

# Contemporary Islamization of Knowledge: Can It Be Revitalized?

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- The Islamization of Knowledge programme in the 1980s. The legacy of Ismail Faruqi.
- Islamization of Knowledge as an Islamic epistemological response towards modernity. Foundational and intellectual in nature, as opposed to political or economic.
- Islamization of all fields of knowledge: natural and social sciences, and humanities. Islamization of economics, of anthropology, and of science.

# Islamization of Science

- Islamization of knowledge and Islamization of science.
- Focus on Islamization of science.
- The decline of the Islamization of Knowledge and Islamization of Science programme in late 20<sup>th</sup> century and early 21<sup>st</sup> century. Reasons for decline.

# An Epistemological Project

- The epistemological project as an ongoing project. Meeting a perennial need within a specific historical period.
- Previous attempts at Islamization of Science mainly metaphysical, eg by S. H.Nasr and Syed Naguib Al-Attas.
- Attempt by Zia Sardar more of putting an Islamic gloss on western critiques of science. So it's more like Islamo-Western critique of science, and the attempt to formulate an alternative science.

## From Adi Setia to Michael Gibbons

- Recent attempt by Adi Setia more promising, working towards an operational concept of Islamization of Science. However, it is flawed since it based itself on Lakatos' *Methodology of Scientific Research Programmes*, which is more historiographical rather than methodological. That is, it gives appraisal but not advice. Therefore no policy implication, and can't be operationalised.
- A more hopeful route to try is to look at Michael Gibbon's Mode 2 account of the production of scientific knowledge, where knowledge has a distributed and multiple sites of production. In other words, there might be room for cultural influences to work its way into knowledge production, although the specifics have to be worked out.

# Discourse on Science in East and West

- Contemporary discourse on the Islamisation of Knowledge and the Islamisation of Science, cannot be divorced from discourses in the West about knowledge and epistemology (see Roxanne Euben, Ali Hasan Zaidi, Bassam Tibi, Leif Stenberg, and Christopher Furlow)