

Investigating The Science Islamization From The Perspective Of Sayed Muhammad Naquib Al-Attas

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Abstract

Muhammad Naquib Al-Attas is one of the theoreticians of the idea of knowledge Islamization in the second half of the twentieth century. The present study tries reporting and evaluating the process of the Islamic science's actualization from the perspective of Attas. In his mind, the actualization of the Islamic science does not solely mean edification and completion of the western sciences rather it includes two stages of the western science's edification and completion and science production based on the Islamic bases and methodology.

In his idea, the Islamic science's actualization methodology incorporates the use of a combined (exegetic, intuitive, intellectual and empirical) method, language's Islamization and application of the methods of interpretation and rendering in the study of the natural and human phenomena. From the perspective of this research, though Attas's Islamic science pattern seeks Islamization in the level of the science's basics and methodology hence it is clean of many of the problems posited by the critics, it has a lot of ambiguous points. The flaws of his methodology are the vagueness and non-transparency of his use of the combined method, over-reliance on the role of language's Islamization for the actualization of the Islamic science and the rendering method's suitability for the philosophical and theosophical discussions and its lack of enough efficiency for the production of scientific cognizance.

Keywords: Attas, Islamization of knowledge, Islamization of language, religious science, rendering method, methodology.

INTRODUCTION

1. Statement of the Problem:

The topic religious (Islamic) science is amongst the important issues that have obsessed the minds of the scientists in the area of religious studies (Nguyen, 2021; Mahmoud, 2022). The formation of discussions like religious science or Islamic science or the Islamization of the universities is reflective of a serious need for change and evolution in the area of the human sciences (Eremeeva, 2021). The thinkers of this area are seeking to cast an appropriate model of the method of producing human sciences in proportion to the religious and Islamic culture of the Muslim communities thereby to prevent countless shortcomings and damages that the Islamic communities suffer from the transferring of the western human sciences.

The present study seeks reporting on and evaluating the theory of the religious (Islamic) science by Sayed Muhammad Naquib Al-Attas who is one of the pioneers of the knowledge's Islamization stream in the world of Islam and a prominent figure in eastern Asia so that Iran's scientific society can be made acquainted with his theory of Islamic science and provided with the possibility of offering a powerful model of Islamic science and its method of achievement by the use of the various perspectives in the area of the Islamic science and identification of their weak and strong points and eventually come up with a model capable of stubbornly fighting with its rival, i.e. the secular human sciences. Moreover, Attas's full knowledge of the Islamic sciences, including theosophy, philosophy and interpretation, and his full familiarity with western philosophical and epistemological topics have caused the elaboration and investigation of his theory to have twice as much importance.

The main question of the present study is that what sort of elucidation has been offered by Attas regarding the identity of the religious (Islamic) science, especially social science?

1.1. Study Background:

Naquib Attas's perspective was introduced in Iran with the translation of his two important books, namely an introduction to the "Islamic cosmology and Islam" and "secularism" in 1995. The translation of the first work was done by a group of translators and the second book was translated by the late Ahmad Aram and it was published by the endeavors of Dr. Mahdi Mohaqqueq in cooperation with the institute of Tehran University's Islamic studies and the international institute of Malaysia's Islamic thought and civilization (Istac).

In the same year and pointing to Attas's theory, Dr. Soroush expresses in a lecture in the association of sociologists that, in his mind, Islamization includes the interpretation of the reality not the reality itself hence we should try to use the religious topics but not the western topics in the interpretation of realities; however, he also points out that his perspective is succinct and it has been posited with poetical and zealous expressions that do not provide us with well-organized materials¹.

In 1999, Attas's theory was reminded as an edificatory approach without the offering of any explication and clarification thereof².

In 2003, Dr. Bagheri recalled Attas's perspective for the first time as an approach to the edification and completion of the existent sciences. In the book "the identity of the religious science", he categorizes the prominent perspectives on the religious science into three approaches, namely encyclopedic, edificatory and provisional, and, presenting evidence from Attas's work, he enumerates his perspective amongst the edificatory approaches and proposes many flaws for it³.

During the early, 2012, a research article⁴ on the comparison between Attas's and Farughi's religious science perspectives was offered. Elaborating the basics of Attas's ontology and epistemology, the article proposes the Islamization perspective in the ideas of Attas and, meanwhile comparing it with Farughi's theory on Islamization, it deals with the weaknesses of these two thinkers' perspectives, particularly in the area of the methodological issues and elucidation of the quality of entry into the scientific cognizance from the level of the philosophical and paradigmatic cognizance.

In the same year, two research articles were respectively published for the criticism and defending of the edificatory approach; both of the articles recount Attas's perspective as an edificatory approach. The first article⁵ generally presents and realizes as correct the flaws imposed by Bagheri onto Attas's edificatory approach. The second article⁶, as well, offers a clear-cut and thorough elaboration of the edificatory approach and introduces this approach as the best model of the sciences' Islamization in the current situation; next and meanwhile presenting the flaws posited for the edificatory approach, especially by Malekian and Bagheri, he tries investigating and defending this approach. Although the axis of the discussion in these two articles is generally the edificatory approach, the two articles recount Attas's perspective as an edificatory approach.

2013, another research article⁷ was published and it independently attempted to elucidate Attas's perspective and its basics and, meanwhile criticizing and investigating Bagheri's objections to Attas's perspective, it dealt with the pathological study of Attas's theory of religious science. Not only this article does not mention anything about Attas's religious science model under the title of edificatory approach but it also falls short of offering a clarification about the non-uniqueness of Attas's perspective in terms of edification and completion.

Finally and during the late 2013, another research was published in this regard. It was a book termed "methodology of Islamic sciences as considered by the Muslim thinkers". It has been authored by Dr. Muhammad Taghi Iman and Ahmad Kalateh Sadati. One of the book's chapters⁸ tries elaborating and investigating Attas's perspective and, after expressing

¹ Abd Al-Karim Soroush, *Islam and social sciences: a criticism of science downgrading*, p.29

² Mustafa Malekian, *a road towards freedom: searches in intellectuality and spirituality*, p.220

³ Khosrow Bagheri, *identity of the religious science*, p.234

⁴ Saeed Zahed and Ahmad Kalateh Sadati, *Islamization of sciences from the perspectives of Attas and Farughi*", epistemological studies in the Islamic university, 16(1): 26-44

⁵ Mahnaz Amir Khani and Fa'ezeh Shirazi, *criticism and investigation of the extant sciences' completion and edification approach*, epistemological studies in Islamic university, 16(1): 123-140

⁶ Muhammad Taghi Mowahhed Abtahi, *defending the existent sciences edification and completion approach for the production of religious science*, science and religion research journal, 3(1): 103-126

⁷ Abd Al-Hussein Khosrow Panah, *peremptory basics of the religious science from the perspective of Muhammad Naquib Al-Attas*, wisdom and philosophy, 9(2): 81-102

⁸ Muhammad Taghi Iman and Ahmad Kalateh Sadati, *methodology of Islamic sciences as considered by Muslim thinkers*, pp.126-162

Attas's epistemological, anthropological and ontological basics, it clarifies the theory of the sciences' Islamization from his perspective; then, it discusses about education from the perspective of Islam as the executive solution for the Islamization of knowledge and the methodology related thereto, including linguistics, interpretation and reference to the *ĀYĀT* and narrations. In the continuation, it offers Attas's methodological models, including the human model, recognition, Islamic university and sciences' rating. In the end, it criticizes and evaluates Attas's approach substantially from the angle of methodology.

2. The Process of Islamic Sciences' Actualization from the Perspective of Attas:

Considering the topics posited by the philosophers of the contemporary science about the involvement of metaphysics in science (Chalmers, 1995, p.103), Attas does not realize recognition as a neutral issue (Al-Attas, 1995b, p.125). Pointing to the effect of civilization and western philosophy on the sciences, especially the social sciences, he has recounted these sciences as being more precious than the secular manners and philosophical rationalism and nonreligious thoughts (Ibid, p.129). From the perspective of Attas, science includes the recognition of the real and deserving situations of the objects in the system of creation in such a way that it leads to the recognition of the God's real stance in the system of existence and universe (Ibid, 1995a, p.39). by the objects and phenomena's deserving position, as well, the same thing that has been illustrated in the intellectual system of the holy Quran is intended (Ibid, p.88). therefore, in Attas's thoughts, the coordination with the intellectual system of the holy Quran and Islam exerts a direct effect on the accuracy and validity of an epistemological statement hence a discipline and it is in this way that the Islamic science can be actualized and the method of doing so can be achieved. The forthcoming section deals with the process of the Islamic social sciences' actualization from the perspective of Attas.

For the actualization of the Islamic knowledge and achievement of a true cognizance, Attas suggests Islamization of sciences which, as he imagines, entails offering a proper methodology for the achieving of the Islamic sciences; he also states that the correction of the two important institutes of education and university as the practical patterns of Islamization plays a significant role in the achievement of the Islamic knowledge.

2.1. Islamization of the Existent Sciences:

The plan that Attas offers for the Islamization of sciences goes a lot beyond a simple omission and replacement in the level of scientific theories and statements; he suggests complete and subtle revision for the Islamization of the extant knowledge. As believed by Attas, the first step in the Islamization of the sciences is the identification and elimination of the key basics and concepts of the western thoughts that have infiltrated into the body of sciences. To do so, he presents a list of the essential elements in the western mindset. These intruding foreign and essential concepts are: 1) duality concept that includes their perception of the reality and truth; 2) duality of thought and body in their mind, the separation of intellect and speech by them and their emphasis on the value of intellect; the gap between their rationalism and empiricism; 3) their humanism school; secular manners; 4) their consideration of the concept "tragedy"-substantially in literature (Al-Attas, 1979, p.44).

These elements are predominantly flowing in the various branches of the human sciences and at the same time in the natural and applied sciences, as well, where they are related to the interpretation of the observations and configuration of the theories (Ibid, 1978, p.154).

After removing the western signs from the recognition, the sciences should be mixed with the key concepts of the Islamic culture. This process turns sciences into the true recognition:

"From the perspective of the rational, logical and philosophical sciences, after the important foreign elements and concepts were separated from each of the disciplines, every study field should be filled with key concepts and Islamic elements. This is part of the knowledge Islamization process" (Ibid, 1979, p.42).

From the viewpoint of Attas, the mere addition of part of Islamic teachings and statements to the western sciences without separating the elements and concepts not consistent with Islamic teachings from the body of science cannot lead anywhere:

"Islamization only through binding and displacing the Islamic sciences and principles therein is a method that solely enables discussions and debates that are all in all neither useful nor favorable. Binding and displacing can none get us to the favored result while the trunk is in the hands of the foreign elements and it has been inflicted with sickness. The foreign elements and diseases should be beforehand pulled out and rendered neutral so that the trunk of the recognition can be once again given an Islamic mold" (Ibid, 1978, p.163).

Therefore, in Attas's mindset, the mere substitution of the Islamic statements for the non-Islamic scientific statements cannot be useful and it does not get us to the Islamic knowledge; in his idea, Islamization of sciences means separation of the key western elements and concepts and their replacement by the essential Islamic concepts. It is clear that it is after such an omission and replacement that many of the extant scientific theories and statements can be changed. As pointed out by Attas in his own words: "Islamization means liberation of the human beings firstly from the mysterious, mythical and animistic (belief in the existence of soul in all the things) traditions as well as national-cultural traditions and, subsequently, from the dominance of whatever the nonreligious thing in words and language" (Ibid, 1979, p.44).

Now, the important question is that how corrections, replacements and completions can be brought about in the level of the scientific notions and statements in Attas's proposed model following the substitution of the essential Islamic concepts for the western ones; in other words, how the body of recognition can be once again shaped within an Islamic format? What would be its appropriate methodology?

2.2. Methodology of the Islamic Sciences' Actualization from the Perspective of Attas:

In order to elaborate the methodology of the Islamic sciences' actualization from the perspective of Attas, we should seminally briefly look at the ontological, epistemological and anthropological basics of his perspective.

In Attas's mind, the existence is not limited to the world of matters rather there are deeper worlds beyond it and all of these worlds as well as this material world are amongst the manifestations and expressions of a sublime and an absolute being (God) with His sacred quintessence being the only original and real existence (Attas, 1995, p.181). The phenomena of the world of nature are His manifestations and embodiments hence they have nothing from their own selves and they can be properly approached based on the signs and not through an independent approach (Ibid, p.138). Based on Attas's epistemological foundations, as well, cognizance includes the discovery of the objects' real and true positions in coordination with the Quranic system elaborated for the existence (Al-Attas, 1995a, p.39). The credible sources of achieving such a type of knowledge are the holy Quran and Sunnah, intuition, intellect and nature amongst which holy Quran and Sunna are the most important in such a way that the credibility of the other two of these four resources is pendent over these original sources (Ibid, p.73). In Attas's Islamic anthropology, as well, human beings are spiritual and physical creatures and the humans' personality essentially depends on their spiritual and sublime dimension (Al-Attas, 1995, p.143). Based on the foresaid ontological, epistemological and anthropological basics, the principles of Attas's methodology for the actualization of the Islamic social sciences can be enumerated as below:

2.2.1. Denial of the Positivistic Science's Methodological Exclusiveness:

Considering Attas's epistemological basic indicating the credibility of the other methods of recognition such as exegesis, intuition and intellect-based along with the empirical method (Al-Attas, 1995a, p.73), one of the important methodological points from the perspective of Attas about the religious knowledge is that:

Firstly, the empirical method is not the only valid way of sciences' Islamization rather the intellectual, intuitive and interpretational (exegetic) methods are also credible.

Secondly, the findings of the three methods, namely intellectual, intuitive and empirical, should be assessed with the findings of the interpretational (exegetic) method and, if the results obtained from these methods are found inconsistent with those of the exegetic method, they would not possess credibility and evidentiality (Ibid, p.76).

2.2.2. Islamization of Language:

The other methodological principle emphasized by Attas is the Islamization of language. From his perspective, the negligence of the language's Islamization would be followed by a lot of changes and deviations in the area of thoughts and notions (Ibid, p.26).

By Islamization of language, Attas means the recognition of the Islamic words and their precise interpretation based on the Islamic ideology. By Islamic words, as well, he does not mean all the Arabic vocabulary but his intention is the fundamental Islamic words that possess a connected semantic pattern and constitute the Quranic ideology in sum. Based thereupon, the domination of the language and the correct understanding of the Islamic meanings and words based on the precise interpretation of the Quranic concepts plays a key role in the prevention of retroversion to the non-Islamic ideologies and encouragement of the move towards the Islamic thought.

From the perspective of Attas, change in the semantic area of the Islamic words is the very incident and damage that

occurred during the early Islamic centuries with the entry of Greek mindset and its philosophical difficulties into the Islamic thought; about a thousand years ago, Ghazzali remarked that the distress in the Islamic sciences come about following the change in the primary meanings of the words into meanings other than what has been intended during the early Islamic periods with the difference being that the intellectual, cultural and spiritual crises stemming from the flooding with the foreign concepts are a lot more serious because they are not unique to the area of philosophy but they incorporate various systems of the natural, applied, human, social and art-related knowledge types. Therefore, in order to get over this crisis, there is a need for a lot of struggles more than the efforts made by the Islamic philosophers during the past centuries (Ibid, p.33).

Based on this methodological point, Attas introduces the Islamization of language as the key for the Islamization of thought and knowledge (Ibid, p.63).

2.2.3. The Use of the Interpretation and Rendering Method:

The other principle of Attas's methodology is the use of the same method of interpreting the holy Quran for the elaboration of the human and natural realities. From Attas's perspective, considering the fact that the holy Quran speaks of two sets of ĀYĀT inside it, i.e. the robust ones that are vivid and well-established and similarities that are dubious, interpretation includes the discovery of the meanings of the robust ĀYĀT and rendering is the discovering of the similar ĀYĀT's hidden meanings based on the interpretation of the robust ĀYĀT (Al-Attas, 1995a, p.89).

The world of nature, as well, encompass signs and symbols that, as ordered in the ĀYĀT of the holy Quran have vivid and clear-cut meanings but are per se vague. In order to discover the meanings of the nature's clear-cut and vivid signs, the interpretation would be the method of choice and, for discovering the meanings of the nature's vague and ambiguous signs, the rendering or code-based interpretation methods should be applied (Ibid, p.90).

Of course, Attas expresses next that the vividness of the meanings of some of the natural phenomena is for the reason that we assess their meanings based on our normative-apparent intellect and look at them as independent realities whereas the world of nature is the downgraded example of the heaven and a sign of the God's existence based on the Quranic foundations. To avoid superficiality and for finding the ultimate meanings, we need rendering process; based thereon, science is a sort of code-based rendering or interpretation of the empirical creatures in Islam; it is the achievement of their ultimate and primary meanings via the process of contemplation. Such a science should establish itself based on the interpretation of the clear-cut or vivid meanings of the objects in the nature (Ibid).

2.3. The Executive Model of the Sciences' Islamization in Attas's Mind:

2.3.1. Islamic Education:

From the perspective of Attas, the way of achieving the Islamic knowledge and its conduit is the achievement of Islamic education. In case of the Islamization of education, the road will be blocked to the infiltration of the foreign thoughts into the Islamic culture and the sciences will become Islamic. He believes that education includes the process of getting the contents inserted into the human individual (Al-Attas, 1979, p.56). By content in the definition of education, the very science is intended. Of course, he comments that the knowledge and recognition of the proper positions of the things and God (as mentioned in the definition of science) does not necessarily embrace only the human beings' required actions in respect to the proper conditions of what is known. The real and deserving recognition should be accompanied by affirmation otherwise such recognition would be useless. Therefore, the content of education means the recognition and affirmation of the things' real positions in the order of creation in such a way that it results in the recognition and affirmation of the God's real position in the system of universe and existence (Ibid, p.40).

Attas believes that the term "education" is incomplete and non-transparent for introducing the ultimate goal of education in Islam. The use of this word for education is in contradiction to the fundamental concepts existent in the Islamic ideology and additionally causes the entry of the foreign notions and thoughts into the area of the Islamic thought and notion (Ibid, p.69). In his idea, the most appropriate word in the Islamic culture that can guarantee the aforementioned content for education is the word "literature". It is a word in proportion to the Islamic ideology, epistemology and anthropology and it exactly implies the meaning and concept of education in Islam (Ibid, p.63).

2.3.2. Islamic University:

Based on his own approach to human being and science, Attas believes that the Islamic university is the reflection of a minor version of the human being and it has two contain two kinds of knowledge: firstly, the sciences the acquisition of

which is objectively obligatory (objective obligation) and deals with the educating of the spiritual talents and ways of human beings' arrival at felicity and, since the religion has been offered to the human beings for the accomplishment of such goal, the religious sciences are verily the best sources accordingly for such sciences; secondly, the sciences the acquisition of which is obligatory with sufficiency (adequately obligation) and they are interlaced with the human beings' senses and their physical talents. If one sort of knowledge is considered pertinent to an order minus the other sorts and orders, it would cause discoordination and disordering of the sciences' integration and its credibility would be resultantly questioned. Based thereon, in the context of the Islamic university, although the specialization of the sciences, even the religious sciences, has been accepted as a necessity, the expertise does not necessarily mean the separation and discoordination of the various kinds of science rather, meanwhile the specialized sciences are dealt with based on the society's need, the religious sciences' teaching should be done along with and in proportion with that specialized field of study. It is only in this case that the university would be a practical pattern of the human being's proposition as imagined in Islam (Al-Attas, 1995a, pp.62-63).

The important point emphasized by Attas in putting forth the Islamic university is that the position of the sciences that are objectively obligatory is in the center and pivotal point not the margin of the university. If the objectively obligatory knowledge falls in the center and pivot, the adequately obligatory knowledge would not at all exit its own limits and it would start moving within the framework of the Islamic concepts (Ibid, p.59).

3. Investigating the Sciences' Islamization Perspective in Attas's Mindset:

The notable point in Attas's theory is that he intends a thorough and subtle revision seminally in the level of the basics and, then, in the next layers of science (level of theory and statement). In his idea, the essential Islamic concepts should be replaced for the essential western concepts. Furthermore, in regard of the methodology of the sciences' Islamization, he offers principles that are more suitable for the generation of the scientific theories and statements; therefore, Attas believes that one should produce novel scientific theories and statements based on the Islamic methodology. The methodological principles intended by Attas, such as the principle of the language's Islamization and/or the principle of using interpretation and rendering, are suitable for the production of novel sciences not the mere edification and Islamization of the extant sciences.

It seems that the methodology of recognizing the essential western as well as Islamic basics and concepts is amongst the ambiguities of Attas's theory of religious science; he has just mentioned the essential elements of the western sciences without expressing the methodology of extracting these basics and, more importantly, he has fallen short of stating that the essential Islamic basics should be replaced for the western ones; essentially, the formation of the Islamic sciences in the various areas is suspended on the actualization of the Islamic basics and paradigm and the specific methodology of those foundations and this is very time-consuming; this is while the Islamic society is in an urgent need for the various sciences. The question is that what would be the duty of the Islamic society in this era of transition and how the extant sciences should be taken advantage of?

It appears that the paradigmatic basics and concepts of these theories (some of which challenge and are in serious contradiction to the Islamic concepts) should be elaborated for the scientific society under the current status of the poorness of the Islamic theorization in the era of transition for the teaching of the common scientific theories. Without the perception of this serious and fundamental difference, feeling the need for the formation of the Islamic human sciences would seem improbable as also well-underlined by Attas in his plan. Of course, in order to reach the perception of the fundamental basics as well as the challenge between the Islamic mindset and the western thought, there is a need for a coherent scientific plan and program between the scientists of the Islamic world and discussion about the philosophical nature and higher levels of the secular science's ideology; this is the point for which no clear-cut plan and program is observed in Attas's viewpoint.

The other important point is that it is necessary for the university students and scientists to get acquainted with the essential Islamic teachings based on the plan proposed by Attas as the executive model of Islamization and the essential religious concepts should be allowed to form in their minds. In this case, their future studies in the area of the adequately obligatory sciences would take place within the framework of Islamic metaphysics and epistemology and they would never exit the Islamic limits and it is in this way that the Islamic sciences can be achieved.

This plan does not appear to be devoid of faults because the reality is that even with giving the pivotal role to the objectively obligatory sciences and marginalizing the adequately necessary sciences, there would be no guarantee that the adequately necessary sciences would not exit the Islamic limits. Now, we should deal with the investigation of Attas's methodology for the Islamization of sciences:

3.1. Investigation of Attas's Combined Methodology:

The first principle of Attas's methodology is the credibility of the four exegetic (interpretational), intuitive, intellectual and empirical methods in the Islamic sciences. The objection to this combined methodology of Attas is that the limits of each of these methods as well as the relations between the findings of each have not been well clarified and the credibility of their collection has been just vaguely and non-clearly sufficed while, besides giving validity to each of these methods, the limits of their credibility should be also clarified. As an example, it has to be made clear in intuitive method that intuition by whom should be considered as valid? Is the intuition by a certain group of individuals is intended or the intuition by all the scientists? And, if the intuition by all the scientists is intended, what would be the expedencies of the methodology in case of the inconsistencies between the intuitions and the findings of the other methods?

In addition, the relations between the findings of each of these methods should be elaborated, particularly the relations between the findings of the empirical and exegetic method. For instance, if the findings of the exegetic method be at odd with those of the empirical method, can the findings of the latter challenge those of the former as disapproving proofs hence enable the exegete reach an exegesis by means of the aforesaid empirical evidence? As for the empirical findings, can the exegesis-based findings challenge the those of the empirical method as an external evidence and require the empirical scientist repeat his or her empirical process?

3.2. Investigation of the Language's Islamization:

The second principle of Attas's methodology is the emphasis on the Islamization of language and recognition of the semantic domains of the Islamic words for the Islamization of knowledge. Although the bond between language and thought is inseparable and the exact achievement of the semantic areas of the Islamic words play an important role in the prevention of the infiltration of the non-Islamic thoughts into the area of the Islamic mindset, this does not mean that it is just by the Islamization of the language that the thought and understanding can be rendered Islamic.

The other flaw is Attas's great emphasis on the role of language and lingual interpretations for the formation of the Islamic knowledge and it might run the risk of the thinkers' fall into the abyss of relative thinking and relativism. Discourse and critical discourse analyses which are novel methodological topics in the western mindset are based on the lingual plays. In discourse analysis, a concept or a word is analyzed from various perspectives and these different viewpoints end in various and plural thoughts one means of which is relativism. All this process, as well, is influenced by the individual, psychological and social conditions of the agent that uses certain lingual rules. Therefore, language possesses a high power for creating intellectual relativism and the Muslim thinkers are obliged to use the language alongside the other ways of cognizance acquisition so as not to fall into the abyss of relativism (Iman, 2013, p.162).

3.3. Investigating Attas's Rendering Methodology:

The third methodological principle in Attas's religious science pattern is the credibility of the method of interpretation and rendering in the recognition of the world of nature and social phenomena. Using this method enables getting rid of the superficiality in the study of the phenomena and getting deep into the ultimate realities of them (Al-Attas, 1995a, p.88).

The point that seems important regarding Attas's perspective is that he offers rendering methodology to elaborate the expedencies of his own previously mentioned methodology's ontological and epistemological basics. The explanation is that every scientific cognizance originates from a process that relies on the philosophical and paradigmatic foundations on its path of entry into an empirical reality. In other words, in every scientific cognizance, there are certain philosophical and paradigmatic presumptions based on which the method of entering the reality is clarified. Therefore, every scientific paradigm and system is based on the methodological basics that are per se relying on certain ontological and epistemological assumptions (figure 1). Thus, in a given paradigmatic bedding, methodology offers the framework, the theoretical principles and the way with which a scientific research can be done hence the scientific method credible to that paradigm (Iman, 2011, p.21).

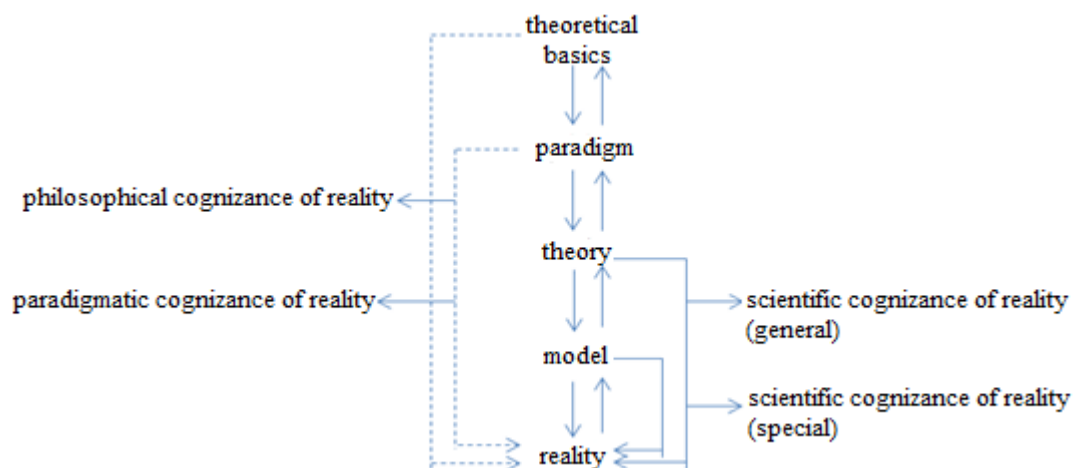


Figure (1): epistemological hierarchy in the process of entry into the reality in positivistic paradigm

This is while it seems that Attas's rendering methodology and shift from the phenomena's apparent meanings towards their primary and ultimate meanings through the process of contemplation and intuition falls in the area of the theosophical and philosophical discussions hence not sufficient for the achievement of the scientific cognizance about the external reality. Attas's scientific study pattern for the elucidation of the scientific process needs completion from the foresaid macro-level basics to the stage of entry into an external reality. Put differently, in order to use the rendering methodology, the research method, technique and stages as well as the information gathering instruments that are in proportion to the philosophical and paradigmatic basics of the rendering methodology should be extracted and elaborated. As a specimen, the hermeneutic paradigm which realizes the hermeneutic or interpretational method as the sole way for the discovery of the human sciences' statements replaces the qualitative approach by the quantitative approach in the scientific studies. In the former approach, use is made of language, meaning, understanding, interpretation, theoretical analysis, daily life and others of the like. In this state, it is expected that the researcher withdraw from using a previously specified theory; the question and hypothesis are formed in the course of research; the stages are not linear and predetermined; the semantic and conceptual comprehension instead of statistical inference; and, theorization takes the place of the theory test (Ibid, p.123).

4. Conclusion:

From the perspective of Attas, the current sciences are influenced by the essential secular basics and concepts and they are seriously challenging the Islamic concepts and teachings and they do not result in true cognition. In order to achieve the true cognition, he realizes sciences' Islamization as a necessity; his proposed plan for Islamization of sciences includes the identification of the essential western elements and concepts that influence the scientific theories and statements and their separation from the body of the sciences and their replacement by the essential Islamic basics and concepts. Then, the scientific theories and statements influenced by these secular basics should be isolated from the body of sciences.

In order to be replaced for the eliminated scientific theories and statements, he suggests Islamic methodology according to the Islamic basics; one of the most important principles of Attas's methodology for the production of novel (Islamic) scientific theories is the use of the rendering and interpretational methods. Islamization of language and use of words with Islamic meaning limits is another principle in Attas's methodology for staying immune of the western ideology's influence and effect on the area of Islamic thought. The other principle of Attas's methodology is the credibility of the four exegetic, intuitive, intellectual and empirical methods in the area of the sciences.

Based thereon, Attas seeks offering a methodology specific to the Islamic foundations in line with the substitution of the western specimens by the Islamic scientific theories and statements. Next, he offers the executive model of Islamization, to wit the correction and Islamization of the two important provisions of education and upbringing.

The followings are objections that can be made to Attas's idea from the perspective of this treatise:

- 1) He has not offered a transparent and comprehensive methodology for the identification of the fundamental western concepts as well as the essential Islamic concepts and basics and he has just sufficed to the offering of a list of key western elements without expressing the method with which they have been extracted and, more importantly, he has fallen short of stating what are the essential Islamic basics that can be replaced for the western ones.

- 2) His proposed model of Islamization has fallen short of determining the duties in the interval between the transition era and the achievement and production of the Islamic science. Sufficiency to a raw and primitive level of edification and addition of statements from the religious texts to the body of sciences faces this serious harm that it necessitates the use of western sciences' methodology in the process of achieving the Islamic sciences.
- 3) Attas's methodology for the actualization of the Islamic sciences is afflicted with shortcomings and ambiguities some of which have been pointed out beneath:

Firstly, his combined methodology is inflicted with a sort of ambiguity; he has vaguely and ambiguously sufficed to the validity of a collection of exegetic, intuitive, intellectual and empirical methods but he has fallen short of elucidating the validity limits of each of these methods as well as the relations between the findings of each of them;

Secondly, his emphasis on the role of language and its Islamization is the cause of negligence of elaborating the correct and dynamic exegetic principles and regulations for the production of Islamic sciences and prevention of the roll into the western sciences; additionally, this emphasis runs the risk of falling into the abyss of relative thinking and relativism; and,

Thirdly, Attas's rendering methodology and the shift from the phenomena's apparent meanings to their primary and ultimate meanings fall within the area of the theosophical and philosophical topics and are not sufficient for the achievement of scientific cognizance about the external reality. In order to use the rendering methodology, the research approach, technique and stages as well as the information gathering tools and other things that are in proportion to the rendering methodology's philosophical and paradigmatic basics should be extracted and elucidated.

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