

*THE CHALLENGE TO A GLOBAL
MODEL OF EDUCATION:*

*THE CASE OF MUSLIM PRIVATE
SCHOOLS IN SOUTH AFRICA*

By

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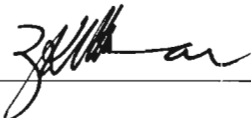
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ETHICAL STATEMENT BY RESEARCHER

With the signature below I, Zainonisa Khan, hereby declare that the work that I present in this thesis is based on my own research, and that I have not submitted this thesis to any other institution of higher education to obtain an academic qualification.



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Abstract

The modern system of education is less than two centuries old. It is premised on secularism. It is the outcome of theological and philosophical debates as much as of the politics and power interests of the 16th and 17th centuries. The past two decades have witnessed the emergence of Islamic schools in Europe, the United States and South Africa. The initial aim of these schools was to provide an Islamic environment to the learners. During the 80s their focus contoured to the process of Islamization. This project was initiated in the US by Muslim academics including Isma'il al-Faruqi, Seyyed Hossein Nasr and Fazlur Rahman as a response to the secularization of Muslim society, including its educational institutions. Since then seven international conferences have been held in various parts of the Muslim World. The International Institute of Islamic Thought and the Association of Muslim Social Scientists have joined hands in the effort to Islamize education. The first five conferences laid the theoretical and philosophical foundation of education. The sixth conference was held in South Africa and took the form of workshops to drive the Islamization project at school level. The outcome of the sixth conference was a concrete set of Islamized syllabi, which could be implemented in Muslim schools. The South African schools were chosen to do the field-testing; this provided me with the impetus for this research. The aim is to determine the extent to which Muslim independent schools in South Africa can be viewed as challenging the secular model of education through the process of Islamization.

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Chapter 1.

Broad Overview of the Research

1.1 Outline of Research Topic

Embedded in the title “The Challenge to a Global Model of Education: The Case of Muslim Private Schools in South Africa” is the notion of “Islamization of Knowledge”.

The phrase “Islamization of Knowledge” was conceptualized and proposed by the Malaysian scholar, Sayed Muhammad Naquib al-Attas, who used it in his book *Islām and Secularism* first published in 1967. Al-Attas defines Islamization as follows:

Islamization is the liberation of man first from magical, mythological, animistic, national-culture tradition (opposed to Islam) and then from the secular control over his reason and his language... it is also a liberation from subservience to his physical demands which inclines toward the secular and injustice to his true self or soul, for man as physical being inclines towards forgetfulness of his true nature, becoming ignorant of his true purpose and unjust to it. Islamization is a process not so much of evolution as that of devolution to original nature...¹

The Palestinian philosopher, Isma'il Raji al-Farūqi, subsequently used the phrase in 1982 in response to what he called “the malaise of the *ummah*” (Muslim community).

In his book, *Islamization of Knowledge: The Problem Principle and Work plan*, he argues:

The prime agent disseminating the alien view has been the educational system, bifurcated, as it is, into two systems, one “Modern” and the other “Islamic”. This bifurcation is the epitome of Muslim decline. Unless it is dealt with and removed, it will continue to subvert every Muslim effort to reconstruct the ummah, and carry forth the Amanah Allah (SWT) has entrusted to it.²

“Global Model of Education” in the title refers to the secular model of education, which has virtually become universal.

1.2 Aims of the Research

This study comprises of three elements. To begin with, I will raise basic issues relating to my topic, viz. Islamization of Knowledge. Thereafter I will discuss Muslim private schools globally, with an emphasis on Muslim private schools in South Africa. Finally, the challenges facing Muslim private schools will be analyzed in terms of the globalization of the educational system and curricula.

The Objectives of this Study can be summarized as Follows:

1. To determine if and to what extent education has been secularized in the Muslim World.
2. To trace the history of the “Islamization of Knowledge” project.
3. To establish the rationale for the establishment of Muslim private schools in South Africa.
4. To assess the impact of Islamization on Muslim private schools in South Africa.

1.2.1 Sub Themes

1. To highlight the challenges facing Muslim private schools in South Africa.
2. To understand the impact of globalization on indigenous knowledge systems.
3. To conduct a national and international comparative study of Muslim private schools.

1.3 Rationale for the Study

The aim of the study is to posit “Islamization of Knowledge” as an intellectual Muslim response to secularization. The *Islamic Weltanschauung* dominated in the Muslim World following the *Qur’anic* revelation until the eighteenth century. The infiltration of foreign ideas, including secularization, had a profound impact on the Muslim World. In many countries, almost all institutions of state and society have become secularized. Consequently, the curricula and syllabi offered by the majority of educational institutions in the Muslim World do not conform to the *Islamic Weltanschauung*.

In their study of primary school curricula in 130 countries (including Muslim countries) Benavot and Kamens discovered that the same basic subjects were taught and the same emphasis given to various subjects.³ The secular education system has become a global phenomenon.

To cite Yasien Mohamed:

By the twentieth century all Muslim countries had adopted modern educational institutions in the form of secular universities, colleges and schools.

These developments brought about radical social change. Muslims originally hoped that Modern, secular education would enable them to adopt modern technology and share in its benefits and comforts...Early revivalists such as Muhammad Abdu reacted to modernity which had begun to affect the life-style of Muslims.⁴

By the end of the twentieth century, Muslim scholars became increasingly concerned about the impact of secularization on Muslim societies all over the world. They feared that the Muslim World was in danger of losing its identity as a consequence of modern secular education which was alienating Muslims from their traditions and values. Muslim scholars concluded that the solution to the problem was to counter the secularization through generating a system of education, which was based on an *Islamic* epistemology.

This led to a concerted effort by scholars to “Islamize knowledge”. At the first World Conference of Muslim Education (1977), scholars debated the subject intensely and vigorously and grappled with the problems associated with secular education and the negative effects it has on Muslim societies. One of the key points of the discourse was that knowledge and the method by which knowledge is obtained should undergo ‘Islamization’. In the words of Sayyid Muhammad Naquib al-Attas “these efforts to regain intellectual freedom have given rise to a quasi intellectual moment, sometimes called “Islamization of Knowledge” or “De-westernization of knowledge””.⁵

The Second World Conference in Islamabad in 1982 culminated in the birth of Farūqi’s Islamization of Knowledge project, which has developed into a huge, multi-generational, global program.

Muslim schools have emerged as the main agencies of Islamization. From the 2nd - 4th July 2004, I attended the Association of Muslim Schools Conference at the University of KwaZulu Natal, Westville Campus.

The conference gave me further insight into the issues pertaining to the Islamization of the Education System of Muslim Private Schools.

While a study of the curricula of Muslim schools in South Africa provides an important barometer to measure the extent to which the various syllabi have been Islamized, it does not confirm that these are being implemented. To determine this, fieldwork was essential.

1.4 Significance of the Study

In the last two decades hundreds of Muslim private schools have been established throughout the world. In South Africa, more than seventy such schools have been established in the same period. This has given rise to speculation as to the underlying motives for this development. One reason that has been advanced is that these schools provide an alternate model of education. It is, therefore, important to determine the nature of this education and whether and to what extent Muslim schools in South Africa are providing this new model.

This study will be of significance to educators, policy makers and, to some degree, even to those interested in the issue of indigenous knowledge systems.

1.5 Key Critical Questions

The study will attempt to answer the following key critical questions:

1. To what extent has education been secularized in the Muslim World?
2. In what context was the notion of “Islamization of knowledge” conceived?
3. What is the rationale for establishing Muslim private schools in South Africa?
4. Has the Islamization of Knowledge project had any impact on Muslim independent schools in South Africa?

1.6 Research Problem & Objectives

During the rule of the `Abbāsīd dynasty, which succeeded the Umayyad dynasty, the *Bayt al-Hikmah* (House of Wisdom) in Baghdad became the center of *Islamic* learning. This center was established by *Caliph* al-Ma'mūn in 830AD. He employed people of all races and religions to translate the great works of different cultures into Arabic. This translation of knowledge is considered among the main events of the middle Ages, which contributed to the Renaissance in Europe.

The establishment of the Umayyad dynasty in Spain ushered in the “golden age” of Islām in Spain. Cordova was established as the capital and soon became Europe’s greatest city not only in population but also from the point of view of its cultural and

intellectual life. During the eight centuries of *Islamic* rule in Spain's history (711-1491) great contributions were made to knowledge and learning.

Later, the Ottomans became the dominant power in the intellectual and civilizational world of Islām. Turkish higher education dates back to the *Nizāmiyah Madrassa* established by Seljuk Turks in Baghdād in the eleventh century. The *madrassa* was similar to the medieval university in Europe in many ways. It offered courses in religion, law and rhetoric, as well as in philosophy, mathematics, astronomy and medicine.

Kamal Atatürk gained power in Turkey, abolished six centuries of Ottoman rule in 1924, and established Turkey as a secular state. The secularization of Muslim society was accelerated after the demise of the Ottoman Empire.

European systems were introduced into the Muslim world, including the secular education paradigm.

From the 1970's Muslim scholars and, in particular, social scientists perceived the secular approach to the human and social sciences as a fundamental problem for Muslims. They began to organize conferences on Islamization and publishing papers dealing with the human and social sciences from an *Islamic* perspective and based on the philosophy of *Islamic* education.

This study examines the intellectual Muslim response to the secularization of Muslim societies, in particular to the secular education paradigm, by the pioneers of Islamization and the extent of their influence on Muslim communities around the world, with special reference to South Africa.

1.7 Scope of Research

I visited Muslim Independent Schools in three regions, namely, Gauteng, Western Cape and KwaZulu-Natal where I interviewed educators and school principals. Though the research was limited to nine schools, the findings can be assumed for the majority, if not all, Muslim independent Muslim schools in South Africa.

1.8 Research Hypothesis

In order to execute the aims of the research, the hypothesis was based on literature dealing with Islamization. The literature indicated that Islamization of Knowledge was conceived as an alternate paradigm to the secular model of education. In al-Faruqi's words "Islamization is a systematic orientation and restructuring of the entire field of human knowledge in accordance with a new set of criteria and categories derived from and based on the Islamic worldview."⁶

Al-Otaibi and Rashid contend that throughout the Muslim World, efforts are underway to replace the "dominant secular approach" and "to provide an Islamic framework for the education of Muslim children".⁷

The basic hypothesis underlying this research is that Muslim Independent schools in South Africa, in contrast with other independent schools and the public school sector, provide an "Islamized" curriculum.

1.9 Research Methodology and Approach

This study takes place in the context of “Islamization of Knowledge” as a social phenomenon with a historical dimension, which has developed over three decades.

The research was based on literature as well as interviews. My literary sources are indicated below. I interviewed principals and educators. I asked structured and unstructured questions. The data obtained is transcribed into one of the chapters in the thesis.

1.10 Key assumptions

The study had the following key assumptions:

- By interviewing participants, the study would reveal important information about adoption of the Islamized curriculum in South African schools
- By participating in the research, interviewees would acquire more insights into the Islamization project

1.11 Limitations of the Study

The findings of this research are valid only for South African schools.

Since the circumstances of Muslim schools outside South Africa have not been considered, these findings are not applicable to them.

1.12 Prior Research

There are many publications on Islamization of Knowledge. The conferences on Islamization culminated in the publication of

conference proceedings – such as *Islām: Source and Purpose of Knowledge and Toward Islamization of Disciplines* published by the International Institute of Islamic Thought in 1982 and 1989 respectively - as well as an entire series on *Islamic Education* published by the King Abdulaziz University in Jeddah.

In addition, many books and articles in journals have been published. *Crisis in Muslim Education* and *Aims and Objectives of Islamic Education* both of which were also published by the King Abdulaziz University set out in succinct terms the challenges facing *Islamic* education today, including the issue of conflicting epistemologies. *The American Journal of Islamic Social Sciences* and *Muslim Education Quarterly* regularly publish articles relating to Islamization.

However, all of the above publications deal either with the conceptual issues relating to Islamization of knowledge or the Islamization of university disciplines such as Anthropology and Psychology. None deals specifically with Islamization at school level.

The article by Suleman Dangor entitled “The Islamization of Disciplines: Towards an Indigenous Knowledge System” published by *Educational Philosophy and Theory* discusses the process of Islamization of school disciplines that occurred in South Africa after the 6th World Conference on Education in Cape Town in 1996. However, it does not deal with the question of implementation of the Islamized syllabi.

The Master’s thesis by Shabir Adam entitled “Association of Muslim Schools (AMS): The Need and Relevance for the establishment of Muslim private schools in South Africa” is relevant to our study.

However, while indicating the rationale for the founding of Muslim independent schools it does not deal with curriculum issues. This is the gap, which I hope to fill through the present study.

The pioneering works of al-Attas, al-Farūqi and AbdulHamid AbuSulaymān are the primary sources for this study. I will examine al-Farūqi's "*Tawhīd*" paradigm as set out in his "Islamization of Knowledge" published by The International Institute of *Islamic* Thought (IIIT). AbdulHamid AbuSulaymān, who together with al-Farūqi was the driving force behind Islamization in the early seventies, emphasized the need for reforming and renewing contemporary Muslim thought from an *Islamic* perspective. His writings are critical for our research.

The curriculum and Islamized texts generated for all the major school disciplines at the Sixth International Conference on Muslim education held in Cape Town in 1996 and published in 1998 will be included in one of the chapters of the thesis by way of illustration.

1.13 Overview of Chapters

Chapter 1: Introduction

This chapter deals with the Research Design

Chapter 2: The Secularization of Education in the Muslim World

This chapter briefly describes the secularization of education in the Muslim World and the contradictions it generated between the two divergent approaches to knowledge and education.

Chapter 3: Education System of Select Muslim countries

Chapter 3 deals with the educational system in select Muslim countries with a view to determining if, and to what extent, the secularization of education has influenced the educational system in these countries.

Chapter 4: Pioneers of Islamization of Knowledge

This chapter provides a useful background of the pioneers of Islamization. This is critical to our understanding of the Muslim response to the secularization of education.

Chapter 5: Sixth International Conference on Muslim Education

This chapter will focus on the Sixth International Conference on Muslim education, which was held in Cape Town in 1996. The reason for selecting this conference is that it was the first to deal specifically with Islamization as it applied to schools and the first to involve educators as active participants in drafting syllabi. The workshops held at this conference and decisions made had far-reaching implications for Muslim schools here and abroad. These will be examined.

Chapter 6: Muslim Schools as agents of Islamization

Over seventy Muslim independent schools have been established in South Africa over the past two decades.

This chapter explains the rationale for the establishment of these schools.

It also examines the implementation of the Islamized syllabi adopted at the Sixth International *Islamic* Educational Conference (1996) by the Association of Muslim Schools.

The data was compiled from interviews with educators at select Muslim independent schools in South Africa, including Habibiya College, presently known as Islamia College. The obstacles to achieving the goal of Islamization as well as the challenges to the “Islamization of Knowledge” project identified by the research will be included.

Chapter 7: Conclusion

This chapter will address the question as to whether Muslim private schools in South Africa can be viewed as agents of change in attempts to challenge to the global model of education.

1.14 Literature Review

Title: *Islām and Secularism*
Author: Muhammad Naquib Al-Attas
Date: 1993
Publisher: Kuala Lumpur: Islamic Muslim Youth Movement Malaysia

Al-Attas asserts that *Islām and Secularism* was dedicated to the emergent Muslims in the hope that they would be prepared to weather with discernment the pestilential winds of

secularization. He maintains that the crisis, which Maritain described in the twentieth century is the same crisis foreshadowed in their writings by the seventeenth century philosophers (p.1). The secularizing “values” and events that have been predicted would happen in the Muslim world, have now begun to unfold and the Muslims’ lack of understanding of the implications of secularization as a philosophical program is increasing with a persistent momentum.

In the first chapter, al-Attas takes us back to the seventeenth century with the rise of reason and empiricism and scientific technological advances and argues that modern science sees things as mere things. He shows how the “Modern”-or “Western Ideology” encompassed the various forms of liberal and socialist thought that developed in the long-extended “Bourgeois Revolution”. This was the historical process that gradually undermined the traditional society and culture in Western Europe in the period between the late middle ages and the twentieth century.

Included amongst the features of this broad framework of modern thought were faith in reason, science and progress. Al-Attas cites Mascall who observed “that instead of converting the world to Christianity they are converting Christianity to the world” (p.5). Dramatic is the claim by western man, according to al-Attas, that secularization has its roots in biblical faith. He disagrees, saying that secularization is in the interpretation of biblical faith by western man (p.20).

For al-Attas, western history has been a series of unique disasters ever since the beginning of the so-called “Enlightenment” from the late seventeenth century when the so-called “Age of Reason” dawned upon Europe, which until then

had suffered obscurantism and oppression of corrupt clergymen in the name of secularization.

He maintains that to study and use nature without a high spiritual end has brought mankind to the state of thinking that men are gods or His co-partners (p.38). He advocates that the categories of knowledge, which were fundamental to the *Islamic* tradition, are fundamental to modern education. In the traditional *Islamic* worldview, knowledge was of two kinds, the open-ended *fard kifāyah* knowledge, which includes the natural, physical and applied sciences, and the *fard'ayn*, the absolute nature of the knowledge pertaining to God and the spiritual realities and moral truths.

Fard'ayn is not static but dynamic, and it increases according to spiritual and intellectual abilities as well as social and professional responsibilities of a person.

Al-Attas elucidates certain key concepts pertaining to the nature and purpose of knowledge from the *Islamic* viewpoint, and demonstrates the fundamental nature of their mutual interrelation and interdependence. These key concepts, he says, must form the essential elements of the *Islamic* system of education.

Title: *Islām 2000*
Author: Murad Hoffman
Date: 2000
Publisher: Amana Publications, Beltsville,
Maryland U.S.A.

Former German diplomat Murad Hoffman's *Islām 2000* is a must to read by all. Having served as Germany's ambassador to

Algeria and Morocco, the author has come up with this book in response to dual challenges of averting conflict between the West and Islām on the one hand, presenting Islām to a west that has grown sterile of an ideology, on the other.

Hoffman says that the sense of victory in the West in the wake of the collapse of Communism and the Soviet Union proved short-lived. Wars and ethnic cleansing in the heart of Europe, exploitation of environment by trans-nationals and excessive consumerism made the objective of the west-propelled liberation obvious. Faith in God has been replaced by faith in progress.

The West is not bothered as long as the individual in the west adopts faith of folkloristic value such as Buddhism or Shintoism, anything other than Islām. He argues Islām is the only religion that cannot count on benign neglect or sincere tolerance. Some of the reasons why Islām has been associated with intolerance, says he, are the creation of Muslims themselves. Events in Libya or Iran or invasion of Kuwait are a few among them. Moreover, Islām is nowhere seen fully in practice and the *Islamic* economy model is nowhere in operation. The West largely remains unaware of the conditions of Islām to science and arts in as much as, to be ignorant about Islām and its culture, in Europe or the United States, is not yet considered as lack of education.

In order to defuse the explosive situation between the two sides of the Mediterranean, Hoffman urges Muslims to initiate reforms aimed at removing illiteracy and fear of technology, (technophobia to be precise) from among Muslims.

Memorizing of the *Qur'ān* during the early years of Islām was beneficial because this was the only means for Islām to survive

intact in the age of brutal suppression. But this, says Hoffman, has its drawbacks. Muslim students try to learn their lessons by-heart, which smothers the capacity to analyze. It was Muslim Spain that gave the world its first windmills.

The author dismisses the so-called efforts of Islamization of Knowledge as misguided. He instead urges efforts to create scientists who are true Muslims.

He also advises that Muslims should squarely admit that the *Islamic* economy will not be, cannot be and does not want to be as profitable, or as competitive as the western economy, because Islām does not treat man as an economic animal and is not merely for maximization of profits, optimization of production and minimization of costs, the capitalist mantras. One drawback of modern technology is its dehumanizing nature.

Steeped in the western rationalism, Murad Hoffman's prescription needs to be read with utmost attention by all in the Muslim world and appreciated for its candor, depth of insight and sympathy that this neo-Muslim developed for Islām.

Title: *The Islamization of Science: Four Muslim Positions Developing an Islamic Modernity*

Author: Leif Stenberg

Date: 1996

Publisher: Coronet Books: New York

The Modern scientific worldview, which grew out of the Age of Enlightenment, Reformation and the Scientific Revolution of the seventeenth century, is now a dominant force in most of the

world. This dominance has been achieved, in large part, by the technological advances, which have created an illusion of reality. Modern science has created a belief system in which there is no room for the Divine. This belief system comes with its own values and ethics and attempts to create a *Weltanschauung* parallel to, yet in opposition to the religious worldview.

Leif Stenberg's book is an attempt to provide a comprehensive account of the recent developments in Islām and science debate. It is a descriptive and analytic undertaking written in a comprehensible language with remarkable clarity of thought and intent.

The study is based on the assumption that the current debate on Islām and science can be presented through the description and analyses of "Positions" centered round the ideas of exponents. The four exponents whose positions have each been presented in separate chapters are Sayyid Hossein Nasr, Maurice Buicaille, Ziauddin Sardar and Isma'il al Farūqi.

Each of these four chapters has interrelated themes and structures and a conscious effort has been made to use similar headings so that analysis of comparative "Positions" is easy.

The author has been able to include the most up-to-date information about the life and works of the exponents and their supporters. He attempts to analyze the contours of emerging *Islamic* modernity through these four "Positions". The analyses presented in a separate chapter, highlights the similarities and differences of the four "Positions". It also attempts to place these positions in the context of history of ideas and discusses the

relationship between the discourse and phenomenon of modernity.

Ziauddin Sardar (b.1951) and a few others such as Munawar Ahmed Anees, Meryll Wyn Davis, S. Parvez Manzoor, who more or less share similar ideas, are introduced in the first chapter.

During the development of the discourse on Islamization of Science, the term “Islamic Science” became highly contested because of the diverse perceptions and approaches of exponents of Islamization. Sardar developed a unique understanding of the problems associated with both the ideological as well as practical aspects of science in the Muslim world. He contends that science is connected with the scientist and his worldview, and is not an objective phenomenon or activity but a cultural activity. Modern science, he argues, is undoubtedly deeply rooted in western civilization.

In its “correct shape”, science will reveal the true understanding of nature and increase humanity’s comprehension of the creation. He calls on Muslims scientists to develop new paradigms from which various disciplines would evolve, and to produce original work on science which could be termed “Islamic Science”.

Sayyyid Hossein Nasr appears as the foremost academician who has advanced the notion of a “Sacred Science”. Nasr advocates a reconstruction of Islamic scientific thought on the basis of revealed knowledge. His position is presented through brief summaries of the central ideas in his important works including his famous works such as *Science and Civilization in Islām* (1987), *Ideals and Realities of Islām* (1979) as well as the more recent *The Need for a Sacred Science* (1993).

Nasr's use of *Islamic* terms in a modern context has been highlighted throughout the essay.

In part one, Nasr deals with the first principles which highlights the nature of God and spirit followed by a study on Eternity and time, a subject which belongs to the domain of metaphysics and any science dealing with the domain of contingency and change. Part two deals with the basic question of the multiplicity of sacred forms and religious universes. Part three deals with the discussion of traditional or sacred sciences especially as these have been cultivated and preserved in non-Western civilizations, which have not suffered from the effects of secularism. The final part seeks to present confrontation between the traditional worldview and the modern predicament born in the West, and its period incubation and growth before spreading to other continents. This section concludes for all intents and purposes on theological modernism, which Nasr maintains represents the penetration of secular science into the very realm of the sacred, into the domain of theology, which traditional Christian civilization considered as the "queen of the science".

The third position discussed by Stenberg is of Isma'il Raji al-Farūqi and the International Institute of *Islamic* Thought (IIIT). This position is based on the premises that the Muslim *ummah* is in a state of malaise; the root of this malaise is to be found in influences from a world of ideas based on a vision foreign to Islām. The exponent of this Position is more concerned with social sciences than natural sciences and its inclusion in the book is somewhat problematic. However, since science cannot exist in a vacuum or in total isolation of the historical and cultural conditions, Islamization of Knowledge in a general sense can be taken as including the Islamization of science as well.

The inclusion of Maurice Bucaille's Position in the book is problematic for Bucaille's concern is not to find an *Islamic* epistemological base for science, nor is he concerned with moral or ethical issues of modern scientific research. He is simply interested in correlating certain scientific "facts" with the *Qur'anic* verses. *The Bible, The Qur'ān and Science* (1978) do not form a basis of a discourse on Islām and science and inclusion of this Position in the book seems unjustified. The last two chapters of the book "Communication and Interaction Between the Positions" and "Analysis" presents well documented and well informed thematic links and points of convergence and divergence among various Positions. This book is a valuable source for future research.

Title: *Issues in Islām and Science*

Author: Mehdi Golshani

Date: 2004

Publisher: Institute for Humanities and Cultural Studies, Teheran.

Mehdi Golshani's latest book *Issues in Islām and Science* is a compilation of articles that he has published in different international journals during the last five years. The book consists of six chapters dealing with different but related themes pertaining to the relationships between Islām and science. The major themes highlighted in these chapters may be summarized as follows,

Chapter one is entitled "Islām and the Sciences of Nature; some fundamental questions".

Its central theme is the confrontation between Islām and modern views on the meaning and significance of science for the human understanding of reality in its totality and the human quest of God.

Golshani contends that religious faith and scientific pursuit stand to derive mutual benefit from their encounters (pp.11-12). Coming from a man of deep religious faith as well as a practicing scientist we can expect the claim to receive a more respectable consideration from readers than if the claim was to come from a non-scientist. The possible impact of science on faith is the epistemological content that needs to be explored. In other words, we wish to know how scientific activity can fortify epistemological content of one's faith. It is only in the final chapter entitled "Does Science Offer evidence of a Transcendental Reality and Purpose"? That Golshani offers us a more detailed insight into the epistemological and cosmological content of faith.

Conversely, Golshani maintains that religious faith can provide a good motivation for scientific work. In support of this claim, he quotes the eleventh century Muslim scientist-philosopher, al-Birūni, and the twelfth century author of *The Social Structure of Islām*, Reuben Levy, both of who acknowledge the centrality of religion in the Muslim motives for the study of the universe. In the same chapter he provides a brief discussion of the scientific fruits of religious faith such as experienced by al-Birūni and the seventh century English scientist Robert Boyle (pp.135-136). Unfortunately Golshani's discussion on this important subject could have been more in depth.

Chapter two is devoted to the multiplicity of the methodological approaches to the study of nature entitled, "Ways of

Understanding Nature in the *Qur'anic* Perspective". This nine pages chapter is too brief for such an important subject. However, for those who are not familiar with *Islamic* teachings on the sources of human knowledge, this chapter provides useful introductory material to the subject.

In chapter three entitled, "How to Make Sense of *Islamic* Science"? He attempts to rationalize the widespread usage of the term "*Islamic* science" in contemporary Muslim societies. In the history of the idea of *Islamic* science, there appears to be some inconsistencies in the book. In chapter one (page 24) he writes: The idea of *Islamic* science has been around for the last thirty years. In chapter three he claims that the history of "Islamization of Knowledge" and "*Islamic* science" may be traced as far back as the 1930s with the writings of Sayyid Abu'l Ala Maudūdi (d1979), founder of the modernist *Salafī* movement in the Indian sub continent, the Jama`at al-Islami (p.45). The Malaysian scholar, Sayyid Muhammad Naquib al-Attas has maintained he was the first to have explicitly formulated the idea of Islamization of Knowledge. The term "*Islamic* science" was only in vogue after being introduced in the early 1960s by the Iranian scholar of Islam, Sayyid Hossein Nasr.

Chapter four is another brief discussion on "Islām, science, and society" and is supposed to deal with the societal dimension of science from the *Islamic* perspective. The various aspects of the relationship between science and society are hardly discussed.

A more substantive treatment of the subject is to be found in the next chapter (5) entitled "Values and ethical issues in science and technology". Why the author did not combine these two chapters into one is rather surprising.

The final chapter again takes up the issue of the meaning and significance of a metaphysical framework for science. “Does science offer evidence of transcendental reality and purpose” is the question posed in this chapter. The main drawback of the book is that it is repetitive on a number of issues and contains several inconsistencies. On a number of very important issues the book’s handling of them is too brief. However, the book does contain new insights and makes appropriate emphasis on issues that are important to contemporary Muslim discourse on *Islamic science*.

Title: *Islamization of Knowledge: The Problem, Principles and the Work Plan*

Author: Isma’il Raji al-Farūqi

Date: 1982

Publisher: International Institute of Islamic Thought (IIIT) Herndon, Virginia

In 1977 the participants of the two-week international conference unanimously agreed that the contemporary crisis of the *ummah* was intellectual—a crisis of thought—and the remedy was sought within that framework. Following the second conference in Islamabad (1982) the institute published the book *Islamization of Knowledge*, a detailed work plan based on the papers and speeches delivered at various conferences by Dr. AbdulHamid AbuSulaymān and Dr. Isma’il Raji al-Farūqi. This book presents an action plan and guide to foster the awareness of the Muslim *ummah* of its worth and potential, and of the real cause of its civilizational crisis and the means to overcome the malaise.

Chapter one highlights the malaise of the *ummah*. Under the major effects of the malaise are the political, economic, and cultural factors, which caused the decline of the *ummah*. In this chapter, al-Farūqi mentions the core of its malaise and that the educational system is the breeding ground of these diseases.

For Farūqi, despite the tremendous expansion that has taken place in education, the state of Muslim education is at its worst. According to him, the *Islamic* component of the curriculum in certain universities, remain unchanged, partly because it is the secularist plan to keep it out of touch with reality and modernity.

In chapter two he highlights a method to solve the education problem. Firstly, bifurcation of Muslim education into an *Islamic* and secular system must be abolished. These two systems should be integrated and united and the whole education system must be endowed with a mission of imparting *Islamic* vision and cultivating the will to realize it on the largest scale.

To install the *Islamic* vision, Farūqi maintains that the study of civilization is necessary as a way to foster in the person a clear sense of identity. Before the Muslims went into a decline of slumber, they contributed greatly in all fields of knowledge. Today, non-Muslims are the undisputed masters of all disciplines. That is why, says Farūqi, we are alerting the Muslim world to the evil, seeking for the first time in history to elaborate a plan, to arrest it, to combat its effect and to re-launch *Islamic* education on its proper track leading to its predestined goal. The values of Islām should replace the western values and divert the learning activity in every field.

In chapter three entitled “the methodology”, al-Farūqi asserts that Muslim leaders lost their nerve and confidence in themselves when faced with the devastation inflicted by the non-Muslims in the sixth and seventh centuries-the Tartar invasion from the East and Crusader invasion from the West. The Muslims then turned away from the major source of creativity in the law- *ijtihād* - and declared its gates closed.

For Farūqi, Western powers took advantage of the Muslim’s weakness and contributed in a significant fashion to the malaise he describes in the first chapter. Even Muslim leaders in Turkey, Egypt and India have tried to westernize the *ummah* in the hope of making it politically, economically and militarily viable. However, according to Farūqi, the attempts of Ataturk to abolish all *Islamic* institutions and reject traditional *Islamic* principles, and also the western system, which was planted alongside the traditional system in Egypt failed to achieve excellence. They only succeeded in weakening each other.

The alienation of *wahy* (revelation) and *‘aql* (reason) from each other called for a new methodology, since according to Farūqi, it is inimical to the whole spirit of Islām, and opposed to the central appeal of the *Qur’ān* to reason.

In the final section of chapter three, Farūqi highlights the “first principle of *Islamic* methodology”, under a framework to recast the disciplines, and a work plan with five objectives and lastly, twelve steps leading to Islamization of Knowledge.

Title: *Debates on Islām and Knowledge in Malaysia and Egypt: Shifting Worlds*
Author: Mona Abaza
Date: 2002
Publisher: Routledge Curzon: London

In her book, *Debates on Islām and Knowledge*, Mona Abaza explores intellectual traditions and intellectual cultures in two Muslim-majority countries-Egypt and Malaysia. Abaza locates the Islamization of Knowledge project in the context of the post-colonial debate, the questioning of western domination of knowledge, and Isma'il al-Farūqi's call on Muslim scholars and *'ulamā* to take up the task of reconstructing the order of knowledge in terms that are *Islamic*, culturally authentic, and relevant to the needs of Muslims globally (Pp.9, 23-24).

Admittedly skeptical about the project, Abaza begins her analysis by noting the low quality of academic output that has come from the proponents of the project. The political leaders hijacked the project and see it as a convenient vehicle to serve their own interests and regain lost territory in *Islamic* legitimation.

The Malaysian government's patronage of Sayyid N. al-Attas and ISTAC was, in her view, a case of "the refeudalization and institutionalization of an Islām of power" that served the interests of the ruling elite (pp. 92-95). Through a close reading of some of Naquib's texts, she notes that his was a view of *Islamic* knowledge that was firmly rooted in a neo-Sufistic understanding of social strata and hierarchy (pp.92-93), deeply enmeshed to the structures of power and domination (Pp. 104-105) that suited the interests of the modernizing authoritarian

political leadership of Malaysia, then under the guidance of the Prime Minister Dr. Mohamed Mahathir and his erstwhile deputy Anwar Ebrahim.

In her analysis of the developments in Egypt (chaps. 9, 10) and Malaysia, Abaza notes that these proponents of Islamization of Knowledge were not able to get as far as they hoped to, the reason being that they were at odds with themselves most of the time. Abaza's critical assessment is based on a structural analysis that looks more at the structure of power, control and domination-as well as the mechanisms for the construction and production of knowledge-rather than at the contents of the discourse itself.

Chapter nine, which looks at the Islamization of Knowledge debate in Egypt, reads as a well-thought out cursory observation of the state of the art of *Islamic* thinking in Egypt. This is familiar territory as she probes deep into the complexities of the debate and its historical antecedents, pointing to the clashes of ideas and personalities such as Abdel Wahhāb al-Messiri, Nasr M. Arif, Muhammad Immara, and Tareq al-Bashri.

The chapters on Isma'il al-Farūqi, al-Attas, Henry Corbin and Sayyid Hussein al-Attas read as detailed character studies that could have been published and read on its own as biographical papers that sum up the works and ideas of the thinkers in question. She shows that the most influential thinkers spent much of their education in the west and engaged themselves with western literature.

Abaza's book remains an important contribution to the study of the Islamization of Knowledge project and its strength lies in its comparative approach as the author attempts to connect the seemingly disparate and unrelated developments in different localities within a broader context of global *Islamic* intellectual revivalism.

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Chapter 2

The Secularization of Education in the Muslim World

2.1 Introduction

This chapter gives a brief overview of the secularization of education in the Muslim World and the inevitable contradictions this generated between two diverse knowledge systems, one indigenous and the other adopted. It then describes the educational systems in select Muslim countries.

2.2 Defining Secularism

The Fontana Dictionary of Modern Thought (1977) gives the meaning of **Secularism** as “the rejection of religion after secularization” and of **Secularization** as follows: “the decline of religion. This has been more marked in the twentieth century than in any previous period of recorded history, and the concentration on this age (Latin *saeculum*) instead of on the divine has become the real orthodoxy of the modern establishment”.

The New Encyclopedia Britannica (1995) defines **secularism** as “any movement in society directed away from otherworldliness to life on earth”.

The South African Pocket Oxford Dictionary, 3rd. edition explains the word **Secular** as “not religious or spiritual”.

According to G.J. Holyoake, a nineteenth century proponent of secularism, historically speaking the word **secularist** was first used to signify a way of thinking, that is, the **secular** ideology or

secularism.¹ The word secularism first appeared in the press in December 1851.²

The Muslim philosopher, Sayyid Naquib al-Attas, in his work, *Islām, Secularism and the Philosophy of the Future* (1985), argues that the term *secular*, from the Latin *saeculum*, conveys a meaning with a marked dual connotation of time and location; the time referring to the “now” or “present” sense of it, and the location to the “worldly” sense of it.³ He maintains that the proponents of the secular thesis distinguish between the *process of secularization* and the *ideology of secularism* as follows: The former implies a continuing and **open-ended** process in which values and world views are continually revised in accordance with “evolutionary” change in history, the latter like religion, projects a **closed** world view and an absolute set of values in line with an ultimate historical purpose having a final significance for man.⁴

According to al-Attas (1985):

*Secularization is the result of the misapplication of Greek philosophy in Western theology and metaphysics, which in the seventeenth century led to the scientific revolution enunciated by Descartes, who opened the doors to doubt and skepticism; and successfully in the eighteenth and the nineteenth centuries and in our times, to atheism and agnosticism, utilitarianism, dialectical materialism, evolutionism, and historicism.*⁵

Fernández-Armestro describes the difference between religious and secular as follows:

Religious behavior differs from secular behavior not because it involves belief but because it is linked with committed attitudes to transcendent...the sense of transcendence distinguishes the sacred from the profane. We should not expect religions to be unaware of the world. The sense of transcendence, is an addition to a worldly perspective, not a substitute for it...when religions become absorbed with the world, they cease to be religious. When they ignore it, they cease to be effective.⁶

Nasr explains secularism as “everything whose origin is merely human and therefore non-divine, and whose metaphysical basis lays in this ontological separation between man and God”.⁷ He adds: “Secularism implies ideas and institutions of purely human origin, not derived from an inspired source, no matter what the origin”.⁸

2.3 The Secularization of Education in Muslim Societies

The rebellion of civil society against the Church, which preceded the Renaissance in Europe, led to the secularization of every sector of society, including education. The secular model became the dominant model of education throughout Europe. Later, following European colonization, it was “transplanted” in the colonized lands, including much of the Muslim World.

The second half of the 19th century witnessed the transformation of the traditional *Islamic* educational systems to bring them in line with European models. Of course, colonialists also had an interest in educating and training an elite group of indigenous Muslims to assume positions in the colonial administration. But many Muslim intellectuals were convinced that the revival of Muslim societies could only be achieved by imitating European models.⁹

In Nasr's view the intrusion of secularism into the Muslim World is most visible in the field of education. From the 19th century, schools have been based on the "European model". By teaching various disciplines which are "... alien to the *Islamic* perspective, the curriculum of the schools and universities in the Muslim countries has to a large degree injected an element of secularism into the mind of a fairly sizeable segment of *Islamic* society".¹⁰ It is precisely this intrusion that has created the crisis in education in Muslim societies, which this study addresses.

Rosnani Hashim confirms the dependence of Muslims on the "Western" secular model of education:

"Institutions in Muslim countries tend to subscribe to a curricular framework borrowed wholesale or partially from the West. In most cases such models are secular..."¹¹

The bifurcation of knowledge into sacred and secular is a product of the Western-Christian experience as al-Attas argues:

Islam totally rejects any application to itself of the concepts of secular, secularization, or secularism as they do not belong and are alien to it in every respect; and

they belong and are naturally only to the intellectual Western-Christian religious experience and consciousness.¹²

This, is echoed by Mahmoud Dhaouadi:

Islam does not accept secularization of human knowledge and science that has characterized Western scientists and scholars since the Renaissance.¹³

The adoption of the secular model of education by Muslim countries has had far-reaching implications. It had a bearing on the contents of the curriculum, learning outcomes, and teacher qualifications. Hashim captures the contradictions between the Islamic and secular systems as follows:

“..the content of the curriculum, that is, courses or subjects offered in Muslim educational institutions – from the elementary to the tertiary levels, particularly in the acquired sciences – is borrowed from the Western, secular worldview. Thus the knowledge that is taught is devoid of religious values; even it is not, it is filled instead with values which are frequently incompatible with the beliefs and values of the Islamic faith”¹⁴

Hashim is also concerned that the learning outcomes are not consistent with the educational aims of *Islamic* education, especially with regard to moral and spiritual development.¹⁵ She proposed the following three steps to Islamize the curriculum:

- (a) Ensure that educational goals are based on the *Islamic* worldview.
- (b) Formulate a philosophy of education based on this worldview
- (C) Reflect the educational philosophy in the curriculum.¹⁶

The classification of knowledge, which was advanced, by the theologian, philosopher and mystic Abu Hamid al-Ghazālī (d. 1111) has come to be accepted as standard by Muslim scholars. He classified knowledge into *al-'ilm al-'aqli* (knowledge acquired through human reason and intellect) and *al-'ilm al-naqli* (transmitted knowledge). The latter is obtained from Divine Revelation (*wahy*) which the primary source of knowledge in Islām. The former is the product of human intellectual endeavor. The 'sacred' and the 'secular' were thus integrated and not classified into mutually exclusive and contending domains.¹⁷

Since modern education is founded on rationalism, empiricism and induction from fact and experience, non-empirical knowledge is excluded. This effectively means that "sacred" texts – or Divine Revelation as understood by Muslims - have no place in the scheme of knowledge. This is contrary to the *Islamic* philosophy of education where revelation is considered a primary source of knowledge. In fact, it forms the very essence of the *Islamic* world-view.¹⁸

Excluding the "sacred" from education also impacts on the ultimate aims and objectives of education. There is no consensus on the aims and objectives of "secular education."¹⁹ One objective, which is common, is to produce a good individual and citizen.²⁰ This approach to education is based on the assumption that the ultimate goal of human existence on earth is to erect material civilization.

It is clear from the above that the emphasis in education is essentially on intellectual progress for the material well-being of the individual and society, and that moral or spiritual development is not among its objectives.

In Islām, on the contrary, education is intended to produce a God-conscious and righteous individual, who lives in accordance with the Divine mandate. Education is viewed as a comprehensive process involving the physical, intellectual, emotional, as well as spiritual growth of the human personality.

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In terms of the *Islamic* approach to education, the educator is obliged to impart useful knowledge to learners and is at the same time a person of virtue and piety whose conduct could influence learners.²² However, in the modern system of education, faith in God, personal piety and righteousness are not relevant factors in determining the teacher's caliber. Teacher competence is based on knowledge, skill and interpersonal relationships.

2.4 Conclusion

Secularized institutions began to emerge towards the end of the seventeenth century and developed into an identifiable species during the eighteenth century in Europe. The transplanting of these institutions in colonized Muslim lands reshaped the contours of Muslim societies. This was particularly the case with educational institutions. Gibb's appreciation of the impact of secular education on Muslim society is evident from his following remarks: "It is important for us to appreciate the breadth of this rift between religious and secular education in Egypt and its far reaching consequences".²³

The impact of secularization on the curricula of educational institutions in the Muslim World, are discussed in the next chapter.

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Chapter 3

Education in Select Muslim Countries

In this chapter, I will discuss education in Saudi Arabia, Egypt, Nigeria, Turkey, Pakistan, Malaysia and Indonesia.

3.1 Education in Saudi Arabia

The Ministry of Education and the Minister of Higher Education have recently introduced new efforts to review the educational system and the curriculum to improve the quality of education, and prepare young Saudis for the demands of the twenty first century. As an example of the Ministry's commitment, an educational development program for electronics was set up in 1997 to provide ongoing educational programs for teachers and instructors. Similar projects are being introduced to train students to become instructors, and offer them scientific seminars in electronics as an incentive.¹

3.1.1 Challenges and Achievements.

Since the 1920s, a small number of private institutions have offered limited secular education for boys, and it was not until 1951 that an extensive program of publicly fully funded schools was initiated.

In an article in the *Youth* magazine (2003), the first Minister of Education appointed in 1953, the then Prince Fahd, accepted the daunting task of laying the foundations of a modern

educational system in Saudi Arabia. At the time there were no universities in the Kingdom. The broad objective of the educational policy was to avail education to all citizens, increasing the quality of education to meet the economic and social needs, and to totally eradicate illiteracy.²

Within a short period, the ministry established a number of new schools and founded the Kingdom's first university in Riyādh, now known as King Sa'ūd University.

According to an unpublished article, *Country Studies: Education in Saudi Arabia*, publicly funded education for girls began in the 60s under the inspiration of Crown Prince Faisal and his wife Iffat al-Thunayan. Initially opening schools for girls met with strong opposition in some parts of the country, where non-religious education was viewed as useless. According to the historian, Lacey, who spent four years living in Saudi Arabia researching the story of the Kingdom "boys schooling was also a challenge and Prince Faisal and his wife had to introduce it in a courageous and slow manner. Not to cause a disturbance, the couple located the school in the city of Taif."³

While the first government school for girls was built only in 1964, of the thirteen thousand educational institutions in 2003 seventy-three were colleges for girls, and the female enrolment comprised half of the students studying in schools and universities.⁴

The Department of Religious Guidance administered the education of women at elementary, secondary, high and university levels until 2003, while the Minister of Education supervised the education of boys.

This was to ensure that the education of women would adhere to the original purpose of female education which, according to the religious department, would mould women into good wives and mothers to prepare them for the “acceptable” calling such as teaching and nursing that were believed to suit their nature.⁵ It is clear that women’s education, in the words of Smith was designed to “ensure that at every level of competence and leadership there will be a place for them that is inferior and subordinate to the position of men”.⁶

Inequalities of opportunities that existed in higher education stemmed from the social imperative of gender segregation, which was a requisite at all levels of education, but was also demanded in public areas and businesses by the *'ulamā* ⁷ as well as by social convention.

In 1970, the literacy rate of 15 percent for men and 2 percent for women in Arabia was lower only to that of Yemen and Afghanistan. For this reason the steep literacy rates-by which 1990 had risen to 73 percent for men and 50 percent for women-must be seen as a substantial achievement.⁸

The oil-generated revenue in the early 1970s introduced large-scale changes, including the opening of education to boys and girls. The economic upheaval arising from the oil bonanza gave rise to a trend of pursuing education abroad and a change in life-style, and these two changes affected the whole structure of society.⁹ This is in contrast to the *Kuttāb*, which were attached to the local mosque where education for both sexes in the Kingdom first took place, comprising primarily of *Qur'anic* recitation. Education for girls stopped at puberty, when strict seclusion at home began and veiling in public became mandatory.

It was Iffat, wife of King Faisal, who transformed her wish that women be allowed to pursue science, language and other subjects. Saudi Arabia was the last of the Gulf States to introduce secular education, and the way the Kingdom was dragged into the twentieth century alarmed the religious scholars as well as ordinary Saudis.

During his first twenty years as a monarch, King Fahd had advanced an educational revolution that established undergraduate and postgraduate programs in most disciplines which has led to an advanced quality of education.¹⁰ Fahd also implemented a school computer project that sought to provide each student with a computer and establish a network that connected all schools and universities to facilitate teaching and research.¹¹

Today, Saudi Arabia's nationwide educational system boasts more than 26,000 schools, eight universities and a large number of colleges and other educational and training institutions.¹² Statistically, one of every four people attends an educational institution, from nursery level to university, and from adult education to vocational training. The educational system boasts a teacher to student ration of 12.5 to one, amongst the best in the world.¹³

From the information previously cited, one can deduce conflicting attitudes towards education in Saudi Arabia. Though education is not compulsory, Saudi authorities emphasize eradicating illiteracy amongst Saudis in general and women in particular.

3.1.2 Public School Curriculum

An average of nine periods a week was devoted to religious subjects at the elementary-school level, and eight per week at the intermediate level.

This concentration on religious subjects was substantial when compared with time devoted to other subjects: Nine periods for religious subjects and twelve for geography, history, mathematics, science, art, and physical education combined. At the elementary level; six periods were devoted to the Arabic language and nineteen to all the other intermediate level subjects. At the secondary level, the required periods of religious study were reduced, although an option remains for specialization in religious studies.¹⁴

3.1.3 Private Education

As the Kingdom developed and acquired the trappings and infrastructure of a modern state, King Abdul Aziz' initiated private education. He enhanced private education by encouraging charitable citizens to co-operate in the establishment of private schools. Private schools spread to several regions of the Kingdom and contributed as much as government schools towards the Education Awakening.

The establishment of the Ministry of Education in the 50s and the appointment of Prince Fahd as the Minister of Education was a kick-start for the march of education in the Kingdom. He continued to support, assist, supervise and guide private education in order to achieve the pursued goals.

During the early days of the Ministry of Education the Popular Culture Department was responsible for the supervision of private schools, and this supervision was linked to the Educational Directorates. A decade later a special department for private education was established which fell under the umbrella of the Director General of Education, which today is known as the Directorate of Private Education, and is responsible for the supervision, follow-up and planning of the Private Education Departments in all the Educational Directorates.¹⁵ Its major achievements were as follows:

1. Establishment of a modern mechanism for the procedure of licensing private schools.
2. Maintaining a distinctive standard for private schools, renewal certificate is offered every three years.
3. Generating the following documents:
 - The private school by laws
 - Requirements for the construction of private schools
 - The message, concepts and objectives of the school
 - Framework for night private schools
 - Specifying the organizational framework for language institutes
4. Establishment of a Consultative Committee for Private Education.
5. Awarding an annual prize for the educationally distinctive school.¹⁶

3.1.3.1 Types of Private Schools

There are different types of private schools in the Kingdom. They are as follows:

1. Day schools that include the three different stages (Primary,

Intermediate and Secondary)

2. Evening schools (providing education for the working class)
3. *Qur'ān* memorization schools
4. Arabic language education schools (for non-Arabic speakers)
5. English language schools and institutions
6. Calligraphy institutes.

3.1.4 Integrated University Curriculum

Two of the universities founded for religious instruction have integrated secular subjects and practical training into their curriculum. The Imam Muhammad ibn Saud *Islamic* University, established in 1974, produced qualified Muslim scholars, educators, judges and preachers. In addition to the newer approaches to the study of Islām, practical subjects such as administration, information and mass media, library sciences, psychology, and social services were offered. The Umm al Qura University, originally a college of Shariah with an institute to teach Arabic to non-Arabs, has grown to include colleges of agricultural sciences, applied sciences, engineering, and social sciences.

King Faisal and his wife Iffat were committed to eradicate illiteracy in addition to transforming their wish that women be allowed to pursue science, language, and other subjects into a reality. Such circuitous maneuverings were not devised to side step the opposition of the religious sheikhs. The King and his wife took into consideration the economic realities of the people, prior to the oil boom. The government provided free education in Saudi Arabia at all levels, though education was not compulsory.

King Faisal saw the need to enlighten his people's understanding of *Islamic* teachings regarding women's education, and when faced with resistance, he would ask for proof from the *Qur'ān* that forbids the education of women.

3.2 Education in Egypt

We must analyze what Muslim thinkers such as Jamaluddin al-Afghani, Muhammad Abduh, Rashid Rida, Hassan al-Banna and Sayyid Qutb have said about the impact of colonialism on education in the Muslim world. Their concern was that the Muslim *ummah* had succumbed to a process of colonization of the minds. They traced this process at the societal level to a dichotomy in the educational system, a fundamental cleavage of the educational institutions throughout the Muslim world.

The divergent systems of education of the American University in Cairo that were established in the latter part of the nineteenth century, and the one thousand year old Al-Azhar University bear testimony to this. While Al-Azhar promotes traditional *Islamic* learning, Cairo University promotes a secular type of learning.

3.2.1 Background to the education System

In Egypt, Christian education in the form of Coptic Christianity was offered in public schools as early as 1907. The inclusion of Christian education on a par with *Islamic* education was part of the nationalist project in the first part of the twentieth century, when Muslims and Christians fought together against British domination and western missionary influence.

The religious subjects in school are called “*Islamic education*” (*al-tarbiyyah al-Islamiyya*) and “Christian religious education” (*al-tarbiyyah al-masihyya*).¹⁷

The subjects are taught by ordinary educators and trained under the supervision of the Ministry of Education, which produces the national curriculum, the textbooks, and the examination questions.¹⁸

Prior to the nineteenth century, the 'ulamā and Coptic clergy controlled Egypt's traditional education prior to the nineteenth century. The country's most important institutions were theological seminaries, but most mosques and churches (even in villages) operated basic schools where boys could learn to read and write Arabic, to do simple arithmetic, and to memorize passages from the *Qur'ān* or the Bible.

According to Y. Mahomed, traditionally the teacher would sit the students in a semi-circle, while he delivers his commentary from a given text. An assistant would repeat the lesson to assist with the complexities of the text.¹⁹

To summarize, *Islamic* learning in Egypt until the colonial period, bore the hallmarks of traditional education, which was relatively consistent from Al-Azhar University in urban Cairo, to small rural mosques and other places of village learning, although similar patterns could be found throughout the *Islamic World*.

Muslim learning of the period often occurred as part of the practice of a particular trade, profession, or craft and was distinctly separate from institutionalized schooling.

The legal profession, for example, was centered on the local mosque, while other professions and trades were studied within their own context. Professional learning was not distinctly separated into rigid categories of learners and educators. Various relationships between educator and learner existed between many members of the vocational or professional group. Muslim learning at the time did not require overt acts of organization, but found its sequence in the logic of the practices themselves.²⁰

It is into this dynamic milieu of knowledge production and transmission that the Western colonial powers stepped with Napoleon's invasion of Egypt in 1798. In the ensuing chaos, including rivalry between the French and English colonial powers, a local ruler emerged in the form of Muhammed Ali, who was originally sent by the Ottomans to fight the colonial incursion, but who soon became the ruler of Egypt, and succumbed to Western advice, especially in the field of education.

Muhammed Ali, the Turkish commander was one of the first modern rulers of the Muslim World to introduce the system of modern secular education in Egypt in the early nineteenth century, in order to provide technically trained cadres for his civil administration and military.

According to Nadvi, Muhammed Ali after having succeeded in his mission of expelling Napoleon founded his own Kingdom in Egypt, independent of Turkey. The reconstruction of education by Muhammad Ali and his successors was tantamount to the replacement of the *Islamic* educational system by the French and European systems. Egyptian culture was remodeled on French lines for about three quarters of a century.²¹

By the 1940s, his grandson, Ismail, further entrenched modern schooling. He expanded the system by creating a network of public schools at the primary, secondary and higher levels. Among the first educational institutions that he established were military schools, which confined and restrained students and which, were administered by both French and Egyptian military officers and academics. The new school system supplanted many of the traditional centers of learning, impeding traditional learning. Muhammed Ali was concerned with training a technocratic elite group that would reinforce his power. He realized that traditional village learning and *Islamic* education constituted a threat to his power. His wife established the first school for girls in 1873. Between 1882 and 1922, when the country was under British administration, state education did not expand.²²

In Egypt the new style of teaching was based on instilling obedience and discipline in students and the memorizing of centrally designed and distributed textbooks and curricula. The British and their local proxies demanded this new regime of obedience and discipline, primarily to build a servile class of local clerks and administrators for the growing army of the British Empire in the region. This is the legacy of the colonial rulers prevalent up till today in the *Islamic World*.

Numerous private schools, including Egypt's first secular university were established. After direct British rule ended Egypt adopted a new constitution that proclaimed the state's responsibility to ensure adequate primary schools for all Egyptians. Nevertheless, education generally remained accessible to the elite. At the time of the 1952 Revolution, fewer than fifty percent of all primary school-age children attended

school, and the majority of the children who enrolled were boys.²³

From the year 1954 through to the 60s and 70s the enrollments of primary and intermediate schools grew at an average of 4.1 percent annually.

Secondary education more than doubled between 1960 and 1976. The number of people with some university education nearly tripled. Women also made great educational gains; the percentage of women with pre-university education grew more than 300 percent while women with university education grew by more than 600 percent.²⁴

From Egypt's educational history one can deduce that it produced two types of Muslim scholars. The traditional orthodox 'ulamā are well versed in *Islamic History*, *Islamic Law*, and *Islamic Jurisprudence (Fiqh)*. They are indeed authorities in early *Islamic* scholarship, but have limited knowledge of modern philosophy and science.

The other class of Muslim scholars has been educated in the Western system of education. Their knowledge consists of the modern social or natural sciences. Their knowledge of Islām is restricted to prayers, fasting and various rituals for special occasions.

3.2.2 Public School Curriculum

The revised curriculum for *Islamic* and Christian education in Egypt (initiated in 1993) is still confessional in nature. Increasingly, schools are also expected to promote civic values such as tolerance of the other, human rights and co-citizenship.

Furthermore, moral virtues and religious values are supposed to be mobilized as a shield against extremism.²⁵

Indicative of the nationalist way of employing the *Islamic* tradition in Egyptian textbooks, a section on the benefits of the month of *Ramadān* draws a direct parallel between the Muslims' historical victory over the *Quraish* at Badr ²⁶ and Egypt's successful October war against Israel in 1973.²⁷

In 2001-2002 Egypt introduced a new inclusive subject called "Values and Ethics" (*al-qiyam wa'l-akhlāq*) not instead of, but in addition to religion education in public schools. In the preparation of the subject, the Ministry of Education established a committee of Muslims and Christians. Pivotal values to be propounded are freedom, happiness, solidarity, economic awareness, humility and tolerance.²⁸ Regarding Muslim-Christian co-existence, a lesson about peace used a picture of a Priest and an Imam holding a flag together showing the crescent and the cross (the nationalist symbol of the *Wafd* Party from the beginning of the twentieth century). ²⁹

The introduction of this new subject provoked Islamists. They organized a media campaign against the new subject and several Muslim leaders argued that it is neither advisable nor possible to separate moral education from religious instructions. Allegations were also put forward that the new subject had been introduced under foreign pressure. The assumption is that, in the debate about citizenship education in Egypt, both the World Bank and the USA have played a role.³⁰

According to the representatives of the Ministry of Education, the new ethics subject must be understood against the needs that have been felt in the Egyptian context.

The subject can also be seen as responding to international criteria in civic and moral education and corresponding trends in contemporary pedagogy.

In this process, UNESCO's ideals of moral education for the future appear to have been an important trigger.

3.2.3 Focus on Ethics and Values

The way in which faith and values are taught in schools reflects a certain attitude towards religion and ethics. Egyptian law recognizes Islām, Christianity and Judaism as revealed religions whose religious laws are applied in matters of personal status and who enjoy the protection of the state.

In the educational sector, however, government policy has tended towards marginalizing religion. This is partly due to the fact that it was exactly the educational sector where Islamism developed into a political force in the 1970s. The Ministry of Education is often under attack from the Islamist and conservative Members of Parliament because the number of religious education lessons in schools is relatively low, especially in the secondary schools and because the marks are not relevant for exams.³¹

Another sensitive issue in the field of education is the relationship between Muslims and Copts. The incidence of violence between them has been downplayed with a tendency to emphasize the peaceful co-existence between these groups. Still, as far as the educational sector is concerned, there have been complaints especially from the secular and human rights oriented institutions, that Coptic history and culture are grossly underrepresented in the curriculum, or not represented at all.

In 1999, the secular and human rights oriented Ibn Khaldun Center for Developmental Studies submitted a proposal for the reform of several curricula, including Christian and *Islamic* religious education, Arabic, history and social studies. The project was called “Making Egyptian Education Minority Sensitive” and aimed at teaching pupils to value Coptic culture and history as an integral part of Egyptian history and stressing values of tolerance and peace in the respective religious education classes. The *Islamic* religious educational curriculum proposal emphasized justice, peace and tolerance as central doctrines, and downplayed the importance of religious law.

Initially, the Ministry of Education had been in favor of the project, but when it was finally published and received much criticism, the ministry distanced itself from the Ibn Khaldūn center.

Another remarkable development was that the Ministry of Education introduced a mandatory ethics class for the first three grades of primary school in the year 2000/3 called “Morals and values education” for *Islamic* classes or ethics at primary level. Islamists have voiced fears that religious education will suffer as a result of the introduction of ethics lessons. Both parliament and the press condemned them for their criticism of the ethics class.

Islamists argue that the ethics and moral values of Muslims are different from that of Christians. They are concerned that pupils are going to lose their identity, will be confused and in the process lose all sense of morals. Unlike the ethics curriculum, representatives of the respective religious communities develop religious education classes.³²

In Egypt, religion is depicted as a general source of values, but not the primary one – patriotism and the wish for development feature more significantly in the textbooks. It is nationality, not religion that is considered the main source of identity in school literature. The introduction of ethics classes was a response to the demands of the Ibn Khaldūn Center in 1999. However, the Ministry of Education chose not to adopt the Center’s proposed lesson on Citizens rights and political participation as a patriotic duty due to opposition.

After independence, the basic colonial infrastructure of schooling remained, although in places it has been Islamized. Scholars have elaborated upon the details of the interminable education “reforms” since the nineteenth century, but most are adjusting to a system that, at its foundation, is a colonizing order.

3.3 Education in Nigeria

I have included Nigeria, which although not predominantly Muslim, has a substantial number of adherents to Islām (approximately 50% of the population), *Shari’ah* courts operate in some provinces and eminent Nigerian scholars such as Dr. Ahmed Lemu and his wife Aisha B. Lemu have made great contributions to the Islamization of Knowledge project.

European colonialists introduced the idea of secularism into Nigeria, a concept, which was perceived by Islamists as one of the shrewdest devices to perpetuate western dominance of Muslims.

During the trans-Saharan trade in the ninth and tenth centuries, Islām spread amongst rulers and the urban people and then made contact with the natives of the rural areas. Scholars established *Qur'anic* schools in northern Nigeria, which was predominantly Muslim and for many centuries these were operational.

In spite of Islām's spread to the south, the education there was distinctly different from the north, the reason being that Christian missionaries were allowed to establish mission schools by the British and the government schools were Christian-oriented.

In the words of Dr. Usman Bugajee:

Some of us have our educational system dating several centuries, in fact older and richer than those of the British. The British however, thought they knew better what was good for us and in their "civilizing" mission, they felt the "natives" needed to be given only that education which will prepare them for their role they had reserved for us, the role of subordinates. As subordinates, we had no history, culture or civilization...we had to believe so and behave so...³³

According to Aisha Lemu, Muslim scholars had no choice but to study Bible Knowledge and even attend church.

Christians also used conversion as a prerequisite for admission to these Christian-oriented schools. Also, these learners could not study *Islamic* studies, as there were no educators to teach the subject. The Muslim parents were faced with a difficult choice-either to allow their children to pursue a modern education at the risk of losing their faith, or prevent them from attending school in a bid to maintain their faith at the expense

of not being able to enter the workforce in government or the modern administration system. This ultimately gave rise to the establishment of private *Islamic* schools for Muslims in the South West. However, these schools came with their own challenges. The medium of instruction was usually Arabic, which made it difficult for the learners to join the mainstream of these institutions after completing their schooling.

In Aisha Lemu's view, the north posed a subtler situation, when the British subdued the northern region, and good relationship was established between them and the Emirs. The Muslims did not see the change in education and the establishment of government schools as a threat. They were still in control of the curriculum, which included most of the *Islamic* subjects and were taught by educators who were products of traditional *Qur'anic* schools.

3.3.1 Religious Education in Public Schools

The syllabi for *Islamic* knowledge designed by the Ministry of Education in the 1950s consisted of subjects, which would prepare the learners for the African School Certificate Examination. The Muslim learners had to manage with Arabic textbooks until 1968-1970. Fortunately for them, the educators were conversant in Arabic, and could translate the lesson to the learners.

The availability of the *Islamic* textbook in English made teaching much easier and the Arabic speaking *Mallams* (educators), were replaced at the secondary level by English-speaking educators who were trained in the mainstream educational system.

Nigeria changed to a system 6-3-3-4 in 1984 which translates into 6 years primary, 3 years junior secondary, 3 years senior secondary and 4 years university, and subject panels established by the Nigerian Educational Research Council, affiliated with the Ministry of Education, reviewed all syllabi.

Aisha Lemu, who served on the panel for *Islamic* studies, reiterates that they were allowed to draw up new syllabi with well-planned lesson formats. The contents of the lessons, which will be disseminated to the learners, according to her, should be vibrant enough to make an impact on any young Muslim, even if he does not receive any further *Islamic* education.

In her words:

*We therefore gave much more time to issues such as the rights of women in Islam, the rights and duties of the husband and wife, and to the moral teachings of Islam. We gave less time to the historical details of battles and dynasties and more to the civilizational values of Islam, as well as its impact on West Africa.*³⁴

It is more important, according to her, to teach learners how to practice and uphold their religion and to be conversant about their religion.

Usman Bugajee shares the same sentiments. In his words:

*Giving Islam a prominent role in the educational system is thus both proper and practical. This for the sake of clarity does not necessarily mean changing the existing syllabus or educators. It only means that Islam will not be confined to the classroom, but will be allowed into the routine and daily life of learners and their educators.*³⁵

The method of teaching Islām in Nigeria is expected to be confessional. The emphasis is on the following:

- (a) Practicing Islām
- (b) Memorizing sections of the *Qur'ān* and *Hadith*
- (c) Learning historical information considered essential.

Breakdown of the Syllabus

1. *Hidāyah* (Guidance)

Section A: The *Qur'ān*

Section B: The *Hadith*

Section C: *Tahdhib* (Moral Education)

2. *Fiqh* (Islamic Jurisprudence)

Section A: *Tawhid* (Belief)

Section B: *Ibadah* (Worship)

Section C: *Mu'amalat* (Human Transactions)

This includes *Shariah*, Marriage, Divorce, Custody of Children and Inheritance

3. *Tarikh* (Historical Development of Islām)

Section A: *Sirah* (Life of the Prophet Muhammad (PBUH), including the leadership of the Four Righteous *Caliphs*).

Section B: The Spread of Islām to Western Africa.

Section C: Contributions of Muslims to World Civilization.

3.3.2 Private Schools: The Horizons College.

The Horizons College, Minna, established by the *Islamic Education Trust* in 1994, functioned, as a dual system for the first seven years teaching both modern and *Islamic* subjects.

In 2003, Aisha Lemu presented a paper at the National Conference of Nigerian Association of Model *Islamic* Schools (NAMIS) in Ibadan, where she explained her efforts to integrate aspects of the curriculum in an attempt to develop a holistic approach to knowledge. This new subject called “*Islamic Perspectives*” is designed to assist learners to view the modern world from an *Islamic* perspective, accepting what is good and reject that which is harmful.

What is interesting is that, in the mid 1980s a group of humanists in some of the southern universities attempted to replace *Islamic* and Christian Religious Knowledge with a syllabus called “Moral Education”, in order to teach both groups in the same class, cutting down on costs at the expense of religion.³⁶

It also raised questions, such as who would determine what was “moral” or “immoral” and what would be the belief of the person who would disseminate the subject. For both Muslims and Christians religion is the only source and ultimate yardstick of moral values. Both parties made themselves heard and suggested it would be fine for a minority of unbelievers, but the vast majority of Muslim and Christian Nigerians want morality embedded in the context and teaching of religion. The government conceded to their request.

3.4 Education in Turkey

Turkey is one of the few countries, which have experienced various alternative approaches to religious education.

In this section, I will discuss:

a) Religious education in public schools;

- b) The new program “human rights education” in schools;
- c) The new curriculum which developed out of the old Religious and Ethic Culture Education for primary schools implemented by the Ministry of Education in 2000.
- d) The *Imam Hatip High Schools*, which have been frequently on the agenda in Turkey in the context of religion-state relations.

Finally, I will highlight some pointers from the Education Policy under the heading Duties of the Ministry of National Education.

3.4.1 Impact of Ataturk’s Secularization project on the Education system

Institutionalized education in general and religious education in particular is highly centralized in Turkey. As a successor of the Ottoman Empire, the Turkish Republic came into existence in 1923.

The secular foundation was laid by Mustafa Kemal Ataturk, founder of the modern Turkish state. He tried to transform the country from a religious country to a modern secular, European country. For him, secularity was the guarantee of a modern, Turkish Republic.³⁷

The centralization of religious education began with the Unity of Education Law, which was first drafted in 1924 and preserved in subsequent legal reforms and constitutional changes. Based on this law, all educational institutions, including the military and medical schools, were brought under the control of the Ministry of Education. Additionally, all traditional religious schools, or *medreses*, were abolished and a Divinity School was established to educate scholars and experts in religious subjects.³⁸

On February 03, 1923 Mustafa Kemal gave a clear indication of the impending unification of education and announced his views on the efficacy of the *medreses* in his speech at Izmir University:

When we inquire what will become of the medreses...of Evkaf, we at once encounter a certain resistance. It is proper to ask those who resist, by virtue of what right and of what power do they oppose these questions?

Our religion is the most reasonable and logical religion. For a religion to be natural, it must conform to reason, to science, to knowledge and to logic...

But we should have higher institutions of education to get distinguished and true religious men who would be able to investigate the true philosophy of our religion, as we should have highly professionals and specialists in every case.³⁹

In order to understand why the Unification of Education was necessary, one must first look at the state of educational institutions of the Ottoman Empire in the late nineteenth and early twentieth centuries. The four types of educational institutions were *medreses*, *mekteps*, minority schools and foreign (missionary) schools.⁴⁰

Medreses were the places where traditional religious sciences were studied. They were the most common, but also the most resilient towards modern developments. *Mekteps* on the other hand were established by the Ottoman Empire and were modeled after secular European educational institutions. There were also schools, run by non-Muslim minorities of the Empire and schools established and controlled by foreign missionaries.

Many Turks saw the closure of the medreses as an anti-religious action since there was no alternative (private) schools to provide religious instruction. In response to this criticism, the Prime Minister of the time (1925-1937), Ismet Inonu, claimed, "This (practice) should not be considered anti-religious". He called for a program of "national education", which was to be distinguished from "religious or international education". However, it was clear that religion was given no place in the new educational policy.⁴¹

With respect to religious education, many fluctuations in religious education in schools can be observed in modern Turkey. For a quarter of a century in the early Republican era, the Turkish educational system operated strictly on a secular basis, and all levels of religious education were officially banned. The justification for the exclusion of religion from the curriculum of Primary, Secondary and High school was that Turkey was not an exclusively Muslim country.

3.4.2 Religious Education in Public Schools Since 1949

After a long debate on the political level, religious education in state schools was introduced. In 1949 the Ministry of Education allowed a course on religion in the 4th.and 5th Grades of primary schools. These courses were optional, on written request from the parents.

In 1956, the new government led by "*The Demokrat Part*", was more sympathetic towards religious sentiments of the society and introduced a religious course into secondary schools. After nearly ten years, in 1967 the course was extended to the 1st. and 2nd.grades of high schools.

It was further extended in 1975 and following the military coup in 1980 the course became obligatory for all secondary level schools.⁴²

After the 1980 military take-over, religious education became a compulsory part of the school curriculum and was then included in the 1982 Turkish Constitution as the 24th.Article. The official name of religious education was changed to “Religious Culture and Ethics Knowledge”.⁴³

Article 24- *Everyone has the liberty of conscience, religious belief and conviction... Education and instruction in religion and ethics shall be conducted under state supervision and control. Instructions in religious culture and moral education shall be compulsory in the curriculum of Primary and Secondary schools. Other religious education and instruction shall be subject to the individual’s own desire...⁴⁴*

The existence of compulsory religious education in state schools may appear unexpected in a country that is officially secular. Turkey has been a secular state since 1924. Since the law prohibits religious groups from providing religious education in both school and society and Turkish law has not recognized religious groups, the state was compelled to provide religious education.

The religious education curriculum for primary level was changed in 2000 by the Ministry of National Education, which issued new textbooks for the subject. The new religious education curriculum supports the teaching of non-Islamic religions and the purpose of teaching these is explained in the new formulated curriculum as follows: Gaining basic knowledge and understanding of other religions by pupils, will contribute

to the development of more tolerant attitudes towards the followers of these religions.⁴⁵

3.4.3 Imam Hatip High Schools

The concept of *Imam Hatip* High School was a part of Ataturk's project of the new Republic of Turkey and it can be viewed as the Turkish solution for the issue of religious education in the modern age.

According to the definition of *laicism* religious education at all levels falls under the auspices of the state. To provide religious education is one of the responsibilities of the state, and it is illegal for individual religious groups to offer religious education. According to the “*Act of Tevhid-I-Tedrisat*” (The Act of Unification of Religion), passed on 3rd. March 1924, the separation between religious and secular education was abolished. It was accepted that all religious persuasions were to be offered by the Ministry of National Education.⁴⁶

Discussions concerning these schools formed the agenda of the universities on matters such as definitions of *laicism* and freedom of religion. Apropos of, where the graduates of *Imam Hatip* schools can enter university with equal conditions in comparison to the other high school graduates.

Families, which encourage their children to pursue an all-inclusive religious education to become leaders in Islām, avoid sending their children to the *Imam Hatip* schools. However, families in favor of religious and cultural education in conjunction with secular subjects do not have any qualms about sending their children to these schools.

Besides, it is well known that the majority of Turkish people do not have any objections to the religious education offered by the state.

3.4.4 Human Rights Education

It is commonly accepted that human rights principles and standards will increasingly play a crucial role in the making of a global democratic society. Correspondingly, the United Nations and other international organizations encourage member countries to establish a national plan of action to promote education in human rights.

Turkey was one of the first countries in Europe that established a “National Committee on the Decade for Human Rights Education”. In 1998, followed by the formation of a “National Action” in 1999, the most important step in human rights education was taken by the introduction of a compulsory “Citizen and Human Rights Education” course in the seventh and eighth grades of basic education in primary schools and optional courses in Democracy and Human Rights in high schools.

Turkey pays attention to human rights education that aims at developing the conscience of tolerance to the “other” and preventing discrimination. In line with the decision of the United Nations Turkey was one of the first countries that founded the “Ten Years National Committee for Human Rights Education” in 1988 and consequently issued the national plan of action in 1999. In this context, “Citizenship and Human Rights Education” course is given as compulsory subjects in primary schools at seven and eight grades.⁴⁷

Religious education is a compulsory part of the primary and secondary curriculum. Traditional religious education in schools had a long legacy in the RE-curriculum, textbooks and pedagogical understanding. However, a shift occurred from confessional towards a pluralistic (interfaith) religious education. Religious education, depending on the present government's policy, is often optional, and is more a comparative study of religions rather than of Islām.

3.5 Education in Pakistan

This section will discuss Pakistan's orthodox and modern education and will highlight President Pervez Musharraf's campaign for the reform of the religious *madaris*.

3.5.1 Traditional and Modern Education

Pakistan has a system of religious education and a network of secular institutions. The latter can be sub-divided as follows:

- i. Institutions established in the public sector.
- ii. Schools managed by Christian missionaries.
- iii. Indigencus schools in the private sector designed on the pattern of Christian Mission Schools such as the Beacon House and City School systems.
- iv. Private English Medium schools in the urban concentrations managed strictly along commercial lines.

Religious institutions are distinctly divided on the basis of their sectarian affiliations.

The preponderance of Pakistan's madaris is affiliated with one of five Islamic school boards (Wafaq). There are three Sunni madrassa boards (Deobandi, Ahl-I-Hadees, and Bareilvi), and one for the Shia and the supra-sectarian Jamaat Islaami (JI) madaris.⁴⁸

This is an indication that Pakistan does not have a single uniform system of education at the national level.

3.5.2 Reform of the Traditional Madrassa

The Pakistani government approved one million US dollars towards a program to reform 8000 religious schools, by introducing subjects taught at normal schools. The Pakistani executive committee of the National Economic Council approved the funding to “bridge” the gap between normal and formal *madrassa* education.⁴⁹

The new program will entail formal subjects including English, Mathematics, Social Studies and general science, which will be introduced from the primary to the secondary levels, while English, Economics, Pakistani Studies and Computer Science would be introduced at high school level. Pakistani President Musharraf has for some time campaigned for the reform of the religious schools. The campaign largely failed after *madrassa* leaders and Islamist organizations rejected government legislation requiring the schools to register and broaden their curricula beyond rote *Qur'anic* learning. The program was drafted on the advice of the US government, which has also advised other Muslim countries, including Saudi Arabia, Afghanistan, Bangladesh, Indonesia and Malaysia.

The Islamists categorically rejected the reform proposal, citing it an American conspiracy to introduce *secularism* in Pakistan.⁵⁰ Given that the Islamists have consistently played a central role in the Islamization of education since the 1970s, it is not surprising that prospective liberal efforts towards curricula reform have been met by resistance from proponents of the theocratic vision, whose influence and interests has become a mainstay of educational institutions.

There are those who insist that President Musharraf is serious in his aim to bring the *madrassa* curriculum closer in substance to that provided in non-religious schools, with the long term goal being a curriculum that is almost identical. There are those who say that Musharraf is dragging his feet in this reform, and speculate that his reluctance to enforce reform efforts is rooted in his desire to remain in favor with Pakistan's Islamist political parties, which are seen to be an important part of his political base.

3.5.3 Citizenship Education

In the Pakistani national school system citizenship education is imparted through a prescribed social studies curriculum, the main thrust of which has been the Islamization of society since the 1980s. Pakistan's national policy on the social studies curriculum makes no distinction between religious education and citizenship education, in that it seeks to create practicing Muslims rather than democratic citizens. At the core of the citizenship education curriculum debate is the relationship between religion and the state. In this respect, two ideological visions, theocratic and liberal-democratic, are competing for hegemony.

Proponents of the theocratic approach seek to promote an agenda for an *Islamic* state, defining good citizenship through a religious framework. In contrast, the liberal-democratic vision proposes a separation of religion and state, defining good citizenship in pluralistic terms.

The liberal-democrats emphasize that citizenship is a secular concept and the acquisition of religious knowledge is neither necessary nor sufficient for preparing good citizens.⁵¹

Proponents of the theocratic vision justify their claim by referring to the “ideology of Pakistan”, stressing that Pakistan was created for Islām.⁵² Hence, they argue that a good citizen is a person who adheres to *Islamic* teaching and seeks to strengthen the Muslim *ummah*.⁵³ The theocratic vision rejects the secular conception of citizenship by declaring it *ladiniyat*, or paganism.

Conversely, the liberal-democratic vision of a good citizen is by and large comparable to the western philosophical vision, in that it conceives the good citizen as a person who lives by democratic ideals, such as religious freedom and equality. The hallmark of the Pakistan model of liberal-democratic vision is pluralism, stipulating non-interference of the state in citizen’s faith and the recognition of cultural diversity.⁵⁴

The main responsibility for citizenship education lies with the capstone courses of civics, Pakistan studies, and global studies. Secondary students are required to take these three courses, which offer a formulaic narration of the story of Pakistan couched within a theoretical framework of “*Islamic* ideology”.

Regarding the aims and objectives of the course on civics, the national curriculum states that it seeks to promote unity of the Muslim *ummah* and to inculcate a strong sense of gratitude to the “Almighty” for making Pakistan an independent *Islamic* state. In addition, it claims that it seeks to prepare future citizens who are conscious of their positive role in *Islamic* society and the world at large.⁵⁵

Critics of the curriculum Nayyar and Salim (2003) conclude that the school textbooks on civics and Pakistani studies contain “factual inaccuracy and omissions for ideological ends encourage religious and ethnic prejudices, foster gender stereotypes and intolerance and glorify war”.⁵⁶

Furthermore, they assert that the social studies textbooks define citizenship in a manner that excludes non-Muslim Pakistanis from either being Pakistani citizens or from simply being good human beings. For example, the report suggests that the textbooks equate patriotism with *Islamic* zeal and describe good people as those “who read the *Qur’ān* and teach the *Qur’ān* to others”.⁵⁷

3.6 Education in Malaysia

Malaysia’s current mission statement in its education goals is to develop a World Class education, which will realize the full potential of the individual and fulfill the aspiration based on the challenges brought about by globalization itself, in addition to the target of achieving the goals of Vision 2020. In order to materialize this goal, the government through the Ministry of Education primed its education structures to produce well educated, skilled and motivated professionals.

Malaysia's approach to educational growth and development was seen especially in the Seventh Malaysian Plan where there was a significant departure from the conventional government-propelled initiatives of previous years. This created a pathway for the private sector to meet the needs for tertiary education by offering degree, diploma and certificate level courses.

However, education should not only cater for the open market. Having multi-national status enterprises complimented with knowledgeable professionals does not guarantee a sustainable growth and development if a nation's human resources are poorly equipped morally and spiritually.

Mahathir has been one of the most vocal, frank and consistent critics of globalization. He interprets globalization as the brain-child of obsolete capitalism. In his view:

The market fundamentalists and the globalization theologians have elevated what they call "survival of the fittest" and "economic efficiency", the maximization of profits, the making of money as the most important moral basis of religion. (2002:101). He calls for a "new globalization" that works less in the service of the wealthy and much harder in the service of the poor.⁵⁸

Realizing the impact of globalization on the youth, the Religious and Moral Division of the Ministry since 2003 has been revising the methodology of teaching-learning processes in order to develop a more effective character building and moral development learners. Having the *Qur'ān* and *Sunnah* as the basis of the teaching and learning processes reflects the value of the religion of Islām.

All operators, whether public or private, adhere to the curriculum guidelines provided by the Ministry of Education, except for the international/Expatriate Schools that follow the British or US syllabus. The home-based religious pre-schools used to operate separately from the government schools, but were mandated to register, resulting in these schools no longer operating autonomously.

3.6.1 Religion Education in Public and Private Schools

The majority of pre-schools are overseen by either the private sector or non-governmental organizations. In addition to the National Pre-school Curriculum, these schools are free to add or adjust the curriculum to suit their individual purposes and philosophy.

I Pre-School Education

The majority of parents prefer to send their children to a pre-school with a religious emphasis in the hope of inculcating the respective religious values in their young. There is no public examination at this level.

The National Pre-school Curriculum is divided into two:

- *Islamic* education
- Moral education (Curriculum Development Center, 1999)

The education system mandates that at all levels, Islām is taught only during *Islamic* studies periods. By default, the Muslim learners are taught *Islamic* education while the non-Muslims attend moral education classes.

In comparison to previous home-based religious schools, current pre-schools globally boast well-planned programs, which consist of most subjects in primary level education

II Primary level education

Primary schools usually cover a period of six years.

a) *Public schools*

Muslim learners in primary and secondary schools attend compulsory *Islamic* studies classes several times a week, while non-Muslim learners select another secular subject instead. There are two categories of public-funded schools, with a 95% enrolment:

- The National Schools
- The National-Type Schools

The medium of instruction in national schools is Malay Language (*Bahasa Melayu*) and English is a compulsory subject. The national-type schools use Chinese and Tamil as the medium of instruction. Since 2003, English has been used as the medium of instruction for Science and Mathematics in all public schools.

b) *Private schools*

There are three categories of private schools at this level, namely:

- Private schools
- Private religious schools
- International/Expatriate schools.

III Secondary Level Education (Form1-Form5)

(a) Public secondary schools are divided into:

- Lower secondary level (Form1-3, age 13-15) general education.
- Upper secondary level (Form4-5, age 16-17) learners are guided into either, science, arts, religious, technical and vocational studies.

(b) Private secondary schools

In the private sector, there are four types of school levels.

- Private secondary schools that follow the Malaysian Curriculum for Malaysian and foreign learners.
- Private religious secondary school that follow the Malaysian Curriculum.
- International/Expatriate schools with an international curriculum and language, which may only enroll foreign learners.
- Chinese independent secondary schools that follow the guidelines of the Ministry of Education offer a three year Junior Middle and a three year Senior Middle education and use Mandarin as the medium of instruction in spite of foreign learners being admitted.

The increasing demand for residential, religious and technical/vocational schools; poor infra structural development for rural secondary schools, which depend entirely on government funding as compared to urban secondary schools are some of the equity issues facing secondary education.

Religious schools in the past, which operated independently of the government were now required by law to register and

subsequently are monitored by the Education Ministry in terms of their curriculum.

In the regular subjects, educators consciously connect the subject matter with Islām. For example, when teaching science to the 5 year olds, pictures of trees, the sky and clouds, the grass and flowers and animals and insects are attached to their appropriate places indicating to the learners that Allah has created everything.⁵⁹

3.7 Education in Indonesia

In the Arab world, the constitutions are either secular or *Islamic*, whereas Indonesia is known for its unique, multi religious conception of national identity known as the *Pancasila* ideology. According to the *Pancasila* principles, Indonesian identity is bound together by the five beliefs in:

- The One and Only God
- Just and Civilized Humanity
- The Unity of Indonesia
- Democracy guided by the inner wisdom deliberations amongst representatives and
- The Realization of Social Justice for all the people of Indonesia.⁶⁰

According to Tarmizi Taher, who served as the Minister of Religious Affairs from 1993-1998, religious education has two functions; first, to support the religious needs of the students and strengthen their faith and secondly, to “promote respect between followers of different faiths; inter religious harmony, and national unity”.⁶¹

In the general curriculum, enhancement of “faith and piety” and of “moral and noble character” are stated as general aims of school education that should apply to all subjects, together with the recognition of “local religion and culture” and “the dynamic of global development”.⁶²

Similar to the Middle East, religious education in Indonesia is confessional. In public schools, religious education (*Pendidikan agama*) is offered to the adherents of the five recognized religions, which are Islām, Protestant Christianity, Catholicism, Buddhism and Hinduism.⁶³

The curricula are the outcome of a joint venture between the Ministry of National Education and representatives of the various religious communities.

The new Education Bill states explicitly that all learners at local schools are entitled to religious instruction taught by an educator who shares the same faith, on condition that the minimum required number of learners of that particular faith enroll.⁶⁴

In 2002, the various curricula for religious education in Indonesia were revised in accordance with pedagogical ideals of competence-oriented learning.

With regard to religious education in private schools, the new Education Bill’s provision of religious education in accordance with the learner’s faith might seem to imply that Christian private schools, which often have many Muslim learners, will now be required to employ Muslim educators.

Christian groups, secular nationalists, and the large (and relatively liberal) Muslim network *Nadhlatul 'ulamā* opposed the wording of the article, which was nevertheless included in June 2003.⁶⁵

Since very few Muslim private schools have Christian learners, the cited provision will not affect the way in which religion is taught in Muslim schools. These schools are either *pesantran madāris* that transmit classical *Islamic* learning, or religious schools of a more modern kind.

Most of them are linked to the country's two large Muslim networks, *Nadhlatul 'Ulamā and Muhammadiyah*, which have more than 30 million members each and encompass both conservative and liberal tendencies.

In both networks, the ideals of gender equality, democracy and religious pluralism loom high on the agenda among the national leadership, and there are also examples of such issues being introduced in the curricula of the Muslim private schools.⁶⁶

My concentration in this section will be mainly on the religious education in Indonesia in light of the long-established *Pancasila* education, which is traditionally aimed at instilling in the learners national values and obligations.

In terms of religious education, when trying to understand the relation between religious and national identity, informal religious education implemented by Muslim and Christian organizations should also be considered. In countries influenced by the Islamization of Knowledge program, non-Muslims will often have problems with the way Islām is integrated into school subjects other than religious education.

Efforts of tolerance education in school may easily be jeopardized by traditional stereotypes transmitted by faith communities. Interestingly, the new Indonesian Education Bill, (which was proposed in 2002 and passed in 2003) speaks of formal, non-formal and informal religious education as a national responsibility-shared by government and religious communities.⁵⁷

3.7.1 Mainstreaming Islamic Education

One of Indonesia's unique features since independence is that it has adopted a dual system of education. To compete with the West in the field of science and technology, the government has developed a modern type of secular education, which is administered by the Ministry of National Education (MoNE). However, it also believes that traditional education must not be abolished, since it contributes to the development of the spiritual and intellectual life of its people.

Azyumardi Azra states:

According to the Indonesian Educational Act No.2/2003, Islamic education is an integral part of the Indonesian national educational system. The Act has strengthened and brought Islamic education into the mainstream of national education, and has maintained the institutional dichotomy of "secular" institutional institutions under the supervision of MoNE on the one hand, and Islamic educational institutions administered by the Minister of Religion Affairs (MoRA).⁶⁸

In conformity with the Act, the *madrassa* at all levels is recognized as “on par” with “secular” public schools, when the national curriculum of 1994 issued by MoNE was implemented. With this equivalency, graduates from institutions, secular or religious, could opt to further their studies at any institution.

MoNE formulated the curriculum and textbooks for religious subjects in both schools in co-operation with MoRA, who also supplied a supplementary curriculum and textbooks on *Islamic* subjects.

Azra reiterates that one of the most important ways in the mainstreaming of *Islamic* education is improving the quality of educators especially in the non-religious subjects. Retraining and upgrading educators in various fields will allow them to be better educators and be more effective.

In her words:

Mainstreaming madrassa should be decentralized. In accordance with the decentralized program of local government's public schools under MoNE have been decentralized thereby making them the responsibility of their respective local government. This is not so in madrassa education, central government (MoRA) is still in control. As a result, the madrassa have been treated in a discriminatory manner by the provincial and local governments, particularly in budget and facilities. Therefore, (he argues), decentralization of madrassa should also be conducted by MoRA otherwise madrassa will remain on the margin of local government, never to be integrated into the main stream.⁶⁹

The gap between secular and *Islamic* education has been narrowed by government efforts by providing religious instruction at secular schools and by accommodating a portion of secular knowledge in the curriculum of *Islamic* educational institutions. Thus the strength of *Islamic* education is mainly in the *pesantren* system.

The word *pesantren* stems from the root *santri*. Santri learners are educated in a *pesantren*, which proffers them a comprehensive understanding of Islām. *Pesantren* institutions have existed in Indonesia, dating back since Islām's presence in the Archipelago.

These institutions have disseminated Islām to Indonesians, and are considered as the reservoirs of cultural values and morals. *Pesantren* are not only distinctly *Islamic*, but are also indigenous Indonesian institutions.

Pesantren is a traditional institution, which is the oldest in Indonesia. Most of them have a built-in *madrassa*. There are those that teach only *Islamic* subjects and those, which are equivalent to public private schools.

The MoRA classified the *pesantren* into four types-A.B.C and D.

Type-A is characterized as the most traditional where the learners board and lodge near to their *kya*'s (educator) lodging. It has no set curricula and the educator is responsible for the subject matter as well as his teaching methods. The lesson consists mostly of religious subjects and the Arabic language.

Type-B includes the traditional instruction of a *madrassa* where both religious and secular subjects are taught.

The educator may opt to develop his own curriculum or adopt the curriculum formulated by MoRA.

Type-C provides religious instruction similar to Type-B in addition to a public school, which is administered by the Minister of Education and Culture. Thus, it is a Type-B and Type-C including a public school.

Type-D is a boarding school for learners who attend *madrassa* or a public school elsewhere. There is no formal teaching except counseling and spiritual guidance.

In an effort to serve the community, the government endeavored to improve the national curriculum, which was produced in 1989. This caused some reactions from Christian leaders who argued that the new policy does not reflect the educational principles for all citizens to respond to the economic and structural change, progress of information technology and globalization. They further argued that in terms of the religious education policy and *Pancasila* moral philosophy the system of education could not be geared towards inculcating values.

The new policy is structured according to cultural value systems and the *Pancasila* state philosophy. Since 1975, a key feature of the national curriculum has been instruction in the *Pancasila* philosophy where learners from the age of six onward, learn its five principles by rote, and are instructed daily to apply the meanings of the key national symbol in their lives.

Some Muslims who prefer to be educated in a *pesantren* or residential learning center have resisted the *pancasila* philosophy in public schools. Usually learners seeking a detailed understanding of the *Qur'ān*, the Arabic language, the

Sharia and *Islamic* traditions attend the *pesantren* in rural areas. Learners may enter and leave the *pesantren* at any time of the year, and the studies are not organized with a progression teaching to graduation. Although not all *pesantren* are equally orthodox, the aim of all is to produce good Muslims.⁷⁰

In order for learners to adapt to life in the modern, secular nation-state, the Department of Religious Affairs advocated the spread of a newer variety of Muslim schools, the *madrassa*.

In the early 1990s, these schools integrated religious subjects from the *pesantren* with secular subjects from the western-style public education system. Despite the widespread perception of those who see the *pesantren* as orthodox, a *madrassa* was ranked lower than the *pesantren*.

An examination of the development of *madrassa* since the 1990's reveals that *madrassa* education is no longer limited to religious subjects but includes so-called secular subjects. Further mainstreaming of *madrassa* education means improving the quality of teaching modern subjects needed not only in broadening learners "*Islamic perspectives*", but also in the modernization of the country.

Pesantren, in order to fulfill their role as an educational institution, which aspires to complement secular education with *madrassa* subjects, offer in principle both the government curricular and traditional religious subjects. By providing secular education and religious instruction, *pesantren* are creating a new type of modern Indonesian, one whose values are firmly rooted in the *pancasila* philosophy. The *pancasila* has become the main focus on education.

It focuses on the spirit of unity and democratization. At the practical level, it would guarantee to build human beings to have a respect for human rights, be patriotic, and have a sense of social responsibility and justice.

3.8 Conclusion

An analysis of the educational systems detailed above reflects the following:

- (a) The different types of private schools in Saudi Arabia clearly reflect the dichotomy between the *Islamic* institutions offering Arabic and *Islamic* Studies and the secular schools. While religious subjects are catered for in the public school curriculum, there is no indication that the other subjects in the curriculum have been Islamized.
- (b) The secular education system introduced by Muhammad Ali in Egypt, which supplanted many of the traditional *Islamic* centers of learning remains in force. The recent attempt to introduce in the curriculum a subject called “Values and Ethics” which is not based on *Islamic* texts is evidence that the curriculum is not informed by the *Islamic weltanschauung*.
- (c) Nigerian schools are secular, except for the private Christian and Muslim schools. But the only difference between the public and Muslim private schools is the inclusion of *Islamic* subjects in the latter.
- (d) The traditional Muslim schools (*medreses*) in Turkey were abolished under Ataturk’s secularization policy. These were replaced by *Imam Hatip* schools, which offered a curriculum integrating secular and *Islamic* subjects.

Compulsory religious education has recently been introduced in public schools, but it is approached from a comparative religion perspective. In both the latter cases, the contents and teaching methodology of secular subjects are no different from those in Europe.

- (e) Pakistan has both *Islamic* and secular educational institutions. The recent introduction of secular school subjects in the curriculum of religious schools does not address the issues relating to *Islamic* epistemology which we have discussed above. The dual system of education is very apparent in Pakistan.
- (f) The clear distinction between secular and *Islamic* schools in Malaysia is evident at both the primary and secondary levels. The public school curriculum includes *Islamic* Studies. There is some indication that educators in Muslim private schools have begun to implement the Islamized curriculum.
- (g) Indonesia has retained both secular and traditional (*Islamic*) educational institutions. *Islamic* Studies is an integral component of the public school curriculum, and secular subjects have been introduced in the curriculum of *Islamic* institutions. But the dominance of the philosophy of *pancasila* is an impediment to those who attempt to Islamize the curricula and syllabi of Muslim schools.

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Chapter 4

The Pioneers of Islamization of Knowledge

4.1 Introduction

Since the beginning of the nineteenth century, Muslim reformers and/or revivalists have actively challenged the notion that there were only two paradigms of thought, Capitalism and Communism, and posited Islām as a viable comprehensive *Weltanschauung* (worldview). Jamal al-Din al-Afghānī, Muhammad Abduh, Rifa' at At-Tahtawi, Rashid Rida, Hasan al-Banna, Sayyid Qutb and Abu'l Ala Maudūdi were prominent amongst the reformers of that era.

The most influential revivalist movement was the *Salafiyah* Movement led by al-Afghānī and Abduh and later joined by Rida. Seeking to invigorate Islām, they stressed the need for exercising reason and adopting modern natural sciences, apart from agitating against tyranny and despotism, resisting foreign dominance, and promoting Muslim solidarity.¹

However, the scope of this movement remained limited and elitist until 1928 when Hasan al-Banna initiated *Al-Ikhwān Al-Muslimun* (Society of Muslim Brotherhood) that embodied the revolutionary vision of Afghānī, the revivalist jurisprudence of Abduh and the enlightened *salafism* of Rida.²

The seeds of Islamization of knowledge are contained in the ideas propounded by Abdu, al-Banna, Maudūdi and Qutb as will be illustrated in the following pages.

However, it was not crystallized as a project until the emergence of more recent scholars such as Isma'il Raji al-Farūqi, Naquib al-Attas, AbdulHamid AbuSulaymān, Sayyid Hossein Nasr, and Fazlur Rahman. These scholars were deeply concerned about the consequences of the dichotomy within education and undertook to reconstruct the theory and methodology of the educational disciplines. They argued that all pre-tertiary and tertiary disciplines must be located within an *Islamic* paradigm.

Muslims had lost their identity because of secularization. They started to write about the impact secularism had on the culture of the Muslims. They highlighted the contradictions between *Islamic* values and norms and what students were learning in educational institutions that had been secularized.

Farūqi and Al-Attas started to critique the education being taught in the institutions, and developed a “*Tawhidī*” paradigm, which provided a framework for this knowledge. This came to be known as “Islamization of Knowledge”. In essence, this was a challenge to the secular paradigm of education, which had come to dominate the majority of educational institutions in the Muslim world as is clear from the last chapter.

Fazlur Rahman was highly critical of the “neo-revivalists”, as he labeled them. His criticism in *Islām and Modernity* according to Yasien Mohamed is:

Directed specifically at Maududi who is supposedly representative of the neo-revivalist tradition. He founded no educational institution and never suggested any syllabus for a reformed Islamic education...Not one of Maududi's followers ever became a serious student of Islam.³

My focus in this chapter will be on the pioneers of reform in order to identify the seeds of Islamization in their thinking as well as on the founders of the Islamization of knowledge project.

4.2 Muhammad Abduh



Muhammad Abduh (1844-1905) is regarded as an architect of *Islamic modernism* in Egypt and the Muslim world.⁴ He is also described as a nationalist, who influenced and inspired the reformers and graduates of the Al

Azhar University, Egyptians and non-Egyptians, as well as Muslims and non-Muslims. His reformatory efforts are evident in the Arabic language and the educational system.⁵

Abduh was influenced by Jamāl al-Dīn al-Afghānī, who urged Muslims to unite in order to resist the influence of Europe and the west.⁶ He reflected Afghānī's political views in his writings, criticized the growth of foreign influences, and the corruption of local rulers, which resulted in his dismissal from his teaching post at Dār-al-'Ulúm.⁷ However, he continued to use his literary influence in articles on the social and political order, particularly on national education.⁸

In collaboration with Afghānī, Abduh became involved in press writings and gained ground on the political and intellectual scene. His educational reform focused on the training of society to combat ignorance and standing firm against occupation.

For Abduh, the modern-educated society was extremely mesmerized with European civilization and easily accepted that all things that come from the west are good. For him, traditional and modern education, were in need of evolutionary change and, therefore, he sought to bring about reform in Egyptian education. According to Yasien Mohamed:

*Abduh was particularly critical of the foreign schools because of the alien Christian and secular values being imposed upon the Muslim child...to him, the primary aim of education is the cultivation of the mind and the uplifting of the character.*⁹

Abduh also questioned the method of disseminating knowledge. He argued that the problem with transmitters was that they were only able to act according to the knowledge they had received without having the means to integrate it with their own traditions and sources of knowledge. They were not masters (of the knowledge) but only the carriers and transmitters.¹⁰

He observed the schools that had been established according to the European model, including the students who were sent to Europe to bring back knowledge, science, arts, literature and civilization. He questioned whether, with the passing of time, their condition had improved, and they had saved themselves from penury. Had they bolstered their defenses to withstand the enemy assault? His answer to these and similar questions was a definite “no”.¹¹

Abduh’s call for reform was one of the factors that motivated the al-Urabi Revolution of 1882. The al-`Urābi rebellion was crushed by the British who then occupied Egypt, and Abduh joined his mentor Afghānī in Paris and the two collaborated in

the publication of a popular journal *al 'Urwa al Wuthqa* (The Firmest Bond), which was eventually banned.¹²

Abduh's call for reform was based on three main aspects. Firstly, religious reform aimed at liberating thought from the shackles of conventionalism. Secondly, language reform, in terms of styles and usage aiming at evolving a modern, powerful medium and expression of an element for unifying and integrating the nation. Lastly, political reform, where he believed that a democratic line should be struck between the state's right to obedience by the ruled and the latter's right to justice by the state.

At the end of his career, he turned away from political activism and focused on intellectualism. In the words of Yasien Mohamed:

Abduh states in unambiguous terms that the aim of his educational program is to enrich religion into the hearts of students so that it may become the source of all their actions. In this way, they will be united spiritually and morally in the service of Islam and the Amir al-Muslimeen (commander of the Muslims).¹³

Abduh stood for the reformation of higher education with a view to bringing harmony between science and religion.

Abduh led this school of thought and Rida amplified it in his journal *al-Manar*, published from 1898 until 1935. Neither Abduh nor Rida succeeded in converting many Egyptians to their vision of Islām. Most Egyptians continued to observe their faith by following the traditional scholars of Al-Azhar.

Abduh adopted a much more reconciliatory attitude towards the British after his return to Egypt. He was appointed a judge, but his preference was to resume as lecturer at the Al-Azhar.

Abduh was a great influential figure in the *Islamic* reform movement who left behind an intellectual legacy in addition to his contributions of literature and as a lecturer at Al-Azhar, and his search for a better education. His achievements and contributions afforded him the honorary title *al-Ustadh wal Iman* (The Master and the Guide) by Muslim scholars and thinkers.¹⁴

4.3 Hasan al-Banna



At the end of the First World War in 1919, a popular nationalist movement for Egyptian independence emerged. Hasan al-Banna, then just thirteen years old, actively participated in demonstrations demanding an end to British occupation.¹⁵ Thus, foreign domination and resistance to it marked the political climate surrounding al-Banna's early years of social awareness.

Hasan al-Banna went to Cairo where he enrolled in the Teacher's College. It was here that he was exposed to British colonialism and Egyptian nationalism.

His first commitment involved the formation of a society under the leadership of religious authorities, who would inspire an *Islamic* revival. The Syrian *Islamic* reformer Muhibb al-Din al-Khatib, responded to al-Banna's call. Al-Khatib, who oversaw the *Salafiya* library, published a weekly journal devoted to

Islamic reform called *Al-Fath*, and contributed to the establishment of the Young Men's Muslim Association (YMMA) in 1927.

The agenda of the YMMA called for the application of religious laws, and banning of alcohol, gambling and prostitution. The association also condemned the spread of western culture, the missionary's criticism of Islām and the lax morals of the Egyptian society. It favored modest dress for women, supervision of public behavior at summer resorts, and restrictions on gender intermingling.¹⁶

Towards the end of his stay in Cairo, al-Banna composed his senior essay, in which he compared the social roles of educators and *Sufi Sheikhs*. While he expressed appreciation of the *Sufis'* sincerity, discipline and devotion, he regretted that their withdrawal from society limited their influence.¹⁷

As for educators, they associate with people in general and learners in particular, on a daily basis, thus allowing them to influence society through the educational system. This in al-Banna's view makes educators superior to *Sufi Sheikhs* and better able to attack the fundamental malady afflicting Egyptian youth.¹⁸

Al-Banna was posted as a teacher to Ismā'iliyya. It was here in 1928 that Hasan al-Banna founded *al-Ikhwān al-Muslimūn* (the Society of Muslim Brothers). Within a span of four years it spread to other areas of the Egyptian Delta. His aim was to orientate Muslim societies to what he regarded as a pure *Islamic* order. He transformed this intellectual passion into a popular phenomenon that would profoundly influence the interaction

between religion and politics not only in Egypt but also throughout the Arab and Muslim worlds.¹⁹

When the Ministry of Education transferred him to Cairo, the Muslim Brotherhood was poised to grow into a nationwide movement. The center of the movement's activity moved with him to Cairo and spread throughout Egypt. During the next ten years, the society established its own press, periodicals, and cultural programs.

The strength and influence of the Brotherhood and al-Banna's own public mission resulted in his involvement in politics. In 1936, he sent letters to the King, Prime Minister, and other Arab rulers, encouraging them to promote an *Islamic* order. The Brotherhood also participated in the Egyptian resistance against British occupation.

Al-Banna articulated the causes of decline and backwardness of Muslims in ways that added qualitatively to the contribution of the pioneers of reform.

Among these causes he included:

➤ Intellectual disarray;

Muslim intellectuals forming the *avant-garde* of the educational systems, while firmly professing to be Muslims, they openly advocate a secularized educational system.

➤ Blind imitation of the West;

Muslims appropriated and initiated what modern secular western civilization has created. Instead of

converting the world to Islām, they were converting Islām to the world.

➤ Confusion in educational programs;

The secular, scientific world conception influenced many branches of formal and empirical sciences extending beyond philosophy, such as arithmetic, physics, geometry, biology and psychology, and the social sciences.

Hasan al-Banna shared with early Muslim reformers like Jamal al-Din al-Afghānī and Muhammad Abduh the belief that Muslim weakness and vulnerability to European domination stemmed from Muslims deviation from “true” Islām. In order to revive Egypt, Muslims had to commit themselves to understanding and living according to Islām as defined by its scriptures.²⁰

4.4 Sayyid Qutb



Sayyid Qutb has been one of the most notable writers of *Islamic* revivalism and has inspired many *Islamic* movements of the 70s and 80s in the Middle East and Northern Africa. He wrote most of his influential political works in the 50s and 60s. Frustrated with the Third World state of Egypt, he sought to reinvent Egypt within the context of Islām. He considered Islām (especially political Islām) to be the only alternative to the ills of contemporary Muslim societies.²¹

His writings incorporated educational reform and philosophy. He utilized his power and influence with the Muslim Brotherhood to promote his agenda.

According to an unpublished article, *The Islamic Resurgence*:

Sayyid Qutb has labeled contemporary Muslim societies Jahiliyah, a term used to describe the "Age of Ignorance" in the Arabian Peninsula prior to Muhammed (PBUH). Their jahiliyah is to me more sinful because it is not based on ignorance, but a deviation from the revealed path. The way to remedy this situation is to cease using western models in the organization of society, and to return to the ordering of society in the immediate aftermath of Muhammad's (PBUH) revelation.²²

Qutb felt that the problems of modern Egypt stemmed from the secular systems, which have resulted in removing Islām from the context of life.²³

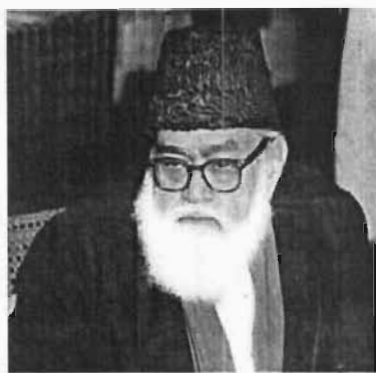
Furthermore, Qutb espoused the idea that religion is not an opiate of the masses but is potentially a force of liberation. In other words, he believed that religion is not simply a philosophy or metaphysic, but it is also a concrete social force. He argued that Islām is a universal ideology and philosophy of life that does not separate politics from religion. This separation took place under lamentable circumstances, leaving its destructive traces in Europe, and from there to the whole world wherever western views, institutions, and ways of life have conquered other human societies.²⁴ Qutb declared that his foremost objective was to eradicate the very roots of the *jahiliyah* (ignorance) order from society.²⁵

The Brotherhood in the 1950s had great political and intellectual influence. Qutb proclaimed that its goal was to stand firm against corruption of the King and foreign British intervention in the political and economic affairs of Egypt.

The Brotherhood sought to implement revival and was to be the vehicle for establishing an *Islamic* moral society and a truly Muslim government.

Qutb's criticism of the state for falling prey to *jahiliyah* landed him in jail. He utilized his remaining years in incarceration in writing several books.

4.5 **Sayyid Abu'l Ala Maudūdi**



Sayyid Abu'l Ala Maudūdi, founder of *Jama'at-i Islami* of Pakistan, a legal thinker, usually called a "traditionalist", has been the prime source for activism and revivalism in Muslim countries.²⁶

Professor Anis Ahmad claims:

The roots of Islamic reawakening in the twentieth century can be traced in the Muslim response to the western colonialism in Asia and Africa (He further states) the global Islamic assertion is evident even in countries, which were not colonized by the western imperialists.²⁷

The crisis the Muslim World faced in the twentieth century was encountered in a profound manner by Maudūdi (1903-1979). He pioneered a movement called *Ijtihad* at the level of thought and institution building and offered an ideological alternative to the modern world. Maudūdi's focus in his writings was to combat the challenges of modernity in the nineteenth and twentieth century.²⁸

His major contribution was the articulation of an *Islamic* vision of a society, economy and state. He criticized European ideologies, such as Capitalism, Socialism and Fascism and offered an alternative *Islamic* ideological framework.²⁹

According to Ali Hasan Zaidi:

*Neo-revivalists such as al Banna, Qutb and Maududi were more critical of modern ideologies and, though they were not philosophers but intellectual-social activists, it is possible to extrapolate from their writings criticism of modern ontological and epistemological presuppositions. For example, Maududi (1990 [1940]) criticism that the liberal notion of popular sovereignty detracts from the sovereignty of Allah amounts to a criticism of a humanist ontology and its consequent exclusion of Transcendence.*³⁰

Maudūdi holds the view that western ideologies can only be defeated at an intellectual level. With his deep understanding of the Capitalist, Socialist and Fascist ideologies, he highlighted the *Islamic* system of thought in his literary works.³¹

The ideological contribution made by Maududi is regarded as one of the major factors behind the global *Islamic* reawakening. His writings were translated from Urdu into Arabic, Persian, Turkish, English, French and German languages within the first two decades of the *Islamic* revival movement in Pakistan.

Not only did Maudūdi provide a vision of an *Islamic* system, he also launched the *Islah Movement*, which (unlike the traditional...) focused on a comprehensive change in society.

The movement attracted members from the educated class and its primary objective was the transformation of the individual through a social action program resulting in a change in the institutions of society, economy and state.

While reformers such as Iqbal and Afghānī spoke about the need for Muslims to unite politically, no one was able to provide a blueprint for change, as did Maudūdi, who provided a step-by-step process for change.³²

The intellectual and institutional contribution of Maudūdi in the *Islamic* thought is sometimes compared with the contribution made by some secular scholars in the European intellectual tradition such as Karl Marx and Sigmund Freud.³³

Maudūdi was not a person who confined his ideas to one discipline. His writings covered a large spectrum of knowledge than the above scholars who did play a role in shaping the mind of modern Europe.

Turning to Maudūdi's views on education, he considered the compartmentalization of education into religious and secular as artificial. In his words;

“...compartmentalization of religious and secular education based on a fictitious division of life into spiritual and temporal is not sanctioned by Islam”³⁴

He proposed that human and physical sciences be brought into an *Islamic* framework.³⁵

Questionnaire

(For interviews with principals and educators at schools in Gauteng, Western Cape and KwaZulu Natal)

Name of School _____

Province _____

Respondent: Principal ____ Educator ____

1. Are you in favor of the Islamized curriculum? Yes ____ No ____
Give reasons for your response.

2. Have you received sufficient training in implementing the Islamized curriculum? Yes ____ No ____
If Yes, what type of training have you received?

3. Is enough time allocated to allow educators to become familiar with the necessary materials before they can implement it in their lessons? Yes ____ No ____

4. Is scholarly literature on Islamization available at your school? Yes ____ No ____
If Yes, what type of literature is available?

If No, where do you obtain the literature?

5. Is there a network in place that allows educators from various schools to share or disseminate information on Islamization?

Yes ____ No ____

If yes, describe the network that exists

6. Are discussions with colleagues and other resource persons held to reflect on practice, to arrive at shared meanings and to understand the new material on their own terms? Yes ____ No ____

7. Are you reflecting on your present approaches and methods to practically meet the need to Islamize your lessons? Yes ____ No ____

8. Have you comfortably adjusted to the Islamic ethos of your school? Yes ____ No ____

9. How are problems relating to the implementation of the Islamized curriculum resolved?

1

2

3

4

5

10. What type of support is necessary to assist educators with the principles, processes of and procedures for Islamization of their subjects and teaching methodology?

11. How well are parents informed about the Islamized curriculum?

Not informed ____

Well informed ____

12. Have you benefited from attending the Association of Muslim Schools regional subject committee workshops/meetings?

Yes ____ No ____

13. What have you gained from participating in the AMS conference in Durban from 2-5 July 2004?

14. Is there any criticism from educators or parents against the implementation of the Islamized curriculum? Yes ____ No ____
If yes, what is the nature of the criticism?

15. How are non-Muslim learners accommodated within the Islamized curriculum?

4.6 Isma'il Raji al-Farūqi (d.1986)



The *Islamization of Knowledge* was first proposed by the Palestinian thinker, Isma'il Raji al-Farūqi in 1982, in response to what he called “the malaise of the *ummah*”. His analysis, called the “Islamization of Knowledge: General Principles and work Plan” remains the primary source for this program.

Al-Faruqi, in his thesis, Islamization of Knowledge highlighted two factors as being responsible for the present condition of the ummah. He termed the “Malaise of the ummah”-namely, the current secular-religious duality of education systems in Muslim societies and the lack of a clear vision with which to guide and direct Muslim action. The rejuvenation of the ummah, he argued, is contingent on the integration of the Islamic and the secular sciences-in a word, on ending duality in education.³⁶

Farūqi's concern was that Muslims' behavior and thoughts were altered by the secular educational system and in the process they lost their identity.

4.6.1 The Problem

Al-Farūqi argues that Muslims have been subjected to comparable defeat and humiliation, like no other people. They have been colonized, exploited, stereotyped as aggressive, terrorists, fundamentalists.

After having failed to efface Islām in the battlefields, attempts were made by anti-Islamic forces to distort the image of Islām in the academic and intellectual arenas.

The colonizers realized that the most effective instrument for the de-Islamization of the Muslim society was the network of colleges and universities.

The secularized education system was gradually imposed on the Muslim world

4.6.2 The Task

The answer to the educational problem confronting Muslims is to revamp and reconstruct the entire educational system. As proclaimed by al-Farūqi:

The educational system must be endowed with a mission; and that mission cannot be other than that of imparting the Islamic vision, of cultivating the will to realize it in space and time. Such a task is indeed difficult to perform and may be costly.

But the ummah in its totality spends a far lesser percentage of its "Gross National Product", of its annual budget than most other Umam in the world today.....

The ummah must spend far more on education than it presently does, in order to attract the best of minds, to help them maintain the dignity Allah (SWT) has bestowed upon them as "men of knowledge" or "seekers" after it.³⁷

The task of Islamizing knowledge is to re-launch *Islamic* education on its proper track, leading to its predestined goal.

What is needed is a university, which acts as headquarters for *Islamic* thought where the disciplines undergo Islamization and

the process is monitored and tested in the class and seminar rooms of the undergraduate and graduate programs of study. As al-Farūqi put it:

Until the Islamic university of Islamabad entered into collaboration with the International Institute of Islamic Thought, not one educational institution in the Muslim World had moved a finger to Islamize knowledge, to produce Islamic textbooks for college use in the disciplines, or the tools of research necessary for the writing of these textbooks. And yet, everywhere in the Muslim World one hears of the need to Islamize education, its new institutions, its curricula and textbooks. On the official level where the power to decide lies, one finds little more than lip service made by the ignorant or designed to mislead the masses.³⁸

Being concerned mainly with the Islamization of knowledge, al-Farūqi introduced five general principles, which, he argued, constitute the basic framework for guiding the process of Islamization. Arising from his five principles of *Islamic methodology* are eight epistemological principles.

4.6.3 The Work Plan

Al-Farūqi's objectives of his work plan are to master the modern discipline and *Islamic* legacy and to establish the specific relevance of Islām to each area of modern knowledge. To realize these objectives, a number of steps were developed and the order of priority defines the layout of their logical order in each step. The twelve-step plan commenced with the mastery of the modern discipline and culminated with the dissemination of Islamized knowledge.

According to Yasien Mohamed:

Faruqi developed a twelve-step work-plan for the Islamization, each step involving a critical assessment of the modern discipline from an Islamic point of view. In this respect, Faruqi was much more critical of western disciplines and much less apologetic than Abdu was. This was Abdu's weakness but Faruqi's strength. Faruqi's Islamization of Knowledge is indeed a positive contribution towards bridging the gap between the modern and the traditional Islamic legacy, but it is not devoid of shortcomings. Firstly, Faruqi seems to have excluded the natural sciences from his Islamization programme because he does not find it problematic to Islam.³⁹

Al-Farūqi has presented an elaborate strategy for dealing with the problem facing the Muslim *ummah*. However, Fazlur Rahmān like Al Būti disagrees with his Islamization of Knowledge project, for reasons different to those scholars such as AbdulHamid AbuSulaymān. Fazlur Rahmān argues that the only hope for Muslims to bring about *Islamic* knowledge is to nurture the Muslim mind. This and useful knowledge have to go side by side for the successful achievement of the human mission on earth.

4.7 Sayyid Hossein Nasr



Nasr spent the best part of the last half-century waging a solo campaign against Western scientism and humanism as well as against Muslim apathy and complacency.

The major concerns of his works revolved around the theme of the dichotomy between the sacred and the profane and the crisis this has generated, or as he would say, the plight of modern man.

The thrust of Nasr's comment and contribution has been to restore a unified epistemology in which both physics and metaphysics will not only compliment each other but also, and most importantly, lead to the ultimate reality, which is at once absolute and infinite. In his words:

The sensualist and empirical epistemology, which has dominated the horizon of Western man in the modern period, has succeeded in reducing reality to the world experienced by the external senses, hence limiting the meaning of reality and removing the concept of "reality" as a category pertaining to God. The consequences of this change, is the very meaning of reality has been nothing less than catastrophic.... The most catastrophic effect being on the self, as he continues to argue, in a society in which the lower self is allowed to fall by its own weight, in which the Ultimate Self and the way to attain it are forgotten, in which there is no higher principle than the individual self...⁴⁰

Nasr has made severe criticism against Western epistemology, criticism that cannot be ignored. He continues to warn the West not against refusing Islām but against resisting and opposing the sacred and the consequences of the spiritual crisis that this generates, and of the toll this will take, not on the West alone, but on humanity.

Nasr's solution is embedded in a two pronged attack in which both the *Islamic* as well as Western epistemology have to be thoroughly revised and restored so that the balance between the sacred and the mundane can be achieved. It is significant that Nasr's concerns reach out for humanity as a whole, rather than just Muslims.

According to Nadvi:

S.H. Nasr challenged the Western world, which had been teaching so far that Muslims were the borrowers of all sciences either from the Greeks or from the modern West. Muslims, he asserts, have never been the slavish imitators of any science, Greek or otherwise.

They, on the contrary, were the masters, ulum (sciences) and the innovators of almost all medieval sciences, which were passed onto the West through Muslim Spain. Being an objective research scholar he does not hide certain borrowings from the Greek or other sources, which according to him, were in order to promote and preserve human knowledge....He apposed the movements of westernizing the Muslim society.

On the contrary, he became one of the pioneering leaders like Jamal and Iqbal who launched the movement of Islamization of the Muslim Society. His books on Islamic

*cosmology, science and civilization, Idealism and Realism of Islam, the Plight of Modern Man and Sufi Essays are only a few among other monumental works which have led to the resurrection of creative instincts.*⁴¹

Nasr may not be as unique to his generation as Iqbal was, but is certainly a cut above many of his fellow Muslim scholars. He is among the pioneers of the current drive for Islamization of Knowledge.

According to Nasr:

*The direction of life of contemporary man itself will be determined by the degree to which he is able to distinguish once again, with the help of metaphysics and sacred science, between the immutable and the changing, the permanent and the transient, and between the apparent in contrast to the real progress available and possible for man as a being who no matter how much he changes remains in the depth of his being the same creature he has always been and will always be, a being born for the immortal empyrean of the Spirit.*⁴²

4.8 Sayyid Muhammad Naquib al-Attas



Al-Attas, born September 05, 1931 in Bogor, Java, is a prominent Muslim thinker. He is one of the few contemporary scholars who is thoroughly rooted in the traditional *Islamic* sciences, and is equally competent in theology, philosophy, history and literature.

His philosophy and methodology of education have one goal: Islamization of the mind, body and soul and its effects on the personal and collective life on Muslims as well as

others, including the spiritual and physical non-human environment.

He is the author of several authoritative works on various aspects of *Islamic* thought and civilization, particularly on *Sufism*, cosmology, metaphysics and Malay language literature. Al-Attas traveled widely, drawn especially to Spain and North Africa.

4.8.1 Response to the Challenge of Knowledge

Al-Attas has spent the best part of his life addressing the problem of dichotomy in knowledge, and has provided an unusual insight into what he preferred to call “westernization” which to him is the source of secularization. One of the gravest consequences of secularization, he believes, is the loss of *Adāb*, what Nasr calls desacrilisation of knowledge. The main characteristic symptoms of loss of *Adāb* within the *ummah* according to Al-Attas, “is the process of leveling, the leveling of everyone, in mind and the attitude, to the same level of the leveler.”⁴³

This mental and attitudinal process, which impinges upon action, is perpetrated through the encouragement of false leaders who wished to demolish legitimate authority and valid hierarchy so that they and their ilk might thrive.

This *jahili* streak of individualism, of arrogance and obstinacy, as he calls it, led the Modernist and reformers of our times, including those who masquerade as 'ulamā, to censure the great 'ulamā of the past and men of spiritual discernment who contributed much to the knowledge of Islām.

Al-Attas views western civilization as constantly changing and “becoming” without ever achieving “being”. He analyses that many Muslim institutions and nations are influenced by this “sport” of the west and they continually revise and change the basic development goals and educational objectives to follow the trends from the west.

He makes no attempt to accommodate modern western scientific spirit through a reinterpretation of Islām, or to naively import western technology skills and products while simultaneously keeping intact the traditional understanding of religion. According to him, religion is in harmony with science, but it does not mean that religion is in harmony with modern scientific methodology and philosophy of science. Since there is no science that is free of value, we must intelligently investigate and study the values and judgments that are inherent in, or aligned to, the presuppositions and interpretations of modern science. We must not indifferently and uncritically accept each new scientific or philosophical theory without first understanding its implications and testing the validity of values that go along with the theory.

Since the role of science is to be descriptive of facts, and facts undergo continual change by virtue of their underlying reality, which are process, modern philosophy and science, in a secular way, consider change to be the ultimate nature of reality.

Al-Attas maintains that reality is at once both permanent and changing; not in the sense that change is permanent, but in the sense that there is something permanent whereby change occurs. Change according to Al-Attas does not occur at the level of phenomenal things, for they are ever perishing, but at the

level of their realities, which contain within themselves all their future state.

4.8.2 Al-Attas' Proposal

Al-Attas proposes a return to what he refers to as *Adāb*, which with the Islamization of a larger part of the world during the Abbāsīd period, was further evolved to extend itself beyond Arab literature and culture to include the human sciences and disciplines of other Muslim people, notably the Persians, and even to draw into the ambit the literature, science and philosophies of the civilization such as the Indian and Greek.

According to Al-Attas:

During the Abbasid period, the restriction of the Islamized meaning of Adab, which was in the process of unfolding itself, had begun-due to the urbanity that prevailed and the attendant officialdom bureaucracy.⁴⁴

This may mean that the concept of *Adāb* itself has to first be Islamized. It is under the ambience of this *re-Islamized Adāb*, as it were, that the “Islamization of Knowledge” is to be undertaken.

Since the university represents the highest level of learning, designed to reflect the universal, al-Attas true to his Sufi background, believes the unusual must be a reflection of not just any man but the “Universal Perfect Man” (*al-ihsān al-kāmil*), which in Islām is realized “only in the sacred person of the Prophet” (PBUH).⁴⁵

Al-Attas advocates that the categories of knowledge, which were fundamental to *Islamic* tradition, are fundamental to any real modern education. In the traditional *Islamic* worldview, knowledge was of two kinds.

With man at the center, he suggested the familiar dual categorization of *fard 'ayn* and *fard kifāyah*.

I *Fard 'Ayn*, this refers to the absolute nature of knowledge pertaining to God and the spiritual realities and moral truths. The religious sciences fall under this category. Knowledge of these sciences is required in order to enable individuals to fulfill their religious obligation.

The *fard 'ayn* knowledge is not static, but dynamic, and it increases according to the spiritual and intellectual abilities including social and professional responsibilities of a person.

II *Fard Kifāyah*

It is this latter category that needs to be Islamized, and each branch Al-Attas insists, “must be imbued with *Islamic* elements and key concepts...this process constitutes its Islamization”.⁴⁶ The open-ended *fard kifāyah* knowledge includes the natural physical and applied sciences.

Contemporary modern knowledge needs to be delivered from its interpretations based on secular ideology. This requires a critical examination of the methods of modern science; its concepts and symbols, its empirical and rational aspects, and those impinging upon values and ethics; its interpretations of origin; its theory of knowledge, its theory of the universe and its classification of the sciences.

Al-Attas' holistic and spiritual approach to knowledge demonstrates just how foreign the philosophy of secularism is in the Muslim *Weltanschauung*.

4.9 **AbdulHamid A. AbuSulaymān**



AbuSulaymān was the President of the IIIT and one of the founders of the International *Islamic* University in Malaysia and served as its rector for ten years. (1988-1998).

According to AbuSulaymān:

*The sidelining of religion in schools was a dangerous phenomenon. The problem with schools in Muslim countries is that they do not sufficiently deal with Islam in a successful way.*⁴⁷

According to Louay Safi:

*Among those who have made regular contributions to clarification of the Islamization thesis and have championed its course for the last decade is AbdulHamid Abu Sulayman. In his writings, he has consistently criticized the classical methods of Usul al-Fiqh and called for their reform and restructuring. His basic critique and his most specific proposal for their reformation are summarized in an article published under the title "Islamization of Knowledge with Special Reference to Political Science".*⁴⁸

Unlike al-Farūqi, who has presented an elaborate strategy for dealing with this problem, AbuSulaymān identifies more focused, and hence more manageable, areas for the immediate

attention of Muslim scholars. According to him, the resolution of the intellectual crisis of the Muslim has to proceed along three lines.

First, the relationship between reason and revelation should be redefined. He argues that it is no longer sufficient to state in general terms that both reason and revelation are sources of knowledge. One has to go a step further and specify, in concrete terms, how each relates to the other.

Second, the meaning of *ijtihād* and the role of the *fāqih* in the process of intellectual reform should be redefined.

This redefinition, he contends, is necessitated by the fact that *ijtihād* has been limited to linguistic reasoning. The *fāqih* is trained exclusively to deal with legal issues.

This understanding is basically wrong because it rests upon an assumption that is no longer valid in the realm of modern knowledge, namely, that the *fāqih* possesses the necessary knowledge capable of providing *Islamic* alternatives through rational effort. Historically, this understanding was largely true because the *fāqih* was a merchant, philosopher, mathematician, physician, and chemist. In addition, he was well versed in various branches of *Islamic Shari'ah* and jurisprudence. AbuSulaymān contends:

We must realize, however, that modern knowledge has expanded immensely and has become so complex for a single person to acquire a command of the multiple aspects of even one branch of knowledge. This means that the ability necessary for ijihad in any one of the various branches of knowledge requires specialization in and absolute mastery of that branch. In view of the this multifacedness of knowledge, and the multifariousness of

the fields of specialization, it is clear that ijihad, insights, solutions, and alternatives, in the domain of social and scientific knowledge cannot be provided by the specialists in legal studies alone. Both the task and the expectation are impossible.⁴⁹

Third, each field of specialization must include in its curriculum a sufficient number of textbooks of knowledge to mould and guide the mentality of the learner, next, it would be imperative that every aspect of the curriculum affects the objectives and values of the teachings of Islām in a harmoniously comprehensive manner so that the essential unity of the nature of *Islamic* knowledge and culture not be lost. Only then can the *ummah* claim to possess knowledge that corresponds to the *Islamic* objectives. This approach will not leave any room for an *Islamic* university and a secular university to co-exist at the same time and in the same place.

According to AbuSulaymān:

The immediate duty for Muslim intellectuals and educationists is to sift the Muslim culture and heritage from all wrong suppressive and negative aspects of the culture.

It is unwise to ignore the power of these shortcomings in our Muslim dominant culture. The oppressive and superstitious elements in the culture are seriously destroying the Istikhlaf spirit of Islam and Muslim civilization. The cultural and educational reforms should no more stop at general and vague remarks and advices. Muslim educational reforms should produce educational literature and tarbiyah teachers in their successful efforts to raise the new psychological and mentally healthy Muslim generations.⁵⁰

4.9.1 Islamization of Science and Technology

According to AbuSulaymān, the project of “Islamization of Knowledge” has identified and distinguished *Islamic* sources of knowledge and established a comprehensive, analytical and systematic methodology, free of time-space problems in dealing with historical and contemporary challenges.

It is clear that the heart of the Western challenge to Muslims is scientific and technological while the crux of the Muslim challenge to the west is spiritual, moral and social. The West has no reliable, holistic, and authentic source to know and draw the boundaries of human freedom and social life. The Muslim dilemma lies in the fact that the West and the rest of the world will not heed Islām’s moral and spiritual message until Muslims respond adequately to their scientific and material challenge.

From the point of view of Islām, the western challenge of science and technology poses problems. In terms of material resources, Muslims have all the necessary resources to develop science, technology, and build their economies and industries.

According to AbuSulaymān:

The truth of the matter, however is that Western civilization, like all other nations and civilization, sprang from its own particular set of beliefs, psychological elements, and historical factors. Its development was also influenced by its loss of confidence in revelation sources when it discovered that these had been tampered with and altered... All ties to spiritual life were severed. It is for this reason that while Western society provides its people with an abundance of material goods and comforts, it is plagued by psychological problems and

*social strife that constantly destabilizes society and threatens it with destruction. It is therefore extremely important for Muslims to realize that not all of Western knowledge and science is objective in nature. If it is not difficult to see how the social sciences are clearly subjective, it should not be difficult to see how the hard sciences are really any different in this respect.*⁵¹

The reforms Muslims are attempting to achieve require Islamization of Knowledge in general and that of political science in particular because without proper insight into its field, the reconstruction of the *ummah* and the preparation for leadership is impossible. This can be done by founding research centers and holding discussions in the hope of clarifying the vision and defining the objectives on a more systematic basis. Those in charge of such activities should be specialists, committed to the cause of Islām.

AbuSulaymān emphasizes:

*The problem lies in the fact that Muslims lack of an istikhlaf attitude and mentality to pursue creative scientific Islamic development. They have given up the pursuit of knowledge and civilization as important Islamic lifelong duties. Therefore, if mentality and attitudes is the underlying problem then reform of education is the answer. Education is the important means to change the psychology of Muslims who will be the future members of society.... Together we should start this tremendous civilizational mission for the sake of the future generation of a peaceful global village.*⁵²

The challenge confronting Islamization is that it presents to humankind a vision in which science is put to the service of humankind and “*Khilafah*” in order to fulfill the responsibilities of reformation and constructive custody of the earth.

4.10 Fazlur Rahmān



Fazlur Rahman was born on September 21, 1919 Pakistan. He graduated with distinction in Arabic from Punjab University, Lahore and then went to Oxford, where he wrote a dissertation on Ibn Sina’s *Kitāb al-Najat*. He joined Durham University in 1950 and taught

Persian and *Islamic* philosophy before moving to Canada where he taught *Islamic* studies at McGill University, Montreal.

Fazlur Rahmān returned to Pakistan in 1961 and became the director general of the newly established Central Institute of *Islamic* Research, which was given the mandate of reviving Pakistan’s national spirit through political and legal reform by implementing an *Islamic* vision.

4.10.1 Grappling with the Problem

Fazlur Rahmān is another scholar who cannot be ignored, even though he has not been at the forefront of the debate as his colleagues, preferring to be a detached observer taking liberty to differ with others on the subject “Islamization of Knowledge”, which he has always taken to heart.

He spent most part of his career addressing the issue of revitalizing or rethinking *Islamic* thoughts very much in the way Iqbal attempted. He was of the opinion that there was no short cut and any such efforts are simply escapists but was still nonetheless ready to examine them. In his view, all the efforts from the time of Abduh to date fall into two categories:

One approach is to accept modern secular education as it has developed generally speaking in the West and to attempt to “Islamize” it—that is, to inform it with certain key concepts of Islam”. The other approach, combining a variety of developments, “can be summed up by saying that they all represent an effort to combine and integrate the modern branches of learning with the old ones....The Most important of these experiments are undoubtedly those of al-Azhar of Egypt and the new system of Islamic education introduced in Turkey since the late 1940s.⁵³

In examining both these approaches, Fazlur Rahmān did not disagree much with the principle as with the methods adopted and the results achieved. In respect of the Islamization of Knowledge for example, he says, this can only be really fulfilled if and when “Muslims effectively perform the intellectual task of elaborating an *Islamic* metaphysics on the basis of the *Qur’ān*”. He argues: “An overall worldview of Islām has to be first, if provisionally, attempted if various specific fields of intellectual endeavor are to cohere as informed by Islām”. For the sake of clarity, metaphysics “is the unity of knowledge and the meaning and orientation this unity gives to life”.

To further illustrate his point, he pointed to how Ash’arite theology, wayward as he believed it was, was able to permeate, with remarkable efficiency, intellectual disciplines of Islam, like law, Sufism and even the outlook on history.

He observed, while there is no dearth of conferences and books on “Islam and this” and “Islam and that”, which he admitted occasionally contained valuable insights and ingenuity, these feverish activities, as he called, are often apologetic and do not add to much.⁵⁴

As for the other approach, one of integration, this too, has not worked according to Rahmān, because of the largely mechanical character of instruction and because of juxtaposing the old with the new.

The decline of Muslim power was closely linked to the decline of the intellectual vigor of the *Islamic* civilization and its revival, therefore, could only happen through an intellectual revolution. His insistence that the distinction between “historical Islām” and “normative Islām” must be drawn both in regards to *Islamic* principles as well as *Islamic* institutions and his view that a large part of the *Qur’ān* was revealed “in, although not merely for, a given historical context”, has been criticized on various grounds.

4.11 Conclusion

There are a number of other scholars who have made a significant contribution to the field of “Islamization of Knowledge”. This include Adullahi Smith, a historian of the Sokoto Caliphate; Khursid Ahmad, Nejattullahi Siddique and Umar Chapra in the field of *Islamic* economics; Ahmad Ebrahim Umar, and Abdul Karim Souroush both in epistemology and philosophy of science, the relatively younger but promising others like Pervez Manzoor, Ziauddin Sardar and Abdulwahāb el-Affendi who produced a plethora of writing on the subject.

To conclude, it may be said that most of the thoughts and ideas of these pioneers, especially in respect of what is popularly called today the Islamization of knowledge, are widespread.

It is the International Institute of *Islamic* Thought (IIIT) which recently popularized the idea, taking it far and wide, not only through its conferences held in many corners of the Muslim world, but also by the numerous writings it has generated on the subject. They have done this essentially by moving the subject from academic circles to the popular arena thus pushing it on the agenda of various *Islamic* groups and movements. It is necessary, therefore, to examine the ideas of IIIT, the IISTD, and the IIIST on this subject.

The IIIT in Herndon, Virginia, USA was established as a direct consequence of the original research of al-Farūqi, who was the founder President of the IIIT.

In early 1988 IIIT directed its concern on Islamization of the social humanistic sciences to a colleague of al-Farūqi, Dr. S. Waqar Husaini, who was at the time its guest. Accepting Dr. Husaini's suggestion, IIIT asked him to establish a new organization to concentrate on Islamization of the natural sciences and technology.

Consequently, The IISTD (Institute of *Islamic* Sciences, Technology and Development) was founded and registered in the State of California in December 1987 as a religious, Non-Profit Organization. The IIIST (The International Institute of *Islamic* Sciences and Technology) was registered in February 1988 in Washington D.C. Its "Initial Trustees and Corporators" were: Professor Sayyid Hossein Nasr, Dr. Jamal M. al-Barjani and Dr. S. Waqar Husaini.

There were other members who were on the Board of Directors of IIIST and also held positions in the IIIT. IIIT supported IIIST financially and by other means for approximately two years. Due to lack of further financial support, IIIST has been dormant since 1990.

The goals and purposes of IIIST and IISTD were the same as per their “Articles of Incorporation”.

The action plan for IIIT was to Islamize Socio-Humanistic Sciences and Education through Secular Colleges and Universities in North America and Globally.

An important aspect of this action plan was to Islamize existing secular colleges and universities, not to establish new ones. Ideally, Islamization had to be pursued in *Islamic States* by scholars and institutions as was done during the early centuries of Islām, through cooperation with ruling elites of Umayyid, Abbāsīd and other dynasties.

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Chapter 5

The Sixth International Conference on Islamic Education and the Generation of Islamized Syllabi

5.1 Introduction

The first World Conference on Muslim education was organized by King Abdul Aziz University in conjunction with the Government of Saudi Arabia, and was supported by several Muslim countries, universities, and *Islamic* organizations.

After the First World Conference was held in Makkah in 1977, six more conferences took place.

The Following is a Summary of the Themes of the First Five Conferences:

- a) 1977 (Makkah): Basis for an *Islamic* Education System. Principle of Islamizing education as a whole.
- b) 1980 (Islamabad): Curriculum Design. The ideal pattern of Islamized curriculum.
- c) 1981(Dhaka): Textbook Development. The best method of preparing textbooks on the basis of the curriculum.
- d) 1982 (Jakarta): Teaching Methodology. The problem and principles of teaching education in order to evolve an *Islamic* approach to the teaching of all disciplines.
- e) 1987 (Cairo): Endorse recommendations of the previous conferences. An assessment of what had been achieved, and what more had to be done.

5.2 The sixth World Conference on Islamic education

In spite of the commitment, action and planning, during and after the first five conferences, several role players were very concerned about the progress of Islamization in Muslim schools. They met in Dubai to discuss the issues relating to the effectiveness and success of present endeavors at Islamization and met again in Toronto and Washington to gain better insight from the experience of Muslim schools in America and Canada.

The next meeting was held in Cape Town to look at ways and means of making Muslim schools as effective as possible, with the main aim of an “Islamized Education” for Muslim learners. Maulana Ali Adam, the principle of Habibiya Islamic College, took up the challenge of hosting a conference, which was to focus on independent Muslim schools operating in South Africa.

5.2.1 Planning the Sixth Conference

Members of the Steering Committee tasked with organizing the Sixth World Conference on *Islamic* education were:

- Dr. A.O. Naseef:
- Sheikh M.A. Yamani:
- Sheikh A.S. Jamjoom:
- Professor S.A. Ashraf and
- Maulana Ali Adam.

They met on the 11th.July 1995 in Jeddah to brainstorm and plan the Sixth International *Islamic* Educational Conference. The brief for the conference was very precise:

What is critically needed...is an International workshop to make sure that the work done by experts in the various World Conferences and the practical work emerging under the auspices of Muslim schools is brought together and a new dynamic work plan is created. The Conference is vital but it must not be a platform for speeches. It must not become a talk shop but must be a workshop from which a practical and financially viable work plan can emerge.¹

Maulana Ali Adam established a Technical Planning Team to organize the Sixth International Conference. Based in Durban, the team was entrusted with the responsibility of a hands-on and interactive workshop prior to the conference.

5.2.2 Focus of the Sixth International Conference

The focus of the conference was firmly fixed by the following parameters:

- The scope of the conference was to be confined to Muslim independent or (Private) schools operating in South Africa; (which I will concentrate on in the next chapter).
- The emphasis was to be on pre-tertiary levels of education; that is the primary and secondary phases of formal education for learners between the ages of approximately six and eighteen years;
- The specific brief was to formulate Islamized syllabi for a range of subjects taught at Muslim schools and to devise teaching guidelines for such Islamized syllabi.

5.3 The Islamized Syllabuses

After the five conferences on *Islamic* education (1977-1992) many academic publications were produced, indicating the direction *Islamic* education must take, which led to a worldwide rekindling of interest in *Islamic* education.

The 1980s and 1990s saw the simultaneous establishment of Muslim schools, which was followed by the need to compile an Islamized curriculum to be utilized in these schools.

The objectives of the conference were to design syllabuses, teaching guidelines and In-service education Training of Teachers (INSET) programmes. It became imperative to involve primary and secondary educators who would prepare a draft Islamized syllabus for the various subjects.

Maulana Adam and the technical planning team were confronted with a mammoth task. They decided to establish a subject task team for every subject taught at Muslim schools.

The following criteria were used to select educators who would serve on the subject task teams and be responsible for preparing discussion documents:

- Strong commitment to *Islamic* education;
- Proven successful track record in teaching the specialist subject;
- Ability to work co-operatively as a team-member and discipline necessary to reprioritize work schedules to meet deadlines.²

After a series of workshops the Subject Task Teams reached consensus on the format and contents of the Discussion Documents for the various subjects. These documents were presented at the Cape Town conference as a basis for deliberation.³

Muslim educators from public and Muslim independent schools in South Africa were invited to participate in the workshop sessions to discuss Islamized syllabuses and lesson plans. A specialist chaired each subject session and also present were academics and practicing educators who evaluated the outcome of the syllabuses and sample lessons.⁴

The syllabi as well as the sample lessons were reformulated and streamlined on the basis of insights gained from the group discussions and comments by the specialists, resulting in the final subject guidelines. The eleven subject-task teams produced Islamized syllabuses and teaching guidelines for independent Muslim elementary, middle and high schools in South Africa.

The Eleven Subjects are:

- *Islamic studies*
- Arabic
- English
- Mathematics
- Natural Sciences
- Biology
- Geography
- History
- Arts and Crafts
- Junior Primary subjects and
- Commercial Subjects.

The twelfth task team INSET (In-Service Education and Training of Teachers), which comprised educationists was entrusted with the task of producing guidelines for teaching the Islamized syllabi. Educators need to be trained adequately to approach and implement the new syllabus, and infuse *Islamic* concepts into their lesson plan.

In the next section, I will outline the proposed syllabus and lesson plans for the subjects in the Islamized curriculum. This outline is based on the documents generated after the Sixth International Conference.

Since our focus is on Islamization, we will discuss those subjects for which Islamized syllabi were generated at the conference.

5.3.1 Islamic Studies Syllabus

Naturally, Islamization does not apply to *Islamic* studies. Therefore, the *Islamic* studies task team concerned itself with the production of a comprehensive syllabus that would provide learners with a sound *Islamic* basis for a rational and reflective understanding of the world around them.

5.3.2 Arabic Syllabus

The basic skills of listening, speaking, reading and writing taught to learners should ensure that they would be able to communicate with fellow Muslims globally, and in this way contribute to unifying the *ummah*.

In senior grades, Arabic literature is to be introduced to learners, via the original language. The study of Arabic should lead to a more comprehensive understanding of Islām. Additionally, the language should also serve as an introduction to the Muslim Arab World of economics, journalism, politics, religion and education.

Mastering the Arabic language will enable the learner to study the primary sources of Islām in Arabic, and should increase the learner's awareness of Allah.

How Lessons may be Islamized

To Islamize the Arabic syllabus, resources to utilize in the lesson plans are the:

- The *Qur'ān*;
By selecting appropriate ayahs, select simple sentences and refer to the sentence structure.
- The *Sunnah*;
Use simple sayings of the Prophet (PBUH). Use *Hadith* in an oral lesson.
- Periodicals and Publication;
Prompt the learners to translate into Arabic.
- Resource Persons;
Invite specialist Arabic teachers as guests to address learners.
- Audio Visual Resources
Use kiddie's Arabic videos and DVD's, posters depicting *Islamic* places and events.
- Publications
Learners are encouraged to work together in producing monthly/quarterly newsletters depicting events, achievements, *Islamic* social activity of the school, thereby

allowing learners and educators to participate jointly to exchange ideas.⁵

The preparation of a lesson must revolve around the main objective, bringing the learner closer to Allah.

5.3.3 English Syllabus

The teaching of language offers profuse opportunities to inculcate *Islamic* concepts and values in an integrated manner, which will compliment and support not only the English lessons but also across the curriculum. The success of the practical and applied levels, hinges on the soundness and depth of the methodological matters at the fundamental level.

The Oral Communication aims to develop in learners the ability to speak with *adāb* (humility) and to differentiate between what is acceptable and appropriate to speak according to circumstances.

Reading and comprehension skills should remind learners about the first revelation to the Prophet (PBUH) "*Iqrā*" (read!). Muslims have an obligation to develop reading skills as well as extracting meaning from and responding in an acceptable manner to the written word.

In keeping with the maturity of the learners, educators need to develop the skills of critical reading with emphasis on how easily the unsuspecting reader can be misled by un-*Islamic* literature.

The school thus becomes a training ground for learners to make the proper choices and reflect on the characters studied.

Their conscious appraisal of the events and characters from an *Islamic* perspective serves as an antidote, which will increase their ability not to embrace everything at face value. The guidelines to learners are the three types of reading:

- Preferred reading
- Negotiated reading
- Oppositional reading

1. Preferred Reading

This refers to the reader accepting and believing everything without question. The *Qur'ān* is a perfect example of this type of reading. Muslims would opt for a preferred reading of the *Qur'ān*.

2. Negotiated Reading

This refers to text, which reflects both values that are commendable and values that are unacceptable in terms of *Islamic* teachings. This is crucial to learners, as they will have to apply their knowledge and understanding, which are continuously inculcated through a holistic curriculum to differentiate between what is accepted and what should be rejected.

3. Oppositional Reading

This is utilized when faced with text that are patently un-*Islamic* or propagandistic. This will require a negotiated reading to counter the promotion of values alien to Islām.⁶

The responsibility of educators is to encourage learners to read literature by Muslim authors. Whilst the books may reflect

Islamic values, such books should be subjected to a critical evaluation.

The method of Islamizing the English lesson is in the teaching of the novel/play. Many questions are posed to learners as a comprehension test. For example, learners are asked about the positive attributes of the main character, and how from an *Islamic* perspective he/she is worthy of emulation.

In every lesson, (whether it is reading, communicating, acting, poetry) the educator brings in the moral values of Islām by raising issues such as the identity crisis of a society, emphasizing the law at the expense of morality (legalization of same sex marriage, which is presently under debate), the concept of human rights in terms of *Islamic* teaching, and what Islām says about rights and duties of parents and children, rights and duties of husband and wife, accountability and moral responsibility.⁷

5.3.4 Mathematics Syllabus

Muslims scholars believe that the *Qur'ān* contains the roots of all knowledge, though it does not specify or supply details. Thus, the *Qur'ān* is not a textbook of any particular subject. However, the *Qur'ān* has direct references relating to mathematical content. Examples of this is, payment of *Zakāh*, timing of daily prayers, fasting in different geographical regions, performance of *Umrah* and *Hajj*, as well as inheritance.

Other *Qur'anic* references relate to the four main operations in calculations (+, -, x, ~). For example, the *Qur'anic* verse referring to Prophet Noah (as), “And he stayed among them a thousand

years less fifty years ($1000 - 50 = 950$ years) inviting them to believe in the Oneness of Allah".⁸

Verse 2:267 speaks about the likeness of a grain with seven ears and each ear grows a hundred grains ($1 \times 7 \times 100 = 700$).

The verse relating to inheritance may be utilized to teach percentage and ratio. The examples from *Islamic* texts are used in the mathematics lessons to conscientize learners about Islām.

As previously stated, the contribution of Muslims in the field of mathematics is well known. The *Qur'ān* inspired Muslim mathematicians and every branch of higher mathematics bears traces of Muslim genius. The achievements of Muslims in mathematics are included in the syllabus as a form of inspiration to learners.

An example of an Islamized lesson would be to use the number of *raka'āhs*, *Rukūs* and *sujūds* for each of the five daily prayers for a period of one week/month and plot them onto a graph.

5.3.5 Science Syllabus

*The teaching and learning of science aim to assist the learner to achieve both concepts of Istikhlaaf (vicegerent) and Taskhiya (subservience) so that they can play their essential role in controlling, developing and guiding human civilization.*⁹

As opposed to modern western science, *Islamic* science is conceived from within the worldview of Islām. It is recommended that in the classroom an atmosphere that is conducive to

teaching and learning should be displayed. Posters or charts with *Qur'anic* verses with their translations, *ahādith* of the Prophet (PBUH), contributions of Muslim scientists to the subject and general *Islamic* etiquette must adorn the classroom walls.

Contentious issues within the syllabus should be approached with the intention of imparting the *Islamic* perspective and motivate learners to further investigate. To eliminate the possibility of ambiguity or contradictions, educators are advised to consult with *Islamic* studies resource persons or the '*ulamā* (Scholars).

It is expected that educators obtain minimal knowledge of *Usūl-ul-Fiqh*, *Qur'ān* and *Hadīth* methodology. This would be the enabling factor to identify deviations from the *Islamic* Principle of *Tawhīd* and reconstruct the basic paradigm of the subject using *Islamic* universal guidelines.

The following approaches have been identified:

- The insertion of *Qur'anic* verses and *Ahadīth* into scientific text;
- “Bucailism”-the tendency to search for every scientific fact in the *Qur'ān*; (The term Bucailism is derived from Maurice Bucail, the French author who wrote a book on Islām and science)
- Searching for *Qur'anic* proof of scientific facts; and
- Searching for *Qur'anic* scientific miracles.¹⁰

For the process of Islamization to be successful, educators are advised to always keep in touch with other resource persons, educators and exchange ideas, share success stories of teaching

methodology and always create new and innovative lessons based on the Islamized syllabus.

To cite an example, for the lesson on air, learners should reflect on the mercy of Allah who created air for all living things to survive. The section on plants and humankind, should teach that humans use plants as food, clothing, medicine, furniture, paper and decorations use plants. The concept of subservience can be introduced to emphasize that the plant and animal kingdom are for the survival of humanity, which derives its sustenance from nature in accordance with the laws of Allah. It is recommended that chapter 6:99 be discussed in this context.

The section on water is also considered very important to a Muslim. Learners could be asked to conduct research on the verse, which states that everything has been created from water. The continually repeated water cycle which starts with the evaporation from the seas and rivers until it falls as rain back to earth could be used to discuss the wonderful design of Allah to provide this important commodity for survival. The educator could refer to *Sūrah* 30:48 and incorporate it into the lesson.

For the section on reproduction (animals) and adult support and care, learners should identify the different kinds of animals and the needs of their young. They should be encouraged to add their own experiences by observing the adult animals with their young. Family life according to Islām could also be discussed. Learners are expected to identify different species of animals, how the mother cares and suckles her young as an indication of the support and care of the natural instinct Allah created in them.¹¹

While learners are introduced to the different types of mammals viz. herbivores, carnivores, and omnivores, foods permissible and those prohibited for Muslims to consume should be discussed. The etiquette of eating should be included.

It does not matter which section of science is being taught, whether matter and measurement (time), food relationships (food chain), the cell, light or Newton's first law, every topic can be discussed using the *Qur'ān* as a reinforcement of the subject matter, rendering it a sacred science.

5.3.6 Biology Syllabus

The *Qur'ān* teaches that all living and non-living things are created and sustained by Allah. In Islām human beings are considered (by the majority of scholars) as a special species and not a product of evolution from any other species.

The basic tenet of Darwinism holds that living beings came into being spontaneously as a result of coincidence. This view is contrary to the Muslim belief in Creation. That life is an arbitrary by-product of the compound formed by time, matter and coincidence, is unacceptable to Muslims who believe that Allah is the sole Creator of all living beings that creation was purposeful and deliberate and that human beings constitute a special species of beings.

An *Islamic* approach to biology would be to prepare lessons that emphasize the extraordinary complex examples of design in life and the complexities of a living being, when teaching the cell. This would negate the concept of "coincidence" as promulgated by Darwin.

The superior design and plan of life as indicators of Allah's unique and matchless creation, of His eternal knowledge and might, should be highlighted.

New developments in various scientific fields such as paleontology, microbiology, genetics and comparative anatomy, as well as many new discoveries in the field of medicine, which challenge the theory of evolution and confirm the view that living beings are created in their distinct and perfect form, must form the core of the syllabus.

Under human anatomy the *Islamic* perspective on organ transplants, blood transfusion and culling may be discussed with references from the *Qur'ān* and *Sunnah*.

Teaching learners about the special status of human beings in creation will afford the educator an opportunity to promote and develop *Taqwa* (Allah consciousness).

Presented below is a list of the *Islamic* concepts and relationships that educators may incorporate into their lessons:

Islamic view of the Creator

- *Tawhīd* (Unity of Allah);
- Attributes of Allah
- *I'mān* (faith)

Creation of man and His purpose

- Worship of Allah;
- Allah's representative on earth;
- Promoting good and forbidding evil;
- Spreading the message of Allah.

Man's relationship with Allah

- Accountability to Allah;
- To do good deeds;
- Worship and supplication.

Man's relationship with fellow human beings

- Establish justice;
- Respect for life;
- Respect for property;
- Respect for dignity and honor;
- Developing character;
- Religious tolerance.

Man's relationship with the environment

- Man's role as representative;
- To work in harmony with all Allah's creations;

Self-development

- Self reformation;

- Learning from ones mistakes and from those of others.

Man's destiny

- Promoting accountability by role evaluation;
- Method of preparation for death;
- The last day;
- The *ākhirah* (life after death).

Development of *Islamic* ethos

- Create an environment conducive to *Islamic* behavior and practice;
- Promote contributions made by early Muslims to biology;
- Reflect on the period of *Islamic* Renaissance;
- Recognize the role of Muslims in biology.

5.3.7 Geography Syllabus

The Earth is a gift from Allah to humanity, which is the custodian of this gift. Geography from an *Islamic* perspective comprises a study of the relationship between two components: The vertical relationship between Allah and man, and the horizontal relationship between man and the environment. The study of this complex relationship will enable man to comprehend and appreciate the significance of his existence in any time-space perspective and that the spatial-time panorama extends between the realms of *dunyah* (earth) into the *ākhirah* (Hereafter). The role and purpose of life on earth, is explained through concepts such as *Tawhīd* (Oneness of Allah), *khilāfah* (vicegerent) and *ibādah* (worship) whilst the central objective is

to promote justice on earth and serve the needs of creation within the boundaries of the *Islamic* ethical framework.

The major features of the syllabus are to pivot around the power of critical thinking, logical reasoning, and opportunities for learning through self-discovery. All learning opportunities are to become extensions of relevant references to *Qur'ān* and *ahādith*.

The goals for teaching geography, apart from enabling learners to acquire skills such as measuring, charting, analysis, synthesis, observation and problem solving, are to create nearness to Allah and recognize and appreciate His attributes through the study of the landscape of the world and the reality of the Hereafter.

Outcome-Based Education (OBE) encourages learners to become active learners (opposed to the passive learners of the past) where the educator introduces group work and a variety of resources to enhance the learning process.

A lesson on farming as an economic activity could be broadened to include *Islamic* concepts. Learners could be made to understand the *Islamic* principle of *Rizq* (sustenance). Also, learners could be taught how Allah endowed humans with the ability to plant and sustain them and also provides the soil, the air, water, sunlight and crops, without which nothing would exist.

In the section on Map work, learners could be taught how to find the direction of the True North and ascertain the direction of *Qiblah* (Direction for the five daily prayers).

When teaching the section on Climatology, rainfall must be described as a *Rahmah* (mercy) from Allah and learners should be made aware that every living thing has been created from water, (Q23:18 and 19). The story of Prophet Noah (as) and the flood can also be included in this section. The educator could emphasize how the believing people were spared, save the Prophet's son who did not heed the message of his father.

According to Islām, human beings have been entrusted with the affairs of this world, which is an immense collective responsibility on them.

Learners must be educated about:

- Individual responsibility in life;
- Relationship to other creatures;
- Responsibility towards human community-social relations;
- Relationship to the universe and universal phenomena and exploration of natural laws in order to utilize and explore them;
- The Creator's creative wisdom apparent in the creation, to ponder and reflect on.

They should be made aware that planet earth with its resources need to be managed responsibly. They must learn to appreciate planet earth, which is given to humankind as a gift from the Creator.¹²

5.3.8 History Syllabus

There are many possible ways in which history can be interpreted, and they are as varied as their vantage points.

There are the materialistic readings of history, notably the dialectical materialist which Karl Marx popularized; there are the mystical readings of the Spenglerian search for an essence, there are the Freudian inspired psycho-analytical approaches whose dictum the “Id”, the “Ego” and the “Super Ego”, and projecting these onto history and society.

In the *Islamic* view history is taken as the outcome of an interactive process where three essential elements that provide the parameters for the action have to be borne in mind. The first is Allah, who is the Creator and Sustainer, whose will and command act in history. Then there is His creation, conceived in the best of moulds for a pre-ordained vocation of inhabiting the earth and cultivating its resources in the way of truth. The third element is that of nature itself that is created within the framework of cosmos subscribing to the laws together with the material sources of the planet.

The reason given by this reading of history of Allah’s creation of the universe, is to instill in learners the understanding that He should be the focus of worship, that humankind was created for this purpose and that nature was created for the purpose of sustaining life for humankind who should be engaged in the vocation of settling the earth and establishing *umran* (civilization) within the framework of a revealed guidance.

The ultimate aims of learning about history include the understanding of Allah’s laws concerning the rise and fall of nations and civilizations, realizing that life has a purpose and appreciating the niche Islām carved in human history. The *Qur’anic* perspective of history compels one to recognize divine intervention in history.

The syllabus presents world/universal history throughout the various grades in chronological sequence, and the motivation for embracing this model is to acknowledge the role of Islām in universal history.

History itself is a study of humanity, thus the initial grades syllabi comprise the creation of the first man (Adam as), the role of Angels and Prophets, the study of the rise and reasons for the fall of various civilizations. Included is the study of other cultures with the emphasis on developing *ta'aruf* (understanding), thereby creating acceptance and tolerance in learners towards mores of other communities.

In the higher grades the rise of Islām is covered in detail, emphasizing the spread of Islām and the creation of various dynasties. The syllabus concludes with the study of recent global events such as:

- World wars;
- Rise of new powers;
- United Nations Organization (UNO)

The Islamized history syllabus' ultimate goal is to highlight the impact of moral decadence and declining spirituality, which is the consequence of a secularized educational system.

Islamized History Lessons

In order to prepare the Islamized lesson, it is crucial that educators of history familiarize themselves with the *Qur'anic* concept of history, which requires the related capacity to distinguish between the institutionalized historical concepts and a wide range of *Qur'anic* information in this regard.

The premise and underlying theme of all *Qur'anic* historical data is to re-direct man towards Allah and reconstruct its own history, which is not lost in a misty and unrecoverable past. The *Qur'ān* should be utilized as a direct source for the study of the Prophets and the civilization they contributed to. In addition the educators are encouraged to make use of historical information in the authentic *ahādith* compilations.

Many classical Muslim scholars have also made contributions towards our understanding of world history. Ibn Khaldūn's *Muqaddimah: an Introduction to History*, translated by Franz Rosenthal into English is a valuable source of information on Muslim civilization from an *Islamic* perspective.

Various approaches to the teaching of history can be adopted:

- Thematic;
- World History (French Revolution, Revolution in Iran);
- Regional History (Apartheid);and
- Outcome-based.

Engaging the chronological World History approach, which is closest to the *Qur'anic* treatment of history, at the same time disseminating *Islamic* history accurately, will manifest the appropriate approach to the civilizational contribution to Islām.

To enhance the sections reflecting the rise and growth of Islām, educators are encouraged to team up with *Islamic* studies colleagues.

In terms of South African history, it is important to steer away from the Euro-centric approach.

Important factors to be discussed are the contributions of indigenous people, the rise and spread of Islām in South Africa in great detail as well as the establishment of mosques, from the first (*Aw-wal* in Cape Town), *madāris* and the contribution of Muslims in the struggle against the Apartheid regime and their contributions in general.

5.3.9 Commercial Subjects

The *Qur'ān*'s economic perspective has been summarized in a number of places. In economic terms, its key element is its stress on moderation (7:31-2; 18:46; 17:29). Consumption is permitted (2:168)-while niggardliness (35:29), wastefulness (6:141), and extravagance (17:27) is condemned.

The *Qur'ān* also deals with a number of specific economic issues: private property is protected (2:188) the fulfillment of contracts is commanded (2:177; 5:1) and is accompanied by details of contract law (2:282-83) fraud is prohibited (26:181) and establishment of clear standards of weights and measures are ordered (55:9), and the paying and charging of interest are expressly forbidden.

5.3.9.1 Ways to Islamize Commercial Subjects

Islām recognizes the importance of material well-being. However, the urge for material enjoyment must be constantly tempered by the need for moderation (5:90). Therefore, lessons pertaining to Business Management need to be cognizant with the *Qur'anic* injunction. Numerous examples from *Islamic* texts and history can be used to illustrate and explain concepts such

as the earning of livelihood, labor and economic risk, the dignity of work, and industrial production.¹³

Learners should be made aware that hoarding (9:34) is unacceptable in Islām whereas charity in all its forms is an integral part of the *Islamic* way of life.

Important aspects of the syllabus highlight the fact that Muslims should relate their consumption to their income, which will save them from borrowing and debt must only be incurred out of necessity (2:282). This is in harmony with *Qur'anic* injunctions, which emphasize the need for moderation and abstention from extravagance and wastefulness.

Certain concepts in the Commercial subjects are universal. However, commercial matters have been specified in the *Qur'ān* as guidelines in respect of Accounting, Economics and Business Economics.

One has to be mindful of the fact that Western Economics sometimes prescribes methods that are totally un-Islamic. It is an accepted fact that the learner will be faced with these types of western systems. Thus it is necessary to teach them Western Economics in order that the learner is able to differentiate between Islamic values systems as contained in Islamic scriptures and the western concept of rationale of individual and social welfare.¹⁴

The Prophet (PBUH) and his companions' methods of management should be utilized in the study of Business Management so that the learner is imbued with *Islamic* values, which can then be carried forward into his adult life.

Learners should be made aware that revenue transactions must be documented (2:282). When dealing with credit purchases transactions, learners should be able to heed *Islamic* implications.

When discussing the presentation of the financial position of a business at the end of a financial period, and the importance and accuracy of the balance sheet, the educator is prompted to refer to the recording of an individual's deeds and their presentation on the Day of Judgment as a balance sheet.¹⁵

Also suggested in the syllabus is the need to review and use computer based programmes such as “The 'Álim” and “The *Islamic* Scholar” in the teaching of Commercial Subjects.

Finally, it emphasizes the need to compile *Qur'anic* verses, *ahādith* and other *Islamic* references relating to commerce and to incorporate relevant *Islamic* concepts in order to give educators and learners the correct *Islamic* perspective on the diverse issues/topics being studied.

5.3.10 Visual Arts Syllabus

Islamic art founds its primary means of expression in the decorative arts, contrary to western art, in which painting and sculpture are pre-eminent.

The *Islamic* Empire, consisting of varied and distant peoples, such as Spaniards, Africans, Persians, Turks, Egyptians and Indians produced a wide variety of art forms. Coptic plaster-workers and weavers in Egypt, and silversmiths in Iran produced a new art with its own straits.

Arab nomads treasured the minor arts of textiles and weapons, and embellished them with geometrical decoration, impinging on *Islamic* art. The history of *Islamic* art should be included in the syllabus in order that learners are able to identify the distinctive features of *Islamic* art and appreciate the contribution of Muslim artists over the centuries.

Manual art can be a means through which a human being is better able to contemplate his/her Lord. The artisan recognizes his/her capabilities and limitations when comparing his/her work to the work of the Greatest Artisan.

Any attempt to capture an image of God or show a divine subject is completely forbidden as idolatry: *shirk*, is the act of equating anything or anyone to God, according to the *Qur'ān*, *no vision can grasp God. God is above all comprehension (6:103)*.

5.3.10.1 Primary Objectives of the Syllabus

- To expose learners to diverse art forms and techniques;
- To instill in learners artistic and aesthetic appreciation of natural and artistic symbols;
- To provide learners with a basic understanding of the symbolism of religious and sacred arts;
- To expose learners to cross-cultural art, with the aim of facilitating understanding between communities and nations;
- To imbue learners with knowledge of cross-cultural symbolism in search of the Divine thread, which still permeates the arts.
- To foster an understanding of *Islamic* Art as the vehicle for the quest towards Divine love;

- To direct learners to produce functional artifacts, this will encourage people to reflect upon the blessings of Allah.

5.3.10.2 Sample Lesson

Objective: Strengthening the ability for *Dawah* via the knowledge of the common symbolism in all cultures.

Aim: Spiral, peacock, ellipse as features of all cultures-proof of the mercy of Allah who sent guides to all humanity.

Apparatus Used: Learners have a choice of using their own suitable materials for their projects

References: Inward Odyssey (Schanapper) this is a guideline, learners may opt to use other references to compliment their art.

Country Reference: China, India, Tibet, and *Islamic* World. In conjunction with the country selected, knowledge of the country's history, religion, and lifestyle is of paramount importance.

Cognitive Content and Implementation: The spiral reflects in cultures of India, China, and Tibet, symbolizing the upward effort of man and the reaching levels to arrive at the Tranquil Self-the learner explores the inherent spiral in the structure of minarets and design their own.

All cultures have “rites” which they observe for spirituality. The *Hajj* is admired by all as the reminder for mankind to return to Divine origin. Learners design a perspective map and 3Dimensional model of the rites of *Hajj*.

Learners may also use the tail of the peacock to present lively artwork and incorporate the spiral.

The ellipse is the linear progress of the circular unity, showing the servant in submission to the Divine and this submission carries him along the *Sirātul Mustaqīn* (straight path) to success in this world and the next-learners reflect on the *Tawāf* (circumbulation of the *Kā’bah*) and present their imagination of the beauties that emanate from it internally and cosmically.

Islamic knowledge was always imparted in an ambiance of beauty, for this reason the *Masājids* (Mosques) and the *Madāris* (traditional *Islamic* schools) were the most notable architectural masterpieces to be found in the *Islamic* World.

Islām stands for life-fulfillment and induces its followers to seek the best of both worlds. Our education, therefore, prepares learners for the struggle of life. It proffers the young generation an education to earn an honest and decent living, train them in the arts and crafts of living and caters to the multifarious economic, social and scientific needs of the community.

5.3.11 Junior Primary Syllabus

Subjects covered in the junior primary syllabus include English, Mathematics, Study of Environment, Writing, Health and Physical Education, with emphasis on the 3R’s for a solid foundation.

Islamic Studies and Arabic are also part of the junior primary curriculum. However, information with regard to these two subjects is in their respective documents and not discussed in the junior primary syllabus.

5.3.11.1 Position Statement for the Various Subjects

Grades 1-3

English

The Key to mastering a language is to understand its structure. The teaching of English must involve the appreciation of the behavior expected in writing, and the appropriateness of the language. Language must be taught as one of the signs of Allah and the faculty of speech a gift endowed to man, Allah's highest creation. Such an approach will promote learners' understanding of concepts such as *Tawhīd*, *Muslim*, *Sunnah*, and *ummah*.

Mathematics

The thinking faculty can be developed to a high degree through the study of mathematics. Educators' role is to work from the known to the unknown, from the concrete to the abstract, using oral and writing skills to assist learners with mathematical concepts. These concepts assist to determine via calculations the seasons, phases of the moon, and times for daily activities of Muslims, for example, *Salāh* (prayers), fasting, day and night, *Hajj* (pilgrimage) and the *Islamic* lunar calendar. Calculating the direction of the *Kā'bah* and calculating accurately the proportions and percentage with regard to inheritance and *Zakāh* are an essential part of Islām.

Handwriting

The task of writing during the period of *Qur'anic* Revelation was regarded as an important skill, and the scribes were honored with this task. Writing as a means of communication is one of the bounties of Allah with reference to the first revelation (Q96: 3-5).

Study of Environment

This study assists in promoting the concept of *Tawhīd* and the uniqueness of His creation. The way the resources are used for the benefit of man creates and develops *Taqwa*, which is akin to the remembrance of Allah. The study places emphasis on the commitment to work effectively with diverse people and to understand the differences and respond to cultural, social, political, and religious issues in the light of the *Qur'ān* and *Sunnah*, teach respect for flora and fauna and respect for man and to develop the concept of conservation as an *Amānah*.

Health and Physical Education

From an *Islamic* perspective the individual has the responsibility to care for the health and development of the body. A holistic approach, in keeping with *Shari'ah*, is to make learners aware that the body has rights, which should be adhered to. We often hear the phrase “it is my body and I have the right to do with it as I please” is contrary to *Islamic* teaching. The body is an *amānah*, the individual has the responsibility to care for the health and development of the body spiritually, must be the eventual goal. Emphasis is placed on the harmful effects of excessive eating and the benefits of eating in moderation. Develop the link between body, mind and food and the responsibility a Muslim has towards his own health and development.

5.3.11.2 Islamic Objectives in the Junior Primary Phase

- *Spiritual*; to make learners Allah-conscious. No effort is spared to uphold and maintain values under all circumstances;
- *Moral*; To develop character according to following saying of Prophet (PBUH) “I am sent to perfect all moral values”;
- *Social*; To develop skills for inter-personal relationships in order to attain *Ihsān* (goodness, thankfulness and gratitude) and foster self-respect;
- *Physical*; To develop physically strong believers for they are better and more beloved to Allah. To develop the respect for the body with all his physical and mental capacities and power-for it is the *Amānah* from Allah;
- *Cognitive*; To develop cognitive knowledge of Allah and respect fro the environment, and appreciation for the beauty visible to learners. To foster the understanding that Muslims were responsible for studying and transmitting mathematical knowledge from ancient civilizations (Greek and Hindu), to the new world;
- *Aesthetic*; To nurture the concept of *self* in relation to personal growth, and to appreciate the beauty of Allah’s creation.

The basic traits of character are formed in the early stages of life, and the Junior Primary Phase plays an important role in

developing and nurturing the character of the learner. Therefore, the education the learner receives should be designed to mould and stimulate the learner's moral character and incidence of the Prophet's (PBUH) life should be quoted at all stages of the Junior Primary Phase.

To echo the words of Ebrahim Hewitt:

Education is a partnership between parents, pupils, teachers and religious leaders. All have a responsibility for and interest in the development of young Muslims educationally, spiritually and morally. If education is to be successful, all four groups must work together.¹⁶

In *Islamic* education, the nature and content of its curriculum and syllabi are ideologically oriented. Learners are taught:

- *Tawhīd*, Allah is the Creator of the Universe. All human beings are His servants and, therefore, subject to His laws;
- *Risālat* (Prophet hood); Messengers were sent for the guidance of man-Muhammad (PBUH) is the last Messenger of Allah;
- *‘Ākhirah*; (Hereafter); All human beings are destined to die and one day stand trial before their Lord. There will be reward and punishment according to man's behavior on earth;
- Concept of *Khilāfah* (Vicegerent); the earth and the universe and all that is in it belongs to Allah, and man is His Vicegerent on earth. Therefore, the right attitude and

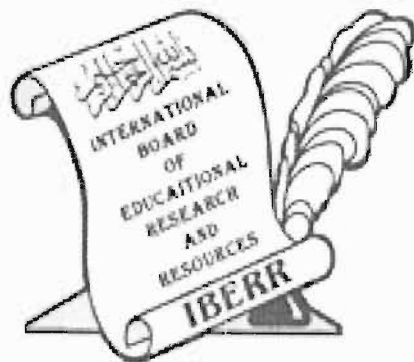
course for man is here as His obedient servant and obey His commands. Encouraging good, forbid evil and establish justice on earth.

The curriculum and syllabi are designed on these lines, and the basic doctrines of Islām are taught to give meaning, purpose, and bearing upon learners to fully understand their social responsibilities as learners and later as adults.

The *Hadīth*, the life of the companions, *Islamic* textbooks, periodicals and journals are other useful resources to Islamize lessons.

Islam stands for life-fulfillment and induces followers to seek the best of both worlds. Our education, therefore, prepares our young generation for the struggle of life. It gives learners the education to earn an honest and decent living, train them in the arts and crafts, and caters to the multifarious economic, social and scientific needs of the community. A future without education is a future without hope.

5.4 The International Board of Educational Research and Resources



The International Board of Educational Research and Resources, (IBERR), was founded in 1993 by Yusuf Islam, to address the needs of Muslim schools. The concerns of a group of Muslims gave birth to five major educational conferences, to re-establish the lost

drive for Islamization into the classrooms, and IBERR provided the research and publications for strategic direction.

According to Ali Adam Nadvi, Trustee of IBERR (Cape Town) the “Manual for Muslim Schools” (Vol.1) had an overwhelming response, which was most pleasing. The manual afforded all the role players in the educational paradigm with hands-on guidelines for a well-structured educational system.

Volume 2, “Vision for Muslim Schools”, published in 2004 is a comprehensive guideline for all the stakeholders to an *Islamic* approach to education. The book focuses on the need of society as well as the individual and stresses the concept of owning the “vision” for the cause of Islām.

The goal of IBERR is striving towards the “vision of nurturing our children into true ambassadors of Islām”.¹⁷

To further strengthen IBERR’S vision, Yusuf Islam (current chairperson of IBERR) reiterates:

If our schools and other educational institutions are to become places of light which nurture love of learning, then we must closely analyze the process of education and synthesize the aim of Islam-submission and service to the Ever-Living God and Master of the Universe.

*For this, we need a clear “vision” of the role of the teacher, the school, the home, the society in which we live.*¹⁸



Yusuf Islam addressed a press conference where he reiterated that the reason for IBERR'S presence in Qatar was to open a center in Doha to share its experience and expertise in the field of *Islamic* education with academicians, educators and institutions. A workshop for educators and all those involved in education was organized at Doha Sheraton on 28th December 2004 as part of the 7th International Conference (25-30 December 2004).

An unpublished report on the conference cited Yusuf Islam as having said:

We are looking forward setting up a centre of IBBER in Doha in the near future with the support of like-minded people in Qatar. The centre will boost our activities not only in the region but also the world over.¹⁹

He said that the success of IBBER in establishing links with a chain of schools in the west and countries like South Africa and Nigeria, which provides a harmonious combination of *Islamic* and modern education, assumed its own momentum.

Referring to the criticism that faith schools would create divisions in the community, Naseem Bhatt responded:

Life has become a series of episodes without a connecting thread. The purpose of faith schools is to provide this vital link, something beyond the self.²⁰

IBERR is the brainchild of a group of dedicated Muslims, who shared the vision of an education system rooted in classrooms within Muslim schools committed to the development of full-time *Islamic* education. Their intention is to seek practical ways of improving the quality of teaching and learning within the framework of the *Qur'ān* and *Sunnah*.

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Chapter 6

Muslim Private Schools as Agents of Islamization in South Africa

6.1 Introduction

This chapter explains the rationale for the establishment of Muslim private or independent schools. It also explores the implementation of the Islamized syllabi, which were discussed in the previous chapter.

The data for this chapter was obtained through fieldwork.

6.2 Muslim Independent Schools in South Africa

Let us take a brief look at the development of Muslim independent schools in the three provinces with major concentration of Muslims, Western Cape, KwaZulu-Natal and Gauteng.

The first Muslim school to be established in South Africa was *Madrassatul Falah* in 1912.¹ This “Muslim Mission School” became a precursor of many such schools. The curriculum of these schools included secular subjects as well as Arabic and *Islamic Studies*.² However, the Islamia College (formerly Habibya Girls College) established in 1983 in Cape Town is recognized as the first Muslim independent school in South Africa.

In the former Natal, Muslims established several schools with the aid of the state. These state-aided schools - where *Islamic Studies* was included in the school curriculum - have been discontinued and at least two have been transformed into fully-fledged Muslim private schools. The Ahmedia state-aided school became the first Muslim independent school in Natal in 1985 and is now known as al-Falaah College.

In the former Transvaal, Muslim learners had no option but to attend public schools. Though Muslims contributed to the establishment of schools in many towns, unlike at the Cape and Natal, the curriculum did not accommodate *Islamic studies* and all learners had to attend the *madrassa* after school.

Currently, there are over seventy Muslim independent schools in South Africa. Almost every major town and city has at least one such school.

The original purpose of establishing private schools was to provide an *Islamic* environment to learners, which was absent in the public school sector. This was established from an interview with Ebrahim Ansur, Chairperson of AMS (KwaZulu Natal) and principal of Orient *Islamic School*, Durban:

The purpose had originally been to provide for Muslim youth an alternative environment to that offered by state schools. The state schools do not have the ethos which the Muslim parents wanted their children to be educated in. (He continues), at the heart of every school mission statement is the Islamic value system, an Islamic code of conduct according to the Qur'an and Sunnah, which no Islamic school would attempt to ignore.³

In ensuing years, as educators from Muslim schools became aware of the project of Islamization, the goals of these schools were expanded to include revision of the secularized syllabi obtaining at these schools. Subsequent to the Sixth International Conference on Muslim Education, the Association of Muslim Schools – representing Muslim independent schools – agreed in principle to implement the Islamized curricula and syllabi.

This new objective of Muslim schools is reflected in the views expressed by Ali Adam Nadwi, coordinator of the Sixth International Workshop on Islamization of Education:

The sprouting of Muslim schools internationally is a clear indication that Muslims no longer wish to subject their children to a purely secular academic programme. A curriculum that is anthropocentric rather than theocentric will have a negative impact on the heart and minds of our loved ones...It thus becomes our responsibility to ensure that the curriculum is dynamic and that a true Islamic culture is evident at our schools.⁴

In the remainder of this chapter, we will assess the implementation of the Islamized syllabi discussed above.

6.3 Analysis of Interviews Conducted with Principles and Educators at Selected Independent Muslim Schools in South Africa

6.3.1 Selection of participants

The sample for this study was selected from seven Muslim independent schools (nine if we consider the division between Primary and secondary levels at Islamia and al-Falah as separate entities) from three regions in the country with the largest concentration of Muslims.

A total of 10 principals and 16 educators participated in the research.

The following table gives a breakdown of the schools visited, and indicates the number of principals interviewed and the number of educators who filled in the questionnaire in each school.

Breakdown of Regions, Schools, principles and educators

Region	School Visited	Date	Participants	
			Principle	Educator
Western Cape	Islamia College (High)	Aug,05	1	1
Western Cape	Islamia College (Primary)	Aug,05	1	2
Western Cape	Iqra Academy	Aug,05	1	2
Western Cape	Darul Islam (High)	Aug,05	1	1
Gauteng	Azaadville Muslim School	Sept,05	1	2
Gauteng	Roshnee Islamic School	Sept,05	2	1
KwaZulu Natal	Orient Islamic School	Aug,06	1	3
KwaZulu Natal	Al-Falah College (High)	Aug,06	1	2
KwaZulu Natal	Al-Falah College (Primary)	Aug,06	1	2
		Total	10	16

All the schools approached to participate in the study, via the office of the principal, agreed. The primary reason for selecting this sample is that these are among the more established Muslim schools in the country and was assumed to be implementing the Islamized syllabi.

6.3.2 The Research Instrument

Questionnaires and interviews were the main instruments for this study.

A structured questionnaire was used for this research. The questions were open-ended. Respondents were free to express their agreements/disagreements.

The interviews were not recorded.

6.3.3 Data Collection and Analysis

Schools participating in the survey were contacted by telephone and by email to explain the aims of the study and to set up an interview. All except one (indicated in the table above) agreed to the interview.

The interviews took place in August 2005 (Western Cape), September 2005 (Gauteng) and April to June 2006 (KwaZulu-Natal). Though the researcher had indicated that she was to conduct interviews with the principals as well educators, she ended up meeting only with the principals of these schools. The principals indicated that the educators were too busy with teaching and other duties to make them selves available for an interview and undertook to have the questionnaires filled in by

the educators. The researcher, therefore, personally interviewed the principals only but not the educators. These interviews took place at the respective schools. The average duration of the interviews was one hour.

The qualitative method was used for analysing the data. According to Neuman⁵, this is more appropriate when dealing with a small sample.

6.3.3.1 Analysis / Results

The analysis to follow will depict the responses for each question. Where interviewees were asked to expand on an answer, the results will either be tabulated or represented in terms of a graph.

Question 1: Are you in favor of the Islamized Curriculum?

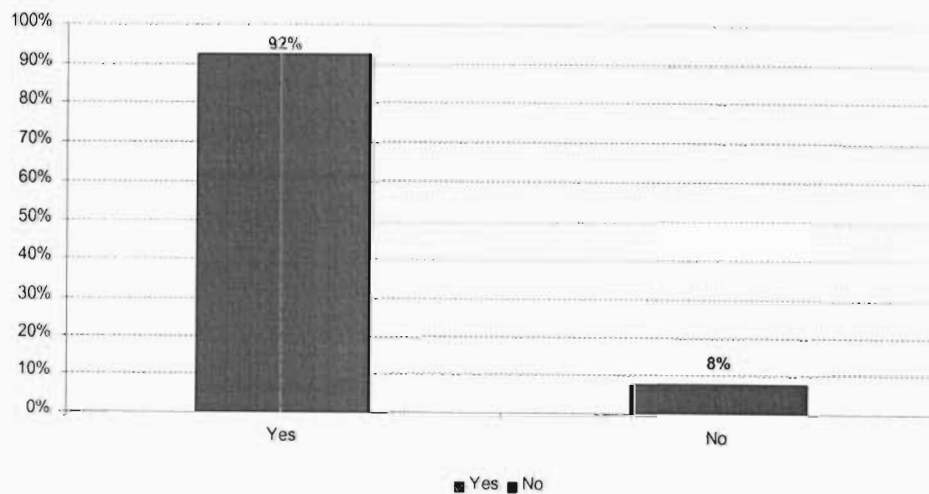


Figure 1

Figure 1 illustrates that 92% (24) of respondents were in favour of the Islamized curriculum and only 2 (8%) were not in favour. Of the 24 in favour, 9 were principles and 15 were educators, of

the 2 negative respondents, one was a principal and the other an educator.

Question 1a: Give reasons for your response.

YES

- Contributes and increases consciousness of Allah.
- Both secular education and *Islamic* education are necessary.
- Prepares youth for life challenges and Hereafter.
- Children should be made aware that everything exists due to the will of Allah and *Qur'ān* should be seen as a book of guidance.
- Aims to provide holistic education which can be done by properly implementing *Dīn* into every facet of life
- We believe that *Islām* is the basis of all education and should therefore be the framework for our curriculum.
- *Islamic* cannot be separate to knowledge. All aspects of knowledge should form part of the educational paradigm.
- The principles and ethos of an *Islamic* school are based on *Qur'ān* & *Sunnah* - so is the fabric of our every day lives.
- Inculcates a sense of responsibility to good behavior, character and understanding of *Dīn*.
- Holistic development of learners.
- Gives learners a balanced perspective.
- Remind learners of *Islamic* duties.
- Gives learners an *Islamic* identity.
- Curriculum must be inclusive of secular and *Dīni* knowledge.
- Helps create dichotomy in child's mind between *Islamic* studies and secular education.
- Brings Allah consciousness to the fore in our learners. Inspires them to tread a path of righteousness.
- Inculcates secular as well as *Islamic* knowledge.
- All knowledge comes from Allah.
- Provides opportunities to bring out *Islamic* values.
- *Islamic* values inculcated in secular subjects.
- Holistic development of learners.
- Better understanding of *Islamic* ethos and way of life.
- Provides good foundation.
- Schools should have an *Islamic* perspective to maintain identity.
- Allows for goal of *Islamic* institution to be realized.

Table 1

- All knowledge comes from Allah & should not be compartmentalized.
- Orientation towards Islamization of the individual.

Table 2

The reasons provided for questions 1 are tabulated above. The reasons provided by the respondents that answered ‘yes’ are tabulated in Table 1 (above) and those that answered ‘no’ are tabulated in Table 2. One respondent that replied ‘yes’ to question 1 did not provide a reason.

Question 2: Have you received sufficient training in implementing the Islamized Curriculum?

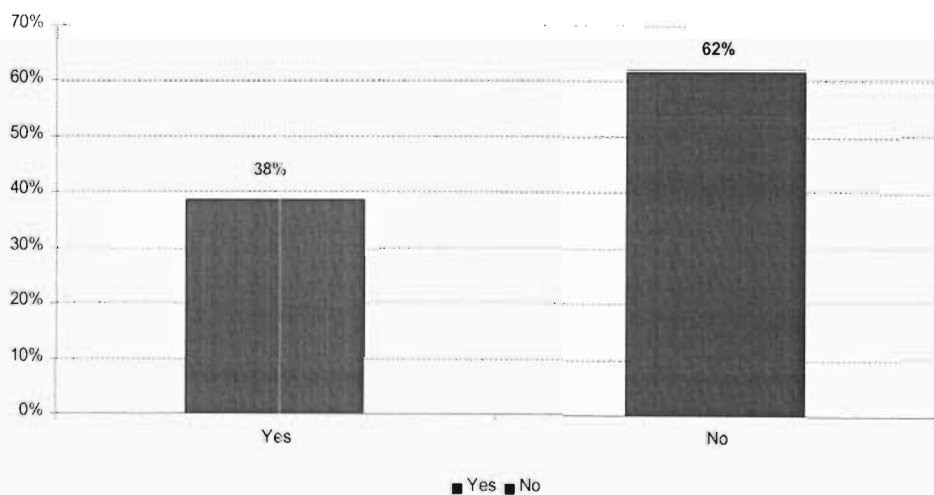


Figure 2

Figure 2 illustrates that the majority (62%) have not received sufficient training and only 10 (38%) respondents felt that they had received sufficient training. It can be clearly seen (Table 3 below) that the majority of training received was as a result of attending Conferences / Courses and Workshops.

It is disturbing to note that of the 32% (10) who have not received sufficient training 60% (10) were principals and 40% (6) were educators.

Question 2a: If yes, what type of training have you received?

Type of training	Number (responses)
Workshops / Own initiative / Courses	3
Higher education	1
AMS Curriculum	1
Conference	2
Alim	1
No Response	2

Table 3

Question 3: Is enough time allocated to allow educators to become familiar with the necessary materials before they can implement it in their lessons?

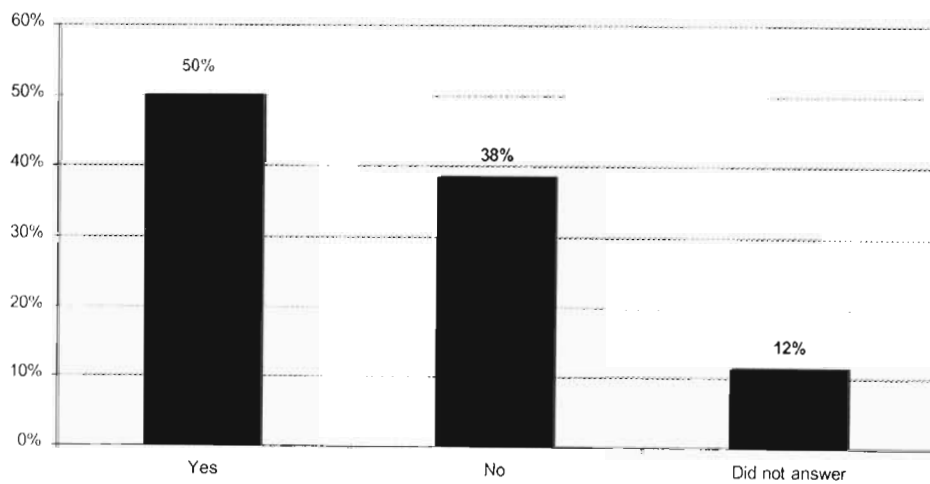


Figure 3

Figure 3 suggests that 50% (5 principals and 8 educators) of respondents indicated that sufficient time was allocated to

educators, and only 33% (2 principals and 3 educators) indicated that there was not sufficient time allocated. However the absolute numbers indicate that it is almost a 50% split either way (yes / no). Three respondents did not provide an answer to this question.

Question 4: Is scholarly literature on Islamization available at your school?

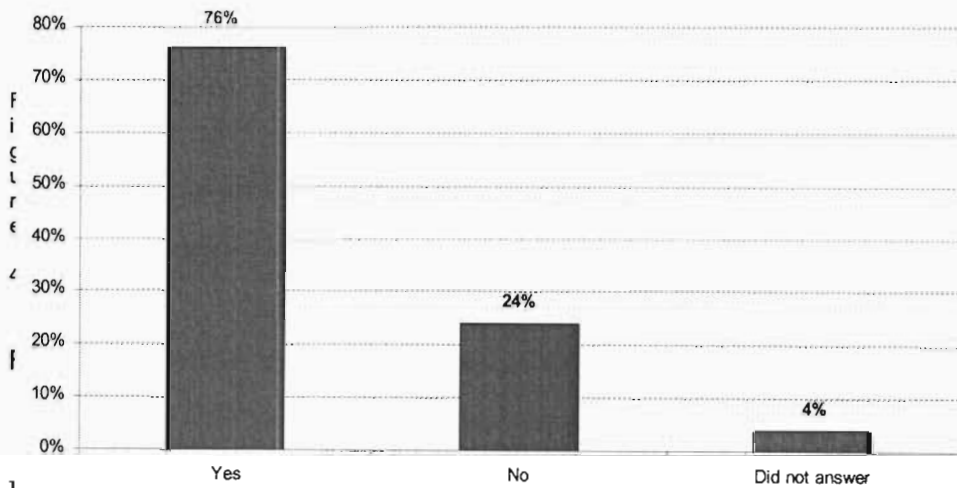


Figure 4

Figure 4 illustrates that 76% (7 principals and 12 educators) of respondents indicated that the necessary literature was available at their schools. At least 24% (2 principals and 4 educators) did not think so, and 1 respondent did not answer.

Table 4 indicates that the 63% that answered yes to question 4 utilized either the IBERR Syllabus or resources such as Books, CD's etc that was available at their respective schools.

QUESTION 4a: If yes, what type of literature is available?

Type of Literature available	Number (responses)
IBERR Syllabus	7
Resources (Books, CD's etc)	5
<i>Qur'ān</i> translation, articles/books on science	1
Conference / Workshop material	1
Jamiatul Ulema literature	1
Minimal	1
No Response	3

Table 4

Question 4b: If no, where did you obtain the literature?

Other sources of Literature	Number (responses)
Internet, Library, Own literature	1
Copies made of material	1
<i>Islamic</i> Library, Bookshop and Internet	1
<i>Qur'ān</i> , <i>Hadith</i> , Computerized programs	1
Discussion documents	1
Workshop, Conference, AMS`	1

Table 5

Question 5: Is there a network in place that allows educators from various schools to share or disseminate information on Islamization?

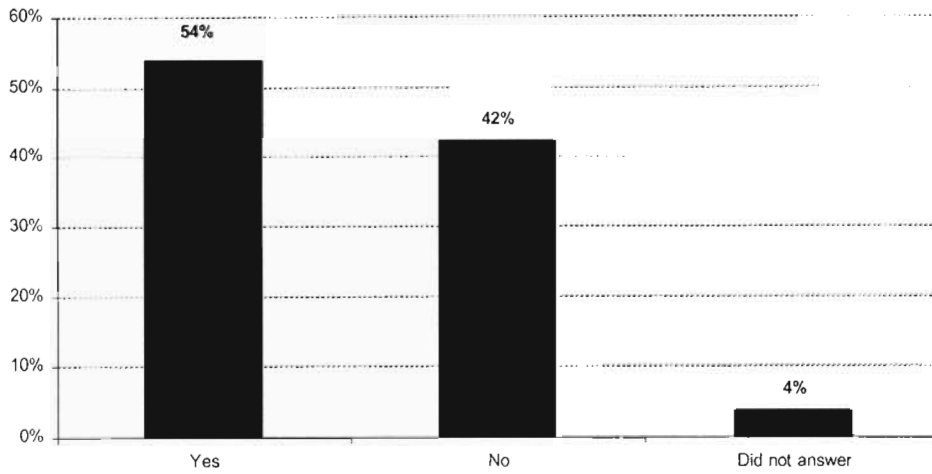


Figure 5

As illustrated in figure 5, 54% (9 principles and 6 educators) indicated that a network did exist to facilitate sharing / dissemination of information, 42% (1 principal and 9 educators) indicated that a network did not exist.

Question 6: Are discussions with colleagues and other resource persons held to reflect on practice, to arrive at shared meanings and to understand the new material on their own terms?

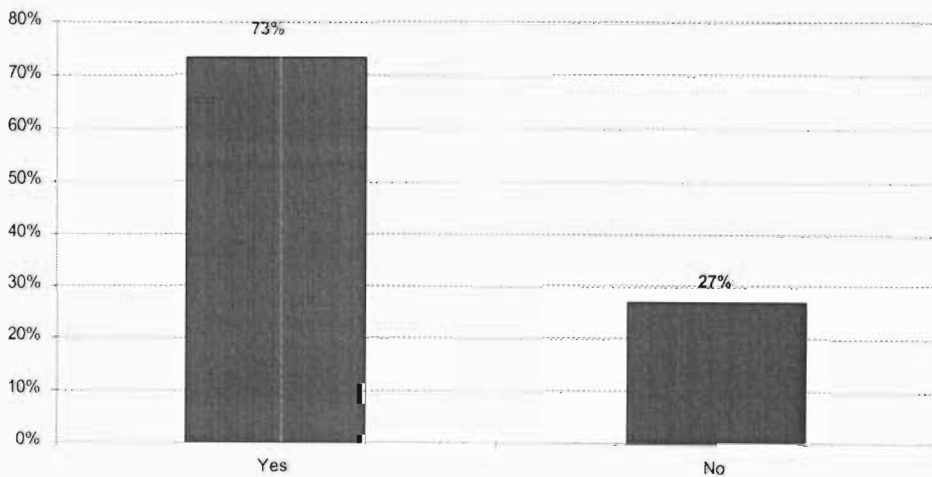


Figure 6

73% (9 principals and 10 educators) were in agreement that discussions are held to arrive on shared meaning and to understand new material on their own terms. 27% (1 principal and 6 educators), indicated that no such discussions are held.

Question 7: Are you reflecting on your present approaches and methods to practically meet the need to Islamize your lessons?

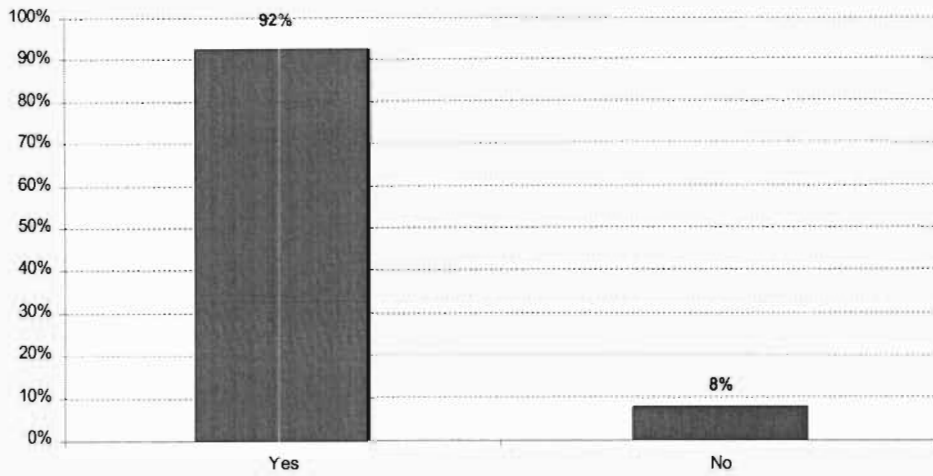


Figure 7

Figure 7 illustrates that as many as 92% (10 principals and 14 educators) of respondents are reflecting on their present methods to practically meet the need to Islamize their lessons.

Question 8: Have you comfortably adjusted to the Islamic ethos of your school?

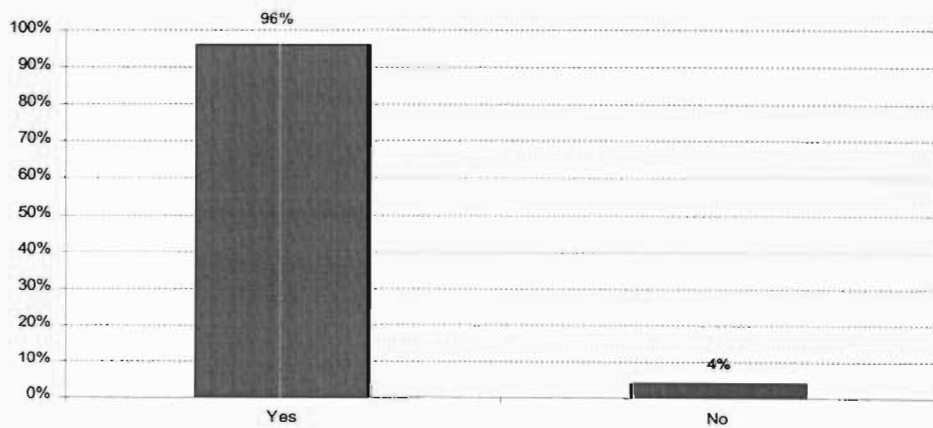


Figure 8

Figure 8 illustrates that 96% (10 principals and 15 educators) of respondents have comfortably adjusted to the *Islamic* ethos of their respective schools. Only one has not.

Question 9: How are problems relating to the implementation of the Islamized curriculum resolved?

How are problems resolved?	Number (responses)
Workshops/Consensus/ Training and Development	11
Consultative approach	7
Ad-hoc basis	1
Not addressed	1
Timetable makes provisions for <i>Islamic</i> studies. Teachers implement <i>Islamic</i> content on regular basis	1
Verification with available literature	
Staff development programme	
No problems	2
Did not answer	

Table 6

Table 6 indicates that 69% (18) utilize either Workshops/Consensus/Training and development or a consultative approach to resolve problems relating to the implementation of the Islamized curriculum. Interestingly 1 interviewee indicated that there were no problems at his/her school.

Question 10: What type of support is necessary to assist educators with the principles, processes of and procedures for Islamization of their subjects and teaching methodology?

How are problems resolved?	Number (responses)

Assessment, Training	4
Workshops , Training, Material	11
Resource material	2
Support	2
Library	1
Common understanding of Islamized curriculum	1
Support / Learning Committees	1
More structured approach, Workshops,	1
Books	1
Lesson plans	1
Workshops, Literature and qualified Ulema	1
Regular meetings with stakeholders	
Group consultation	
None	

Table 7

42% (11) indicated that Workshops, Training and Material are necessary to assist educators. Interviewee's answers indicated large overlap with regards to workshops, training, resources and literature.

Question 11: How well are parents informed about the Islamized curriculum?

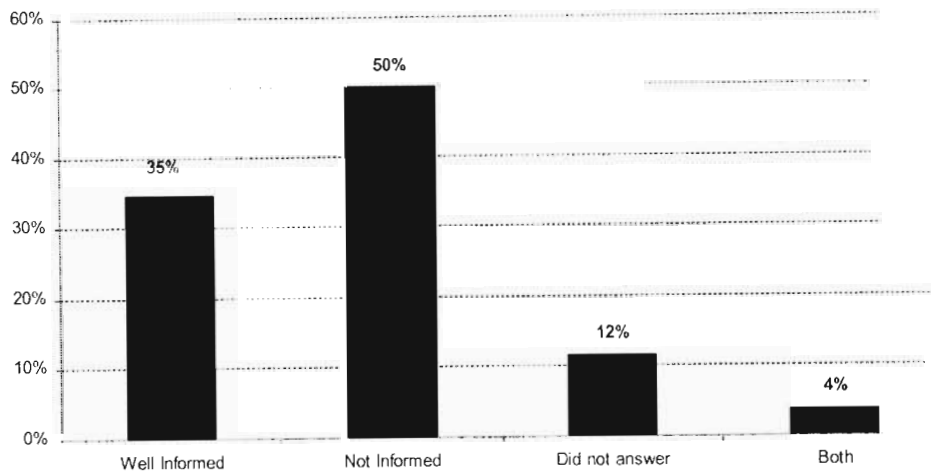


Figure 9

Figure 9 illustrates that 50% of parents were not informed about the curriculum. Interestingly 1 respondent indicated that parents were both 'well informed' and 'not informed'.

Question 12: Have you benefited from attending the Association of Muslims Schools (AMS) regional subject committee / workshops?

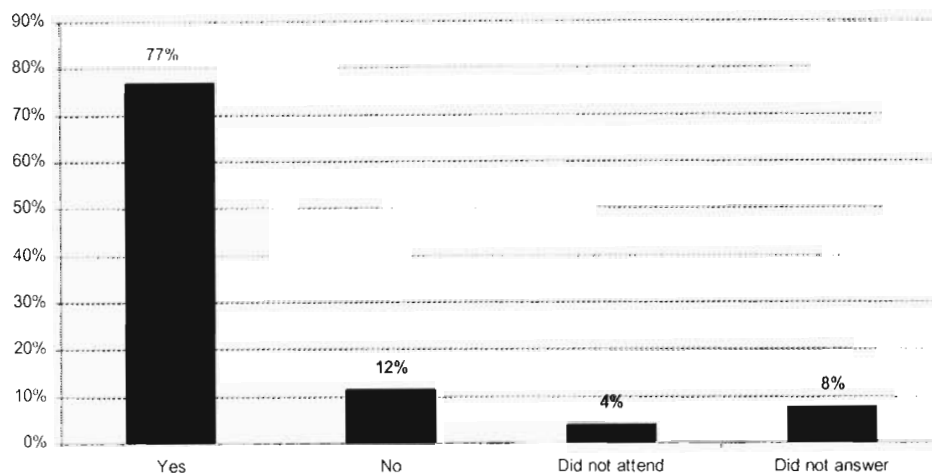


Figure 10

The majority 77% (8 principles and 12 educators) of respondents indicated that there was value in attending the AMS regional workshops. The remaining 6 are those who did not benefit or did not respond. However, amongst those who responded positively, indicated that there is a need for more regional workshops. One

respondent who did not benefit, in his/her words. There was no meeting in the last 7 years”.

Question 13: What have you gained from attending the AMS conference in Durban from 2 – 5 July 2004?

What have you gained from the Conference	Number (responses)
Inspired	4
Informative	2
Fresh Impetus	2
Very relevant	1
Heightened Spirituality; Sense of direction; information will be used; Reaffirm <i>Niyah</i> to please Allah	1
Understanding of strengths/ weaknesses and where one can be of benefit to the Muslims community	1
Good network	1
Not much	2
Importance of sharing ideas and need to Islamize curriculum	1
Greater awareness of preparing learners	1
Intensify curriculum towards Islamization	5
Not Responsive	
Did not attend	4

Table 8

31% of respondents indicated that the conference was either inspiring, informative or provided a fresh impetus. On the other hand, 35% (9) either did not attend the conference or did not respond to the question. Understandably, only a certain number of educators attend these conferences.

Those who do attend are principals, heads of department and those directly involved with AMS.

Question 14: Is there any criticism from educators or parents against the implementation of the Islamized curriculum? Yes or no?

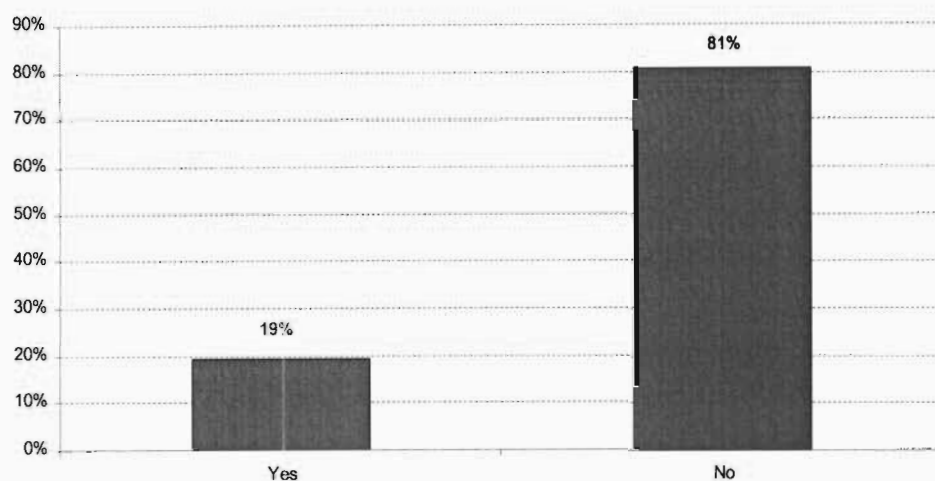


Table 9

As table 9 indicates 81% (8 principals and 13 educators) of respondents indicated that there was no criticism from educators or parents. However, 19% (2 principals and 3 educators) said there was, for the reasons indicated in Table 10 below.

Question 14a: If yes, what is the nature of the criticism?

Nature of criticism	Number (responses)
Some subjects do not lend themselves to Islamization e.g. mathematics	1
Isolation from other cultures	1
Educators not adequately empowered	1
Don't want to mix curriculum	1
Taught mainly as theory and not in practice	1

Table 10

Question 10. How are non-Muslim learners accommodated within the Islamized curriculum?

Nature of accommodating non-Muslim learners	Number (responses)
Non-prescriptive methodology	9
Accommodating	4
No / Very few Non Muslims	3
<i>Islamic studies only</i>	1
Learners are conscientized about Islām	1
Depends on individual teacher	1
Integrated into all aspects of school	1
All students must follow curriculum	1
Did not answer	5

Table 11

Table 11 indicates that 46% either have a non-prescriptive methodology or are accommodating to non-Muslim learners. Only 1 respondent indicated that all students in their school must follow the curriculum.

6.4 Conclusion

The findings of the research are as follows:

- (a) There is substantial support for the Islamized curriculum
- (b) An overwhelming majority of respondents 92% (9 principals and 15 educators) indicated their interest in the *Islamic* approach to education
- (c) Most respondents 76% (7 principals and 12 educators) claimed that there is sufficient material in the school to implement the Islamized syllabi. This includes the *Qur'ān*, *Hadith* (Prophetic Tradition), IBERR syllabus, books, CDs, journal articles, conference/workshop material, Jamiatul 'Ulamā literature. Notwithstanding, only seven were aware of the IBERR syllabus. Those who felt that there was insufficient material relied on the *Qur'ān*, *Hadith*, library, bookshop, Internet, workshops, conferences,

computerized programmes, discussion documents, and literature.

- (d) Educators seem to have established a reasonably efficient system of networking. Nearly half the respondents indicated that they relied on networking for information.
- (e) At least eleven respondents resolve problems through workshops, and training and development programmes. Seven rely on consultation and two indicated that the school had a staff development programme
- (f) As many as 62% (6 principals and 10 educators) declared that they received no training in implementing the Islamized curriculum/syllabus. The remainder claimed to have received training through courses, workshops, conference material, scholar, higher education, AMSS curriculum.
- (g) The secular educational system introduced by the Apartheid Regime remains in force. Whilst an attempt to introduce the Islamized syllabi in the Muslim independent schools, have been emphasized there is no indication that this vision has been realized. It is clear the INSET, (In-Service Education and Training of Teachers) which was compiled for the purpose as the name suggests, has not been utilized for the training of educators. Thus, the implementation of the new syllabi, to infuse *Islamic* concepts is still on the distant horizon. This is based on the researcher's findings especially of question 2. The evidence that 6 of 10 principles and 10 of 16 educators did not receive training to implement the syllabi, confirms the hypothesis stated in chapter 1.
- (h) It is clear that not sufficient time is allocated to familiarize all educators with the teaching material. At least eleven requested more training, workshops and material. Others requested a library, support committee, workshops, lesson plans, books, regular meetings with stakeholders, group consultation.

(1) most 11/16 (6 principals and 12 educators) appear to be benefiting from the AMS workshops, though responses varied greatly as to the specific benefit of attending the AMSS workshop in Durban in July 2004.

Only one confirmed that he/she had received information from the AMS.

Only seven knew about IBERR syllabi

Reliability of Research

The one serious limitation was that the researcher met only with principals of schools but not with educators in their schools. Personal interviews were, therefore, conducted only with the former. As for the latter, they were given questionnaires to fill in and return which they did promptly. However, one cannot help wondering whether personal interviews might not have yielded more information or clarification.

The fact that the researcher did not meet with the majority of respondents means that she was restricted to directing probing Questions only at the principals, and had to assume that the educators comprehended the questionnaire and that their responses were well-thought out. The most that she could do is to ensure that the research instrument was reliable (Marlow 1998).

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Chapter 7

Conclusion

7.1 Discussion

The separation between the church and the state in Europe led to the secularization of all institutions in society, including education. This effectively ruled out any reference to what is considered as “sacred” or “revealed” texts as a source of information or for determining societal values. The polarization resulting from this approach is evident in the current educational systems of most, if not all, countries of the globe.

Colonization facilitated the introduction of the secular model of education in Muslim countries that were under colonial occupation. While the traditional Islamic institutions were not completely replaced, secular institutions soon came to dominate the educational landscape. This dual system of education, *viz.* the traditional Islamic and the modern secular, prevails in the Muslim World to this day.

The majority of Muslim scholars and academics, whether living in the west or in the Muslim World, have until recently uncritically accepted the epistemology and methodology of secular education.

One of the greatest challenges to the Islamization of Knowledge project is that there are substantial differences amongst Muslim scholars in their approach and attitude to the issue. One major criticism against the project is that despite the fact that the Islamization project commenced about four decades ago, no textbooks on “Islamized” social sciences have yet been produced. Several scholars regard Islamization as an irrelevant exercise. Others, while supporting Islamization in principle,

remain skeptical about the success of the project. They doubt that the objectives of Islamization are achievable or that Muslim scholars have the capacity to produce an alternate paradigm for the social or natural sciences.

While AbuSulaymān and al-Farūqi advocate the development of a new methodology, Muhammad Sa'id al-Buti argues against this. Fazlur Rahman, despite acknowledging that much of contemporary knowledge reflects a western ethos, disagrees with the Islamization of knowledge approach. In his view it was not possible to devise a methodology for achieving Islamic knowledge. "Islamized" knowledge could only be produced through a "nurturing of the Muslim mind".

Nonetheless, those involved in the Islamization project are convinced that it is the only solution to the intellectual dilemma confronting the Muslim world.

Abolishing Islamic education from the school curriculum is not acceptable to the majority of Muslims who view this as a marginalization of Islamic norms and values. This explains the emergence of state-aided schools in South Africa, which provided what was termed an "integrated curriculum" incorporating traditional Islamic and secular disciplines.

However, adding the curriculum of Islamic schools to the curriculum of secular schools cannot simply bridge the chasm between the two systems that differ in respect of origin, worldview, objectives, methodology, and epistemology. This is the context in which the concept of "Islamization of Knowledge" evolved.

The pioneers of Islamization of Knowledge, having identified the divergence between the Islamic and secular approaches to

knowledge and education, proposed that the syllabi of all disciplines offered at tertiary institutions be Islamized. They encouraged the production of scholarly publications on the concept of Islamic Education as well as on Islamic perspectives to various disciplines. Ismail Al-Farūqi's *Tawhīdi* paradigm became the framework for Islamization.

It was after the Fifth International Conference on Muslim Education that the focus of Islamization shifted from the tertiary to the pre-tertiary level. The attempts to Islamize curricula at universities in the Muslim World or to establish Islamic universities met with limited success. Muslim schools then came to be seen as the primary vehicles of Islamization.

Consequently, the Sixth International Conference held in Cape Town focused on the production of Islamized syllabi for independent Muslim schools. The Association of Muslim Schools – the umbrella body of Muslim independent schools – undertook to promote the Islamized syllabi.

The primary objective of this study was to determine if and to what extent Muslim independent schools in South Africa have implemented the Islamized syllabi, particularly since the Association of Muslim Schools (South Africa) had, in principle, endorsed the project of Islamization of the curriculum.

Islamia College was the first Muslim independent school in South Africa to introduce field-testing of the Islamized syllabi. Pilot testing at individual schools with a relatively lower number of learners participating that would provide further evaluative feedback from intensive trials was placed on a future agenda. The purpose was to refine the syllabi through regular improvements. Through the years of conducting research, the researcher has noted no further progress on pilot testing.

7.2 Summary of Findings

The findings from the field work indicate that:

- (a) There is substantial support for and interest in the Islamized curriculum among respondents.
- (b) There seems to be a reasonably efficient support system, including workshops and training and development programmes, to assist staff with general educational matters though a programme for staff development appears to be lacking.
- (c) While the majority of respondents claimed that there is sufficient available material to implement the Islamized syllabi, less than a third was aware of the Islamized syllabus.
- (d) The majority of respondents indicated that they received no training in implementing the Islamized curriculum/syllabus and that the time allocated to familiarize educators with the teaching material was insufficient.

The overall findings from the analysis are that the efforts towards implementing the Islamization process are fragmented and sporadic.

The researcher's study revealed that in the schools visited in the three regions, the Islamized syllabi are not uniformly implemented amongst schools as well as not uniformly implemented within a particular school.

A very serious drawback the researcher identified was that the INSET programme, which was developed specifically to train educators to teach the Islamized syllabi, has not been

implemented. This may partly explain the reluctance of educators to experiment with the new syllabi.

These findings support the researcher's hypothesis that, notwithstanding the obstacles and challenges to implementation of the Islamized curriculum, Muslim independent schools in South Africa does provide an alternate to the secular system of education. What we need to understand is that it is not easy to untangle the complex knotted network of the educational system of the past.

7.3 Recommendations

Muslim schools which desire to increase their efficiency in the implementation of the Islamized model of education should consider the following:

- (a) More training, resources and academic support should be provided to educators to enable them to implement the Islamized syllabi;
- (b) The AMS workshops which appear to be popular should be more action-orientated, giving educators hands-on experience in Islamizing lessons;
- (c) The INSET programme generated at the Sixth International Conference on Islamic Education should become mandatory for all educators at Muslim independent schools.

The above recommendations arise from the participants' own observations and the findings of the survey.

In my opinion, this study raises enough questions for further research into what I consider to be an important area of study, particularly when viewed in the context of indigenous knowledge systems.

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