

and use these principles to influence the world events to promote inter civilizational understanding and dialogue, and global multiculturalism which makes these two books great works of the final two decades of the twentieth century. The criteria that with a good understanding of history, man can consciously influence the world events, was laid down by the great historian E. H. Carr when he wrote; "History begins when men begin to think of the passage of time in terms not of natural processes—the cycle of the seasons, the human life-span—but a series of specific events in which men are consciously involved and which they can consciously influence."⁸

Notes

1. Bruce Mazlish, *The Riddle of History: The Grand Speculators From Vico to Freud* (New York: Harper and Row, 1966), 59-60.
2. *Ibid.*, 17.
3. *Dictionary of Philosophy* (Totowa: Littlefield Adams & Co., 1981), 127-128.
4. Arthur Herman, *The Idea of Decline in the Western History* (New York: The Free Press, 1997), 2-3.
5. Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon & Schuster, 1996), 155-179.
6. Retrieved from *Microsoft Encarta Encyclopaedia 96, World English Edition [CD-ROM]* s.v. "Peter the Hermit." See also: Esmond Wright, *History of the World: Prehistory and Renaissance* (Middlesex: Bonanza Books, 1985), 393-408.
7. Ronald Turner (ed), *Thinkers of the Twentieth Century*, (Chicago: St. James Press, 1987), 274-279.
8. E.H. Carr, *What is History?* (London: Penguin Books, 1990), 134.

Book Reviews

Islamization: Concept and Controversy

Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas: An Exposition of the Original Concept of Islamization by Wan Mohd Nor Wan Daud. Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1998. Pp. 505. ISBN 983937909-7.

Reviewer: Ibrahim M. Zein, Department of Uşul al-Din, International Islamic University Malaysia.

On visiting the International Institute of Islamic Thought and Civilization (ISTAC), I was told, “with Professor Syed Muhammad Naquib al-Attas you are either his disciple or his intellectual enemy.” Yet there are many who admire al-Attas as the only living Muslim philosopher. To them, he is a visionary who founded and directs the model Islamic University known as ISTAC. Wan Mohd Nor Wan Daud’s *The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas* is, by and large, an exposition of both the philosophical ideas and the praxis of al-Attas, the person and the institution. It will not be entirely unfair to say that this book is the work of a disciple. Yet it is not a “mirror image” of the master defending the oxymoron and appreciating the ridiculous. Rather, it is a systematic and thoughtful work, full of psychological insights, and contributing significantly towards understanding al-Attas and ISTAC.

Wan Daud applied a method that combined both a learned textual analysis of modern literature in philosophy of education and a close association with “*the inner world*” of Prof. al-Attas. He stated that “... *the method that I used to gather information and ideas about al-Attas is not only based on written documents, but includes also spoken words and observed actions*” (p.31). Most importantly, this exposition was undertaken within an enlightened pattern of master/disciple relationship. Wan Daud does have the narrative verve and the emotional attachment to move freely from the writings of al-Attas to the living example and the institution. This trilogy of the writings, the life situation, and the institutional affiliation to al-Attas made this book a profound contribution to our understanding of an eminent representative of Islamization of Contemporary Knowledge.

Al-Attas is the founding father of so many good things. This was emphasized time and again throughout the book. It is somewhat disturbing, however, that he has reduced the whole debate on Islamization of Knowledge into an issue of who originated the concept. Al-Attas, perhaps, is the originator of the concept. More importantly, perhaps, he articulated the most learned version of the Islamization of the Contemporary Knowledge. This does not mean, however, that other versions within the school are not meaningful. This is because Islamization of Contemporary Knowledge has been viewed as an *ijtihādī* position (exertion of an intellectual effort within the Islamic framework). It was not meant as a total package with the option of either taking or leaving it.

Prof. Wan Daud emphasized that a proper understanding of al-Attas necessitates an understanding of the epistemological framework, the

metaphysics and the world-view of Islam which have been worked out by Muslim jurists, theologians and sufis throughout the history of Islamic civilization. This rich tradition of Islam is being developed, in modern times, by scholars like al-Attas and others. Wan Daud has articulated the relevancy of the world-view to education. Undeniably, the significance of the metaphysical world-view to the philosophy of education is highly visible in the writings of al-Attas. Al-Attas has dealt with issues like permanence and change, the attributes of God and His essence, and justice and equality. Wan Daud has also discussed the way this world-view fundamentally affected the understanding of ourselves, the universe, and divinity.

Wan Daud has also discussed the concrete implication of the understanding of this world view on the educational programme. This led him to investigate the very definition of knowledge and its relationship to the Divinity. He took much pain to explain the most sophisticated concept in al-Attas' framework, namely the theory of *ādāb*. Wan Daud rightly pointed out that this concept of *ādāb* is "a master idea" in al-Attas' intellectual enterprise. Then he linked this to the Islamization of contemporary knowledge and the different levels of knowledge according to the schemata of al-Attas. Al-Attas does have a peculiar definition of knowledge which is said to be rooted in the Qur'anic discourse on knowledge. The interplay between recognition and different levels of existence gives al-Attas's definition of knowledge its uniqueness. Thus al-Attas defined knowledge as "*the recognition and acknowledgement, progressively instilled into man, of the proper places of things in the order of creation, such that it leads to the recognition and acknowledgement of the proper place of God in the order of being and existence*" (p.109). Wan Daud reflected on this definition of knowledge and tried to argue for the importance of the keyword "*recognition*" as an essential term in the definition of knowledge. Obviously, an essential definition of knowledge is impossible. And yet al-Attas, according to Wan Daud, articulated a descriptive definition of knowledge that stressed the process of arrival (*ḥuṣūl*) of the meaning (*ma'nā*) in the human soul. Thus, key terms like *ḥuṣūl*, *wuṣūl*, *ma'nā* and *ṣūrah* played essential role in al-Attas' endeavour to define knowledge and to relate that process to the educational programme. Having that definition and process of knowledge in mind, al-Attas came to the conclusion that the purpose of education, in the Islamic perspective, is to produce a good human being and not a good citizen. Wan Daud skillfully pointed out the line of development of al-Attas' educational thought and justified the

distinction which was made by al-Attas between a good citizen and a good human being. Clearly in al-Attas's framework a tension between individualism and collectivism is not felt. There, as Wan Daud argued, individual and societal needs complement each other. Ultimately, in Islamic perspective, the purpose of education will be achieved through the role model of the Prophet Muhammad (SAS). At the heart of the process of education which is being perceived by al-Attas as *ta'dib* and not *ta'lim* will be the role model of the Prophet (SAS).

On the question of *The idea and reality of the Islamic University*, Wan Daud argued vehemently that the ideal Islamic University is manifested in ISTAC. He reached this conclusion through a detailed examination of both the development of the concept of Islamic University and its implementation in ISTAC. He discussed, in Chapter 5, the curriculum content and educational method in ISTAC. It is argued that if the purpose of education is to produce a good man endowed with proper *ādāb*, then the curriculum content should reflect that understanding. According to Wan Daud, this is what has been done in ISTAC and thus he felt compelled to dwell on this theme throughout this chapter. One of the problems he addressed is to redefine the demarcation between *farq 'ain* and *farq kifāyah* in an Islamic educational programme. With great success Wan Daud argued for a well learned understanding of the demarcation between *farq 'ain* and *farq kifāyah* sciences. This contributed a great deal to our understanding of the deep meaning of the distinction and its significance to Islamic institutions of higher learning. More importantly, Wan Daud devoted much space to illustrate al-Attas's educational methods, which recaptured the essence of what *Ikhwān al-Ṣafā* spelled out in their famous encyclopaedia. Primarily, the issue of hierarchy and the need for a master who would allow his students to commit honest mistakes in their process of spiritual and intellectual development is at the centre of Wan Daud's analysis of his subject matter.

Chapter 6, it should be pointed out, is the culmination of the whole book. It exhibits a learned pattern of master/disciple relationship. Here Wan Daud recapitulated the history of the development of the concept of Islamization of knowledge in the writings of al-Attas. Although much emphasis was given to the contribution of al-Attas, yet it became very clear that we need to make a distinction between the achievements of al-Attas and the line of development before him. His works might be an important step, but there will be more developments after him as there were before him. The very fact that

this book was written by a learned scholar who was able to digest and transcend his master opened the door for new horizons.

It seems that (Chapter 7, which was devoted to *Responses to Islamization of Contemporary Knowledge*, is quite controversial. Although it is well documented, yet it has become little more than petty polemics. Obviously, al-Attas embodied in his writings both a systematic linguistic analysis of major concepts in Islam and somewhat rough-edged ways of thinking. This last element was reflected in this chapter.

Finally, it should be noted that Wan Daud has the necessary and sufficient knowledge to undertake not only the task of giving an exposition of al-Attas' philosophy of education, but also to articulate a genuine concept of Islamic philosophy of education. These make this work a welcome undertaking. Though this book suffers from both the repetitiveness in the narrative and occasional lapse of style, it exhibits a rich scholarship. Most importantly, it introduces us to the author, an upcoming philosopher of Islamic education.

Jinnah: The Quest for Pakistan's Identity

Quaid-i-Azam Mohammad Ali Jinnah: His Personality and His Politics by S.M. Burke and Salim AL-Din Quraishi, Karachi: Oxford University Press, 1997. Pp. 412. ISBN 0 19 5777832.

Jinnah, Pakistan and Islamic Identity: The Search for Saladin by Akbar S. Ahmed, London: Routledge and Kegan Paul, 1997. Pp. 274. ISBN 0 415 14966-5.

Reviewer: Zafar Afaq Ansari, Department of Psychology, International Islamic University Malaysia.

Mohammad Ali Jinnah—usually called Quaid-i-Azam [the great leader] in Pakistan—is one of the most enigmatic and controversial figures of current south-Asian history. He has been portrayed as an agent of British imperialism, as well as a rabid British-hater; an ambassador of Hindu-Muslim unity, as well as a fanatic Muslim leader; a statesman who raised the slogan of an Islamic state before partition, and then turned his back on the idea on the eve of independence by declaring that the state has nothing to do with religion. Jinnah was an anglophile to the core, but became the target of scorn and contempt of the British establishment. He was the last