

CHAPTER 17

REVIVING ISLAMIC THOUGHT VIA ISLAMIZATION OF KNOWLEDGE: A *JIHAD* FOR THE CONTEMPORARY MUSLIM INTELLECTUALS

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Introduction

Humanity as well as the whole world is not created static. Both are characterized by changes. The alternation of the night and the day, the movement of the sun and the moon in the pursuance of their courses, the wetness and dryness of the earth through the falling and seizure of rain from the skies, the changeability of human form from a drop of sperm to full human being in the woman's womb and its subsequent development from cradle to adulthood, the differences in colour, race and languages, are all indications of the changes that characterize the natural environment and human existence and these reflect and indicate the creativity of Allah, their Creator. The purpose of human creation is to serve as the vicegerent of Allah on earth and for him to serve this purpose, man is endowed with the sense organs, which distinguish him from other creatures. Man's acceptance of *amanah* further distinguishes him from others (Qur'an 33: 72).¹ The word *amanah* is interpreted by scholars from different perspectives. 'Abdullah bin Amru bin 'As refers to it as all the sense organs in a man. According to Waghid,² it refers to the volition and intellect (*'aql*) of humanity. He equally quotes Abdullah to have considered '*aql*' as a "suitable tool for understanding revealed knowledge and acquiring new forms of it through reflection on Allah's signs in the self, the history of the past generations and the universe." The point intended to be made here is that creativity is one of the attributes of Allah. Man carries within himself signs of Allah's wisdom and power of creativity to justify his vicegerency on earth. His ability to use this given opportunity aright leads him to the high and noble position designed for him by Allah. Failure to move in this direction, he falls even lower than the beasts.

The change in human history has, in most cases, been achieved by attainment of political authority. This, the prophet used to transform the pre-Islamic *jahiliyyah* people from their barbaric, undeveloped and backward status to civilized, developed and cultured nation. He was able to achieve this goal with the assistance of *wahy* knowledge he received from his Creator. He encouraged acquisition of knowledge and gave superiority to the intelligentsia over the

ignoramus. To him, the pursuance of knowledge for the benefit of mankind was considered an act of *'ibadah* which is better than engaging in *adhkar* or any other *mu'amalat*.

Realising the fact that the doors to new learning are always widely opened and that there is no end to knowledge, the spirit of creativity led the Muslims to go as far as to acquire the then available knowledge of the foreign culture they interacted with. Within a short period, they developed their own science in line with the teaching of the Qur'an and practice of the Prophet. Galal³ identifies four main stages, which the development of science in the Muslim world passed through. They are the stages of formation, efflorescence, spreading and decay. The stage of formation is characterized by the development of such religious sciences as *fiqh*, *hadith*, *shari'ah* and others which in the bid of the Muslims to transmit them to other nations, came in contact with other cultures and so seized the opportunity to translate the Greek and Syrian literature into Arabic. This continued to the stage of efflorescence when some Abbasid caliphs such as Al-Mansur, Harun Rashid, Al-Ma'mun and Al-Mutawakkil encouraged science on a scale unequalled by establishing the *Baytul-Hikmah* (The House of Wisdom). The stage is aptly described by Galal thus:

The scientific movement did not confine itself within translation, but the Muslim scholars started in this stage of efflorescence studies on the basis of the ancient studies, and continued to rationalize the treatment of these sciences or pseudo-sciences to an extent that they established new methods based on observation and experimentation. This scientific method led some Muslim scholars to initiate new techniques such as Algebra, Trigonometry and lay the foundation of new disciplines such as Optics and Chemistry.⁴

The third stage marked the spread of the Muslim sciences to other political centres through sponsorship of scholars and technicians by Muslim rulers and some rich merchants. Within a short period, Muslims became authority in different areas of disciplines. It is on record that Ibn Hayyan (d. 929 C.E) was one of the first modern chemists for his discoveries of acids, success in distilling sulphuric acid and his extraction of sodium carbonates, potassium, arsenic and silver nitrates. He was said to have written about 500 books on philosophy, logic and alchemy. Al-Khawarazmi (d. 850 C.E.) is noted for his invention of the term of logarithm in the relation of numbers. He was said to have made the numerical system which was adopted in Europe at the end of the 16th century. Al-Biruni (d. 1048 C.E) discovered the nature of liquid pressure and a method of extracting the salt from the sea. He made tables for the sine and tangent and invented a method of measuring generic weight for nine metals. Ibn Haitham (d. 1039 C.E) is noted

for being the first to draw the eye and to explain the phenomenon of reflection and expansion. Al-Idrisi (d. 1166 C.E) was said to have made the first map of the world that was similar to those made by modern cartologists. Ibn Sina (Avicenna), the author of *Al-Qanun fit-Tib* was regarded as the first to identify tuberculosis, meningitis and other such inflammations as well as other fifteen types of illness with prescribed 760 remedies.⁵

The Muslims' creativity in science later suffered a setback due to the general decline and decay of the Muslim dynasties, coupled with the Turkish and Mongol invasions. Series of crusades, which followed these, revealed the Muslim world with all its scientific achievements both in Spain and Palestine to the Western world who did not waste time to tap these resources and thus took over the scientific achievements from the Muslims. With the scientific take-over, knowledge was de-Islamized and so the West pretended as if they are the harbingers of the modern science.

In the name of colonization, the de-Islamized western system of education was imposed on the Muslim world. This alien system of education creates a bifurcated system of education, which does not only demarcate religion from secular education, but also relegates revealed knowledge to the marginal level, in addition to creating other crises in the Muslim education system. However, many Muslim reformers who were not comfortable with this development did not fold their arms. They relentlessly took steps at correcting the anomalies of the bequeathed system of education from the western world. Such Muslim reformers as Syed Ahmad Khan (1817-1898), Syed Jamaluddin Afghani (1838-1897), Rashid Rida (1865-1935), Maulana Abul A'la Mawdudi (1903-1979) and Hassan al-Banna (1906-1949) made frantic efforts at bailing out Muslim education from the shackle of the western ideology, though some steps taken by them could not solve the problems.

The recent efforts at finding a lasting solution to these crises culminated in the series of international conferences which consequently gave birth to the Islamization of knowledge programme – an intellectual exercise believed to be a model for virile Muslim educational reform programme.

Islamization of Knowledge: An Intellectual *Jihad*

Islamization of knowledge is considered by Al-Alwani⁶ as a cultural and intellectual project “aspiring to correct the process of thinking within the Muslim, so that it is able to produce Islamic, social, and humanistic knowledge based on *wahy* (Divine Revelation) and *wujud* (Existence).” In his own definition, Khalil⁷ sees it as “practising (i.e discovering, compiling, piercing together, communicating and publishing) intellectual activity based on the Islamic concept of the universe, life, and man.” A more comprehensive definition of the concept is given by Sulaiman⁸ who refers to it as:

...an attempt through which aspects of the body and purpose

of knowledge and of the process and methodologies of discovering, validating, imparting and applying it, which oppose Islam, are identified and made subservient to the Islamic worldview.

The above definitions of the term ‘Islamization of knowledge’ manifest three important points, namely:

- i. any knowledge which bifurcates *wahy* and *wujud* is incomplete and faulty and so, inimical to the spirit of Islam, hence the need to address it creatively;
- ii. knowledge is not neutral as it has always been a product of environment and culture, and so the justification for the Muslims to enrich it with Islamic teaching;
- iii. the concept is an intellectual project meant for the category of people that the Qur’an refers to as the people of wisdom. This is not to say that it is an exclusive property of the Muslims alone, but we settle on Muslim intellectuals to enable us approach the topic with particular reference to the roles and challenges ahead this set of people.

Jihad is an Arabic word derived from *jahada* which means ‘to strive or struggle.’ The word at times, is exclusively used for war or fighting. However, in this context, one is satisfied with Waghid’s definition of *Jihad* as “an educative practice to develop, through tremendous effort, the notion of Islamic education.”⁹ He sees *jihad* as a synonym of creative practice of knowledge acquisition and articulation. He contends to this definition based on Al-Burusiyy’s *Tafsir Ruh al-Bayan* who asserts that an understanding of God’s knowledge (*ma’rifatullah*) only becomes transparent through *jihad*, here defined as constant intellectual striving. This is equally confirmed by Yusuf Ali who agrees that the sincere scholar’s pen or preacher’s voice or wealthy man’s contributions may be the most valuable forms of *jihad*.

Reference to *jihad* as a holy war may not be totally discarded in this respect too. Permission to embark on defensive war is epitomized in the Qur’an thus:

To those against whom war is made, permission is given (to fight) because they were wronged and verily God is most powerful for their aid. (They are) those who have been expelled from their homes in defiance of right (for no cause) except that they say, “our Lord is Lord ...” (Qur’an 22: 39-40).

It is incontestable that the Muslim *ummah* from this brief study, was the custodian of sciences for centuries before it was hijacked from her by some powers that considered her a threat to their existence. This position was not only taken away from the Muslims, rather, the attribution of knowledge to Allah was discarded and everything was secularized before being disseminated to the rest of the world. The hitherto pure knowledge acquired from the Muslims was represented to them in the dirty garb of secularization. Muslims are thus confronted with the task of embarking on rigorous defensive *jihad* against mental degradation, intellectual persecution, academic heresy and incompatible alien culture that they are being exposed to in the name of education. This time around, the *jihad* is not that of sword but of pen to redeem knowledge from total collapse and to link it back to its source – Allah, by reinstating *wahy* as an infallible source of knowledge and settling the dispute between the book of creation (*wujud*) and the book of revelation (*wahy*). Unless the Muslim world rises to this task, it runs the risk of undoing its worldview, bastardising its values and distorting its culture. Shehu considers failure to embark on this intellectual *jihad* a great calamity for this *ummah* when he writes:

No sensible human community or generation can choose to be indifferent to it. Those that do that are only waiting for their death.the Muslim world must strive towards an overall educational reform and or revolution, and must see this task as the greatest means of not only cultural and mental redemption, but as a cause of salvaging itself.¹⁰

Traditional Islamic System of Education: A Critique

The internal and external forces working against Muslim education are so multi-dimensional that Muslims should not fold their arms watching it deteriorating further. In the first instance, the inherited traditional Islamic system of education after the decline of rigorous intellectual pursuits, lacks some fundamental ingredients to make it a replica of true Islamic education. Galadanci is not satisfied with the physical appearance of the recipients of those who patronize Muslim schools, as it does not tally with the spirit of Islam. He observes:

One just needs to look at the scores of dirty looking, underfed and malnourished children in street junctions and roundabouts to know how bad the situation is. These are the students of the Islamic educational system who should symbolize all the qualities that Islam stands for; cleanliness, piety, humility, good character and deep knowledge. They possess none.¹¹

In his own assessment, Adebayo sees nothing to write home about in the curriculum, management and organization of a typical Islamic school. He writes:

An assessment of the institutions that promote the traditional system of learning shows that they are sub-standard in terms of operation, management, facility and structure. A large percentage of Muslim children who enroll in these institutions have no taste of the much-cherished Islamic education, as some engage in street begging and prone to all sorts of social vices. Except few ones that produced functional Islamic scholars, most of them because of lack of foresight, barbarized themselves by gluing to the curriculum that has little or no bearing with reality and current needs and thus produced graduates who could not contribute meaningfully to the socio-political and economic development of the modern world. They only become stars at socio-religious gatherings like marriage, naming and funeral ceremonies.¹²

The initial declaration of the closure of the door of *ijtihad* by orthodox Muslim scholars marks a serious setback on the Muslim education system. The following are some of the cumulative consequences of this step as they affect Muslim education:

- i. Intellectual stagnation, which paved way for *taqlid* (blind imitation).
- ii. Demarcation of '*ibadah* and *mu'amalat* thereby restricting '*ibadah* to strict adherence to the pillars of Islam and limiting acts of '*ibadah* to *adhkar*, Qur'anic recitation and *nawafil*. *I'tikaf*, *khalwah* and *tabligh* outing are thus encouraged as means of spiritual development.
- iii. Emergence of mystical sects, prayer groups and *asalatu* groups where mass turn out are always recorded.
- iv. Muslims become second-rate citizens in the field of science, and in their attempt to contribute to sciences, wrongly depend on western theories and ideologies for assessing their own systems to the extent that scientific findings are used to confirm Qur'anic verses and prophetic traditions.
- v. Unpreparedness to expand the horizon of their knowledge through their emphasis on acquisition of Islamic religious education alone with no consideration for the so-called secular education. This happens to be the result of departmentalization and separation of education into religious and secular education.

The above points are some of the shortcomings of the prevailing Islamic system of education and they demand academic and intellectual *jihad* to revise. This is a *jihad Nafs* that needs to be fought within the Muslim *Ummah*.

Western System of Education: A Critique

The adoption of the western system of education by the Muslim world calls for a strong and serious *jihad* from the Muslim intellectuals in the contemporary period as well. The adopted system of education is in conflict with Islamic paradigm. The conflicts are succinctly observed by Husain and Ashraf thus:

Modern Western education places an exaggerated emphasis upon reason and rationality and underestimates the value of the spirit. It encourages scientific inquiry at the expense of faith; it promotes individualism; it breeds skepticism; it refuses to accept that which is not demonstrable; it is anthropocentric rather than theocentric. Even where it does not directly challenge faith, it relegates it to the background as something much less important than reason.¹³

Scholars have studied the western system of education with a view to identifying its shortcomings from various perspectives. To discuss these shortcomings extensively will make this paper voluminous. However, for us to realise the fact that a *jihad* against these problems is imperative, we hereby list the following:

i. Aims and objectives of education:

The National Policy on Education spells out the aims and objectives of education in Nigeria. A careful study of the policy shows its one-sidedness whereby references are made to the comfortability of terrestrial world with no reference to the celestial world or life after death. A policy, which has no provision for God and the Hereafter, is unIslamic and a system of education that portrays this is hazardous to Muslims' total well-being.

ii. Conceptual Worldview:

The system is diametrically opposed to Islamic worldview and hostile to its value system. The materialistic, agnostic and atheistic western experience is in no way in line with Islamic teaching. The materialistic experience of the West, for instance, leads to the institution of usury (interest) in the western economics. This pervades all other social and behavioural sciences and the arts and humanities.

iii Teachers:

The productivity of a system of education depends to a large extent on

the teacher in charge of imparting such knowledge to the pupils. The absence of the teacher as exemplar in education and character has been observed by Farhan¹⁴ as a dilemma of western education. He sees a great dichotomy between his scholastic activity and his private and social life and so the western teacher rather than being a role model is a mere propagator of knowledge. In the western circle, emphasis is laid on teachers' academic qualifications with no consideration for character. This no doubt has implications on the students who are invariably products of such teachers.

iv. Products of Western Education:

The unbridled materialistic quest in the individual, the contempt with which people look at religion and spiritual needs, the relegation of *wahy* knowledge and promotion of empirical knowledge are characteristics reflected in the products of the western system of education. The alarming rate of cultism and cultic activities on campuses are equally evidences of the downplay of morality imminent in the system. Husain and Ashraf¹⁵ equally attribute the emergence of 'dance institutes, dramatic clubs, the cinema and the mode of fashions that cinemas and theatres encourage, state-sponsored cocktail parties, ladies' fashions', as part of the life style of the products of the system.

v. Inconsistency in the concepts, theories and findings:

It has been observed by scholars that experts in modern sciences are over-confident, pompous and arrogant to realise the limits of their knowledge. Based on this, their discoveries are at times being faulted while some could not withstand the test of time. An example of this is documented by Quraishi and Ali-Shah thus:

It is unfortunate that very often, theories and values are projected that are not yet proved and that are later abrogated. For instance, the atom was once considered indivisible; the concept later stood as badly shattered as the atom itself. Likewise, the concept of conservation of mass was once a fundamental "law"; it is not even a theory now. We were once told that a certain quality of butter or animal fat taken daily was essential for our health, but the effects of cholesterol accumulation have considerably reduced this importance of fats. And so on and so forth. This goes to prove that some findings of science are of a transient nature and subject to frequent revision.¹⁶

It is inexhaustible to discuss the shortcomings of the western system of education, which the Muslim world has absorbed itself in. The separation of

wahyi from 'aqli knowledge, unjustified departmentalization of knowledge, excessive materialism and many others are few characteristics of this system of education. An intellectual *jihad* is the most pressing challenge before the Muslim intellectuals to overcome this malaise and to change the status quo for better.

Strategies for the *Jihad*

For a battle to be fought and won, there is the need to strategize the modality for carrying it out. The strategy starts from planning. An unplanned battle is usually at the favour of the opponent, hence the need to consider the following while planning for this intellectual *jihad*:

Enlightenment:

This involves awareness creation among the *ummah* on the status of Muslim education in the contemporary world. It thus becomes the first assignment of the Muslim intellectuals to expose and campaign against the crises in the Muslim education system and the need for the *ummah* to stand to the task of liberating knowledge from further distortion, wrong manipulation and erosion. This step becomes essential in view of the fact that the *ummah* needs to be carried along in the process of the *jihad*, so that it may not ignorantly go against it. It is observed that some secularized Muslim elites have constituted themselves as stumbling stone for the programme of Islamization of knowledge, which they see as a threat to their prestige and profession. For this reason, every means has to be explored to make the *jihad* a communal and universal one. The print and electronic media, pamphlets, tracts and stickers must be used to reach the grassroots. Workshops, seminars, conferences and lectures and even personal contact must be organized for the purpose of sensitizing and co-ordinating the activities of all stakeholders in the Muslim education project.

Human and Material Resources Development:

There is the need to identify and assess the available materials and personnel to be used for this *jihad*. Doing this, will afford one, the opportunity of realizing the standard of the equipment and the sophistication or otherwise of such materials. It is also necessary to study the available weapons of other camps. If there is any need to procure foreign materials for this purpose, then there is the need to identify those that can suit one's environment and can be handled effectively well for the attainment of the laid down objectives. It would be suicidal to believe that a group is self-sufficient and does not need assistance or experience from anybody. After all, no system is completely bad or entirely independent.

The point we are trying to make here is that the programme of Islamization of knowledge demands proper mastery of the Islamic legacy and

proper understanding of the modern discipline. It goes further to include critical assessment of both the Islamic legacy and the modern discipline. This forms the basis of Al-Faruqi's¹⁷ twelve steps leading to Islamization of knowledge; the first seven steps represent our view of the planning stage for the intellectual *jihad*. The steps are:

- Step 1 . Mastery of the Modern Discipline: Categories Breakdown
- Step 2. Discipline Survey
- Step 3. Mastery of the Islamic Legacy: The Anthology
- Step 4. Mastery of the Islamic Legacy: The Analysis
- Step 5. Establishment of the Scientific Relevance of Islam to the Disciplines
- Step 6. Critical Assessment of the Modern Discipline: The State-of-the-Art.
- Step 7. Critical Assessment of the Islamic Legacy: The State-of-the-Art
- Step 8. Survey of the Ummah's Major Problems
- Step 9. Survey of the Problems of Humankind
- Step 10. Creative Analysis and Syntheses
- Step 11. Recasting the Disciplines Under the Framework of Islam: The University Textbook
- Step 12. Dissemination of Islamized knowledge.

The next step after the planning stage is the stage of development. This involves the actions of Muslim intellectuals in promoting intellectual activities in line with the Islamic epistemology. The task ahead is more than reframing the contents of their disciplines from Islamic perspective. Rather, the philosophy, methodology, process, organization, evaluation; the theoretical and practical aspects of every discipline must be made subservient to Islamic worldview. At this stage, Muslim intellectuals are to yield to Qur'anic call for the use of the senses to probe and explore the hidden treasures of Allah in the universe. It is not out of Islam to make intellectual attempts into considering foreign civilizations with a view to developing new sciences as well.

Another aspect of this stage is textbook development. Faith-laden textbooks that would reflect creativity and originality are expected to be written by Muslim intellectuals on their respective disciplines. Such books must be written in local and national as well as international languages. These books when written must be revised and updated from time to time to withstand the contemporary situation and to avoid dormancy in knowledge. This fact is stressed by Husain when he says:

Human knowledge is a constantly changing process in the humanities as well as the sciences; nothing the source of which is man can ever stand still. To imagine that a set of

books written in the twentieth century will forever solve the problem of Islamisation is to nurse an illusion. Every new generation of Muslims must be prepared to re-examine knowledge in the light of their understanding to keep pace with advances outside the community.¹⁸

Economic Strategy:

This stage further extends to sourcing fund for the *jihad* – the Islamization of Knowledge programme. Promotion of outstanding Muslim scholarship could only be ensured when it is adequately funded. Muslim philanthropists must stand to the task of sponsoring this *jihad*. After all, Muslim communities in Britain, France and the USA depend mostly on their private initiatives for generating fund for this programme. The institution of *zakat* must be embraced and properly managed by those in charge so that a percentage of what is realized from there is set aside for the programme. Governmental assistance cannot also be left out in this process as well.

Political Strategy:

One of the causes of the crisis in the Muslim education system is the separation of thought from action, or in other words, the separation of power from religion. In the early history of Islam, proper mastery of religious knowledge was a prerequisite to appointment to any political office. Acquisition of knowledge was considered a matter of compulsion for all before embarking on any business or profession. This made the political class of the period a true representative of the people and everybody saw the affair of the state as a joint responsibility and any shortcoming of any of them was quickly overcome by the solidarity and total experience of all. Later, this unity between thought and action was broken and so everything began to deteriorate. The wide gulf between religion and politics consequently led to dependence solely upon reason by the political class, while intellectual class dissociated themselves from the political class. The outcome of situation like this could be realized in the Nigeria educational system where those in political power consider education less important by allocating only a meagre percentage of their annual budget to education. According to Abdul-Kareem¹⁹, only 22.4% in 1999, 14.1% in year 2000 and 11% in Year 2001 was earmarked to the Ministries of Education, Health and Agriculture in Nigeria, while most developed countries of the world allocated about 50% of their annual budget to these important ministries. In year 2001 for example, Nigeria allocated 5% to Education whereas UNESCO recommended at least 26%. Because of the laissez-faire of the government toward education, only 3.0% of those who graduate from secondary schools pass on to the university. This situation should not continue like this. Muslim intellectuals should now endeavour to strike a balance

between the personal and the public values as exemplified by the Prophet in his life. They should not see politics as a dirty game to be played by the ignoramus or those who have shallow knowledge about their creator. It is only when they are involved in politics that they will be able to use their mental energies to effect change in the society. This is the stage where curriculum, syllabuses and other aspects of education could be innovated and given Islamic touch. This is the stage where training of teachers based on Islamic paradigm becomes a public affair. This is the stage attained by Shaikh Uthman Dan Fodiyo when in 1804 he assumed the office of *Amirul-Muminin* and thus liberated his subjects from intellectual stagnation by Islamizing education, emphasizing women education, writing many textbooks and establishing schools. Stressing the indispensability of the combination of power and religion, Mawdudi is quoted to have observed:

If people are free to commit adultery, no amount of sermons will stop them. But if governments forbid adultery, people will find it easier to give up this evil practice. Similarly, it is not enough to preach sermons against drinking, gambling, usury, bribery, pornography and morally corrupting education, if the overall environment of the surrounding society encourages or at least condones these things. Power, however, can do much to eradicate them (Zafaran, 1417AH).²⁰

Establishment of Centre of Islamization of Knowledge:

For the Muslims to be able to effect this change positively and effectively in the contemporary education system, there is the need for them to see the establishment of a centre for the Islamization of Knowledge a matter of urgency. The justification for this is the recent proliferation of Islamic institutions which calls for adequate manpower to man these institutions. It is disheartening to note that most of the Islamic institutions are only bearing Muslim names with nothing to call Islam in their curricula. The non-availability of a model Islamic institution on Islamization of knowledge has resulted in designing different curricula to suit individual environments. It has also created lack of vision and clarity about the concept of Islamic education. In some instances, instruction in the fundamentals of religion has been erroneously taken to mean Islamization of knowledge.

In Nigeria, attempts are made by Muslim individuals and organizations to establish Islamic universities. The need for this development is stressed by Okunu cited by Salisu, who was reported to have said:

A very important issue has arisen in our political educational landscape, the issue of Private Universities. When the Christian Missions, notably the Baptists and Catholics, already have permission to establish their universities and are

making efforts to do so (of course they have started four years ago and they have been graduating students), the Muslim Ummah appears not to be aware of this issue. And unless the Muslim Ummah rises to the occasion and acts positively, all the gains of the past 80 years in the search for knowledge will be lost and we will enter the new Christian Millennium trying once again to catch up educationally with our Christian brethren as we did in the early 1920s.²¹

As much as we are aware of the danger inherent in the Muslims attending private Christian oriented universities and that out of about forty-two private universities in Nigeria, only Al-Hikmah University Ilorin, Crescent university Abeokuta , Katsina Islamic University, Katsina and Fountain University, Osogbo are owned by private Muslim individuals and organizations, yet one does not feel comfortable to agitate for more of these. We strongly believe that establishing Islamic universities is the only means the efforts of the existing Muslim primary and secondary institutions would not be a waste, or else their products will end up being admitted into private non-Muslim universities where their previous Islamic background will be diluted or completely eroded away. That-notwithstanding, the non-availability of Muslim personnel to work in these institutions is a strong obstacle to this laudable project. It was observed that not up to ten percent of Muslims are working in Nigerian universities, and that Muslim professors do not constitute three percent of the professors in the institutions. Where then will private Islamic universities get adequate manpower to do the job of Islamization? Meanwhile, if such organizations as the International Institute of Islamic Thought, The Islamic Education Trust and the like could collaborate with some universities to mount Islamic related courses and affiliate them to the universities, the problem of manpower will be a little bit solved.

Conclusion

Muslims throughout the world cannot afford to be stagnant, as this is against the spirit of human creation. Islam encourages creativity and so it will be shortsightedness on the part of Muslims to decide to remain static in the efforts at making life comfortable through education. If *jihad* entails an attempt at making life better and a shift from the prevailing unsatisfied condition to a better atmosphere conducive to human existence, the Islamization of knowledge is a new form of *jihad* to be fought by Muslim intellectuals against intellectual stagnation, cultural exploitations and all kinds of oppression which the *ummah* had been exposed to several centuries ago.

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