A SURVEY ON THE GLOBAL SUCCESS OF THE ISLAMIZATION OF KNOWLEDGE PROGRAMME WITH PARTICULAR REFERENCE TO NIGERIA

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Abstract

The contemporary Islamization of knowledge programme is a global intellectual programme aimed at re-orientating and recasting the corpus of human knowledge to conform to the Islamic belief system and worldview. The thrust of this paper is therefore to establish the extent this programme has gone and the level of its practicability at global level but with particular reference to Nigeria. This paper discusses the conceptual meanings of the term "Islamization of knowledge" and the extent of acceptability of the programme in the various educational institutions. Suggestions on how the programme could better be handled to enhance effectiveness are equally made.

Keywords: *Islamization of Knowledge, educational institutions, Nigeria, Islamic worldview*

Introduction

It has been asserted that the prevailing two school of thought and their divergent approaches to education constitute the major crisis in the Muslim education system. While the "traditional" school of thought holds tenaciously to the traditional thought considering it to be self sufficient and capable of withstanding the test of time with little or no alteration, the "modern" school of thought considers the contemporary western thought and its worldview to be universal without which the modern culture and civilization could hardly be realised.[1] The crux of the matter is that each of the approaches has its shortcomings and areas of credibility. The traditional Islamic system of education in its present form is a caricature of real Islamic education that elevated Muslim scholars to enviable position in the entire field of the known disciplines. On –the-spot assessment of the institutions that promote this thought shows that they are sub-standard in terms of operation, management, facility and structure.

A large percentage of Muslim children who enrol in these institutions have no taste of the much-cherished flavours of Islamic education, as some engage in street begging and prone to all sorts of social vices. Because of lack of foresight, they barbarised themselves by gluing to the curriculum that has little or no bearing with reality and modernity and thus produced graduates who could not contribute

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[1] Taha J. Al-Alwani (1989), "Toward an Islamic Alternative in Thought and Knowledge", *The American Journal of Islamic Social Sciences,* vol. 6, No.1, p.1.

meaningfully to the socio-political and economic development of the modern world. They only become prominent at socio-religious gatherings like marriage, naming and funeral ceremonies.

The downplay of morality and values and excessive reliance on empiricism with little or no consideration for spiritualism form some characteristics of the modern education. While appraising the contemporary education system, a scholar cites some social vices and crimes attached to it. They include examination malpractices, certificate racketeering, sexual harassment, drug abuse, robbery, cultism and murder, to mention but a few.[2] Apart from this, the system is materialistic in nature that its products are duly imbued with ideas of materialism and comfort of this terrestrial life with no regard for the subterranean and celestial consequences.

The big question therefore is what should be the next step to be taken by the Muslim *Ummah*? Should they go back to the former traditional system and remain unrecognised or should they continue striving in the western system of education to catch up with others at the expense of their religiosity and spirituality? Whereas sticking to the old system may not make them progressive on earth as expected, the present condition of western system of education if adopted *in-to-to* may be at the expense of meeting Allah joyously on the Day of Reckoning. The need to integrate these two schools of thought as well as to strike a balance between these opposing worldviews culminated in the organization of the First World Conference on Muslim Education held at Makkah in 1977. This and subsequent conferences resorted to the Islamization of knowledge as the only solution to the crisis in the Muslim education system.

It is however observed that some scholars are yet to believe in the operation of the programme, as some are sceptical about it, taking it as a white elephant project, which should not be given a trial in a multi-religious society like Nigeria. Such scepticism no doubt is bred out of non-awareness of the extent the programme has gone in some countries and efforts that have been made so far in making it a reality. It is thus the aim of this paper to bring into limelight the level some countries have gone in implementing the recommendations made at the various world conferences on Muslim education in the name of Islamization of knowledge and how the programme could be enhanced in a multi-religious society like Nigeria.

Islamization of Knowledge: Origin and Concept

The task of Islamizing the society had being a major task of every prophet of Allah. The final Islamization process was carried out by Prophet Muhammad. The

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[2] A.A. Akanni, (2000), "Using Moral –Religious Education for the Revitalization of the Nigerian Educational System: The Case of Islamic Studies", in Seriki, *et.al.* (eds), *Book of Readings in Arabic and Islamic Education,* Ijebu-Ode: Alamsek Press Ltd, Pp. 107-112.

Islamization of knowledge could therefore be said to be as old as mankind. The reversion of mankind from the state of Islam had been the major concern of Muslim individuals to call for change in the destiny of Muslim education even before the colonial invasion of the Muslim world. A sort of what Talat Sultan describes as "partial Islamization" was carried out by scholars like Rashid Rida, Jamaluddin Afghani, Akbar Allahabadi, Muhammed Ali Jauhar, Sayyid Qutb, Muhammed Marmaduke and some others.[3] Scholars like Sayyid Abul-Ala Mawdudi, Hassan al-Banna and Muhammed Iqbal also made remarkable contributions towards having comprehensive and dynamic concept of Islamization of knowledge in their speeches and writings. In Nigeria, the efforts of Shaykh Usman ibn Fodiyo, his brother Shaykh Abdullah ibn Fodiyo and his son Muhammed Bello could not be over-emphasised.

The urge to restore a pure Islamic education system became a global issue in 1977 when the First World Conference on Muslim Education was held in Makkah, Saudi Arabia. Six other conferences of this nature had been organised in Islamabad (1980), Dhaka (1981), Jakarta (1982), Cairo (1987), Cape Town (1996) and Malaysia (2009). Consequent upon these, some major international conferences on Islamization of knowledge had been organised. The first International Conference on Islamization of Knowledge was held at Lugano, Switzerland in 1977. In 1982, the second of its kind was organised in Pakistan, while in 1984, Kuala Lumpur, Malaysia hosted the third conference. In January 1987, the fourth series of it was held in Sudan.[4]

Scholars are not also unanimous on the definition of Islamization of knowledge. According to Khalil, it is an attempt to practise intellectual activities based on the Islamic concept of the universe, life and man.[5] Kasule defines it as a process of recasting the corpus of human knowledge to conform with the basic tenets of *ᶜaqidat al-Tawhid*.[6] In the same vein, Salisu Shehu sees it as an attempt to re-orientate and recast knowledge to conform to the belief system and worldview.[7] A more comprehensive definition of the term is given by Sa'idu Sulaiman who writes:

> *Islamization of knowledge simply refers to an attempt through which aspects of the body and purpose of knowledge and of the process and methodologies of rediscovering, validating, imparting and applying it, which oppose Islam, are identified and made subservient to the Islamic worldview.[8]*

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[3] Talat Sultan (1997), "The Role of Islamic Universities in the Islamization of Education", *Muslim Education Quarterly*, vol.14, No.3, 1997, p. 57.

[4] See the Interim Report on Sixth International Islamic Education Conference, Cape Town, Islamia College, 1997. p. 15.

[5] K. 'Imad al-Din. (1991), *Islamization of Knowledge: A Methodology,* London: IIIT, p. 5.

[6] See the Interim Report on Sixth International Islamic Education Conference; p. 57.

[7] Salisu Shehu (1998), *Islamization of Knowledge: Conceptual Background, Vision and Tasks,* Kano: IIIT Nigeria office, p. 37.

[8] Sa'idu. Sulaiman (2000), Islamization of Knowledge: Background, Models and the Way Forward, Kano: IIIT Nigeria office, p. 19.

Against this background, the concept of Islamization of knowledge is operationalised to refer to an attempt to make the programme of studies, programme of guidance and programme of activities within the school system conform to the Islamic worldview. From this definition, the scope of Islamization is extended beyond the classroom situation to embrace both formal and non-formal activities within the school system.

The Extent of Acceptability of the Islamization of Knowledge Programme

The programme of Islamization of knowledge is a global programme which has been generally accepted in the Muslim world to check further erosion of their worldview, culture and achievements by the so-called western system of education. The degree of acceptability of the programme could be appreciated by considering efforts made in this direction as well as the various achievements made so far. These are considered below.

(i) Rise of educational and Intellectual Institutions and Organizations:

The greatest consequence of the numerous conferences is the emergence of many educational and intellectual institutions. The International Institute of Islamic Thought (IIIT) was established in Herndon, Virginia, United States of America in 1981. In the same year, the World Centre for Islamic Education was established in Makkah under the auspices of the Organisation of Islamic Conference (OIC). The Islamic Academy was established in Cambridge in 1983, while the *Darul-Ihsan* Trust was established in 1986 at Bangladesh with the aim of establishing educational institutions designed to educate Muslim pupils in all branches of knowledge from the Islamic point of view.[9] The International Institute of Islamic Science and Technology (IIIST) was equally registered as a non-profit corporation in 1988 with the aim of promoting and professionalizing Islamic science and technology.[10]

The Institute of Islamic Education and Research was equally established in Bangladesh in 1981 with the aim of formulating Islamic concepts for all branches of modern knowledge.[11] The International Board of Education Research and Resources (IBERR) was also constitutionalized under the trusteeship of Dr Yusuf Islam (UK), Shaikh Ali Adam (South Africa) and Shaikh Abdallah Idris (USA), each being a pioneer in the establishment of Muslim schools in their respective countries; with the aim of seeking practical ways of improving the quality of teaching and learning within the framework of the Qur'an and Sunnah. In Nigeria, the Association of Muslim Schools (AMIS) was established in 1995 with the aim of addressing the needs of Muslim schools in the geographical zone.

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[9] Syed Ali Naqi (1987), "Implementation of the Recommendations of the Four World Conferences on Muslim Education in Bangladesh: Problems and Their Solutions"; *Muslim Education Quarterly;* vol.4, No.4, 1987, Pp. 47-49.
[10] *Ibid.,* p. 48.
[11] *Ibid*.

(ii)   Publication of Textbooks and Journals:

The level of acceptability of the Islamization of knowledge programme could also be measured by the rate at which related texts, journals and bulletins are published. Prominent among the texts published after the First World Conference is the Islamic Education series published by King Abdul-Aziz University, Jeddah. The University equally published the proceedings of the world conferences in six volumes.[12] The greatest publication work is done by the IIIT. Apart from the popular *American Journal of Islamic Social Sciences (AJISS)* which is an international widely circulated interdisciplinary academic journal published four times a year, the Institute has published thousands of textbooks in English, Arabic and other world languages. The Nigeria office of the Institute also floats a journal called *Al-Ijtihad: The Journal of Islamization of Knowledge and Contemporary Issues.* It has also published the Nigerian edition of the *"Islamization of Knowledge: A Methodology"*[13] and *"Islamic Business Ethics"*[14] for accessibility purpose. So far, the Nigeria office has also published six volumes of her Islamization of Knowledge series,[15] while some relevant text on contemporary issues have been produced.[16] Still in Nigeria, the Usmanu Danfodiyo University Sokoto, through the Department of Economics, has published a three-volume book titled *Reading in Islamic Economics,* in addition to some other Islam-related books published by lecturers from the University.[17] From the University of Ilorin, Professor Is-haq Oloyede has published some related papers relevant to the programme. Such include: "Utilizing the Principle of *Taᶜlimul-Mutaᶜalim* for the Islamization of the Modern Techniques of Learning"[18] and "The Imperative for Reshaping and Re-Orientating the Modern Disciplines in the Islamic Perspective."[19] These are but few samples of the numerous contributions of

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[12] Among such books are S.S. Husain, *et.al* (1979), *Crisis in Muslim Education,* Jeddah: Hodder and Stoughton & King Abdulaziz University; M.H. Al-Afendi *et.al*, *Curriculum and Teacher Education, ibid*; S.M.A. Al-Attas, Aims and Objectives of Islamic Education, *ibid*.

[13] See K. 'Imad al-Din, (1999), *Islamization of Knowledge: A Methodology,* Kano: IIIT Nigeria office.

[14] See I.B. Rafik (2000), *Islamic Business Ethics,* Kano: IIIT Nigeria office.

[15]   The following books have been published under the Islamization of Knowledge series of the IIIT Nigeria office: (i) Salisu Shehu, (1999), *Islamization of Knowledge of Knowledge: Conceptual Background, Vision and Tasks*; (ii) Danjuma A. Maiwada (1999), *Islamization of Knowledge: Historical Background and Recent Development*; (iii) Sa'idu Sulaiman (2000), *Islamization of Knowledge: Background, Models and the Way Forward;* (iv) Bashir S. Galadanci, (ed.) (2000), *Islamization of Knowledge: A Research Guide;* (v) Abdullateef A. Siddiq (2003), *Islamization of Knowledge: Epistemological Basis, Early Contributions and Present Setback;* (vi) Rafiu, I. Adebayo (2008), *Islamization of Knowledge: Global Developments, Individual Efforts & Institutional Contributions*.

[16]   See Sa'idu. Sulaiman (2000), *Sustainable Governance: Selected Works of Ibraheem Sulaiman,* Kano: IIIT Nigeria office; Y.I. Yero (tr), (2001), *Secularism and Its Evils,* Kano: IIIT Nigeria office; and Baffa A. Umar (2006), *Child Immunization: Muslim Reactions in Northern Nigeria,* IIIT Nigeria office.

[17]   U.A. Chika (2002), "The Experience of Usman Danfodiyo University in Muslim Educational Reform", (International Workshop on Educational Reforms in the Muslim World held at Bayero University Kano between 22nd and 23rd April 2002), p. 8.

[18]   See Is-haq Oloyede, (1990), "Utilizing the Principle of Taᶜlimul-Mutaᶜllim for the Islamization of the Modern Techniques of Learning", *Muslim Education Quarterly*, vol.7, No.3, 1990, p.8.

[19]See Is-haq Oloyede (2000), "The Imperative for Reshaping and re-Orientating the Modern Disciplines in the Islamic Perspective", (A National Workshop on Islamization of Knowledge jointly

Islamic scholars from Nigerian universities. All these are evidences to show that the programme of Islamization of knowledge has attained an appreciable degree of acceptability in tertiary institutions most especially in Usmanu Danfodiyo University Sokoto and Bayero University Kano. This is also manifested in the manner some research projects on Islam-related issues are written by some undergraduate and postgraduate students in these institutions.[20]

As part of the efforts to implement the recommendations made in the Third World Conference on Muslim Education, the Bangladesh Government through the School Textbook Board published a few textbooks for primary school students.[21] The Institute of Islamic Education and Research also undertook the project of producing textbooks on English, Bengali, History, Geography, Mathematics, Science and Religious Studies or the *Islamiyat* for the primary stage from Islamic point of view.[22]

In addition to the above, several textbooks were said to have been published to cover the expected areas of study in Indonesia. Series of textbooks on Islam for specific branch of science (ISS) were equally published. Such include ISS for Medicine, ISS for Economics, ISS for Psychology, ISS for Social and Political Science, ISS for Education, ISS for Natural Science and Technology and ISS for Biology. A guidebook entitled *Guide Book on Teaching of Islam in Tertiary Education* was also published for administrative purposes. At the Yarsi University, eight guidebooks on practice work were produced.[23]

(iii) Establishment of Schools and Universities

The acceptability of the Islamization of knowledge programme is also felt in the establishment of International Islamic Universities in Islamabad, Dhaka, Kuala Lumpur and Niger with the aim of implementing the Islamization of knowledge at higher education level and to promote research in various aspects of Islamic education.[24] Also, Muslim schools are being established for the implementation of the programme. Consequent upon the conferences, twelve Islamic private schools were established in South Africa to give the Muslim children the opportunity of being exposed to Islamic education. This is equally the reason for the establishment of the first Islamic private school, the Habibiyyah Girls College in

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organized by IIIT Nigeria office and Usmanu Danfodiyo University, Sokoto between 15th and 16th May 2000).
[20] Such theses include S.A. Gusau (1991), "An Analytical Study of Islamic Social Security"; (unpublished Ph. D theses of Usmanu Dan Fodiyo University, Sokoto);M.L.A. Bashar (1991), "Price Control in Islamic Economy with Special Reference to Public Utility Pricing"; (unpublished Ph. D theses of Usmanu Dan Fodiyo University, Sokoto) and A.S. Bayero (1998), "Economic Ideas of Sokoto Jihad Leaders",(unpublished Ph. D theses of Usmanu Dan Fodiyo University, Sokoto).
[21] Syed Ali Naqi (1987), *op.cit*, p. 46.
[22] *Ibid.,* p. 45.
[23] Jurnalis Uddin (1993), "Problems of Islamization of the University Curriculum in Indonesia", *Muslim Education Quarterly,* vol.10, No. 3, 1993, pp. 19-20.
[24] *Ibid.,* p. 11.

Cape Town in 1984.[25] In Nigeria, the Islamic Education Trust, Minna, established in 1984 the Model Islamic Senior Primary School in Minna with the aim of putting into practice the recommendations of the various conferences on Islamization of knowledge.[26] Many other Islamic private schools have been borrowing leaves from this undertaking by following the syllabi of the model school. Some private individuals and organizations have equally delved into establishing Islamic universities in Nigeria. These are Al-Hikmah University established by the Jagunmolu of Igbajaland, Alhaji Oladimeji in collaboration with the World Assembly of Muslim Youth (WAMY); Crescent University, Abeokuta, established by the founder of Islamic Mission for Africa (IMA), Justice Abdul-Gaffar Bola Ajibola; Fountain University, Osogbo founded by the Nasrullah al-Fathi Society (NASFAT) and Katsina University, Katsina, established by the Muslim Community of Katsina.[27]

(iv)   Educational Reform in some countries

Appreciable steps have been taken by some countries to implement the recommendations of the various conferences. Following the First World Conference, the follow-up committee requested the Bangladesh Government to establish the Islamic system of education. The then Prime Minister Shah Azizur-Rahman was said to have invited Dr Abdullah Omar Naseef, the then Vice-President of King Abdul-Aziz University and Prof Syed Ali Ashraf, the Secretary of the follow–up committee to his country to deliberate on the modality for the Islamically oriented education and this consequently led to the establishment of the Institute of Islamic Education and Research. The Bangladesh Government also established an Islamic University in Bangladesh with the aim of Islamizing modern knowledge.[28] The Bangladesh Government equally effected some changes in the curricula of the traditional *Madrasah* by including into them subjects such as Science, Mathematics, History and Geography in addition to the traditional Islamic subjects, though those secular subjects have not been Islamized.[29]

In Indonesia, the Minister of Religion of Indonesia mandated the Director-General of Islamic Agency Affairs to map out the strategy for the implementation of the recommendations. A Task Force headed by Prof Zakiah Daradjat was thus set up. The Zakiah Task Force formulated a curriculum on Islam as a subject, which should be compulsory for students both in public and private higher learning institutions.[30] The objective of the new curriculum on Islam as a subject in the tertiary institutions is to ensure that every student by the end of the course is able

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[25] Yasien Mohamed (1993), "Islamization of Knowledge: A Comparative Analysis of Faruqi and Rahman", *Muslim Education Quarterly,* vol. 11, No. 1, 1993 p. 40.

[26] Aisha Lemu (1988), "Islamization of Education: A Primary Level Experience in Nigeria," *Muslim Education Quarterly*, vol. 5, No. 2, 1988, p. 76.

[27] Rafiu. I. Adebayo (2010), "Prospects and Challenges of Private Universities in Nigeria: Focus on Islamic Missions' Universities"; in J. Okojie, *et.al* (eds), *50 years of University Education in Nigeria: Evolution, Achievements and Future Directions,* Ilorin: University of Ilorin & National Universities Commission, Pp. 195-197.

[28] Syed A. Naqi (1987), op.*cit*, p.45.

[29] *Ibid.,* p. 46.

[30] Jurnalis Uddin (1993), *op.cit*, p. 11.

to read and write the Qur'an, memorize and understand some Qur'anic verses and hadiths, especially those that are related to their specific branch of acquired sciences, understand basic principles of *'Usul al-Fiqh* and *Fiqh* and be able to participate in their specific branch of science.[31]

Turkey, which has more than ninety per cent Muslim population but had been grossly rubbed of Islamic education equally made some efforts to revive her educational policy Islamically. This was noticed in the proliferation of Imam Khatib School in Junior High School and at high (lycees) level. Graduates of these schools could register with the various faculties of the universities.[32] According to Zaim, Faculties of Islamic Sciences were equally introduced into the twenty-eight universities in the country while Arabic, which had hitherto been neglected for years, was introduced in many of these universities as optional foreign language.[33] Also, in Malaysia, the Integrated Curriculum for Secondary Schools which is guided by the recommendation of the First World Conference was introduced in 1989.[34] In Pakistan, during the tenure of General Zia-ul-Haq, considerate alterations were effected in the country's education system. These included:

   i. revision of conventional subjects to emphasize Islamic values;
  ii. introduction of Religious Knowledge as a criterion for selecting teachers of science and non-science subjects;
 iii. creation of the International Islamic University in Islamabad;
  iv. organization of numerous national and international conferences on various aspects of Islamization;
   v. elevation of *maktab* schools to the status of regular schools;
  vi. recognition of *madrasah* certificates as equivalent to master's degrees;
 vii. grant of 20 extra marks for those applicants to engineering universities who have memorized the Qur'an; and
viii. compulsory teaching of Arabic as a second language from the 6th class onwards.[35]

In Nigeria, the Usmanu Danfodiyo University, Sokoto,[36] and Bayero University, Kano,[37] introduced across faculties and departments some Islam-based courses at undergraduate and postgraduate levels. Related courses have equally been introduced into the Islamic unit of the Department of Religions in the University of Ilorin. All these are indications that the programme has influenced some changes in the educational theories and practices in some countries.

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[31] *Ibid.*
[32] Sabahaddin Zaim (1987), "Evaluation and Implementation of Islamic Education in the Context of Modern Systems in Turkey", *Muslim Education Quarterly,* vol. 4, No. 4, 1987, Pp. 21-24.
[33] *Ibid*.
[34] *Ibid.*
[35] P. Hoodbhoy (1991), *Islam and Science: Religious Orthodoxy and the Battle for Rationality*, London: Zad Books Ltd., p. 36.
[36] At Usmanu Danfodiyo University, Sokoto, the Departments of Economics, Management Studies, Sociology and Political Science have introduced some Islam-related courses both at undergraduate and postgraduate levels. For more information on this, see Rafiu I. Adebayo (2010), *op.cit,* pp. 138-143.
[37] *Ibid*, pp. 143-146.

> ### (v)   Conferences, Seminars, Workshops and Enlightenment Programmes

The programme of Islamization has given and is giving birth to conferences, seminars, workshops and lectures organised by the stakeholders in the programme. The International Institute of Islamic Thought has collaborated with other Islamic bodies to organize series of workshops and lectures on Islamization of knowledge. A workshop on the Islamization of Attitude and Practice in Science and Technology was held in IIIT Building, Herndon, between February 27 and March 1st 1987.[38]

Some universities and institutions are equally in the forefront of organizing seminars and conferences on Islamization related issues. A four-day seminar themed "The Islamic University: Dimensions and Dynamics" was organized by the International Islamic University, Malaysia between 10 and 14 August 1989. The same university organized an International Seminar on Counselling and Psychotherapy in an Islamic Perspective in 1997. Also, the Amir Abd al-Qadir University of Islamic Studies Qusantinah, Algeria, in collaboration with the IIIT organized a seminar on "Issues in Methodology of Islamic Thought" in September 1989 in the university premises. Furthermore, the Darul-Ihsan University of Dhaka in collaboration with the Islamic Academy, Cambridge, held a National Seminar themed "Education Policy: Religious vis-à-vis Secularist Approaches" in January 1997, while a conference tagged "Islam and the 21st Century" was held in June 1996 in Leiden University, Netherlands. It was jointly hosted by the Department of Southeast Asia and Oceania, the Department of Religious Studies, Department of Languages and Cultures of the Islamic Middle-East and the Royal Institute of Linguistics and Anthropology at Leiden University. In Nigeria, the IIIT Nigeria office has organized series of workshops, conferences and seminars. It co-organized with the Usmanu Danfodiyo University, Sokoto, a National Conference on Islamization of Knowledge at Sokoto in 2000. In April 2002, it collaborated with the Association of Model Islamic Schools in Nigeria to organise another National Conference on Islamization of Knowledge in Ibadan, Oyo State capital. Also, an International Workshop on Muslim Educational Reforms in the Muslim World was held at Bayero University Kano in April 2002. The Islamic Education Trust (IET) and the Association of Model Islamic Schools (AMIS) have also organized series of conferences, lectures and workshops on Islamization of Knowledge.[39] In 2006, there was the Islamic Movement for Africa/ Association of Model Islamic Schools (IMA/AMIS) Education Conference themed "Designing New Path for Educating Nigerian Muslims" was held at IMA Centre, Abeokuta. Also, between 14th and 17th February 2008, an international conference was organized at Kano by AMIS, IIIT, IET, IBERR with resource persons drawn from

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[38]   The proceeding of the workshop has been published by the IIIT and AMSE under the Islamization of knowledge series publication. M.A.K. Lodhi who was the Chairman organizing committee of the workshop edited it.

[39]The present writer attended all the conferences on Islamization of knowledge organized by IET Minna for proprietors of private Muslim schools.

the United Kingdom, South Africa, the United States of America and Nigeria.[40] In the same vein, the Nigeria office of the IIIT organised a Two-Day International Conference and One-Day Summit on Islamic Universities in Sepember 2010.

(vi)   *Production of Islamized Syllabi*

One of the aftermaths of the sixth International Islamic Education Conference is the production of syllabus on such subjects as Youth Leadership Programme (YLP), Geography, Biology, History, English, Islamic Studies, Science, Visual Art, Arabic and Commercial subjects like Accounting and Business Economics. At the junior primary level, syllabus in Islamic Religious Knowledge, English, Mathematics, Handwriting, Environmental Study and Physical and Health Education has been produced too. The IBERR published the first edition of 'Islamization' of the South Africa curriculum in 1996 (12 subjects) and revised it in 1997. A comprehensive modern syllabus for Islamic Studies (12grades) was prepared, developed and published in 1997.

Furthermore, the Islamia Schools Trust, London, has Islamized syllabus for Islamic primary schools in such subjects as Qur'an, Islamic Religious Knowledge, Arabic, English, Mathematics, Science, History, Geography, Information Technology, Design Technology, Arts and Physical Education. This syllabus was published in 1988 by Mountain of Light and Waqf al-Birr.[41] The Islamic Education Trust, Minna, has equally revised the conventional syllabus on Agricultural Science, Elementary Science and Social Studies from Islamic perspective for her Model Primary School.[42]

From the little we have shown in this aspect, it could be convincingly said that the Islamization of knowledge programme is an intellectual exercise aimed at reforming the Muslim education and that the programme despite all odds, has been able to record some successes. Despite all individual and corporate efforts towards making the programme a reality, there are some cogs in the wheel of progress of the programme. Lack of experienced and committed personnel for the programme, dearth of relevant literature, the influence of westernization and the multi-religious nature of the society, are some of the factors hindering the progress of the programme in Nigeria.

The Way Forward

The level of acceptance of the Islamization of knowledge depends mostly on the standard and quality of the institution that runs it. The implication of this is that products of such an institution must excel others morally and academically. The

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[40] The conference was attended by this writer. It was observed that Sheikh Yusuf Islam did not attend the conference personally.
[41]   M. Haque (2001), "Progress of Islamic School Movement in the West", *The Muslim World League Journal,* vol. 29, No. 7, 2001, pp. 32-35.
[42]   Sheikh A. Lemu (1993), "Initial Success of Islamization of Knowledge in Nigeria", *Muslim Education Quarterly*, vol. 10, No. 3, 1993, pp. 39-40.

programme could further be embraced if the institution could compete favourably with others in the realm of administrative principle of planning, organizing, staffing, directing, co-ordinating and budgeting. Apart from this, there is the need to intensify efforts on the production of committed Islamized personnel or else the programme would remain a paper work. Based on these two basic tasks ahead of the programme, the following proposals are put forward for consideration:

(i) *Establishment of a corporate body for Muslim schools*

Private Muslim institutions are fertile land for effective germination of Islamization of knowledge. However lack of proper co-ordination has constituted a major setback to the performance of these schools. This explains why there is no uniform curriculum for these institutions and why they associate themselves with bodies, which objectives are not in line with the dictate of their religion. To avert this, we suggest the setting up a body that will bind all private schools together to achieve their common goal – Islamization of knowledge. The establishment of the Association of Model Islamic Schools (AMIS) is a right step in the right direction. However, the body should broaden the horizon of her activities to include the following:

i.   have a census of the Muslim schools in each state of the federation;
ii.   take the roll of the pupils and staff in Muslim schools;
iii.   have the statistics of Muslim pupils in non-Muslim schools;
iv.   compare the number of non-Muslim pupils in Muslim schools to the number of Muslim pupils in non-Muslim schools;
v.   assess the performances of products of Muslim schools compared to that of non-Muslim institutions in public examinations at local, state and national levels;
vi.   study the location of the Muslim schools for assessing how conducive they are to learning;
vii.   assess the available facilities in Muslim schools;
viii. compare and contrast the source of financial income for the Muslim schools with that of non-Muslim schools;
ix.   study the class of parents patronizing the Muslim schools and the attitudes of such parents towards the education of their children;
x.   assess the prescribed texts used in Muslim schools and how they comply with Islamic teaching or inimical to it;
xi.   study the time-table of each Muslim school with the view of determining the level of influence of western disciplines on Islam-based disciplines;
xii.   organize conferences, seminars and workshops for teachers, proprietors and other stakeholders in the education set up.

The purpose of this is to have an in-depth knowledge of the extent Muslims have been eroded of their culture and how they have sunk in alien civilizations. This

will allow the body to realise the enormity of the task before it and how it will be armed to teeth to face the challenges before it. For the successful accomplishment of the above tasks, it is expedient that the body be segmented into divisions. This should include the following:

a. Inspectorate Division
b. Curriculum development Division
c. Textbook Development Division
d. Publicity Division

The composition of the body should be expanded beyond the proprietors of Muslim schools to embrace Muslim scholars from all fields of modern disciplines and scholars that are versed in Islamic sciences. Conscious Muslim parents must be incorporated into this body as well, to represent the interest of other Muslim parents. To fund this body, each private Muslim school could be charged token amount quarterly or annually while Muslim philanthropists could be contacted for assistance. Sales of registration forms for approval and renewal as well as payment for any organised joint examination would be other sources of income for the body.

(ii) *Establishment of Centre for Islamization of Knowledge/ Institute of Islamic Education*

In order to check the incessant shortage of manpower for the Islamization of knowledge programme, there is the urgent need for some institutions noted for the programme to organize postgraduate diploma courses in Islamized disciplines to pave way for graduate in secular disciplines to have Islamic taste of their chosen areas of disciplines. For instance, a B.A, Ed or B.Sc Economics candidate could go for postgraduate diploma courses in Islamic Education or Islamic Economics respectively. Apart from the above, it is our proposal that each university should have a Centre for Islamization of Knowledge which will be responsible for training of scholars on various disciplines from Islamic perspective. Such programme could be organised by Colleges of Education to run diploma courses on Islam-based disciplines but being affiliated to a recognised university noted for the programme. Holders of recognised Arabic school certificate (I'dadiyyah or Thanawiyyah) who have passed WAEC, NECO or GCE would be eligible for admission into this centre. It is our hope that should such a step is taken; it would help in producing committed Islamized personnel to teach Islamized courses in various primary and post-primary institutions.

Conclusion

So far, this paper has introduced the concept of Islamization of knowledge with its diversified names and multifarious definitions. It then exposed the necessity of adopting the programme to salvage the Muslim *Ummah* from the crisis of

education facing her, as well as correcting the shortcomings of the dominant education system bequeathed to us by the colonialists. This was closely followed by the assessment of the degree of acceptability of the programme based on the numerous achievements it has attained worldwide. The paper finally offered a course of action for the programme to overcome the problems facing it. It is our conclusion that if the problems facing Muslim schools are solved, it would help in no small measure to make the Islamization of knowledge programme an acceptable programme among the Muslim *Ummah* and even among the non-Muslims.

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