

# Islam And Secularism Syed Muhammad Naquib Al Attas

**Mohd Faizal Musa**

*Islam and Secularism* Syed Muhammad Naquib Al-Attas, 2023-08-19 Written 40 years ago, *Islam and Secularism* is one of the most creative and original works of a Muslim thinker in the contemporary Muslim world. The author deals with fundamental problems faced by contemporary Muslims and provides real solutions, beginning with a discussion on 'The Contemporary Western Christian Background' in Chapter (I), followed by his analysis of the concepts (which he newly defines) of 'secular', 'secularization', and 'secularism' in Chapter (II). All this is then contrasted in Chapter (IV) of the book entitled 'Islam: The Concept of Religion and the Foundation of Ethics and Morality'. Based on all the preceding explanation, the author proceeds to analyze the Muslim 'dilemma' by declaring that it should be resolved primarily through what he calls the dewesternization of knowledge or, conversely, the islamization of contemporary knowledge, an original concept conceived and elucidated by the author for the past five decades. Numerous original and profound ideas are contained in this book-arrived at chiefly through critical study of the Muslim tradition-such as the concepts of dīn, 'adl, ḥikmah, adab, ma'nā, and ta'dīb, and their significance in the development of an Islamic system of education. The rationale for the Islamization of contemporary knowledge and the establishment of a truly Islamic university was in fact provided for the first time in contemporary Muslim thought by this author long before the appearance of the present book, which explains these interconnected subjects more concisely. Further, the appendix entitled, 'On Islamization: The Case of the Malay-Indonesian Archipelago' is an actual explanation and application of the seminal ideas discussed in the book. This is a must-read for all Muslims and those concerned with the problems and effects of secularization in our world today. *Islam and Secularism* is a development of ideas contained in the many paragraphs of another book in Malay entitled: *Risalah Untuk Kaum Muslimin*, which the author wrote and completed during the first few months of 1974. Due to many circumstances which demanded the author's attention at home and abroad, however, the *Risalah* has not yet been sent to the press. In this book, what is contained in Chapter III was composed and completed during the month of Ramaḍān of 1395 (1975), and delivered as a Lecture under the same title to the International Islamic Conference held in April 1976 at the Royal Commonwealth Society, London, in conjunction with the World of Islam Festival celebrated there that year. It was published as a monograph in the same year by the Muslim 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: *The Challenge of*

Islam, edited by Altaf Gauhar and published by the Islamic Council of Europe, London. All the other Chapters of the book were begun in March 1977 and completed in April of the same year, during my appointment as Visiting Scholar and Professor of Islamics at the Department of Religion, Temple University, Philadelphia, U.S.A., in the Winter and Spring of 1976-1977. What is contained in Chapter V was presented as a Paper entitled: Preliminary Thoughts on the Nature of Knowledge and the Definition and Aims of Education, addressed to the First World Conference on Muslim Education held at Mecca in April 1977. It will appear, together with other selected Papers of the Conference, in a book entitled: Aims and Objectives of Islamic Education, edited with an introduction by the author and published by King Abdulaziz University and Hodder & Stoughton, London, 1979, as one of a series of seven books.

**Islam** Syed Muhammad Naquib al-Attas, 2013

**Islam and Secularism** Muhammad Naguib Al-Attas (Syed.), 1978

**Islām, Secularism, and the Philosophy of the Future** Muhammad Naguib Al-Attas (Syed.), 1985

**Islam as Political Religion** Shabbir Akhtar, 2010-10-18 This comprehensive survey of contemporary Islam provides a philosophical and theological approach to the issues faced by Muslims and the question of global secularisation. Engaging with critics of modern Islam, Shabbir Akhtar sets out an agenda of what his religion is and could be as a political entity. Exploring the views and arguments of philosophical, religious and political thinkers, the author covers a raft of issues faced by Muslims in an increasingly secular society. Chapters are devoted to the Qur'an and Islamic literature; the history of Islam; Sharia law; political Islam; Islamic ethics; and political Islam's evolving relationship with the West. Recommending changes which enable Muslims to move from their imperial past to a modest role in the power structures of today's society, Akhtar offers a detailed assessment of the limitations and possibilities of Islam in the modern world. Providing a vision for an empowered yet rational Islam that distances itself from both Islamist factions and Western secularism, this book is an essential read for students and scholars of Islamic studies, religion, philosophy and politics.

**Islam and Postcolonial Narrative** John Erickson, 1998-09-24 In *Islam and Postcolonial Narrative*, John Erickson examines four major authors from the 'third world'.

*Islam in Modern Turkey* Richard Tapper, 1994 A systematic account of the life, works, and accomplishments of al-Kirmani, an important Ismaili Muslim scholar and writer in the fields of philosophy and science who lived during the first half of the 11th century AD

**Islam and Other Faiths** Ismail Raji Al-Faruqi, 1998 Collected in this volume are Ismail al-Faruqi's articles written over a span of two decades, which deal directly with Islam and other faiths, and Christianity and Judaism in particular. The book provides a good cross-section of al-Faruqi's contribution to the study of comparative religion and covers a wide spectrum of inter-religious issues including commonality and differences between Islam, Christianity and Judaism, Muslim-non-Muslim

relations, and the issue of Mission and Da'wah. It is a fascinating study by an engaging and challenging scholar and activist of our time.

Prolegomena To The Metaphysics Of Islam Syed Muhammad Naquib al-Attas,2014 This book defines, perhaps for the first time in the history of the intellectual and religious tradition of Islam, the meaning of worldview from the perspective of Islam. The definition is articulated in the gathering together of the fundamental elements in the vision of reality and truth that projects the worldview of Islam into a meaningful whole. This articulation of the definition involves also explanation and contradiction of the challenges to that vision encountered throughout the ages to the present time.

**Women, Muslim Society, and Islam** Lois Ibsen Al Faruqi,1988

**The Islamists are Coming** Robin Wright,2012 *The Islamists Are Coming: Who They Really Are* is the first book to survey the rise of Islamist groups in the wake of the Arab Spring. A wide range of experts from three continents cover the major countries where Islamist parties are redefining politics and the regional balance of power. They cover the origins, evolution, positions on key issues and the future in key countries. Robin Wright offers an overview, Olivier Roy explains how Islam and democracy are now interdependent, Annika Folkeson profiles the 50 Islamist parties, and 10 experts identify Islamists in Algeria, Egypt (two), Jordan, Lebanon, Libya, Morocco, the Palestinian territories, Syria, and Tunisia.

Composite Nationalism and Islam Sayyid Ḥusain Aḥmad Madnī,2005 Written In 1938, *Composite Nationalism And Islam Laid Out In Systematic Form The Positions That The Author Had Taken In Speeches And Letters From The Early 1920S On The Question Of Nationalism As Well As Other Related Issues Of National Importance. The Book Aimed At Opposing The Divisive Policy Of Mohammad Ali Jinnah And The Muslim League. It Mainly Deals With Two Aspects, I.E. The Meaning Of The Term Qaum And How It Is Distinct From The Term Millat, And Secondly, The Crucial Distinction Between These Two Words And Their True Meanings In The Holy Koran And The Hadith Tradition. By Proposing Composite Nationalism, This Important Book Strongly Argues That Despite Cultural, Linguistic And Religious Differences, The People Of India Are But One Nation. According To The Author, Any Effort Of Divide Indians On The Basis Of Religion, Caste, Culture, Ethnicity And Language Is A Ploy Of The Ruling Power.*

**Islam; Muhammad and His Religion** Arthur Jeffery,1958

*Islam* John Alden Williams,2020-09-28 The departure point of the Islamic religion, the central article of faith from which all else flows, may be stated as follows: God (the only God there is: al-Ilāh, Allah in Arabic; El, Elohim, Jahweh in Hebrew; Khudā or Yazdān in Persian,Tanrı in Turkish, ó Θεός in Greek, Deus in Latin, God in plain English) has spoken to man in the Qur'ān. This divine communication is seen as the final stage in a long series of divine communications conducted through the prophets. It began with Adam, the first man, who was also the first prophet, because he was the first to whom God revealed Himself. After Adam, God continued to address men through prophets, to warn them that their happiness lay in worshipping

Him and submitting themselves to Him, and to tell them of the terrible consequences of disobedience. In each case, however, the message was changed and deformed by perverse men. Finally, in His mercy, God sent down His final revelation through the seal of His prophets, Muhammad, in a definitive form which would not be lost. The Qur'ān, then, is the Word of God, for Muslims. While controversies have raged among them as to the sense in which this is true--whether it is the created or uncreated Word, whether it is true of every Arabic letter or only of the message as a whole, that it is true has never been questioned by them. The Qur'ān was revealed in Arabic. It is a matter of faith in Islam that since it is of Divine origin it is inimitable, and since to translate is always to betray, Muslims have always deprecated and at times prohibited any attempt to render it in another language. Anyone who has read it in the original is forced to admit that this caution seems justified; no translation, however faithful to the meaning, has ever been fully successful. Arabic when expertly used is a remarkably terse, rich and forceful language, and the Arabic of the Qur'ān is by turns striking, soaring, vivid, terrible, tender and breathtaking. As Professor Gibb has put it, No man in fifteen hundred years has ever played on that deep-toned instrument with such power, such boldness, and such range of emotional effect.<sup>1</sup> It is meaningless to apply adjectives such as beautiful or persuasive to the Qur'ān; its flashing images and inexorable measures go directly to the brain and intoxicate it. It is not surprising, then, that a skilled reciter of the Qur'ān can reduce an Arabic-speaking audience to helpless tears, that for thirteen centuries it has been ceaselessly meditated upon, or that for great portions of the human race, the High-speech of seventh-century Arabia has become the true accents of the Eternal. The selections which follow here have been taken from Professor Arberry's translation, the only one in English which has succeeded in suggesting the extraordinary qualities of the original.

The Peasant of the Garonne Jacques Maritain, 2013-01-25 At eighty-five, Jacques Maritain, the most distinguished Catholic philosopher of the twentieth century, has written what he offers as his last book, and it turns out to be a shocker. The peasant, as Maritain calls himself in the title, is a man who calls a spade a spade; and a storm of controversy descended immediately on the book's publication in France, as both Right and Left reeled from the force of Maritain's criticism. *The Peasant of the Garonne* is a sharp attack on the new philosophy, hoping to cool off the fever for change that Maritain believes is imperiling the church's traditional spirituality and even the substance of doctrine. There is sardonic humor in his treatment of Teilhardians, phenomenologists, existentialists, new-style biblical critics, and clerical Freudians, but Maritain is deeply serious in warning that their capitulation to fashionable trends represents a kind of kneeling before the world.

*The Religion of Islam and the Nation of Islam* Mustafa El-Amin, 1990 This book makes it clear it is essential for the American people in general to know and realize that there are very clear differences in the teachings of the Universal Religion of Islam and the teachings of the Nation of Islam. In order for people to make an accurate and clear judgement or decision about anyone or anything it is always best for them to have as much correct information as possible. AUTHORBIO:

Mustafa El-Amin holds a B.A. Degree in Community Development and a Masters Degree in Public Administration from Rutgers University. Mustafa is the author of five books, including: Freemasonry Ancient Egypt and the Islaamic Destiny, African American Freemasons: Why they should accept Al-Islam, etc.

Islamic Humanism Lenn E. Goodman,2005-11-24 This book is an attempt to explain how, in the face of increasing religious authoritarianism in medieval Islamic civilization, some Muslim thinkers continued to pursue essentially humanistic, rational, and scientific discourses in the quest for knowledge, meaning, and values. Drawing on a wide range of Islamic writings, from love poetry to history to philosophical theology, Goodman shows that medieval Islam was open to individualism, occasional secularism, skepticism, even liberalism.

Woman in Islam B. Aisha Lemu,Fatima Heeren,1976 The role of women in Islam is explained by two Western converts.

Naquib Al-Attas' Islamization of Knowledge Mohd Faizal Musa,2021-07-29 The concept of the Islamization of knowledge was introduced by Syed Muhammad Naquib Al-Attas in the late 1970s. It aimed to detach knowledge from Western culture and civilization in order to replace it with Islamic concepts, frameworks and values. The Islamization of knowledge was to occur in the fields of education and culture, manifesting in changes to the syllabus in institutions of higher learning and niche areas of interest in selected research institutes. In the field of culture, however, it resulted in an unintended consequence of Malay literature being heavily characterized by Islamic elements. Over the years, proponents of the Islamization of knowledge in Malaysia have moved beyond the fields of education and culture. They have entered the mainstream and become part of the state machinery, thus possibly impacting national policies. The concept has also evolved and arguably led to the strengthening of Islamic conservatism among Malaysian intellectual and cultural elites. More specifically, its exclusivist thinking does not augur well for intra- and intercommunal relations in the country.

*Contemporary Muslims and Human Rights Discourse* Umar Ahmad Kasule,2009

## **Islam And Secularism Syed Muhammad Naquib Al Attas** Book Review: Unveiling the Power of Words

In some sort of driven by information and connectivity, the ability of words has be evident than ever. They have the ability to inspire, provoke, and ignite change. Such may be the essence of the book **Islam And Secularism Syed Muhammad Naquib Al Attas** , a literary masterpiece that delves deep to the significance of words and their impact on our lives. Written by a renowned author, this captivating work takes readers on a transformative journey, unraveling the secrets and potential behind every word. In this review, we shall explore the book is key themes, examine its writing style, and analyze its overall effect on readers.

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