

# International Institute of Islamic Thought

## Action Plan and an Invitation to Seminars and International Conferences

### The Conceptual Framework for an Action Plan for the Islamization of Knowledge

It is an admitted fact that the stagnation and the crisis of thought in the Islamic Ummah is one of the most important reasons for its backwardness and for the malaise of its contemporary civilization.

It is also an admitted fact that a reform of the methodology of the Islamic Thought on the one hand, and Islamization of social sciences and humanities, and of knowledge on the other, are greatly needed if we wish to overcome the crisis of thought and move into the modern life. We will need this new orientation, if we want to benefit from what the humanity has achieved in terms of knowledge and the progress of civilization up till now, and to interact with it from the Islamic perspective in order to realize the Islamic goals of human life and civilization.

Ever since the importance of the reform in Islamic thought was crystallized in the minds of the Muslim youth who had awareness and commitment to Islam and had knowledge of the scientific and academic achievements of the western world, and ever since these youth established The Association of Muslim Social Scientists thirteen years ago, and finally since the establishment of the International Institute of Islamic Thought five years ago, as an independent academic institution fully dedicated to function as a backbone to serve the message of Islam, the idea of reform of the Islamic thought and Islamization of knowledge and of social sciences and humanities has gained acceptance, and efforts have been made to realize that goal. It will be noticed that in view of the focus of concern and action, of course a politically motivated concern to achieve strength and power to defend and combat, concentration has been on disciplines of education and economics.

In order to achieve these reforms in a realistic way and on a solid foundation, the plan to be adopted should be based on a comprehensive knowledge of Islamic methodology. It should concentrate on reformation of thought that is related to the behavioral sciences which are considered as the main base for social sciences from which other social sciences are

developed. Consequently, such an approach for the desired reform would certainly lead to the establishment of the religion of Allah in a comprehensive and dynamic way that is needed to create a modern Islamic civilization. By doing so, our Ummah will regain its rights and dignity, and resume its rightful role in the service of mankind.

Naturally, the above approach does not mean neglecting other areas of studies, social or human, nor does it imply stopping any further activities in those areas. What it implies is that we will cautiously approach the studies and the conclusions based on non-Islamic hypotheses and understanding derived from behavioral sciences that have not been Islamized in a proper way.

It is for this reason that the scientific research that the International Institute of Islamic Thought is going to take up during its next year's action plan will emphasize the methodology and behavioral sciences as the first step toward initiating the reformation of Islamic thought and the realization of the Islamization of Knowledge.

The Institute will also add to its next year's plan an applied discipline, that is education. The reason for this addition is that this discipline is an important field that is needed as a means to start the practical application of the social sciences as well as to create a direct and perfect relationship between the behavioral sciences and the educational field. Naturally, the action plan is not going to neglect activities in other scientific disciplines. Rather, our five year plan has been based on well defined priorities, comprehensive understanding of the importance of the various disciplines, and it calls for an integrated study of basic and behavioral sciences as a means to avoid false and superficial achievements.

## **LOCAL SEMINARS AND INTERNATIONAL CONFERENCES**

### **1. Local Seminars:**

As a part of the first five year plan of the Institute which will culminate with the end of the first decade of the 14th century Hijrah, the next year's plan is geared toward the production of methodological scientific publications. The content of these publications will be the outcome of the collective scientific work of the various seminars to be conducted by the Institute or organized with the cooperation of other scientific institutions.

As a first step, the Institute is planning to organize local seminars in various disciplines mentioned previously, in countries where organizations and institutions are willing to cooperate with our Institute. There will be proper coordination between these activities conducted in various countries jointly by the local organizations and the Institute, and the accumulated outcome of knowledge from these seminars will be carefully utilized.

The first U.S. and Canadian local seminar will be held at the Guest

House of the Institute in Washington, D.C., for the period September 26-29, 1985. The topic of the seminar will be "The Methodology of Research and Islamic Thought".

## **2. International Scientific Conference (an open invitation for contribution and participation):**

The outcome of the local seminars and the cooperative efforts between the Institute and other organizations will be utilized for planning and conducting an international scientific conference which will be held during the period August 1-6, 1986. The main topic of the conference is "Islamization of Knowledge in the Fields of Methodology of Thought, Behavioral Sciences and Education". The Institute will pay the cost of transportation for the participants and offer them hospitality. The latest date for accepting proposals of research will be October 15, 1985, and the latest date for submitting the final form of the research paper will be March 31, 1986.

### **ISSUES OF METHODOLOGY IN BEHAVIORAL SCIENCES AND EDUCATION**

#### *Research Topics for the International Conference:*

#### **1. The Issues of Methodology:**

It is clear that the sources of Islamic knowledge and thought are comprehensive and more diversified than those of the contemporary western school of thought. As a matter of fact, the primary source of the western thought is reasoning while the sources of the Islamic thought include reasoning as well as revelation.

Even though from the point of view of belief, there is no contradiction between reasoning and revelation, this relationship between them from the methodological and practical aspect is not well established and stable. The Islamic thought has gone in the past through bitter experiences and crises between Sunnis, Shiites, Zahiris, Mu'tazillas and scholastics. These destructive conflicts between various schools of Shari'ah, civil and secular thoughts are still echoed and are tangibly felt in the Muslim world.

What is needed now is conducting studies, developing scientific view points, and benefitting from the thought and historical experiences in order to establish the dimensions and parameters of the real vision of the Islamic scientific methodology. These efforts should result in a stable and practical relationship between reason and revelation. The role of proper utilization of these sources should help to resolve the conflict, contradiction, over theorization and the scientific infertility that exists within the scientists and the intelligentsia of the Ummah.

In addition to the above, both the common Muslims as well as the Muslim researchers, with their historical background of psychological

and methodological approaches in acquiring knowledge and science are too much involved in investigating basic hypotheses that are related to theology and its historical philosophical debates about free will and determination. This has happened because of the involvement in studying the causality and the meaning of human endeavors and their relationship to Allah. Such an approach of dialecticism toward these issues created a foggy vision that slackened the human determination and aspiration in science, culture, and daily life so that all these activities have become almost meaningless and uninspiring for the common man.

Therefore, it is important that these basic hypotheses be examined in order to prepare the desired foundation from which a systematic methodology of Islamic thought can be developed. This will direct the educational, psychological, scientific, and cultural aspects of these efforts to produce positive, definite, and solid approaches that will be befitting the natural and straightforward approach of Islam. Man will regain his self-confidence which will in turn lead to the creation of personality that is capable of directing all the efforts to do the best to serve the purpose of creation not in conflict with the basic principles of the Islamic beliefs. What is needed is to study the hypotheses and the basic methodological approaches in order to enrich them with the suitable educational and methodological principles which will prevent the overlapping between the formal roles and frameworks in day to day life, and also, to put an end to the debates of dialectical and the non-Islamic Sufi thought, all of which has negatively affected the scientific efforts and influenced the psychological motivation of the scientist, worker, thinker, researcher, and the intelligentsia.

Since there should be no doubt about the existence of human will, the need for the advancement of human civilization, and the existence of causality, there is no room for mixing up these facts with the question of the divine authority. What is needed here first is to develop a methodology away from the Sufi circles, the influence of the philosophical dialecticism and historical controversies. Next, we must arrive at clear and positive paradigms, hypotheses, and understanding based on human efforts that comprise of knowledge, scientific and constructive approach toward education and civilization capable of producing benefits, inspiring confidence, and supporting involvement of the Ummah in scientific pursuits in line with our firm belief in Allah and His attributes without causing confusion.

Among the other topics that are raised for discussion in connection with the research methodology in Islamic thought is the one about establishing methods for conducting scientific research. Indeed a quick look at the above matters leads one to conclude that the research methodology of Islamic thought is only confined to a discussion of linguistic approach. The farther in time we are from the generation of the Prophet and the generations of Ijtihad, the more emphasis we find on revelations as a source and negligence of reason, and the increased

importance of the use of linguistic approach to understand the meaning of revelation. This fact by itself is enough for any researcher to identify many big mistakes in the Islamic thought because of such an emphasis on linguistics rather than the dependency on scientific analysis and configuration.

It will not be difficult for a researcher to point out a number of awkward mistakes in the reflections on the Islamic thought up till the present times that can be attributed to the confinement of research to the discussion of linguistic aspects of the revealed texts and a total negligence of the properties of the issues raised therein, or a demonstration of their scientific analysis.

It is not hard for any researcher to notice the special features of what is called the contemporary Islamic studies comparing it with Western research in the field of social studies. The Islamic school has addressed itself in terms of a methodology that is characterized by linguistic approach in its analysis and research, paying no attention to the analytical, experimental, and quantitative approaches in examining the issues that have been raised.

Indeed, the study of this problem will help to explain the theoretical scholastic point of view of Fiqh in Islamic thought during the last few centuries and its failure to involve in practical aspects of the social life of Muslims, thereby militating against educational and cultural development.

There is no doubt that the problems of scientific approaches and methods within the Islamic methodology is an important basic issue which needs to be reformed and well defined in order to be able to bring it out of its isolation, make it overcome its dependency on linguistic approaches and help it crystallize methodological paradigms that will relate the form with substance and will lead the text to interact with essence of the problems expressed in the text.

Is it necessary that a theoretical analysis should include in its content the facts of life and action, providing novel social alternatives in thought and studies, and attitudes and institutions?

What was the methodology of the early period of Islamic social thought and investigation? What was the secret of their ability to come up with original pioneering alternatives? How can we identify the particular scientific methodology and its distinct and direct, and its indistinct and indirect components?

How did the scholastic academic methodology develop? How did it respond to the actual circumstances of the period of its establishment and later development? Did the development of this methodology come to a stop at the later period? What are the positive or negative factors in its function and progress? Are there new possibilities and conditions that demand an improvement in this methodology? What are the possible different applications of this methodology? Has it been applied in a correct and perfect manner? What were the reasons for its inadequacy

and imbalance? What are the desired amendments and improvements in order to make the methodology of Islamic studies compatible with that of the actual contemporary Islamic studies? How could we improve, amend, and present in a proper way the Islamic methodology to help us in creating the required transformation, in quality of thought and Islamic civilization toward ability, effectiveness and dynamism? How can we assure the measurement and evaluation of the results of Islamic theoretical and applied studies and research?

These are some of the issues related to the history, experience, sources, philosophy, approaches and means of the methodology of Islamic thought. There are other issues that may be identified and realized by the specialized researcher. They might be of interest to them and must be studied in a very detailed manner in order to achieve fruitful concepts that may become a means to penetrate the inner spirit of the Ummah to revive knowledge and the contribution of the Islamic society at the present time.

## **2. Behavioral Sciences: Psychology, Sociology and Humanities:**

The secret of the cultural scientific progress of the West does not lie in its outward brilliance and powerful, scientific, physical, and practical achievements, but it is important that we remind ourselves of how the Western society went through the process of transformation after the renaissance which struck the end of the medieval period, the period of dictatorship, oppression, and barbarism.

The essence of change that resulted in the renaissance of natural and applied sciences, was due to their application to cultural, methodological, ideological and philosophical approaches. It was a rejection of the ecclesiastic authority. It liberated reason to examine, think, debate, and experiment. It recognized the right of the individual as a member of his society, his political and civil rights, and his right to self-determination. All this resulted in the establishment of political, economic, and social institutions that were characterized by freedom of thought, initiative, and innovation. This organizational set up later came to be known in politics as democracy, in economics as capitalism, and on the individual level as liberalism. However, in the area of thought and research the outcome was the vast scientific research that led to the widest expansion of knowledge.

The social sciences were also the product of this initiative. Their goals were to understand the properties of human behavior and its inner forces as a means to realize the human individuality, and also to be used for the establishment of a social order, as a fulfillment of his individuality. This was achieved through constant research and studies and through the flow of information in all the aspects of life and social organizations.

If the value of these endeavors within the social sciences is still under debate, discussion, and evaluation, the impact of this methodology and these efforts in the field of physical and applied sciences is beyond doubt.

It is the objective of these efforts that is to be debated and not their impact in terms of knowledge or materialistic achievements.

The Islamic researchers attribute the dilemma of the West in their social sciences and institutions to the total absence of divine guidance in the area where the human mind by itself and with its limitations cannot comprehend the totality of the matter.

The issues that we are presenting for research is to study the special importance of the Western behavioral sciences which comprise of psychology, sociology, and anthropology that are used as a foundation of sociological and anthropological studies in the West to determine the basic understanding of man, his nature, the goals of his existence, his interactions and relationships. The other disciplines are applicational and subsidiary in their relationship with behavioral sciences in the area of education, politics, economics, administration, and social and informational sciences.

It is important to evaluate the methodology and the approaches of these sciences to understand their strength and weakness. We must compare them with the Islamic framework in order to clarify and account for their similarities and conflicts. We should be able to understand their importance and benefit from these different aspects that can be used to activate and strengthen the methodology of Islamic thought and help in its development.

It is also important to evaluate the possibilities of benefitting from the large volume of knowledge and information about man, society, organization, and their interaction and the rules guiding these processes. Such an approach, if possible, will help on the one hand, in overcoming the limitation of pure reason as a source of knowledge and its partial approach, on the other hand.

This study is not only for benefitting from the methodology of the behavioral sciences and knowing their outcome, but it is very important to safely interact with other social sciences like sociology and anthropology from which many hypotheses and axioms are derived and adapted.

It is important to prepare studies in the Islamic heritage in these disciplines and to understand the nature of Islamic achievements in methodology, information and content, research, and application of these sciences. Also, it is important to focus on the positive aspects of this achievement and logical understanding of the shortcomings which contributed toward the backwardness of the Islamic Ummah, deterioration, and the collapse of its institutions, the stagnation of its thought, and initiatives.

We need to crystallize the true Islamic methodology in these disciplines and to clarify the basic Islamic understanding of the key issues in behavioral sciences and to conduct scientific research related to the nature of man, his goals, the basis of his relationships, his interaction, and incentives, and the factors affecting his relations.

Since the sources of Western knowledge (which include the Eastern Marxist thought also) are partial and inadequate, this is the most important factor contributing to the confusion noticed in these studies, and in what the Western societies have been experiencing in terms of social conflicts and disruptions that have threatened it and the rest of the world. Therefore, it is important to study the Islamic perspective and what it has to give in terms of the hope for the renaissance of the Islamic Ummah on the one hand, and in terms of the reform of the methodology of the contemporary civilization on the other. This is because of the complementary role of reason and revelation as the sources of knowledge and understanding of man in his totality in terms of his individual tendencies, material needs, and spiritual motivation.

It is essential that we define these Islamic disciplines, crystallize their approaches, and present the academic framework by which we follow the behavioral research on the basis of comprehensive orientation and not on the basis of compartmentalization of human reason. We will also need to define the framework of the Islamic behavioral research, its field of investigation, and distinctive features, and the knowledge, thought, and human institutions that it encourages to build. All of these are geared to achieve better balance, mutual affection, mature behavior, stability in education, superiority in achievement, and the establishment of human civilization that is more refined and long lasting.

### **3. The Discipline of Education:**

Education has been given priority and importance within the next year's plan of action of the Institute as well as in the first five year plan. As we have mentioned before, this is because of the importance of the problem of education by itself and because it will provide a practical approach and touch for the Islamic researcher in the field of behavioral sciences. The discipline of education is mostly an application for the theories and concepts developed in behavioral sciences. Its role is to educate, develop, and shape the thinking of the individual as well as determine his social behavior.

There is no other field equal in importance as the discipline of education in terms of the priority for studies, research, and reformation in the Muslim world except the field of political science and political institutions which have been a stumbling block and a failure in the history of the Ummah. Political institutions and education best reflect and expose and decline and corruption in the foundations of the Ummah.

Research in political science will be given a proper place within the priorities of the second five year plan of the Institute which will begin in 1987 as a second phase of the research in methodology, behavioral sciences, and education begun during the first five year plan.

It is in the discipline of education that we have the most severe turmoil and confusion in the Islamic thought. In this field, the researcher can feel the excellence of the principles, values, and of the objective of Islam and



the Islamic education. In many individuals these qualities are realized, but in most cases the comprehensiveness and balance which distinguish the goals of Islamic education are missing. It is very hard for the researcher to recognize the features, approaches and methodology of the Islamic school of education and to see in reality the fulfillment of these goals in individuals, groups and societies.

This is the reality of the situation of the Islamic education and it explains its lack of ability to fulfill the claims and aspirations that are compatible with the values, principles and objectives of Islamic education.

The Muslim child, in accordance with the Islamic standards, in the final analysis must be of profound faith, strong, courageous, cooperative, generous, cultured, hardworking, dignified, truthful, good natured, and have many other qualities and virtues that must be the dominant characteristic of Muslim generations.

It is not difficult for a researcher to feel the gap between the claims and realities of the Islamic education. He should not miss the gap between the Islamic aspirations and shortcomings and its means, methods and plans to fulfill its aspirations in a practical and realistic way.

It is obvious that reforming the discipline of Islamic education does not need any more listing of objectives, aspirations, or emphases. What it badly needs is the study of the target of education that is man himself, the property of human personality and of society, his environment, culture and relationships and their influence on him. We need to study the approaches that are needed to inculcate in him the understanding, the values, and the required knowledge that is needed for his development and for providing him with the proper qualifications and skills.

We also must understand the human being and understand the approaches and means required to motivate him, guide him, influence him, and develop his potentials and abilities.

We need means to evaluate the educational programs and their influence on the individuals and groups. We also need to know from the Islamic point of view the factors responsible for our successes or failures in fulfilling our role in bringing up dignified, capable, respectable, and faithful human beings.

We need an Islamic educational curriculum that is capable of equipping the individual with qualities and qualifications that make him able to face the contemporary challenges. This curriculum should possess moving power for a creative and healthy civilization.

Our studies must reveal the best of what the Muslims have achieved in the field of educational curricula in the past, the development of this achievement, and reasons for its successes and failures from region to region and generation to generation.

There must be studies that will not be contented with enumerating and exaggerating the objectives and the values in eloquent styles, but will

present plans for the educational systems that have precisely calculated objectives, values, means and measures leading to the aspired goals. There must be studies conducted to reassess and reevaluate in order to help us to identify the reasons for our failure. There must be a continuous process of analysis in order to succeed in developing a desired educational school of thought breaking the barriers of fear and false sanctity which prevent us from knowing the actual reasons for failure and from correct assessment of the situation. We must confront the historical influences resulting in conceptual confusion, *Kalami* influences, factionalism, esoteric tendencies and opportunistic interests which led to paradigms and educational trends that serve nothing except perpetuating fear, incapability, submissiveness, division, and distortion.

Also, there is a need for serious comprehensive and comparative research for methodological educational plans for the development of an Islamic school of thought in education. It should have its own characteristics, its distinct approaches, well defined rules, and its clear operational, means and modes which fathers, educators, the educational institutions and the entire *Ummah* can comprehend and follow. It should be able to raise distinguished and able generations embodying in them the values and objectives of the Islamic school of education.

### MEASUREMENT OF SUCCESS:

Of course, it is not expected that any institution, seminar, or scientific conference can achieve in one step all that is set forth as its goals. It is good to have high aspirations as long as they provide motivation for action, struggle, determination, and consistency so that the outcome of the joint action, cooperation, and accumulation of thought and science will lead to the realization of objectives and aspirations. The Institute recognizes this challenge and looks for all kinds of assistance and cooperation from scientists and academic institutions all over the world and particularly from Muslim countries. We welcome all suggestions, or advice, or direction which could help us to realize our common goals.

### TOPICS AND PROBLEMS FOR SCIENTIFIC RESEARCH

The following are some suggested topics and problems to be discussed in the fields of Islamic methodology, behavioral sciences, sociology, psychology, anthropology and education. The researcher could choose any aspect of these topics in any sequence and manner for research as he sees it fit.

The Institute will keep its doors open to scholars and specialist and invite them to come forward with their scientific initiatives in areas of interest to them and suitable for this purpose. The Institute welcomes every serious scientific work that would serve the proposed objective.

## **I. Islamic Methodology: Substance, Means, Historical Development and Reform**

### **1. *Methodology of Early Period of Islam: Comparative Study in Form and Substance.***

Elements, substance, characters, appropriate for the need of the time and reason for that, consequences, positive and negative aspects, relevance to the contemporary world, necessary development to make it appropriate for the contemporary world, needs for theorization to fit contemporary developments, capabilities and problems, the concept of the goals of Shari'ah, its application in the methodology of early period, the use of text (naṣṣ), comparative study of the methodology of early period and of the theoretical academic methodology of the later periods.

### **2. *Basic Goals, Values, Axioms and Hypotheses of the Islamic Methodology:***

Nature, resources, schools of thought and development, effects of the dialectic approach, positive aspects, negative aspects, needs for development and its reasons, conditions for the necessary developments, expected effects of the desired developments, the effects of the desired developments, the effect of the contemporary scientific developments in the content and forms of the Islamic methodology, its approaches and forms, its educational presentation, expected effects in the field of Islamic education and personality, ways and means for measurement and criticism.

### **3. *Means of Islamic Methodology: Comparative Study***

Means and approaches of Islamic methodology of different historical periods, schools and development, its role in the advancement of science and civilization, its ability to change and develop, partiality and descriptiveness and its relations with scientific stagnation, isolation and limitation of contemporary Islamic school of methodology, modern scientific means and methodologies, ways and means of benefitting from it in developing contemporary Islamic methodology, original aspects in dealing with the necessary developments and its scientific applications, ways and means of Islamic methodology to develop and influence contemporary knowledge and scientific research and Islamic education, development of Islamic methodology towards comprehensiveness and development of alternatives, necessary steps to achieve this development, ways and means to develop awareness for the right development of the Islamic methodology and its cultural effects, ways and means to fill the gap and join the efforts of the Islamicists and students of

social sciences in the field of Islamic methodology, its content and field of investigation, complications, forms, developmental mechanism, measurements of self-criticism.

4. ***Islamic Methodology: Comprehensiveness, Theorization, and Social Institutionalization.***

The Islamic methodology in relation to the realization of the comprehensiveness of human social life, methodological relationship and science of theology (Aqeedah), science of Fiqh, science of Imamah and politics (social organization) and the effects of this separation on ability of theorization, comprehensiveness and lack of ability in social organization and ability to create alternatives, the means of Islamic methodology, to realize ability of theorization, comprehensiveness, methodological measurements for creative differences and control of differences in the field of social thought, methodological relationship between opinion, *fatwa*, legislation and Shari'ah.

5. ***The Islamic Methodology and Organizational Alternatives and Scientific Knowledge***

Research in Islamic sources of knowledge must take into account actual life situations and developments in human life. It must also focus on: (a) revelation as a source of social organization, the relation between revelation and reason, on *sahy* as a moving power which affects *aql* and the teaching of sacred knowledge to the human mind. (b) The role of Islamic methodology in initiating and developing leading social organizational alternatives, the relationship between *wahy* and practical *aql* in the Islamic methodology. (c) The interrelationship between *aql* and *wahy* in Islamic methodology vis-a-vis relationship between the absolute and changing values, principles, social organization, measurements for test and control of knowledge derived from both, the Shari'i deduction and rational induction, the Islamic methodology, advancement and development in the field of civilization.

## II. Behavioral Sciences

1. Comparative study of basic Islamic concepts and hypotheses about man, his nature and his purpose in life, comparison of Islamic comprehensiveness and the partial approach of major contemporary ideological human schools of thought and their effects on the field of study, contemporary behavior of social studies and its effects on research studies carried under either approach.

2. Survey and classification of the text of the *Qur'an* and the Sunnah

and its directions in the field of man, his nature, social relationships, and organization.

3. Scientific empirical Islamic studies concerning Islamic concepts and directions in some major behavioral issues and evaluation of Islamic directions and the measure of evaluation concerning these issues.

4. Reason and applied scientific studies serving better understanding of revelation and its directions concerning human nature and social relationships.

5. The importance of complementarity and integration of rational and empirical approach with the linguistic and Islamic approach for better understanding and application of the text of revelations and its directions in the field of human relations.

6. Scientific and empirical studies of the effects of inheritance, environment, culture and human will on individuals, groups, society and human development and civilization in the light of Islamic concepts and principles.

7. Comparative study of family life and system and the superiority of Islamic approach and its relationship with the shortcomings and partiality of the basic behavioral sciences and concepts of the materialistic thought of the East and the West.

8. Analytical experimental and quantitative approaches and methods in cooperation with linguistic approach to help in understanding the nature of the issues involved in Islamic directions to help in producing practical solutions and alternatives, and effects of this approach on reviving Islamic social dynamism and development of Islamic civilization.

9. Labor relations, social security and cooperation, comparative study, theoretical and applied necessary ways and means for establishing Islamic approach.

10. Woman and Islamic values, a comparative comprehensive applied dynamic study of the Islamic values and customs, the necessary reforms, limits and measures.

11. Ethics, comparative applied study of Islamic values and concepts, compared in behavioral science approach and the necessary ways and means, and the organizational alternatives for establishing the Islamic approach.

### III. Education

1. Survey and classification of the *Qur'an* and Sunnah as major educational issues.

2. Comparative study of the methods of education before and after Islam and major changes and developments introduced by Islam.
3. Comparative study of ways and means of education in the early period of Islam and later changes and developments in the later periods in the goals, ways and means of education.
4. Comparative study of goals, ways and means of Islamic education and the contemporary developed nations, and reasons for the shortcomings of contemporary schools of education.
5. Positive and negative effects of *Kalam* concepts and approaches, legalistic approaches on the relationship between Islamic goals of education, its means and effects.
6. The absence of empirical, psychological and sociological studies, its effects on the ways and means of Islamic schools of education and its lack of appreciation of different stages of human growth.
7. Values of love, desire, and fear, moral and material and its appropriate role in achieving Islamic goals of education and developing powerful Islamic personality and the importance of these values in educating the young Muslim children.
8. Toward and Islamic theory and methodology of Islamic education, practical ways, means and measures, distinguishing Islamic education.
9. Islamization of school curricula and the way to unity of Islamic knowledge in education and its effect on Islamic personality and Islamic social structure.
10. Repetition and exaggeration in enumerating Islamic objectives and weaknesses and shortcomings of ways and means, and measures necessary to achieve Islamic goals.
11. Relationship and dependency between education and behavioral sciences and the importance of Islamizing behavioral sciences in order to achieve Islamic goals and education.

### FINAL NOTE

It is clear from reviewing the above topics, issues and problems in the field of methodology, behavioral sciences and education that the goal of this scientific research and study will not be an exercise in self-praise nor is it going to be a show of strength and supremacy of Islam, Islamic thought and heritage, though this is desirable but only to the appropriate degree to understand ourselves, to gain confidence and help positive efforts in the field of scientific research. Denigration and attack of foreign and ideologies is not required for its own sake. It is also not the praise and admiration of foreign thought and heritage, that is desired for

its own sake. What is desired is objective and critical study of Islamic thought and foreign thought in order to arrive at objective knowledge to support the basis of the Ummatic thought, its methodology and approaches, reform and shortcomings, regaining of dynamics of Islamic thought, its ability of positive social solutions and standing up to the contemporary challenges and in order to produce better alternatives which benefit from the human heritage in civilization and material achievements.

The desirable research studies should be original, analytical, critical studies and not descriptive and emotional.

These studies, Insha Allah, will be parts of accumulative scientific achievements in the field of social sciences to support the foundations of Islamic thought and its original values and concepts of civilization, to provide the pre-requisite conditions necessary for the healthy approaches for future Islamic endeavors and achievements.

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