking in the Arab world.<sup>xliii</sup>

The *Report* suggests that Arabs should transfer and indigenize all modern products of the knowledge society by developing the Arabic language, revitalizing the Arab thought and adopting historical and comparative pre-requisites of modern thought.”<sup>xliv</sup>

Sadly, it does not explain how the Islamic Arabic cultural and epistemological heritage could help the indigenization process and development of a knowledge society.

On the contrary, in the latest *Arab Knowledge Report 2010/2011*, a more radical break with the past epistemic educational framework is clearly suggested in order to develop a knowledge society: “What is needed is to make a quantum leap from the ‘traditional pedagogy’ prevailing in the educational systems of the Arab region into a modern ‘constructivist pedagogy’ which is based mostly on information-technology and student centeredness.”<sup>xlv</sup>

No doubt the *Report of 2010/2011* admits the important role of religion in shaping personal and social life, but it radically divides religious sensibilities into two contrasting perspectives, the conservative-extremist and the modern-ethically enlightened. The extremist perspective “resists science, denies tolerance, refuses relativity, which leads to the rejection of scientific methods and the undermining of science, which limits freedom of thought, creativity, priority of dialogue, and experience as generators of knowledge.”<sup>xlvi</sup>

On the other hand, the ethically enlightened perspective stresses on building the ethics of science, developing and reforming religious discourse, and instilling the values of research, scientific integrity, objectivity of evaluation, and hard work. It supports ‘methodical doubt’ in examining and evaluating knowledge based on creativity and critical thinking.

This dualistic perspective is in stark contrast to the developments in Turkey in this decade, and in Malaysia since the last five decades, which have been remarkably successful in projecting a moderate form of religious modernity. Fethullah Gulen, one of most influential contemporary Turkish thinkers, who also helped to inspire the establishment of hundreds of educational and humanitarian projects, including more than 20 universities worldwide, reflects this educated confidence when he says that it is possible even at the present age to put forward and realize our own system of thought, which consequently will bring about serious renewals worldwide, opening up much richer ways and routes for all.

### **Islamization of Contemporary Knowledge**

Since the early 1960s some prominent Muslim thinkers especially Syed Muhammad Naquib al-Attas understood the basic ontological, epistemological, ethical and cultural differences between Islam and the dominant secular West. They launched a serious and seminal discourse of de-westernization and decolonization through an intellectual project of Islamization of contemporary knowledge, centered primarily at the University.<sup>xlvii</sup>

Even though the conception of the Islamization of contemporary knowledge is a recent achievement, the actual practice of Islamizing knowledge began with the first revelation of the Islamic message and continued throughout the centuries, albeit with different degrees of success.<sup>xlviii</sup>

The realization that modern Western science is atheistic by nature and therefore needs to be Islamized was first articulated by Muhammad Iqbal in the early 1930s who neither explained nor defined the idea. Seyyed Hossein Nasr, in 1960, implicitly pointed to the method of Islamizing modern science by suggesting that the latter should be interpreted and applied within the “Islamic conception of the cosmos”.<sup>xlix</sup> Ismail R. al-Faruqi popularized the agenda of Islamization to many parts of the Muslim world.

However, Syed Muhammad Naquib al-Attas was the first Muslim thinker to explain the meaning and method of Islamization in his seminal study of the Islamization of the Malay world. Al-Attas defines Islamization as:

“...the liberation of man first from magical, mythological, animistic, national-cultural tradition, and then from secular control over his reason and his language. ....It is also liberation from subservience to his physical demands which inclines toward the secular and injustice to his true self or soul.... Islamization is a process not so much of *evolution* as that of *devolution* to original nature....

In the individual, personal existential sense islamization refers to the Holy Prophet who represents the highest and the most perfect Example;

In the collective, social and historical sense islamization refers to the Community's striving towards realization of the moral and ethical quality of social perfection achieved during the age of the Holy Prophet (may Allah bless and give him peace)....

From the above definition, it should be understood that even though Islamization of contemporary knowledge necessarily involves a selective process of de-westernization and decolonization, it is fundamentally a process of returning to the metaphysical worldview, epistemic framework, and ethical and legal principles of Islam.

In Islam, knowledge is not equated with mere facts, skills, and technology. It is meanings pertaining to sensible and intelligible things, and spiritual realities that arrive in the human soul, or that the soul arrives at. It is necessarily not neutral, for meaning is related organically to the quality and capacity of the human soul and to his worldview.

Yet, the *real essences* of things or the true facts that constitute meanings are not figments of our imagination; rather they are objective and universal realities existing independently of our mind.<sup>i</sup> It is for this reason that “facts”, skills and technologies *per se*, are *potentially* good or bad, or true or false, and thereby directly useful, if *properly* interpreted and applied in accordance with the Islamic framework, which makes it meaningful, just, and wise.<sup>ii</sup>

However, most of the present-day knowledge is basically that which is primarily conceived and interpreted by the West. The dominant characteristics of the Western worldview and spirit are basically based on four main pillars, namely

secularism, dualism, humanism, and tragedy, which pervade all aspects of Western life and thought.

Thus the de-Westernization and Islamization of present-day knowledge refers to the dual process of isolating and removing these unIslamic, Western elements and concepts, and simultaneously infuse them with key Islamic elements and concepts projecting the worldview, ethical framework and legal principles of Islam. Some of the key Islamic elements and concepts are those pertaining to religion (*din*), man (*insan*), knowledge (*'ilm* and *ma'rifah*), wisdom (*hikmah*), justice (*'adl*), and right action (*'amal* as *adab*). Islamization is not a process of merely grafting or transplanting these onto the present body of knowledge which are products of the secular worldview and epistemic framework.<sup>lii</sup>

Although much of what has been discussed here is mainly related to the human sciences, it also impinges upon the natural, physical and applied sciences, especially in interpreting facts and formulating theories as well as their application.

Human knowledge is naturally possessed by a particular person who is gendered, socio-historically located, and with certain spiritual strengths and weaknesses. This reality, however, does not necessarily imply a relativity of knowledge according to a specific gender, socio-historical condition, and spirituality, which imply a denial of any possibility of universality.

This point is fundamental and must be adequately appreciated, because in Islam, human knowledge (*'ulum*), is not entirely a human product: it is a gift, a light, from the God Almighty, as evidenced from the holy Qur'an: (God teaches Man that which he knows not; God taught Adam the names of all things; and when the Prophet was asked to pray for an increase in knowledge.

Hence it is a universally accepted position among all Muslim scholars—before the impact of certain Western thought, especially of postmodernism and post-structuralism—to reject epistemological relativism. From its inception, Islamic epistemology recognizes that knowledge which is equivalent to certainty and truth—stripped of opinions, doubts, and conjectures, as well as the negative influences of various human interests, generally termed as *hawa'*—is indeed permanent and universal.

### **Dynamic Stabilism**

Good intentioned reforms instituted by Muslim modernizers and liberals which tried to integrate contemporary, particularly Western thinking with their own indigenous religious or traditional ideas, have often resulted in disruptions of many long-established traditions and practices, causing further confusion and weakening

of their peoples' identity and institutions. These activities are dynamic but destabilizing.

Muslim conservatives however may protect their people from being corrupted by some modern ideas, by maintaining very strict traditional ideas and form of social existence.<sup>liii</sup> Their conservatism is no doubt stabilizing, but deprives their people from rightfully benefitting from the numerous useful contemporary scientific, intellectual, and cultural developments.

In the larger portion of Islamic history, truly influential intellectual, religious, and cultural and scientific transformations reflect a process I called *dynamic stabilism*,<sup>liv</sup> which continuously incorporates, adopts, and adapts various external ideas, concepts, and practices according to the well-established religious worldview, ethics, and laws of Islam.

In fact, this process of assimilation and enculturation also applies to all non-Muslim thinkers *vis a vis* their religions and traditions. The modernization of Japan, China and South Korea leaves most fundamental aspects of their society such as social and family relations, institutional operations, and political culture, largely traditional.<sup>lv</sup>

The works of all creative traditional Muslim thinkers and reformers are dynamic in the sense that they reflect continuous mental and physical activities, which seek to solve some historical, conceptual, and practical problems. Their solutions are largely or wholly new, yet these do not fundamentally alter but elaborate, refine, and strengthen the metaphysical, ethical, legal, and social frameworks and principles of Islam. Hence they are stabilizing.

Islamization is the process of such transformation. Most discourses on the end products of de-Westernization and Islamization of education deal with the writing of textbooks, reforming academic disciplines, and creating or reforming social-cultural and economic institutions.

What seemed to be forgotten or taken for granted is the fact that the final purpose of the de-westernization, decolonization, and Islamization of contemporary knowledge and education should actually focus on the creation of the right kind of human beings who will perform their proper roles in society.

The project of decolonization, de-westernization, and Islamization is not a mere reaction to external un-Islamic circumstances; nor a project of demonizing the West, but more importantly, and essentially, it is an intellectual, spiritual and civilizational process of returning to Man's original purpose and Nature.

This understanding brings us to the purpose of the acquisition and transmission of knowledge and the meaning and purpose of education. Since higher

learning institutions, especially the university, is the most critical institution to educate and train important individuals, wherein the discourse and process of Islamization should occur, we therefore need to articulate the concept of the university in Islam.

### **The Concept of the University in Islam**

An Islamic University whether a *Jamiah*, *madrassah*, *khaniqah-zawiyyah*, or *tekke* or in the Malay world, a *pesantren* or *pondok* is one whose structure, conception of knowledge, aims and objectives of education are different from those of a modern secular university, although there are certain overlapping similarities between them.

The purpose of higher education in Islam is not merely to produce the complete citizen, but rather, to produce the complete man, or the Universal Man or a Perfect Man. A Muslim scholar is a man who is not a narrow specialist but is universal in his outlook and is authoritative in several branches of related knowledge.<sup>lvi</sup>

The concept of a university, just like other key concepts in Islam, reflects the spirit of dynamic stabilism. It has certain permanent foundational features, with principles and methods that allow for transformations, and adaptation to new situations.

The great Muslim higher educational institutions in the past built their vision and programs around authoritative scholars who became institutions. Prospective students were strongly advised to choose their teachers carefully based on their learning, character, and experience.<sup>lvii</sup>

Although this practice continues into the modern age, where individual academic stars are sought after by universities and students, the hugely corporate nature of the academic institution has largely replaced the individual authority of scholars.

The philosophy of Muslim higher education and research is based on the scientific concept that true knowledge is universal (*kulliy*), and research in specialized area should be done not only to understand the specifics but also to understand their relationship vis-à-vis the whole.<sup>lviii</sup>

So when we use the term “Islamic university” to refer to our concept of a university, we certainly do not mean a mere replica of the secular Western conception of the university, even though the latter’s corporate nature is not inherently unacceptable to the higher educational framework of Islam. Thus, for example, a modern Islamic university may issue degrees (*ijazah*) based on the

institutional standards agreed upon by the collective authority of masters, and may be organizationally supported by funds other than *awqaf* or charitable trusts, as commonly done in the West.

As keenly observed Prof Syed Muhammad Naquib al-Attas the modern secular university, and in fact the entire secular education system, no longer reflects the true man but the state; or at best, the secular man.

The modern university has no abiding vital center and no permanent underlying principle establishing its final purpose. The component parts of the current secular education system are each going separate ways. The primary and secondary school systems are directed towards a mass egalitarian conception of a literate democracy; the undergraduate education is torn between general education and early specialization; the graduate and professional schools are moving steadily towards complete specialization and vocationalism. There is little cooperation between the parts at present.

Not recognizing and acknowledging the existence of the spirit or the soul, modern secular university concerns itself primarily with the administrative functions of social maintenance, financial and physical development, and espouses a relativistic principle urging on incessant research with no absolute end in view, resulting in perpetual change, and even skepticism.<sup>lix</sup>

### **New Public Management of Universities**

That modern universities no longer reflect their eponymous origin where universal knowledge should be taught as understood by Cardinal John Newman, Jacques Maritain, Eric Ashby, and Robert Hutchins. Now they should be called Multiversities as Clark Kerr has suggested some 40 years ago because they reflect multiple perspectives united only by certain bureaucratic and financial procedures. Modern universities are no longer organisms but mechanisms.<sup>lx</sup>

Bill Readings stated that the University is now "an autonomous bureaucratic corporation", and is more responsive to the idea that what really matters today is "economic management" rather than dealing with social and cultural conflicts.<sup>lxi</sup>

This is the result of what Roger Dale calls "another phase of the re-constitutive management of the deficits of modernity as providing the institutional base for neo-liberal capitalism".<sup>lxii</sup>

The universities are perceived as ineffective and inefficient and thus not fit to serve the purposes of neoliberal politics, globalization, and the Knowledge Economy. Hence government funding for universities was cut and universities were asked to find alternative funding from new stakeholders. Despite this, government monitoring of allocated resources was increased through processes known as New

Public Management, which was later succeeded by a form of New Managerialism taken largely from profit-based private sector successes.

Higher education and knowledge production is a lucrative industry. In 1998, international student mobility comprised 3.9% of the global services market, and generated revenues of more than USD\$30 billion which provided huge economic incomes for many countries, especially the English-speaking ones.

In 2003-2004, 'export education' formed Australia's fourth largest export, and generated USD5.9 billion to its economy.

Besides its culturally powerful and scientifically strategic role, academic publishing is increasingly becoming a huge global industry benefitting mostly Western nations. About a decade ago, seven multinational companies earned 45% of the USD\$11 billion global market in science, technology, and medical journals. The price of these journals which had risen by 600% between 1985-2002 will surely continue.

The profitability of these companies will surely increase exponentially because its growing market is closely tied to the attractively articulated ideology of professional academic excellence and university ranking.<sup>lxiii</sup>

It is feared that the financial intrusion into scholarly communication hurt the free and low-cost transmission of knowledge by universities, which may ultimately affect public good especially of Developing Nations

Neo-liberalism and New Managerialism in the context of higher education regard students, especially international students, as consumers; and articulate discourses and expectations of global mindedness, which equates cosmopolitan experiences with consumption. This, unintentionally, may lead to various forms of exclusion and marginalization for large portions of the world population on the one hand, and on the other, breeds a lack of concern or responsibility towards the others.<sup>lxiv</sup>

In this regard Jon Nixon observes:

"Universities have become increasingly dominated by a language which fails to acknowledge the rich unpredictability of learning: a language of cost-efficiency, value for money, productivity, effectiveness, outcome delivery, target-setting, and auditing.

The language of inputs and outputs, of clients and products, of delivery and measurement, of providers and users, is not just a different way of talking about the same thing. It radically alters what we are talking about.



It constitutes a new way of thinking about teaching and learning. Ultimately it affects how we teach and how we learn. It has designs upon us and upon what we understand by academic practice....Universities need to restore a public language of education and learning which has the capacity to affirm and construct an educated citizenry.”<sup>lxv</sup>

The increasing commercialization of contemporary British universities has motivated a group of about 65 prominent British public intellectuals, thinkers and astronomers to launch a new campaign called, The Council for the Defense of British Universities (CDBU), which was officially launched at the British Academy in 2012. It seeks to defend academic values and institutions against the interference from governments and politicians, and from excessive commercialization.<sup>lxvi</sup>

Nixon argues quite compellingly for the establishment of the Virtuous University by attempting to define the moral bases of academic professionalism in four key areas of teaching, research, and scholarship, and collegial relations. These activities are “not merely contingent, but necessary, since these activities comprise a moral unity based on their shared goods.”<sup>lxvii</sup>

The four virtues which Nixon advocated to be deliberated and practiced within the Virtuous University are Truthfulness, Respect, Authenticity, and Magnanimity, which are interpreted mainly from the Aristotelian perspective, with a modern democratic bent.<sup>lxviii</sup>

Recognizing the increasingly international and global nature of contemporary universities, and the need for humanizing them, Rodrigo Britez and Michael Peters share “a vision of a cosmopolitical project of university.”<sup>lxix</sup> It offers “opportunities for the development of intellectual, social, and life skills in their graduates, of the practice and experience of being a cosmopolitan citizen and something more than mere accreditation or perfunctory training for entrance into transnational labor markets and into a form of ‘world citizenship’”<sup>lxx</sup>.

Britez and Peters, in their argument against narrow vocational and specialized training in the universities in a globalized setting, suggest the “cultivation of a specific type of cosmopolitan self” that concentrates on “projects of organization of difference that cultivate a perspective that seriously engages with the values of diversity.”

The advocates of the increasingly popular notion of global citizenship, as opposed to the national one, recognize a dilemma in their approach. If the Western liberal-democratic values are made to dominate in defining global cosmopolitanism

than the non-western ones, it will perpetuate the long history of Western cultural imperialism, but if a broad range of cultural pluralism is accepted, the West will lose its own distinctive set of values.<sup>lxxi</sup> Others like Jeffery Sachs have suggested the inculcation of mindfulness<sup>lxxii</sup> and civility<sup>lxxiii</sup>.

The age-old wisdom of Confucius concerning the foundational importance of truly good men and women (*chun-tzu*) in the creation of a peaceful world may be relevant even today.<sup>lxxiv</sup> African thinkers have been arguing for the inculcation of *Ubuntu*, a very fundamental concept in African philosophy and worldview, which is regarded as “a kind of human interconnectedness and dignity one has towards others, firstly in a cultural group to which one belongs, and secondly to all other human beings.”<sup>lxxv</sup>

### **The Perfect Man and the Islamic University**

As I have stated previously, the Islamic system of education, particularly the university, should reflect Man, and not the state or business corporation as envisaged by secular philosophy.<sup>lxxvi</sup> Man, in Islam, is of a dual nature---wherein his body and the spirit are integrally united---and who represents a microcosm of the whole universe.<sup>lxxvii</sup>

There is a close relationship between the concept of Man as a microcosmic representation (*‘alam saghir*) of the universe (*al-‘alam al-kabir*), and the various branches of knowledge, the organization, instruction, inculcation, and dissemination of knowledge in the university.<sup>lxxviii</sup>

The man that is reflected in all aspects of the university, as indicated above is not just any man, but a good man, the best of whom is the Universal or Perfect Man (*al-insan al-kulliy* or *al-kamil*).

The Universal Man has been identified with the Prophet Adam, and culminated in its perfect manifestation with the Prophet Muhammad, as are all prophets, saints, and those who are deeply rooted in knowledge and spiritual discernment.

Therefore an Islamic university, as much as possible, should reflect the Holy Prophet in knowledge and action, in its administrative and academic staff and students, according to their respective potentialities and abilities.<sup>lxxix</sup>

The idea that an Islamic institution of higher learning should reflect a universal man also means that the very academic, social and, if possible, even the physical structure of the institution itself will have to be different from what is generally known today. The priorities, powers, functions and deployment of

faculties and departments within it, as well as its administration, will also not be similar to what is currently fashionable.<sup>lxxx</sup> The implications of this idea—that the institution of higher learning should reflect the universal man—will also entail the following:

Firstly, it must be led by an academic leader who possesses the requisite knowledge of, and commitment to, the worldview and social-cultural dimensions of Islam—besides his specialized training in other fields—as well as his ethical integrity and leadership experience.

The success of his leadership should be determined by the quality of institutional ethos, teaching, and research and publications in *fardu ain* and *fard kifayah* sciences, which contribute to the holistic development of the students, their nation, and the world community. The administrative and financial divisions should be wholly supportive of its intellectual and moral activities. They should be creative and innovative and not obstructive by creating bureaucratic red tapes and unnecessary documentations in the name of transparency.

Secondly, the academic program must be based on a hierarchical scheme, which, at the same time, emphasizes the organic unity of knowledge reflecting our worldview.

Its academic scope should be comprehensive, multi-disciplinary and not limited by narrow specialization. It does not recognize the contemporary dualistic notion of research and teaching as if the former is more worthy and therefore more prestigious than the later. Its intellectual approach integrates harmoniously the traditional or textual (*naqli*), the rational (*aqli*), and the empirical (*tajribi*); according to requirements of the objects of study, reflecting a process which al-Attas describes as the *Tauhid* method.<sup>lxxxii</sup>

The purpose of research and writing is to make an original contribution, to complete the works of earlier scholars, to correct what is deemed erroneous, to make commentaries, to summarize longer works without leaving out important parts, to compile information from various sources, to synthesize and arrange various information into a unified and coherent whole, and to translate important and meaningful works from other languages into the national language and vice versa.<sup>lxxxii</sup>

A Universal Man is authoritative in several fields. Hence, Islamic higher educational institutions should offer broad-based, and not narrow, specialized programs. Broad-based specialization is one in which the *fardu kifayah* sciences and skills are grounded on, and guided by the *fardu ain*, interpreted and applied in a dynamically stabilizing manner.

The courses offered and programs developed should not be organized into strict and mutually exclusive departmental structures, for this will not only be a wastage and duplication of resources but also harmful to the holistic growth of students' intellectual development.

Contrary to some opinions, *fard 'ain* knowledge is not limited to the basic Islamic knowledge learned at the primary and secondary school levels, but is a dynamic and ever-expanding field depending on the maturity, capacity and responsibility of a person.

In a proper Islamic University, *fard 'ain* knowledge which represents the permanent intellectual and spiritual needs of the human soul—should form the core curriculum, and should be made obligatory to all students. *Fard kifayah* knowledge—reflecting societal needs and global trends—is not obligatory to all, but must be mastered by an adequate number of Muslims to ensure the proper development of the Community and to safeguard its proper place in world affairs. The *fard 'ain* knowledge shall include knowledge of the traditional Islamic sciences such as the Arabic language, metaphysics, the Qur'an and Hadith, ethics, the shari'ah sciences, and the history of Islam as world history.

Consonant with our position that these *fard 'ain* sciences are not static but dynamic, they should be continuously studied, analyzed, and applied in relation to the *fard kifayah* sciences; i.e. the fields of specialization.

The metaphysical and philosophical foundations and the socio-historical origins of the various *fardu kifayah* sciences and technologies as well their religio-moral, socio-economic, and ecological implications will be studied as part of the *fard 'ain-fard kifayah* unity.<sup>lxxxiii</sup> Therefore for those who shall choose a particular *fard kifayah* field as a specialization, it then becomes *fard 'ain* for him to excel in that field and to ensure that its theory and practice be in accordance with Islamic teachings, or at least not contradictory to them. It is only at this level of attainment that the *raison d'etre* of the servanthood (*'ubudiyyah*) and vicegerency (*Khilafah*) of Man can be truly realized.

Another implication of the Universal Man concept upon the organization of an Islamic University is the area of human-relations. It should be of mutual love and respect based on a person's knowledge and moral standing. Presently, human-relationships in many educational institutions are largely based on narrow, hierarchical bureaucratic positions and pragmatic motives.

The traditional teacher-student relationship, which historians regard as "one of the best features of Muslim education" must be wisely resuscitated.<sup>lxxxiv</sup> Teachers and professors should be guides, mentors, and parents to each of their students, dealing with them with kindness, wisdom and justice, as exemplified by the Prophet and all great teachers and scholars in our tradition.

## A Man of Adab

In Islam, a truly educated man is a good man, a man possessing *adab* in its full inclusive sense. A man of *adab* (*insan adabi*) is “the one who is sincerely conscious of, and constantly strives to improve the fulfilling of his responsibilities and obligations towards the true God; toward himself and other creatures, humans or otherwise.

This constant self-improvement is carried out through the intellectual-spiritual-ethical educational process of *tazkiyyah al-nafs*, *tahzib al-akhlaq*, *muhاسباب*, and *mujahadah*.

Everyone and everything has its right and proper place which must be respected according to the worldview, ethical and legal principles of Islam.

Education is thus *ta’dib*: the process of instilling and inculcating *adab* in man which enables him to recognize and put everyone and everything in its right and proper place, starting with God, leading to natural and social justice, harmony and everlasting happiness.

Therefore, in the Islamic sense, a good individual or a good man must naturally be a good servant to his Lord and Creator, a good father to his children, a good husband, a good son, a good neighbor, a good citizen of his country, and the world Community. He is surely a good protector of his linguistic and cultural heritage as well as the ecological environment.

It is instructive to note that another term for *civilization* in the Malay language, besides *tamadun*, is *peradaban*, which denotes the comprehensive and multi-generational contributions of men and women of *adab*.

Several examples of how the notion of *adab* is manifested in the various levels of human existence can be cited. Here we shall give only a few. To put God in His proper place is to understand well His Attributes, Names, and Acts, without having to know His innermost essence; and to practice His religion in the right way, and as exemplified by His Prophet; and to leave behind those that God has forbidden and to constantly improve oneself and ask for His forgiveness.

To put Prophet Muhammad (pbuh) in his proper place is to understand his most elevated stature, to follow his example without worshipping him, and to protect the rights of his companions and descendants.

To put leaders in their proper place is to think honorably of them and their families, to support their policies and to advise them, and not to bring them down because of

their mistakes or errors, which may affect public interest and national stability. However, we are never to obey or aid them in unjust or sinful acts.

*Adab* towards knowledge means that *fard 'ayn* knowledge are above *fard kifayah*; those that provide guidance (*hidayah*) to life are more superior to those that are practically useful (*kegunaan amali*).

*Adab* towards knowledge would result in the proper and correct ways of learning and applying the different sciences, where the metaphysical worldview, ethical-legal principles and concerns shape and guide the study and development of the humanities, social sciences, and natural and applied sciences.

It is a clear sign of the loss and confusion of *adab* towards knowledge in general and towards the religious and humanities in particular, if the methods of research and of evaluating professional excellence in the natural sciences and technological fields are employed to judge those in religious studies and the humanities. Likewise, it is an indication of the loss of *adab* if religious studies on Islam, which are based on Revealed Sources, are categorized under the humanities and social sciences.

*Adab* towards Nature means that one can make a proper judgement concerning the true value of things as manifestations of God signs, names, attributes, and actions; as sources of knowledge, and things useful for the spiritual and physical development. Therefore one should not contribute to environmental pollution and degradation.

The creative reintroduction of *ta'dib* by al-Attas as the comprehensive concept of Islamic education in an integrated and systematic manner is of great significance not only for the fact that it appears for the first time in the contemporary Muslim world, but more significantly, it provides an authentic, integrated, and comprehensive concept and powerful framework for our educational thinking and practice; especially at the University.

Among contemporary Muslim thinkers, M Fethullah Gulen, besides al-Attas, has regularly and unapologetically emphasized the centrality of *adab*. He stresses on the development of Muslim personalities who are heroes of thought and action, and who transform themselves and their communities and seek to help mankind globally. In fact, Fethullah Gulen equates *adab* with true Sufism.<sup>lxxxv</sup>

Some Western scholars who try to understand the great educational ideas of several civilizations concur that the Greek notion of *paideia* or cultural education and their understanding of an educated man remain among the most comprehensive and profound ever developed by the human race; yet the meanings contained in the concept of *paideia* clearly lacked the much needed spiritual element. It has been observed that Christian educational philosophy does have a

clear spiritual root, but as evidenced in a larger part of its intellectual history, it did not show widespread and consistent inclination toward the non-religious sciences.

Modern scholars have found a better integration of the religious and so-called secular sciences in the Muslim conception and practice of *adab*. Some like Peter Brown have even suggested that the many advantages of *adab* as education par excellence can help solve some of the crises in modern education.<sup>lxxxvi</sup>

## Conclusion

The loud and shining promises of the positive effects of Western modernity and globalization should not detract us from evaluating their many adverse effects—not only on non-Western societies but also on the West itself.

When numerous non Muslim thinkers and nations have been exerting tremendous efforts to create arguably better frameworks at least for their own societies if not for the world, Muslim counterparts and nations should be more confident to offer their own authentic contributions of decolonization and de-Westernization through the dynamically stabilizing process of Islamization.

Islamization is no doubt a partial, and not a total, process of decolonization and de-Westernization because not all aspects of colonial and Western religious, cultural, and civilizational elements are contrary to the teachings of Islam. Hence it is not a total rejection of all things colonial and Western. It is also not a total indigenization; because not all aspects of traditional culture and practices are in full accord with Islam.

The person of *adab* that Islam produces is one that can harmoniously deal with the socio-economic and cultural diversity of a globalized and pluralistic world without losing his identity. Such a person would not deprive due rights of others despite differences in worldviews and epistemic, and socio-economic frameworks.

Higher education is the most architectonic and strategic place of Islamization. The soul of our higher educational institutions must be revitalized wisely. Our cultural history, civilizational heritage, and the Constitutional provision of Islam as the religion of the Federation are sufficient arguments to wisely carry on this project. If we fail, then we would be contributing to the loss of *adab* in the most comprehensive sense, contributing to the rise of technically qualified experts and leaders in all fields who are defective in their humanity giving rise to various forms of moral-cultural disintegration, modern barbarism, and extremism.

It is heartening that University of Technology Malaysia (UTM), despite its highly technological nature, has shown a deep appreciation of the need to ground scientific and technical education and training on sound philosophical bases,

reflecting our worldview and intellectual history. To indicate its seriousness and commitment to the tremendous task of revitalizing the soul of our academia, in February 2011, it established the *Center for Advanced Studies on Islam, Science and Civilization* (CASIS). We are indeed very grateful for the trust to be a part of this great venture.

Thank you very much. Wassalamu alaikum wa rahmutullahi wa barakatuh!

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<sup>i</sup> See Wan Mohd Nor Wan Daud, *Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas: An Exposition on the Original Concept of Islamization* (Kuala Lumpur: ISTAC, 1998); Wan Mohd Nor Wan Daud and Muhammad Zainiy Uthman, eds. *Knowledge, Language, Thought and the Civilization of Islam: Essays in Honour of Syed Muhammad Naquib al-Attas* (Skudai; UTM Press, 2010); Ali A. Allawi, *The Crisis of Islamic Civilization* (New Haven and London: Yale University Press, 2009), chap. 4; and Mohd Zaidi Ismail and Wan Suhaimi Wan Abdullah, eds. *Adab dan Peradaban: Karya Pengi'tirafan untuk Syed Muhammad Naquib al-Attas* (Kuala Lumpur: MPH, 2012).

<sup>ii</sup> Phillip G. Altbach and Gail P. Kelly, *Education and Colonialism* (New York and London: Longman, 1978) p. 31.

<sup>iii</sup> See Clerk Kerr, "The Frantic Rush to Remain Contemporary" *Daedalus. Journal of the American Academy of Arts and Sciences*. Volume 94, no 4 Fall 1964, p. 1051. See also Wan Mohd Nor, *Masyarakat Islam Hadhari: Suatu Tinjauan Epistemologi dan Kependidikan ke Arah Penyatuan Pemikiran Bangsa* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2006), p. 19-23.

<sup>iv</sup> Philip Coombs, *The Fourth Dimension of Foreign Policy: Education and Cultural Affairs* (New York: Harper and Row, 1964).

<sup>v</sup> Roger Dale, "Repairing the Deficits of Modernity", p. 18.

<sup>vi</sup> *Ibid*, p. 7.

<sup>vii</sup> Al-Bukhari, *Sahih sv: kitab al-Jana'iz*, no 1319 (1292); also Muslim, *Sahi sv: kitab al-Qadar*, no. 2138 (2658)

<sup>viii</sup> This seems consistent with international classification such as that by UNESCO, which regards adults as those above 15 years old. See *Arab Knowledge Report 2010/2011*, p. 4. It needs to be said however, that the Islamic criteria of entrance in the age of responsibility (*taklif*), adulthood (*bulugh*), is not necessarily chronological, but experiential, and gender specific: first menstruation for women, first sexual dreams for men.

<sup>ix</sup> Ramon Grosfuguel, "Decolonizing Political-Economy and Post Colonial Studies: Transmodernity, Border Thinking, and Global Coloniality". In Ramon Grosfuguel, Jose David Saldivar and Nelson Maldonado Torres (eds). *Unsettling Postcoloniality: Coloniality, Transmodernity and Border Thinking* (Durham: Duke University Press, 2007) Internet version, pp. 7-8

<sup>x</sup> Cox, "Globalization for What?", p. 3.

<sup>xi</sup> *Ibid*, p. 6.

<sup>xii</sup> Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Petaling Jaya: Muslim Youth Movement of Malaysia, 1978) ) p. 25. Hereafter will be cited as *IS*. Martin Jacques writes almost 40 years later,



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“Hitherto the world has been characterized by Western hubris—the Western conviction that its values, belief systems, institutions and arrangements are superior to all others. The power and persistence of this mentality should not be underestimated.” Martin Jacques, *When China Rules the World* (London: Penguin Books, 2009) p. 167.

- <sup>xiii</sup> Ninay Lal, *Empires of Knowledge*, Introduction and chap 1; see also Syed Farid Alatas, *Alternative Discourses in Asian Social Sciences: Responses to Eurocentrism* (New Delhi: Sage Publications, 2006).
- <sup>xiv</sup> Marie Battiste, “Indigenous Knowledge: Foundations for First Nations”, *World Indigenous Higher Education Consortium Journal* 2005, p. 2-3. <http://www.win-hec.org/=node/34>. See also Evangelia Papoutsaki, “De-Westernizing Research Methodologies: Alternative Approaches to Research for Higher Education Curricula in Developing Countries”. Presented at *Global Colloquium of the UNESCO Forum on Higher Education, Research and Knowledge*. Paris, 29 Nov-1 Dec 2006.
- <sup>xv</sup> Marie Battiste, “Indigenous Knowledge”, p.3; See also McConaghy, Cathryn, *Rethinking Indigenous Education: Culturalism, Colonialism and the Politics of Knowing*. (Flaxton, Qld: Post Pressed, 2000).
- <sup>xvi</sup> Grosfuguel, “Decolonizing Political-Economy”, p.3.
- <sup>xvii</sup> Nelson Maldonado-Torres, “The Topology of Being and the Geopolitics of Knowledge: modernity, Empire, Coloniality” *CITY*, vol 8, no 1 April 2004; Ninay Lal, *Empires of Knowledge*.
- <sup>xviii</sup> Ali A. Mazrui, “The African University as a Multinational Corporation: Problems of Penetration and Dependency.” In Philip G. Altbach and Gail P. Kelly, eds. *Education and Colonialism* (New York and London: Longman, 1978).
- <sup>xix</sup> *Ibid*, pp 333, and 341.
- <sup>xx</sup> *Ibid*, p. 332.
- <sup>xxi</sup> *Ibid*, p. 341.
- <sup>xxii</sup> *Ibid*, pp. 342, 344.
- <sup>xxiii</sup> *Ibid*, p. 344.
- <sup>xxiv</sup> *Ibid*, pp. 346-352.
- <sup>xxv</sup> *Ibid*.
- <sup>xxvi</sup> See also N wa Thiong’o, *Decolonizing the Mind: The Politics of Language in African Literature* (Portsmouth: Heinemann, 1986), Chinweizu, *Decolonizing the African Mind* (Lagos: Pero, Press, 1987), N wa Thiong’o, *Moving the Centre: the Struggle for Cultural Freedom* (London: James Currey, 1993), Wiredu, *Cultural Universals and Particulars: An African Perspective* (Indianapolis: Indiana University Press, 1996).
- <sup>xxvii</sup> Kwasi Wiredu, “Toward Decolonizing African Philosophy and Religion”. *African Studies Quarterly*. The Online Journal for African Studies.  
Html:file:///G:\Decolonizing%20African%20Philosophy%20and%20Religion.mht. downloaded 21 July 2008.
- <sup>xxviii</sup> Philip G. Altbach, “One-third of the Globe: The Future of Higher Education in India and China”, *Prospects* (2009) vol. 39, p. 13.
- <sup>xxix</sup> Shelton A. Gunaratne, “De-Westernizing Communication/Social Science Research: Opportunities and Limitations”. *Media, Culture & Society*. Vol 32, no 3, 2010, pp. 474-475. Downloaded from MCS Sagepub.com at University of Colorado on August 25, 2011. See also S. A. Gunaratne, “Buddhist Goals of Journalism and the News Paradigm”. *Javnost-The Public*, vol 16, no 2, pp. 61-75; C.Y. Cheng, “Chinese Philosophy and Contemporary Human Communication Theory”, in D.L. Kincaid, (ed) *Communication Theory: Eastern and Western Perspectives*. (San Diego: Academic Press, 1987) pp 23-43; and Y. Ito, “Mass Communication Theories from a Japanese Perspective”, *Media, Culture and Society* vol 12, 1990, pp. 423-264.
- <sup>xxx</sup> Zhou Ji, *Higher Education in China* (Singapore: Thomson, 2006), p. 37. Mr Zhuo Ji was the Minister of Higher Education China.
- <sup>xxxi</sup> *Ibid*, p. 128.

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- <sup>xxxii</sup> Ibid p. 132.
- <sup>xxxiii</sup> Ibid, p. 166.
- <sup>xxxiv</sup> Ibid, p. 133.
- <sup>xxxv</sup> Philip G. Altbach, “The Future of higher Education in China and India”, pp. 18—19.
- <sup>xxxvi</sup> Peter Cox, “Globalization of What?”, p. 6.
- <sup>xxxvii</sup> The Williamsburg Charter: A Celebration and Reaffirmation of the First Amendment. In Os Guinness, *The Case for Civility and Why our Future Depends on It*. HarperCollins e-books, 2008, p. 178.
- <sup>xxxviii</sup> Jacques, *When China Rules the World*, pp. 166-167.
- <sup>xxxix</sup> Ibid, p. 167.
- <sup>xl</sup> Quoted from Ibid, p. 129.
- <sup>xli</sup> Ulrich Beck, “Germany Has Created An Accidental Empire”, *Social Europe Journal*, 25/3/2013, accessed 30/3/2013.
- <sup>xlii</sup> Ibid, p. 224.
- <sup>xliiii</sup> Ibid, p. 253.
- <sup>xliv</sup> Ibid, p. 228.
- <sup>xlv</sup> *Arab Knowledge Report 2010/2011*, p. 43.
- <sup>xlvi</sup> Ibid, p. 55.
- <sup>xlvii</sup> Syed Muhammad Naquib al-Attas, *IS*, chap v: De-Westernization of knowledge. This seminal book is so widely read that it has been translated into various languages such as Arabic, Turkish, Persian, Bengali, Malayalam, Serb-Croatian, Kosovan, and Indonesian. This chapter was included in Jeniffer M. Webb, *Powerful Ideas: Perspective on Good Society*. 2 vols (Victoria: The Cranlana Programme, 2002) 1: 229-240. For a more detailed discussion on the subject of Islamization of contemporary knowledge as expounded by al-Attas and Ismail R. al-Faruqi, Seyyed Hossein Nasr and others, see Wan Mohd Nor Wan Daud, *The Educational Philosophy*, chaps 6 and 7.
- <sup>xlviii</sup> For a good exposition of the process of development of various religious and non-religious sciences in Islam from the Islamic conceptual framework from the earliest times, see Alparslan Acikgenc, *Scientific Thought and Its Burdens*, esp. chaps 4 and 5; and *idem*, *Islamic Scientific Tradition in History* (Kuala Lumpur: Institute of Islamic Understanding Malaysia, 2012); and also Wan Mohd Nor Wan Daud, *Educational Philosophy*, pp. 316-369.
- <sup>xlix</sup> S.H. Nasr, *An Introduction to Islamic Cosmological Doctrines*, Revised edition (London: Thames and Hudson, 1978) pp. xxi-xxii.
- <sup>i</sup> Al-Attas, *Islam and the Philosophy of Science* (Kuala Lumpur: ISTAC, 1989) pp. 18-25; hereafter, cited as *IPS*.
- <sup>ii</sup> On the relationship between “fact” and “truth”, see al-Attas, *IPS*, pp. 23-24; on various definitions or characterizations of knowledge by Muslim scholars, see Franz Rosenthal, *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam* (Leiden: E.J. Brill, 1972) pp. 46-69.
- <sup>iii</sup> See also Al-Attas, *IS*, p 156; Nasr, *An Introduction*, p. xxii
- <sup>iiii</sup> On the Arab world, see for example, AKR 2010/2011, pp. 54-56; generally, and from a largely US perspective, see also Christopher M. Blanchard, CRS (Congressional Research Service, Library of Congress) Islamic Religious Schools, *Madrasas: Background*. Order Code RS21654 Updated January 23, 2007. This report was originally written by Febe Armanios. It has been updated by Christopher Blanchard to include information relevant to the first session of the 110th Congress. Christopher M. Blanchard in an analyst in Middle Eastern Affairs Foreign Affairs, Defense, and Trade Division.
- <sup>liv</sup> I have defined this concept in the introduction to the book, *Language, Thought, Education and the Civilization of Islam: Essays in Honour of Syed Muhammad Naquib al-Attas*, by Wan Mohd Nor Wan Daud and M Zainiy Uthman eds. (Skudai: UTM Press, 2010) pp, 50-51. As a comparison, pls see also the excellent work on Gulen by Mehmet Enes Ergene, *Tradition Witnessing the Modern Age: An Analysis of the Gulen Movement* (New Jersey: Tughra, 2009) especially pp. 106-113.

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- <sup>lv</sup> Martin Jacques, *When China Rules the World*, p. 130.
- <sup>lvi</sup> Syed Muhammad Naquib al-Attas, Letter to the Islamic Secretariat, dated 15<sup>th</sup> May 1973, pp. 1-2. For a detailed discussion on the idea and reality of the Islamic University, see Wan Mohd Nor Wan Daud, *Educational Philosophy*, chap 4.
- <sup>lvii</sup> Burhan al-Din al-Zarnuji, *Ta'lim al-Muta'allim: Tariq al-Ta'allum* (Instruction of the Student: The Method of Learning). Trans, and Intro. By G.E. Von Grunebaum and T.A. Abel (New York : King's Crown Press, 1947) pp. 28-29.
- <sup>lviii</sup> See "Dasar dan Matlamat", in *Rencana Pengajian Lanjutan Serta Luasan Penyelidikan dan Dasar Ilmiah Institut Bahasa. Kesusasteraan dan Kebudayaan Melayu*, Univeristi Kebangsaan Malaysia. N.d, p. 3.
- <sup>lix</sup> See also Al-Attas, *IS*, p. 147-148.
- <sup>lx</sup> See Craig Howard, *Theories of General Education* (Basingstoke/London: Macmillan, 1991), pp.64-74.
- <sup>lxi</sup> Bill Readings, *The University in Ruins* (Cambridge: Harvard University Press, 1998).
- <sup>lxii</sup> Roger Dale, "Repairing the Deficits of Modernity", p. 20.
- <sup>lxiii</sup> Penny Ciancanelli, "(Re)producing universities: Knowledge dissemination, market power and the global knowledge commons," In D. Epstein, R. Boden, R. Deem, F Rizvi and S Wright, eds. *Geographies of Knowledge, Geometries of Power: Framing the Future of Higher Education*. World Yearbook of Education 2008 (New York and London: Taylor and Francis, 2007), p. 68-73.
- <sup>lxiv</sup> Britez and Peters, "Internationalisation and the Cosmopolitical University," p. 366-367.
- <sup>lxv</sup> Jon Nixon, *Towards The Virtuous University: The Moral bases of Academic professionalism* (New York and London, Routledge, 2008), p. 11.
- <sup>lxvi</sup> *The Guardian* (London). Thursday 8<sup>th</sup> November 2012. See also the website of the Council for the Defense of British Universities. [www.cdbu.org.uk](http://www.cdbu.org.uk).
- <sup>lxvii</sup> Jon Nixon, *Towards The Virtuous University*, p. 2.
- <sup>lxviii</sup> *Ibid.*
- <sup>lxix</sup> Britez and Peters, "Internationalisation and the Cosmopolitical University," p. 356.
- <sup>lxx</sup> *Ibid*, p. 358.
- <sup>lxxi</sup> Rodrigo Britez and Michael A. Peters, "Internationalisation and the Cosmopolitical University", p. 365.
- <sup>lxxii</sup> Jeffery Sachs, *The Price of Civilization: Reawakening Virtue and Prosperity After the Economic Fall* (London: Vintage, 2012), pp.161-184.
- <sup>lxxiii</sup> See Os Guinness, *The Case for Civility and Why our Future Depends on It*. Harper Collins e-books, 2008.
- <sup>lxxiv</sup> Confucius, *The Great Learning: A Source Book in Chinese Philosophy*. Translated by W.T. Chan (Princeton: Princeton University Press, ), chap. 1, p. 86; for more details, see Tran Van Doan, Ideological Education and Moral Education. In Tran Van Doan, Vincent Shen and George F. McLean, eds. *Chinese Foundations for Moral Education and Character Development* (Washington, DC: The Council for Research in Values and Philosophy, 1991), pp. 113-153.
- <sup>lxxv</sup> Y Waghid and Paul Smeyers, "Reconsidering Ubuntu: On the Educational potential of a Particular Ethic of Care", in *Educational Philosophy and Theory*. Special Issue. *African Philosophy of Education*. Guest editors, Yusef Waghid and Paul Smeyers. vol 44, no S2, Sept 2012, p. 11; see also in the same journal, the article by Peter A.D. Beets, "Strengthening Morality and Ethics in Educational Assessment through *Ubuntu* in South Africa", pp. 79-81; and by Lesley Le Grange, "*Ubuntu, Ukama* and the Healing of Nature, Self and Society," pp 56-67.
- <sup>lxxvi</sup> Al-Attas, *IS*,. 144; also his *CEII*, p.. 39.
- <sup>lxxvii</sup> Al-Attas, *IS*, pp. 135-136; idem, *CEII*, p. 40; and idem, *A Commentary on Hujjat al-Siddiq*, pp. 367-372. For a more detailed discussion on this, see Wan Mohd Nor Wan Daud, *Educational Philosophy*, pp. 174-224.
- <sup>lxxviii</sup> Al-Attas, *IS*, p. 144., also his *CEII*,p. 39.

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- <sup>lxxix</sup> Al-Attas, *CEII*, p.. 39-40
- <sup>lxxx</sup> Al-Attas, *CEII*, p.. 45
- <sup>lxxxi</sup> Al-Attas, *Prolegomena*, p. 113; Wan Mohd Nor, *Educational Philosophy*, pp. 265, 268-271.
- <sup>lxxxii</sup> See also Ibn Hazm, *al-Akhlaq wal Siyar*. In *Pursuit of Virtues: The Moral Reasoning and Psychology of Ibn Hazm*. Translation by Muhammad Abu Laylah.(London: Ta Ha, 1998) p. 21.
- <sup>lxxxiii</sup> Al-Attas, *IS*, p. 150-152; Idem, *CEII*, pp. 41-42
- <sup>lxxxiv</sup> Dodge, *Muslim Education in Medieval Times*, p.10
- <sup>lxxxv</sup> M. Fethullah Gulen, *Key Concepts in the Practice of Sufism: Emerald Hills of the Heart*. 4 vols. Revised edition. (New Jersey: Fountain, 2004), 2: 14
- <sup>lxxxvi</sup> Peter Brown, "Late Antiquity and Islam: Parallels and Contrast," in Barbara Daly Metcalf, ed., *Moral Conduct and Authority: The Place of Adab in South Asian Islam* (Berkeley: University of California Press, 1977) pp. 23-27. For a comprehensive and profound exposition of the Greek idea, see Werner Jaeger's classic work *Paideia: The Ideals of Greek Culture*. English translation by Gilbert Highet, 3 vols., 2nd edition (New York and Oxford: Oxford University Press, 1945).