

“disciplined democracy” which suppresses its non-Bamar groups but allows its citizens to participate in the national election and to be engaged in commercial ventures. Myanmar certainly suffers from instability but this may be due to the manner its disciplined democracy system is being operated. These two variants of democracy deserve close scrutiny and certainly would have improved the quality of the book. Nevertheless, the book is a major addition to the subject of ethnic conflict in the region. It contains useful information and materials which would benefit observers and practitioners of government, politics and society in Southeast Asia.

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Islamization of Human Sciences, edited by Mohd Yusof Hussain, is a compilation of selected papers that were presented during the International Conference on Islamisation of Human Sciences, organised by the Kulliyah of Islamic Revealed Knowledge and Human Sciences of the International Islamic University Malaysia (IIUM) in August 2000. Five of the thirteen chapters are not part of the conference presentations. They have been published elsewhere but the editor correctly thought these papers worth including because of the useful insights they offer on the subject of knowledge and Islamisation.

Proponents of the Islamization of Knowledge (IOK) consider it a project long overdue in the endeavour to resist what they perceive as the unguided (because man-made) epistemology of Western science and knowledge and to construct an epistemology of Islam. Thus, although IOK is a protest movement against secularism, it is also a constructive movement aimed at redesigning knowledge along Islamic lines. This is a mission, according to more avid supporters

of IOK, that all Muslim scholars are obliged to pursue. There are many sides to the story behind the history of IOK and there exists a debate as to whom the project as a systematic enterprise may be attributed. Two personalities are most frequently mentioned for consideration. They are the Palestinian scholar, the late Ismail R. al-Faruqi and a Malaysian philosopher, Professor Syed Muhammad Naquib al-Attas.

It is interesting to see such a book a quarter of a century after the IOK movement was popularised amongst mainstream Muslim academicians. This is to say that those familiar with the IOK project would find nothing new in the book. However, the editor claims that the book is meant to help students understand IOK.

The chapters in the book are concerned with the Islamisation of various disciplines within the human sciences. The chapters are arranged in a way that the subjects dealt with proceed from the general to the specific. Therefore, it is only fitting that the book be assessed on a chapter-to-chapter basis.

Mohamed Aris Othman's brief chapter dealing with problems and prospects of Islamisation of Human Sciences is historical and prescriptive. After a rather interesting narrative of the development of the efforts towards Islamisation of Human Sciences since the First World Conference on Muslim Education in 1972 when there was what he calls, a "paradigm shift," the author delves into what reads like a sermon cajoling Muslim scholars to take an active part in the movement. Mohd. Yusof Hussain's chapter is no different; in much the same tone used by Aris Othman, he seems to make it "the individual and collective responsibility of every Muslim scholar in IIUM and other universities in the Islamic world to be involved in this project" (p. 10).

The briefest, two and a half page, chapter in this compilation is by Louay Safi and is well worth reading. It revolves around epistemology and is a "must read" for students and readers curious about the position of knowledge and science in Islam. Equally appreciable is Osman Bakar's chapter on "al-Farabi's theory of knowledge," which addresses the issue of Islamisation of Human Sciences adequately. The author's exposition of al-Farabi's accounts on *'ilm* and how the term can be employed and used in many senses

is commendable. This may well serve as a solid introduction to the subject for those, especially postgraduate students, who are interested in epistemology and the philosophy of science and logic.

The fifth chapter, “The Qur’anic Perspective of Human Sciences,” is but a sermon without a focus. It begins with a long and unnecessary glorification of the Qur’an followed by a discussion on the origin and history of sociology as a discipline. This is followed by another discourse on the Qur’an ending with a discussion on the concept of man and society under four different sub-headings.

In chapter six, Abdul Rashid Moten analyses the contributions of three theoreticians of IOK: the late Isma’il R. al-Faruqi, Taha Jabir al ‘Alwani and Abdulhamid Abu Sulayman, all affiliated with the International Institute of Islamic Thought (IIIT). The author explains various models of Islamisation originating from the same Institute. He points out that al ‘Alwani’s idea of IOK articulating “the relationship between the real and existential” represents a significant departure from al-Faruqi’s idea found in his *General Principles and Workplan* published in 1982 (p. 55). Abusulayman also seems to have abandoned Al-Faruqi’s original idea. The author, however, shies away from stating that the movement is suffering from an identity crisis.

In chapter Seven, Ibrahim A. Ragab re-emphasises the point Moten made earlier on the importance of Islamising Human Sciences. He, however, outlines two phases, integral theorising and validation through research and practice, to hasten the actualisation of Islamisation. Chapter Eight is a comparative analysis of the Islamisation of al-Attas and al-Faruqi. The authors fittingly begin their discussion with the philosophical foundation of both scholars’ concept of Islamisation. They conclude that the conception of Islamisation by the two pioneers is based on the *tawhīdic* foundation and hence the two methods can be reconciled.

Jamil Farooqui contributes another lengthy chapter arguing for a “comprehensive science, which can present a holistic study of human existence along with its ideological bases and the purposes for which humans come into being...” (138-39). He clarifies the interrelated issues of Islamic parameters of knowledge and social life and Islamic sociology. Though verbose, the presentation makes sense. Admirable

also is the fact that the author uses extensive Muslim sources other than al-Faruqi, al 'Alwani and al-Attas. Mohamed Mokkaad's chapter raises more questions to be answered, rather than tangible solutions. The author is apparently concerned with the predicaments faced by the human society today, such as social ills and moral crises. One becomes hopeful that finally a chapter in the book would address something real that takes place in the society but this does not happen. Instead the author stresses the need for Islamising psychology. This chapter seems to imply that the Islamisation project lacks focus and definition, and hence, according to the author, there is an urgent need for further meetings to clarify what the concept stands for.

Mahmoud M. Galander, in the eleventh chapter, attempts to promote the concept of "Islamic communication" utilising Arab and English sources. He addresses the issues of *da'wah*, the formulation of Islamic communication and also the lamentable fact that there is a significant lack of Muslim sources in the studies of communications. As a result, "Islamic communication" and communications among the Muslims are largely studied from the secular point of view. Galander is followed by Atallah Bogdan Kopanski who brings about a flamboyant and maverick style of writing to bear on a historical and revisionist approach to the subject. This is a chapter that has the word "hate" written all over it. The dogmatic rhetoric of the author may well swing both ways – it may attract supporters, and it may repel others. Accusations and finger-pointing set the tone in this chapter, and nobody is spared from the author's judgements, including those whom he calls the "modernist Muslims," who "contribute very little to Islamization of knowledge" (p. 211). The final chapter deals with what the author calls "Islamic English." The emphasis of this chapter is on issues like gender bias in conventional English usage, the pejorative connotation of some terms used in relation to Muslims and the use of English in an Islamic manner. Although the author claims that Islamic English was introduced by al-Faruqi, the idea appears to be bizarre and absurd.

In general, Mohd. Yusof Hussain's book could do with better editing. There is no introduction to the chapters nor a framework. The preface is wrongly titled "Foreword" and the references and citations are not properly formatted. There are many typographical errors which reflects poorly on the IIUM's Research Centre, which

is the publisher of the book. In terms of its content, the book would appeal to the supporters of the IOK project. While supporters would argue that it has become a “major intellectual trend” (p. 49), they should also look into the danger of turning their project into a cliché, into just another of those one-liners that the world has been seeing in abundance of late.