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# PROLEGOMENA TO THE METAPHYSICS OF ISLAM

INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT AND  
STUDIES (IIIT)

KUALA LUMPUR, MALAYSIA

BY SYED MUHAMMAD NAQUIB AL-ATTAS, 1998

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## PROLEGOMENA TO THE METAPHYSICS OF ISLAM

Al-Attas

### PREFACE

The conception and conceptualization of knowledge and the science, as well as the adaptation of its methods and theories, are in each civilization formulated within the framework of its own cultural system forming its worldview. Each metaphysical system, and thus also the worldview, is not the same for every other civilization; it differs from one another in accordance with its own interpretation of what is taken to be ultimately true and real. If knowledge and the sciences that grow from it are not aligned to the statement and general conclusions of revealed truth, then what is taken to be true may not always be truly so, nor what is taken to be real to be really so; interpretation must therefore undergo recurrent corrective revision necessitating what is called 'paradigm shifts' which involve also changes in the worldview and the metaphysical system that grows from it. We do not agree with those who take the position that reality and truth, and values which are derived from them, are separate, and that they have their meaning within the paradigms of relativity and pluralism having equal validity. We maintain that knowledge is not entirely a property of the human mind, and that the sciences derived from it are not the products solely of unaided human reason and sense experience. We believe in an objectivity that preclude value judgement, but that knowledge and the sciences need to be grounded and verification from the statements and general conclusions of revealed truth, it is incumbent upon scholars and the learned among us who are entrusted to teach and to educate themselves with a clear understanding of the metaphysics of Islam and of the permanently established constituent element of the worldview derived from it. This is because that metaphysics is established upon reason and experience as reflected in the intellectual and religious of Islam, and is based upon the articulation of the revealed religion itself about the nature of reality and of the truth derived from the revelation. The book that now lies between your hands sets forth preliminary thoughts on the nature of the metaphysics of Islam. Etc.....

Syed Muhammad Naquib al-Attas  
5 September, 1995/ 9 Rabi' al-Akhir 1416  
KUALALUMPUR

# ISLAM AND SECULARISM

Muhammad Naquib al-Attas MA (Mc Gill), Ph.D. (London) Founder-  
International Institute of Islamic Thought and Civilization and University  
of Islamic Thought and Civilization International Islamic University

INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT AND CIVILIZATION (ISTAC) KUALA  
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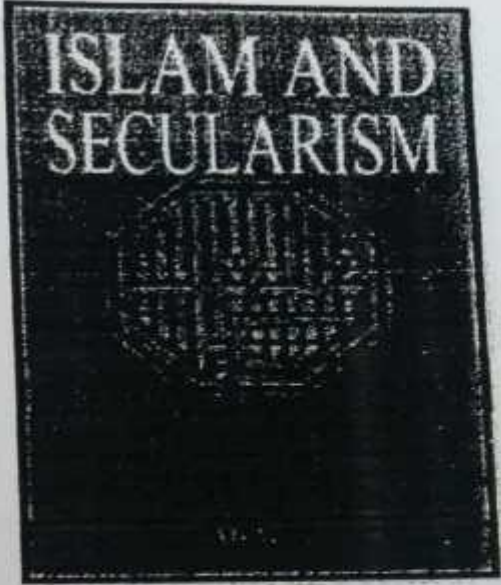
The present book is a development of ideas contained in the many paragraphs of another book in  
Arabic, *Risalah Untuk Kaum Muslimin*, which I wrote and completed during the first few months  
of my stay in Kuala Lumpur. Due to many circumstances which demanded my attention at home and abroad, however, the  
book has not yet been sent to the press.

The book, what is contained in Chapter III was composed and completed during the month of  
April 1975 (1395), and delivered as a Lecture under the same title to the International Islamic  
Congress held in April 1976 at the Royal Commonwealth Society, London, in conjunction with the  
Islamic Festival celebrated there that year. It was published as a monograph in the same year by  
the Islamic Youth Movement of Malaysia (ABIM), Kuala Lumpur, and in 1978 it appeared, together with  
other lectures delivered on the same occasion by various Muslim scholars, in a book of one volume  
entitled *Challenge of Islam*, edited by Altaf Gauhar and published by the Islamic Council of Europe,

The other Chapters of the book were begun in March 1977 and completed in April of the same  
year. At my appointment as Visiting Scholar and Professor of Islamics at the Department of Religion,  
University of Pennsylvania, Philadelphia, U.S.A., in the Winter and Spring of 1976-1977. What is contained in  
Chapter I was presented as a Paper entitled: "Preliminary Thoughts on the Nature of Knowledge and the  
Methods and Aims of Education", addressed to the First World Conference on Muslim Education held at  
Aix-la-Chapelle in April 1977. It will appear, together with other selected Papers of the Conference, in a book  
entitled *Methods and Objectives of Islamic Education*, edited with an introduction by myself and published by  
the Islamic Council of Europe, London, 1979, as one of a series of seven books.

Muhammad Naquib al-Attas  
Kuala Lumpur, Muhiyyarrahman 1399/ December 1978.

Secularism, di terbitkan oleh ABIM, Kuala Lumpur, pada tahun 1978. Buku Islam and  
Secularism telah diterjemahkan ke dalam bahasa Malaya, India, Persia, Urdu, Indonesia, Turki, Arab,  
dan lain-lain. Isi dari buku Islam and Secularism tersebut membicarakan tentang persoalan Islam dan  
kepercayaan Barat. Menurut al Attas pengetahuan barat telah membawa kebingungan dan skeptisisme. Barat telah  
menyebabkan peraguan dan pendugaan ke derajat ilmiah dalam hal metodologi. Peradaban barat juga  
menyebabkan keragu-raguan sebagai suatu sarana epistemologis yang cukup baik dan istimewa untuk  
mengetahui kebenaran. Pengetahuan barat juga telah membawa kekacauan pada tiga kerajaan alam yaitu  
dunia, manusia, dan mineral, itu potongan sekilas dari buku Islam and Secularism.



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Muhammad Naguib Al-Attas (Syed.)

Jāmi'at al-Malik 'Abd al-'Azīz

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THE CONCEPT OF EDUCATION IN ISLAM

of education and of what it involves is of utmost importance in the formulation of a system of education and its implementation. Supposing I am asked: What is education?, and I answer: Education is a process of instilling something into human beings. In this answer 'a process of instilling' refers to the method and the system by which what is called 'education' is gradually instilled; 'something' refers to the content of what is instilled; and 'human beings' refers to the recipient of both the process and the content. Now the answer given above already encompasses the three fundamental elements that constitute education: the process, the content, the recipient; but it is not a complete definition because those elements are deliberately left vague. Furthermore, the way of phrasing the sentence meant to be developed into a definition as given above gives the impression that what is emphasized is the process. Supposing I reformulate the answer: Education is something that is gradually instilled into man. Now here we still encompass the three fundamental elements of education, but the order of precedence as to the important element that constitutes education is now the content and not the process. Let us consider this last formulation and proceed in the inherent concepts.

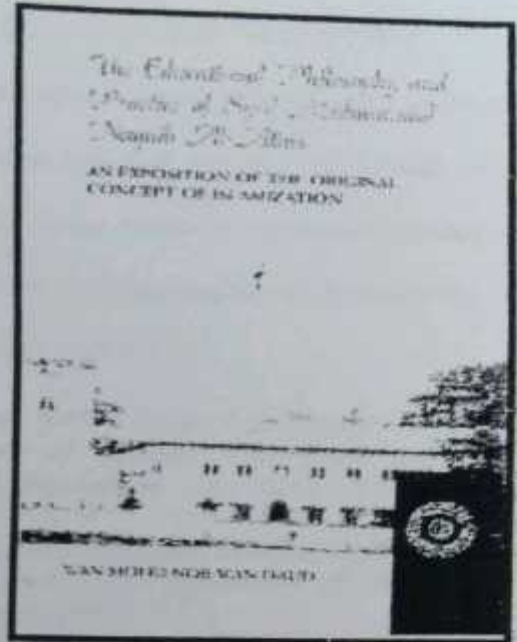
...diterjemahkan kedalam bahasa Turki, isinya membicarakan bangunan dasar tentang pendidikan Islam, buku Aims and the Objectives of Islamic Education: Islamic Education Series juga terdapat dalam bab empat dalam buku Islam and Secularism. Buku tentang pendidikan lainnya yang berjudul The Concept of Education in Islam, diterbitkan oleh ABIM, Kuala Lumpur, pada tahun 1979. Buku tersebut diterjemahkan kedalam bahasa Indonesia, Persia, dan Arab. Isi dari buku tersebut berkaitan tentang konsep pendidikan Islam meliputi bagaimana pendidikan itu dirumuskan, tujuan pendidikan, hakaikat pendidikan, kurikulum dan lain sebagainya. Aims and the objectives of Islamic Education: Islamic Education Series dan The Concept of Education in Islam dalam penelitian ini oleh peneliti dijadikan sebagai salah satu sumber primer.



Educational Philosophy and Practice of Syed  
Muhammad Naquib Al-Attas : An Exposition on the  
Concept of Islamization (Wan Mohd Nor  
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MUHAMMAD NAQUIB AL-ATTAS, 1977  
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Progress  
Al-Attas 1980. All rights reserved. Excerpted with the  
permission of the author from The Concept of Islamic Education,  
the address delivered by Professor Naquib al-Attas at the  
"World Conference on Muslim Education" held in Makkatul  
Munawwarah in March 1977. Professor al-Attas is former Director  
of the International Institute of Islamic Thought and Civilization  
and a member of the International Advisory Board of the  
Education Foundation (MEF).



The Islamization of contemporary knowledge and education of the Muslims has been debated since the  
World Conference on Muslim Education in Mecca in 1977, but no serious attempt has been made to trace  
the roots of the ideas and to study and evaluate some of these matters in practice.

This is an exposition of the educational ideas and practice of Syed Muhammad Naquib al-Attas, who is  
one of the most prominent, multifaceted and creative Muslim thinkers in contemporary times, and one of the key  
figures at the first and second World Conferences on Muslim Education. The author puts forward that al-Attas  
was the first conceptualizer of the notion of Islamization of present day knowledge and education, and that he  
has consistently applied it in his lifelong endeavors at Muslim higher learning institutions, particularly at  
IITM. As the first work of this nature in contemporary Islamic discourse on the subject, the author uses  
many unpublished documents, recording personal discussions and the daily practices of al-Attas  
as an educator, and tracing and comparing some of al-Attas' ideas and practices to those of earlier scholars  
and contemporary Muslim and non-Muslim thinkers. Among the important topics discussed are the  
Islamic worldview of Islam; knowledge and knowing; the meaning, content and method of education; the  
reality of the Islamic university, and the history of and the issues concerning the Islamization of  
contemporary knowledge. Modern Muslim scholars discussed are 'Abduh, Iqbal, al-Farugi, Fazlur Rahman, S. H.  
Nasr, etc. This work is useful for specialists, policy-makers as well as the general reader interested in the  
substantive reform of Muslim education, especially at the higher levels.

Tulis oleh seorang profesor yang telah banyak memahami pemikiran, konsep, dan cita-cita Al-Attas  
sepanjang dua dekade dan bersama-sama telah merealisasikan konsep dan cita-cita itu dengan membangun  
Institut Islamiah. Dia adalah murid dan sahabat seperjuangan al-Attas dalam mempopulerkan dan  
mendidikan. Dia adalah murid dan sahabat seperjuangan al-Attas dalam mempopulerkan dan  
mendidikan konsep islamisasi ilmu pengetahuan kontemporer, yaitu murid dan sahabat sebagaimana yang  
dijelaskan dalam wacana *adab al-murid* atau *adab al-shuhbah*.

Membahas tentang sosok al-Attas dari latar belakang kehidupan, pendidikan, pemikiran, karya tulis,  
perannya dalam pemikiran Islam. Kemudian membahas mengenai hubungan ilmu menurut  
Islam, hubungan ilmu pengetahuan dan akidah Islam, definisi ilmu, jenis-jenis ilmu, dan saluran  
pendidikan. Pembahasan konsep individu, konsep adab, dan konsep pengembangan masyarakat. Pembahasan  
pendidikan dilanjutkan dengan ulasan mengenai ide dan realitas universitas Islam.