

CHAPTER II

BACKGROUND OF OSMAN BAKAR'S THOUGHT

A. Malaysia's Socio-Political Environment

Malaysia is a Southeast Asian country with borders with Indonesia, Brunei Darussalam, the Philippines, Thailand, and the Republic of Singapore.⁸³ The country's population is a diverse mosaic of ethnicities, including Indigenous peoples, Malays, Chinese, Arabs, Indians, and other ethnic groups originating from Indonesia (Java) and Europe. However, the Malay race constitutes most of the population. In addition to the presence of diverse ethnic groups, Malaysia is also home to a multitude of religious traditions, including Islam, Christianity, Hinduism, and Buddhism.⁸⁴

The presence of Islam in Malay land was motivated by the community's interaction with foreign migrants, particularly in international shipping and trade activities conducted by Arabs, Persians, and Turks in

⁸³ A.J Stockwell, *Malaysia (British Documents On The End Of Empire)* (United Kingdom, London: TSO (The Stationary Office), 2004).p.vi.

⁸⁴ Abdul Rohman, "Perkembangan Islam Dan Gerakan Politiknya Di Malaysia," *Jurnal Politik Walisongo* 2, no. 1 (2020): 27–36, <https://doi.org/10.21580/jpw.2020.2.1.3629>.

Southeast Asia, which persisted until the 11th-12th centuries AD.⁸⁵ Syed Muhammad Naquib Al-Attas addressed this in one of his writings:

“The general response that Malay had long been used as a ‘lingua franca’ before the arrival of Islam is open to question. This is because, in pre-Islamic times, the trade in these islands was not widespread. Islam significantly increased trade activity, extending its influence on ports between nations.”⁸⁶

From Al-Attas’ statement and subsequent response, it can be concluded that Malaysia’s progress is due to the development of Islam within its borders. Consequently, the Malay region is frequently designated the ‘Muslim Commercial City of the East’. In a more expansive sense, according to Osman Bakar, the cultural influence of the pre-dominantly Muslim Malay land extends beyond the boundaries of the Malay region to encompass Madagascar, Suriname, and even Latin America.

⁸⁷

An alternative hypothesis posits that before the interaction between the Malay people and the Arabs in the 7th century AD, Indian Tamil merchants had already entered Malay territory, disseminating the tenets of

⁸⁵ Mugiyono, “Integrasi Pemikiran Islam & Peradaban Melayu,” *JIA*, 2016, 23–45.

⁸⁶ Syed Muhammad Naquib Al- Attas, *Islam Dalam Sejarah Dan Kebudayaan Melayu* (Bandung: Mizan, 1990).p.57.

⁸⁷ Osman Bakar, *Islamic Civilization and The Modern World: Thematic Essays* (Brunei Darussalam: Ubd Press a Soascis Publication, 2014).p.668-669.

Islam therein.⁸⁸ These Indian merchants, adherents of the Sunni madhhab, were also imbued with the tenets of Sufi mysticism.⁸⁹ Dutch orientalist scholars, such as Pijnapel and Snouk Hurgronje, widely proposed this theory.⁹⁰ However, this Dutch orientalist theory was refuted by Al-Attas in his work *'Preliminary Statement On A General Theory of The Islamization Of The Malay-Indonesian Archipelago'*, in which he stated:

*"It is a common misconception that Indian merchants played a significant role in the spread of Islam. However, historical evidence suggests that this was not the case. Every source describing an Indian merchant is referring to an Arab or Persian. The mention of 'India' is because there were Arab merchants who reached the Malay Archipelago via the Indian Ocean. It is important to note that this was not the only route used by Arab merchants, as some passed through China."*⁹¹

According to Al-Attas, it is crucial to reiterate this point, as the theory of history conveyed by historians must be precise. Errors in historical writing can have a detrimental impact on the theoretical development of

⁸⁸ Abdul Rohman, "Perkembangan Islam Dan Gerakan Politiknya Di Malaysia."

⁸⁹ Erica Miller, "The Role of Islam in Malaysian Political Practice (Malezya Siyasi Pratiginde İslam'ın Rolü)," *Al-Nakhalah; The Fletcher School Online Journal* Fall, no. 4 (2004): 1–10.

⁹⁰ Muhammad Ikhsan, "Sejarah Mazhab Fikih Di Asia Tenggara," *Nukhbatul 'Ulum* 4, no. 2 (2018): 20–39, <https://doi.org/10.36701/nukhbah.v4i2.39.p.122>.

⁹¹ Syed Muhammad Naquib Al-Attas, *Preliminary Statement On A General Theory Of The Islamization Of The Malay Indonesian Archipelago* (Kuala Lumpur, Malaysia: Ta'dib International, 1969).p.25.

history.⁹² From the data above, it can be concluded that dialogue between civilizations is a key factor in the Malays' acceptance of Islam. This is due to the egalitarian and populist nature of Islam,⁹³ which aligns with the values of the Malaysian people. This is because the presence of Islam never recognized the caste and priesthood system, thus allowing for the involvement of all levels of society in all aspects of life.⁹⁴

The history of the entry of Islam into the Malay world can be defined as the era of Islamization. In this context, Syed Muhammad Naquib Al-Attas posited that a series of phases influenced the development of Malay thought,

“In addition to the acculturation that occurred between 1200 and 1400 CE in the field of Islamic jurisprudence, which represents the initial phase, the subsequent development of Islamic theology and Sufism between 1400 and 1700 CE constitutes the second phase. The third phase can be identified as representing the consolidation of the preceding two phases, as evidenced by the influence exerted by each phase. This influence resulted in a revolution in the perspective of the Malay

⁹² Syed Muhammad Naquib Al-Attas.

⁹³ Khairul Huda, “Islam Melayu Dalam Pusaran Sejarah Sebuah Transformasi Kebudayaan Melayu Nusantara,” *TOLERANSI: Media Komunikasi Umat Beragama* 8, no. 1 (2016): 26–34. P.81.

⁹⁴ Mugiyono, “Integrasi Pemikiran Islam & Peradaban Melayu.” p. 25.

Muslim, who initially prioritized the role of local mythology but subsequently developed a rationalistic approach that emphasized the capacity of the Malay community to reason.”⁹⁵

At this juncture, Malaysia was refining its understanding of Islamic teachings during the 16th and 17th centuries. Tawhid also became a defining aspect of the Malay Malaysian identity during this period.⁹⁶ This era is regarded as the classic age of Malay civilization.⁹⁷

The presence of Islam in the Malay land, which was imbued with Sufi metaphysical views, gave rise to numerous distinguished scholars and fostered a culture of intellectual and rationalistic inquiry. These scholars were prominent scholars of Sufism, leaders of Sufi orders, jurists, scholars of Adab, and Islamic historians. Abu Hamid Al-Ghazali significantly shaped the elevated intellectual caliber of these religious figures, particularly in the domain of Aqidah.⁹⁸

⁹⁵ Syed Muhammad Naquib Al-Attas, *Preliminary Statement On A General Theory Of The Islamization Of The Malay Indonesian Archipelago*.p.12.

⁹⁶ Arditya Prayogi, “Dinamika Islam Di Malaysia: Telaah Sosio Historis,” *ETNOHISTORI: Jurnal Ilmiah Kebudayaan Dan Kesejarahan IX*, no. 1 (2022): 34–35, <http://ejournal.unkhair.ac.id/index.php/etnohis/article/view/4942%0Ahttp://ejournal.unkhair.ac.id/index.php/etnohis/article/view/4942/3146>.

⁹⁷ Khairul Huda, “Islam Melayu Dalam Pusaran Sejarah Sebuah Transformasi Kebudayaan Melayu Nusantara.”p.81.

⁹⁸ Ahmad Farid Abd Jalal, Rahimin Affandi Abdul Rahim, and Ahnaf Wafi Alias, “Islam Dan Cabaran Sekularisme Di Tanah Melayu: Analisa Kitab Jawi Terpilih,” *Socio*

Nevertheless, Al-Ghazali's teachings profoundly influenced the development of Sufism and Tariqah, establishing a robust foundation based on Qur'anic and Sunnah principles. This culminated in the emergence of the Sunni school of Sufism, which integrated the teachings of the Qur'an and hadith.⁹⁹ Due to Al-Ghazali's significant contributions to Aqidah and Fiqh, prominent figures such as Abdul Samad Al-Falimbani translated numerous works by the renowned scholar into Malay.¹⁰⁰ These include the seminal texts *Ihya 'Ulumu Al-Din*, *Al-Munqidz Min Adh-halal*, and *Mizan Al-Amal*.¹⁰¹

The combination of Sunni-Sufi practices they had long espoused underwent a process of blending and became a combination congruent with the nature of traditional Malay beliefs. This resulted in the emergence of a distinctive evolutionary form of Islam.¹⁰² The influence of dynamic Islamic values on intellectual traditions contributed to societal advancement, leading to the development of a highly advanced civilization.¹⁰³

Politica : Jurnal Ilmiah Jurusan Sosiologi 8, no. 2 (2018): 127–47, <https://doi.org/10.15575/socio-politica.v8i2.3638>.p.131.

⁹⁹ Mohd Faizal Harun, *Tasawuf Dan Tarekat: Sejarah Perkembangan Dan Aliran Di Malaysia*, 1st ed. (Malaysia: UUM (Universitas Utara Malaysia) Press, 2015).

¹⁰⁰ Norarfan Zainal, *Membongkar Rahsia Pendidikan Islam* (Malaysia: Kolej Universiti Perguruan Ugama Seri Begawan, Brunei Universiti Teknologi MARA, 2012).p. 24-28.

¹⁰¹ Basri Husin, "Beberapa Aspek Epistemologi: Konsep, Tabiat Dan Sumber-Sumber Ilmu Dalam Tradisi Islam," *Jurnal Usuluddin* 30, no. 30 (2009): 185–207.

¹⁰² Mohd Taib Osman, *Pengislaman Orang- Orang Melayu: Suatu Transformasi Budaya Islam* (Jakarta: LP3ES, 1989).

¹⁰³ Arditya Prayogi, "Dinamika Islam Di Malaysia: Telaah Sosio Historis." p.44.

To foster the development of a robust national identity, the government must prioritize the education of its citizens. The abovementioned effort can be achieved with educational facilities that adhere to the highest quality standards. In the words of John, L. Esposito posits that it is appropriate for Malaysians to establish Islamic educational institutions, such as madrassas, for students in the Land of Malay. Furthermore, the government of the Sultanate of Malaysia endorsed this decision. Further details regarding the data presented by John L. Esposito can be found below:

“In the early nineteenth century, formal education for the Malays was exclusively Islamic, centering on reading and memorizing the Qur’an and acquiring fundamental acts of worship. The mosque was the sole institution responsible for disseminating such knowledge until the advent of the Islamic boarding school in the late nineteenth century and the madrasa in the twentieth century.”¹⁰⁴

The challenges of globalization superseded the Classical Malay era. Over time, Malaysia entered the modern era, leading to many reforms

¹⁰⁴ John L. Esposito, *Malaysia (Ensiklopedi Oxford Dunia Islam Modern)*, 2nd ed. (Bandung: Mizan, 2002).p.329.

between the 1920s and the 1990s.¹⁰⁵ Several dominant ideologies, including traditionalism, modernism, and reformism, broadly supported the reform movement in Malaysia.¹⁰⁶ The advent of this reform movement was shaped by the response of Muslims to the challenges posed by colonialism and Western modernism, which surrounded the ummah at that time from all angles and segments. This was coupled with the emergence of increasingly complex Islamic schools of thought.¹⁰⁷

In Malaysia, post-modernization has not been as influential as traditionalism. This traditionalism first emerged and subsequently developed in Malaysia around the 19th century.¹⁰⁸ During the 20th century, it played an active role through the persistent efforts of scholars who continued the previous tradition.

Those with a traditionalist outlook consider history a source of inspiration that must be maintained. Those who adhere to this ideology view any modification or innovation with a negative bias. The term

¹⁰⁵ Tasnim Abdul Rahman Ahmad Nabil Amir, "Pergerakan Islam Di Malaysia: Konteks Dan Faktor Sejarah," *Mu'asarah: Jurnal Kajian Islam Kontemporer* 5, no. 1 (2023): 41–50, <https://doi.org/10.18592/msr.v5i1.9335.p.44>.

¹⁰⁶ Ahmad Nabil Amir.p. 42.

¹⁰⁷ Dr Abdul Rahman Haji Abdullah, *Pemikiran Islam Di Malaysia: Sejarah Dan Aliran* (jakarta: Gema Insani, 1997).p. 14.

¹⁰⁸ Abdul Rahman Haji Abdullah, *Pemikiran Umat Islam Di Nusantara: Sejarah Dan Perkembangannya Hingga Abad Ke-19*, 1st ed. (Malaysia, Kuala Lumpur: Dewan Bahasa dan Pustaka, Kementerian Pendidikan Malaysia, 1990).

'traditionalism' is also used to describe a conservative approach to maintaining established traditions.¹⁰⁹ Various modern intellectuals, including Karl Mannheim, have explored this concept, asserting that it is “a tendency to cling to vegetative patterns, to old ways of life. It is a reaction against deliberate reforming tendencies characterized by fear of innovation.”¹¹⁰

Mannheim's perspective is also largely consistent with Hisham Sharabi's description:

“The traditionalism of the late nineteenth century was reactionary character. Its more articulate protagonists are what we have labeled the conservative intellectuals. The basic orientation of this traditionalism was historicism, to use the term in a purely descriptive sense: it derives its inspiration and strength from a historically evolved tradition and, in its intellectual attitude, always assumed a backward-looking stance. For the traditionalist, the past, rather than the future, was the locus of the Golden Age. The past was restorable and, one day, it would be restored. Although it may not wholeheartedly espouse the status quo, Conservative traditionalist thought did not repudiate it. As the only concrete reality, the established order represented continuity and the only link with the past; it constituted the starting point of the revival land, the only basis on which to resist the European threat.”¹¹¹

In the view of Roger Garaudy, traditionalists attribute the decline of Muslims at that time to their alienation from the teachings of past generations, manifested in the dissolution of traditional bonds and the

¹⁰⁹ Dr Abdul Rahman Haji Abdullah, *Pemikiran Islam Di Malaysia: Sejarah Dan Aliran*.p. 16.

¹¹⁰ Karl Mannheim, *Essays on Sociology and Social Psychology* (London: Routledge & Kegan Paul, 1966, p. 95-96; Karl Mannheim, *Conservatism* A Contribution to the Sociology of Knowledge (London and New York: Routledge & Kegan Paul, 1986).

¹¹¹ Hisham Sharabi, *Arab Intellectuals and the West: The Formative Years, 1875-1914., Contemporary Sociology*, vol. 1 (London: The Johns Hopkins Press Baltimore and London, 1970), <https://doi.org/10.2307/2062846>. p. 6.

pursuit of the allure of Western temptations. According to this perspective, Islam was confined within a fortified structure, lacking both transparency and openness. The traditionalists sought to preserve the entirety of Islamic tradition without differentiating between its core tenets and the influences of a diverse society, as reflected in the Qur'an.¹¹²

The traditionalists' resistance to change can be attributed to their interpretation of traditionalism as an unchanging, unadulterated orthodoxy. This orthodoxy is the original, true, and correct doctrine and practice described in the series *Orthodox Theology*.¹¹³ Consequently, traditionalists tend to be static and conservative.¹¹⁴

The term "strong character" in this context refers to the teachings of the Madzhabiyah scholars or the attitude of *taklid* to the four imams of the *madzhab*, which are the traditionalist people's primary means of maintaining their original traditions. A historical analysis reveals that this teaching of *taklid* originated in the 4th century AH, a period marked by the dominance of foreign nations and the subsequent decline of the Abbasids

¹¹² Roger Garaudy, *Janji- Janji Islam*, 1st ed. (Jakarta: Bulan Bintang, 1982).p. 223-224.

¹¹³ Muhd Uthman El- Muhammady, *Memahami Islam* (Kota Bharu: Pustaka Aman Press, 1977).p.182.

¹¹⁴ Dr Abdul Rahman Haji Abdullah, *Pemikiran Islam Di Malaysia: Sejarah Dan Aliran*.p.17.

at the hands of the Mongols in 1258 AD.¹¹⁵ In this context, Prof Kamal Hassan posits that traditionalists: “tend to restrict the role of *ijtihad* in preference to, and out of deference, for the established opinions of the masters of the schools of Islamic jurisprudence.”¹¹⁶

The traditionalist school does not refer to the direct works of the four madhhab imams but rather to works that have been searched (summarized) or translated by *mutaakhirin* scholars.¹¹⁷ This concept is not limited to *fiqh*; it also pertains to the monotheism they espouse. However, it should be noted that they do not adhere to the original teachings of the initiators but rather to the interpretations of the *mutaakhirin*. One of the most widely embraced teachings among the Muslim populace is the tenet of Sufism, which flourished in the wake of the Fall of Baghdad.¹¹⁸

In the context of the lives of Malaysian Traditionalists, they also adhere to a distinctive approach or methodology in the fields of *fiqh* and *aqidah*. Malaysian traditional *fiqh* exhibits distinctive characteristics shaped

¹¹⁵ Yayan Sopyan, *Tarikh Tasyri' Sejarah Pembentukan Hukum Islam, Rajawali Pers PT Raja Grafindo Persada*, vol. 53 (Depok: PT Raja Grafindo Persada, 2018). p. 149-156.

¹¹⁶ Mohammad Kamal Hassan, *Muslim Intellectual Responses to New Order Moderniation In Indonesia* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1982).p.xi.

¹¹⁷ W. Montgomery Watt, “Islamic Philosophy and Theology An Extended Survey” (Edinburgh: Edinburgh University Press, 1962).p.339-340.

¹¹⁸ J. Spencer Tirmingham, *The Sufi Orders In Islam* (London: The Clarendon Press, 1971).p.149.

by Malaysia's geographical location in the southeastern region of Asia. The *Ahlu-Sunnah Wa-al-Jama'ah Madzhab*, particularly the Shafi'i madzhab, provides the theological foundation for this approach. In the context of Ushul-Fiqh, the works of traditional scholars clearly emphasize adherence to the four madhhabs, with a particular focus on the Shafi'i madhhab.¹¹⁹

Consequently, Malaysia has also formally designated Islam as the state religion, and Imam Shafi'i is the seminal authority on Fiqh (Sharia).¹²⁰ The presence of the Shafi'i madhhab in the region was also documented by Ibn Battuta, who stated:

*"With regard to the Sultan of Java, he was Sultan Al-Malik Al-Zahir, a monarch renowned for his noble character and generosity. He was a follower of the Shafi'i school of Islamic thought. He was particularly partial to the Fuqaha, who frequented his majlis, where they would recite books and engage in discussions. Additionally, he was frequently engaged in military campaigns and exhibited a humble demeanor. He was wont to attend Friday prayers on foot. Furthermore, the entire population of his country adhered to the Shafi'i school of thought. They undertook the journey of jihad at his behest. "And they emerged triumphant against the non-believers."*¹²¹

The following section will present an overview of the fundamental tenets of traditional Tawheed thought in Malaysia. In the realm of aqidah, traditionalists adhere to the Ahlu-Sunnah Wa-Al-Jama'ah madhhab in a

¹¹⁹ Abdul Halim El- Muhammady, *Pengaruh Madzhab Syafi'i Dan Masalah Kaum Muda Di Malaysia* (Kajang: sincere press, 1982).

¹²⁰ Yayan Sopyan, *Tarikh Tasyri' Sejarah Pembentukan Hukum Islam*.p.131.

¹²¹ Ibnu Batuttah, *Tuhfah Al-Nazzar Fii Gharaa Ib Al- Amshar Wa Ajaib Al- Ashfar*, ed. Abd Hadi Al- Tazi (Marocco: Mathbu'at Akadimiyyah Al- Mamlakah Al- Maghribiyyah, 1997).

manner analogous to their approach to fiqh. Alternatively, they may be more inclined towards the teachings of Imam Abu-L Hasan Al-Asy'ari (Asy'ariyyah). Considering the Qur'an's exhortation to contemplate and acquaint oneself with the entirety of God's creation, the Mutakallimun concur to eschew the stance of taqlid in the domain of Aqidah. Nevertheless, Muslims in Malaysia do adhere to Al-Ash'ari's beliefs, albeit with certain reservations.¹²²

The foundational tenets of traditional monotheistic belief systems are accepted to include the following: theism, the existence of celestial beings such as angels, the authority of scriptural texts, the concept of divine messengers, the belief in an afterlife, and the doctrines of *Qadha* and *Qadar*. The traditional school addresses the laws of reason, categorized into three distinct groups: mandatory, impractical, and jazz. This analysis focuses on applying these laws to the realm of faith in God and his messengers. Scholars argue that Aristotle's Logic and Greek dialectics impacted the application of these laws.¹²³

¹²² Dr Abdul Rahman Haji Abdullah, *Pemikiran Islam Di Malaysia: Sejarah Dan Aliran*.p.41.

¹²³ Mohd Nor Ngah, *Kitab Jawi: Islamic Thought of The Malay Muslim Scholar* (Singapore: Institute of The Southeast Asian Studies, 1982).p.9.

The characteristics of traditionalist thinking, particularly in Malaysia, are outlined below. The influence of Western philosophy and philosophical systems has shaped the concept of traditionalism. Notable figures in this tradition include Seyyed Hossein Nasr, Frithjof Schuon, Titus Burckhardt, René Guenon, Martin Lings, and Hamid Algar. It was their work that gave traditionalism a new appearance. The rationale (*hujjah*) underpinning this novel and moral, intellectual movement was based on a robust foundation, despite its foundation on the ideas and civilizations of other countries.

B. Osman Bakar Life's

Professor Datuk Osman Bakar is a modern Malay-Muslim philosopher and historian widely regarded as one of the most significant figures in the global Muslim community. His mother was Hajah Besah bin Taib, and his father was Hj Bakar bin Yusof. He was born on 18 December 1946 in Pahang, on Malaysia's east coast, in the Bukit Lada village near Awah Temerloh.¹²⁴

¹²⁴ Dedeh Hamidah, "Konsep Tauhid Menurut Osman Bakar Dan Implikasinya Terhadap Pendidikan" (Institute Agama Islam Darussalam, 2021).p. 15.

Pahang, the hometown of Osman Bakar, has long been recognized as a hub for advancing high-quality Islamic studies.¹²⁵ Additionally, Pondok huts are utilized to promote Islamic education in this region. The region of Pahang is home to numerous prominent religious figures, including Haji Uthman Bin Senik (1838–1918), a Bugis-descended mufti. He served as the second Mufti of Pahang under the rule of three different sultans. The next individual of note is Mu'allim Hassan, also known as Haji Mohd Bin Hasan Bin Mohd Senek, who held the position of professor at Madrasah Al-Attas in Ketapang, Pekan. The madrasah was constructed in 1923 by Habib Hassan Al-Attas, a prominent figure in Islamic studies and a member of the Sayyid sect.¹²⁶

The foundation of an individual's education commences at the junior high school, Abu Bakar, Temerloh, which is the equivalent of elementary to junior high school education. The British government established the school in 1954, and it was subsequently inaugurated by the Sultan of Pahang, who also designated it a boarding secondary school.¹²⁷ Upon completion of his

¹²⁵ Dr Abdul Rahman Haji Abdullah, *Pemikiran Islam Di Malaysia: Sejarah Dan Aliran*.p. 38.

¹²⁶ Dr Abdul Rahman Haji Abdullah.p.39.

¹²⁷ geocities, "Sejarah Sekolah," n.d., <https://www.geocities.ws/smkabt/WEB3.html>. Selasa, 18 Juli, 2023, 14:48.

secondary education, Bakar elected to pursue further studies at the Malay College (*Maktab*) Kuala Kangsar (MCKK), a renowned boarding school institution that traces its origins to the British era and has been colloquially referred to as the "*Eaton of the East*."¹²⁸ Bakar evinced a particular proclivity for the sciences and mathematics from the outset. Subsequently, he proceeded to pursue further studies at the undergraduate level, majoring in Mathematics at Woolwich Polytechnic, London University. He was awarded a scholarship in 1967,¹²⁹ which enabled him to undertake this course of study. He subsequently obtained a bachelor's degree in mathematics from the same institution in June 1970.

Subsequently, in 1971, he was awarded a Bachelor of Science in Mathematics (*Mathematical Group Theory*) from *Bedford University*, London.¹³⁰ He subsequently obtained a Master of Science degree and undertook doctoral studies in the same field at the same university. Bakar

¹²⁸ "Ensiklopedia Dunia," 2022, https://p2k.stekom.ac.id/ensiklopedia/Maktab_Melayu_Kuala_Kangsar. Dikutip 18 Juli 2023, Selasa, 14.48.

¹²⁹ Omeke, "Osman Bakar," Institute Alam dan Tamaddun Melayu (ATMA), University Kebangsaan Malaysia, accessed February 23, 2023, <https://malaycivilization.com.my/exhibits/show/tokoh-pemikir-alam-melayu/osman-bakar#Pemikiran>. Dikutip 18 Juli 2023, Selasa, 16.01.

¹³⁰ Katherine Nielsen, "The Philosophy of Osman Bin Bakar," *International Studies in the Philosophy of Science* 22, no. 1 (2008): 81–95, <https://doi.org/10.1080/02698590802280936>.

commenced his doctoral studies at the same institution in the same year. His specialization was the Al-Jabar group theory.¹³¹

After completing his master's and doctoral programs in the United States, he returned to Malaysia to pursue a career in mathematics education at Universitas Kebangsaan Malaysia in 1973,¹³² where he was appointed as a lecturer in the Department of Mathematics. In October 1981, Osman commenced doctoral studies in Islamic philosophy of science at Temple University, Philadelphia, under the supervision of Seyyed Hossein Nasr, which he completed in 1984 with a doctoral diploma in Islamic philosophy. Subsequently, Nasr has been a significant source of inspiration for strengthening his intellectual thinking and developing his written work.¹³³ He acknowledges that the contemporary Iranian scholar, particularly his written works, significantly impacted his intellectual outlook and subsequent development. Nasr's three most influential works on Islamic

¹³¹ Khoirul Huda, "Klasifikasi Ilmu Menurut Osman Bakar," *Jurnal Ulumul Hadis*, 2016, <http://jurnalulumulhadis.blogspot.com/2016/08/klasifikasi-ilmu-dalam-karya-osman-bakar.html>. Rabu, 19 Juli 2023, Pukul: 20:11.

¹³² Dedeh Hamidah, "Konsep Tauhid Menurut Osman Bakar Dan Implikasinya Terhadap Pendidikan."

¹³³ M A Hassan and K M Khambali, "Pengislaman Sains Dan Pengaruhnya Dalam Peradaban: Respons Ilmuwan Muslim Terpilih (Islamization of Science and Its Influence ...)," *Journal of Human Capital ...*, no. February (2013), <http://journal.utem.edu.my/index.php/jhcd/article/view/2312%0Ahttp://journal.utem.edu.my/index.php/jhcd/article/download/2312/1402>.

philosophy are *Introduction to Islamic Cosmological Doctrines*, *The Encounter of Man and Nature*, and *Science and Civilization in Islam*.

Subsequently, in 1992, Bakar was bestowed as Professor and appointed the Manager of Science and Philosophy at *Malaya University's* Faculty of Science. Moreover, he participated in the Fulbright Visiting Scholar program in the Department of History of Science and held the position of Visiting Scholar at *Harvard University*, where he researched the history of mathematics in Islamic cultures. Furthermore, he was the driving force behind establishing the Centre for Dialogue of Civilizations at the University of Malaya in 1996. His multidisciplinary scholarship led him to pursue academic endeavors, such as delivering special lectures on the history and philosophy of science, a subject previously introduced by Prof Diraja Ungku Aziz at UM in 1975.

His other achievements include providing advisory and consultancy services to various professional bodies that facilitate the collaboration of nations. In 1994, he was commissioned to establish the *Malaysian Chair of Islam* in Southeast Asia at *Georgetown University*. Moreover, he has been a member of the *Pertubuhan Bangsa-Bangsa* Group of Experts and was

responsible for drafting the 1995 World Summit on Social Development Declaration in Copenhagen, Denmark.¹³⁴

Following a lengthy academic trajectory, his intellectual interests broadened to encompass the history, philosophy, and theoretical frameworks underlying scientific inquiry, along with the empirical disciplines of cosmic reconstruction, cognitive psychology, quantum physics, bioethics, genetics, and cross-cultural studies. Bakar's thought process is highly intricate and multidimensional. This is evident in his published writings, which address a range of subjects concerning the modern human experience.

He was subsequently designated 'Deputy CEO' of the *International Institute of Advanced Islamic Studies* (IAIS),¹³⁵ And assumed the role of the principal officer of the *International Institute of Islamic Thought Malaysia* (IIITM). In 2001, he was appointed an expert in the Council of one hundred

¹³⁴ Institute of Advanced Islamic Studies (IAIS), "Osman Bakar," Pusat Rujukan Sehenti penyelidikan Alam melayu (One Stop Resource Centre for Malay World research), n.d., <https://malaycivilization.com.my/exhibits/show/tokoh-pemikir-alam-melayu/osman-bakar>.

¹³⁵ Georgetown University, "Osman Bin Bakar (Senior Fellow; Emeritus Professor of Philosophy at the University of Malaya Kuala Lumpur, and Deputy CEO of the International Institute of Advanced Islamic Studies- Malaysia)," Walsh School of Foreign Service, 2023, <https://malaycivilization.com.my/exhibits/show/tokoh-pemikir-alam-melayu/osman-bakar#Pemikiran>.

Leaders (C-100), *The West Islamic Initiative for Dialogue*, and the World Economic Forum, headquartered in Davos, Switzerland.

Moreover, he was selected as a consultant for a group on the Ethical Implications of Genetically Modified Foods (Religion Working Group on Genetically Modified), affiliated with the Centre for Bioethics, *University of Pennsylvania*. Additionally, Dr Bakar previously held the Malaysia Chair of Islam in Southeast Asia at Georgetown University from 2000 to 2005.¹³⁶ He was a Fellow of the Putera *Al-Waleed* Centre for Islamic-Christian Understanding at Georgetown University, Washington DC, and was a Visiting Research Fellow at Doshisha University, Kyoto, Japan.¹³⁷ In 2005, he was appointed as a professor at the *International Institute of Islamic Thought and Civilization (ISTAC)* at the *International Islamic University of Malaysia*, a post he held until 2008.

In recognition of his contributions to the scientific community, Osman Bakar has been selected as one of Malaysia's 20 most influential scholars. Furthermore, John Esposito and Ibrahim Kalin have identified

¹³⁶ Kamal Azmi Abdurrahman, "Sains Baharu Menurut Osman Bakar," in *Seminar Antarbangsa Islam Dan Sains 2021* (Malaysia: University Sains Islam Malaysia, 2021), 547–59.

¹³⁷ Georgetown University, "Osman Bin Bakar (Senior Fellow; Emeritus Professor of Philosophy at the University of Malaya Kuala Lumpur, and Deputy CEO of the International Institute of Advanced Islamic Studies- Malaysia)."

Bakar as one of the five hundred most influential Muslims globally in their publication, *The Most Influential Muslims in the World*.¹³⁸ The list of Muslim scientists comprises individuals who are perceived to possess the capacity to significantly impact societal developments and drive transformative change.

Reporting to the IIUM website, researchers have concluded that Osman Bakar has his own scientific specialization areas: Humanities-Philosophy- Epistemology and Spirituality- History and Philosophy of Ideas- Islamic and Modern Science- Religious Studies- Islamic Thought and Civilization. In Malaysia, Dr. Bakar has a professional membership rank; in 2020, he became a member of the Professional Association (Senior Fellow) at the Academy of Science of Malaysia (ASM).¹³⁹

His most notable contribution to Islamic science is the *takhasus* method of classification. Although Bakar was not the first to pioneer efforts to Islamicise science, he is a scientist and thinker committed to consistently continuing this work in various disciplines. He has furnished a lucid and

¹³⁸ Influential Muslims, *The Muslim 500 The World's 500 Most Influential Muslims*, ed. Abdallah Schleifer (Jordan: The Royal Islamic Strategic Studies Centre, 2020).

¹³⁹ International Islamic University Malaysia, "Staff Directory (Osman Bin Bakar) Prof. Datuk Dr.," 2021, <https://www.iium.edu.my/directory/show/8757>.

foundational grasp of the philosophy of contemporary science in the Islamic tradition and the significance of inter-civilizational discourse.

These endeavors exemplify the Islamization of contemporary science and the Islamization of the humanities. Considering these considerations, it can be concluded that Osman Bakar has made an important contribution to reaffirming the importance of the principle of Tawhid in conceptualizing its significance in scientific thought, historical discourse, and philosophy, as well as in the context of the dialogue of civilizations.¹⁴⁰

Due to the proximity of his relationship with Nasr, he was allowed to publish his paper, "*Classification of the Sciences in Islamic Intellectual History*". A Study in Islamic Philosophies of Science, published under *Classification of Knowledge in Islam*, was first published in Malaysia in 1992 and subsequently translated into English in 1997.

To conclude, Osman Bakar's early formation was shaped by two distinct but intertwined interests: Islamic philosophical thought and mathematics. He believes Islam possesses a distinctive form of knowledge that is not comparable to any other. In her analysis, Katherine Nielsen

¹⁴⁰ Kamal Azmi Abdurrahman, "Sains Baharu Menurut Osman Bakar." p.3.

postulates that Nasr significantly impacted Osman's intellectual trajectory. Nasr's proposal to reintroduce sacred science to the contemporary era constitutes a pivotal element of Osman's oeuvre.¹⁴¹

According to his analysis of Osman Bakar's works, it is true that Osman used many of Nasr's ideas and was very familiar with all his teacher's writings. However, unlike Nasr, Osman was not only concerned with the fusion of science and religion. He envisages a total reconstruction of the architecture of knowledge in the modern world, where science is a constitutive but not total part of the reconstituted knowledge. Osman also accepts modern science, a key dimension of Nasr's work that has attracted many criticisms. To be sure, many thinkers have shaped Osman's notion of epistemological renewal. Osman regards Malaysian intellectual Naquib Al-Attas as the most prominent figure who shaped the direction of his early scholarship. During his early years as a lecturer in the 1970s, Osman saw himself as Al-Attas' student in philosophy and mysticism (tasawwuf), his colleague and friend, and at times his intellectual sparring partner. In his

¹⁴¹ Nielsen, "The Philosophy of Osman Bin Bakar." p.83.

statement, Bakar said, “That is how I describe myself in my relationship with him.”¹⁴²

Osman Bakar was similarly influenced by his brother and intellectual opponent, Syed Hussein Al-Attas (1928-2007). Al-Attas' critique of colonial ideology and the forms of knowledge it produced prompted Osman Bakar to develop a keen interest in the epistemic violence perpetrated by Western imperialism against Muslim societies.¹⁴³ In addition to the figures mentioned above, Osman Bakar drew upon the works of other classical and contemporary Muslim and non-Muslim thinkers to elucidate the application of epistemological renewal. The intellectual legacy of Al-Farabi (d. 950), Ibn Sina (d. 1037), Al-Ghazali (d. 1111), Qutb al-Din Al-Shirazi (d. 1311), Mulla Sadra (d. 1640), Muhammad Iqbal (d. 1938), Frithjof Schuon (d. 1998), and Isma'il Al-Faruqi (d. 1986) illuminates Osman Bakar's intellectual trajectory. From this list of thinkers, the Muslim scholar who has had the most significant intellectual impact on

¹⁴² Osman Bakar, *Advancing Comparative Epistemology and Civilisational and Futures Studies The Global Role of The New ISTAC- IIUM* (Kuala Lumpur: ISTAC-IIUM, 2019), p.38.

¹⁴³ Syed Hussein Alatas, *The Myth Of The Lazy Native A Study of the Image of The Malays, Filipinos and Javanese from Teh 16th to the 20 Th Century and It's Function in the Ideology of Colonial Capitalism* (Great Britain: Frank Cass And Company, 1977).

my thinking is Al-Ghazali, since 1971, when I undertook my master's degree in London.¹⁴⁴

However, Osman offered a strongly critical assessment of Ghazali's ideas. He considered it his life's mission to resolve the main problems inherent in Ghazali's works, namely the distinction between the religious and the intellectual sciences as set forth by the author in question.¹⁴⁵

C. His Performance at IIIT Institutions

This section will provide an overview of Osman's work on the Islamization of Knowledge in Malaysia. In an article written by Firman, it is explained that Osman Bakar is one of the scientists who is active and very committed to the Islamization movement originating from the International Institute of Advanced Islamic Studies Malaysia (IAIS),¹⁴⁶ Where he is positioned as the chief executive of the institution.¹⁴⁷ He is also one of the *pentadbir* figures who pioneered the development of the Malaysian Islamic Science Academy

¹⁴⁴ Khairudin Aljunied, "Osman Bakar and Epistemological Renewal in the Muslim World," *Al-Shajarah* 27, no. 1 (2022): 1–27.

¹⁴⁵ Osman Bakar, *HIERARKI ILMU (Membangun Rangka- Pikir Islamisasi Ilmu Menurut Al- Farabi, Al- Ghazali, Qathb Al- Din Al- Syirazi)* (Malaysia: Penerbit Mizan, 1992), p.267.

¹⁴⁶ M Firman Maulana, "Islamisasi Ilmu Dalam Konteks Pendidikan : Sebuah Eksperimen Di International Islamic University Malaysia," *Almufida* II, no. 1 (2017): 16–35.p.22.

¹⁴⁷ Osman Bakar, "Islam and the Challenge of Diversity and Pluralism: Must Islam Reform Itself?," *ICR Journal* 1, no. 1 (2009), <https://doi.org/10.52282/icr.v1i1.13>.

(ASASI), which is also very influential in the discourse of Islamizing science through his works.¹⁴⁸ Furthermore, he is an accomplished senior fellow and an expert at the Centre for Muslim-Christian Understanding (CMCU) at the Edmund Walsh School of Foreign Service at Georgetown University. Furthermore, he held the position of Treasurer of the National Assembly of the Islamic Student Alumni Corps (KAHMI) in Malaysia.¹⁴⁹

In addition, he was assigned responsibility for heading the International Institute of Islamic Thought Malaysia (IIITM). Before assuming his position at the Institute, he had already acquired an understanding of the intellectual perspectives espoused by its founding figure,¹⁵⁰ Ismail Raji Al-Faruqi, during his time as a researcher in the United States. From a scientific perspective, it is evident that a shared lineage with Al-Faruqi shapes Osman Bakar's intellectual background in philosophy. This is particularly evident in their shared study with Seyyed Hossein Nasr. In this way, it could be argued that the ideas put forth by Al-Faruqi influenced his thinking. This is particularly evident in his Tawhid thinking,

¹⁴⁸ Hassan and Khambali, "Pengislaman Sains Dan Pengaruhnya Dalam Peradaban: Respons Ilmuwan Muslim Terpilih (Islamization of Science and Its Influence ...)" p. 143.

¹⁴⁹ ANTARA FOTO, "ANWAR IBRAHIM HADIRI PELANTIKAN KAHMI MALAYSIA," 2020, <https://www.antarafoto.com/id/view/1108716/anwar-ibrahim-hadiri-pelantikan-kahmi-malaysia>.

¹⁵⁰ Suryani Musi, "Kuliah Umum, Hadirkan Pakar Dari IIIT," 2011, <https://uin-alauddin.ac.id/berita/detail/kuliah-umum-hadirkan-pakar-dari-iiit-5087/6141>.

identical to Al-Faruqi's Tawheed ideas, as presented in his book *Tawhid and Science*.

Furthermore, the Islamization of science proposed by Osman Bakar was also influenced by Al-Faruqi, who concentrated on the Islamization of contemporary sciences and their associated practices. Faruqi is renowned for his conceptualization of integrating scientific and theological knowledge. In his religious beliefs, he does not perceive a dichotomy of knowledge within Islam. According to Al-Faruqi, Islamic knowledge is derived from the fundamental texts, namely the Qur'an and the hadith. Osman Bakar similarly espouses Al-Faruqi's objective of integrating Islamic principles into contemporary scientific practice and humanitarian sciences. Osman Bakar states that Al-Faruqi's inaugural visit to Malaysia occurred in 1975. He returned to Malaysia in 1981 to participate in an interview on Ibn Sina with Osman Bakar at the Department of Science, University of Malaya.¹⁵¹

In his analysis, Osman Bakar elucidates how Muslims misappropriated and misinterpreted scientific knowledge, which has shaped their acceptance of secular modernity. For a significant proportion

¹⁵¹ Azizan Bin Had, "The Utopia of Islamization: Between Distant Ideas and Inept Theories," *International Journal of Innovation, Creativity and Change* 9, no. 4 (2019): 273–89.

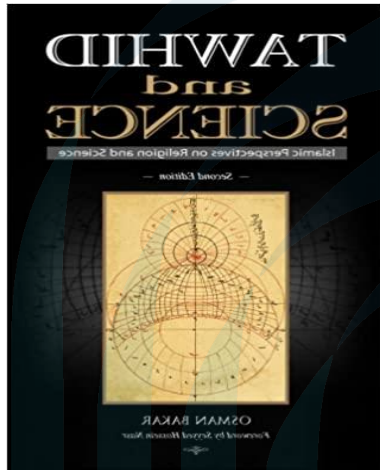
of contemporary Muslims, engagement with science has prompted a re-evaluation of their belief in God as they seek to comprehend the intricacies of nature through agnostic inquiry. This text provides an overview of the ideas put forth by prominent figures within the Islamic intellectual tradition, including Al-Farabi, Al-Ghazali, and Quthb Al-Din Al-Shirazi, while also elucidating Nasr's and Al-Attas' calls for an alternative scientific paradigm, offering a comprehensive examination of their contributions.

Osman proposed a new philosophy of science in line with Islam, which he called '*Islamic Science*,' based on the idea of unity (Tawhid). It is a reformulation of science based on ethics and values as expressed in the Qur'an and Sunnah. Islamic science does not negate modern science altogether but reorganizes its methods and findings to fit Islam's philosophical foundations and scientific spirit. According to Osman Bakar, this creative synthesis between tradition and modernity restores God and Religion to Science. Osman describes this alternative epistemological paradigm as neither excessive nor contrary to the dictates of scientific inquiry and explanation.¹⁵²

D. A Book Review of Osman Bakar's Work

¹⁵² John L. Esposito, *Overcoming Orientalism*, ed. Tamara Sonn (Oxford: Oxford University Press, 2021), p. 106.

1. **Tawhid And Science: Essays on The History and Philosophy of Islamic Science**
(1991)



The book *Tawhid and Science: Essays on The History and Philosophy of Islamic Science* represents the initial published work of Osman Bakar in philosophy and was released in 1991, marking the culmination of the 20th century. The inaugural publication was overseen by the Secretariat for Islamic Science and Nurin Enterprise, situated within the geographical confines of Malaysia. The book has been translated into Indonesian and published under *Tawhid & Science. Islamic Perspectives on Religion and Science* (2008) provides an introductory overview by Seyyed Hossein Nasr, who serves as both an educator and a source of inspiration for this publication.¹⁵³ The book comprises 266 pages and is divided into twelve sections, subdivided into 3–4 subsections.

¹⁵³ Osman Bakar, *Tauhid Dan Sains Perspektif Islam Tentang Agama dan Sains*, Terj. Yuliani Liputo & M.S Nasrullah, (Bandung, Pustaka Hidayah, 2008) p. 13.

These sections are as follows: The initial section encompasses a significant theme, namely the *Epistemological Foundation of Islamic Science*, encompassing a comprehensive explanation of the subject matter. 1) *Religious Consciousness and The Scientific Spirit in Islamic Tradition*, 2) *The Question of Methodology in Islamic Science*, 3) *The Place of Doubt in Islamic Epistemology: Al-Ghazali's Philosophical Experience*. In addition to the preceding elements, a second section of the text has been given a thematic focus on *Man, Nature, and God In Islamic Science*, which contains subtitles. 4) *The Unity of Science and Spiritual Knowledge: The Islamic Experience*, 5) *The Atomistic Conception of Nature in Ash'arite Theology*, 6) *An Introduction to the Philosophy of Islamic Medicine*. The Third part, entitled *Islamic Science and The West*, consists of two subtitles: 7) *The Influence of Islamic Science on Medieval Christian Conceptions of Nature*, and 8) *Umar Khayyam's Criticism of Euclid's Theory of Parallels*. The final section, the fourth, is themed 'Islam and Modern Science' and comprises titles that focus on the development of modern science, including 9) *Islam and Bioethics*, 10) *Muslim Intellectual Responses to Modern Science and Technology*, 11) *Islam, Science and Technology: Past Glory, Present Predicaments and The Shaping of The Future*, 12) *Applied and Engineering Sciences in the Perspectives of Tawhid and Sharia*.¹⁵⁴

¹⁵⁴ Ibid, p. 7-11.

The essays presented in this publication encompass the diverse historical stages of Islamic philosophical thought about science, along with the prospect of its resurgence. Finally, the book corroborates the author's assertion that Islam does not differentiate between religion and science. Furthermore, the author enumerates the benefits of Islamic science. In this context, "*Islamic Science*" encompasses the entire field of mathematics and the natural sciences, including psychology. This tradition has flourished in Islamic culture and civilization for over a millennium since the 3rd century AH (9th century AD).¹⁵⁵

Islamic intellectuals historically embraced logic (*mantiq*) as a foundational scientific thinking tool. The employment of logic by Muslim intellectuals was necessary to achieve clarity and consistency, which are inextricably linked to the Creator, the transcendent entity. As mentioned above, the sciences are not solely Islamic due to their provenance; rather, they are Islamic. Indeed, numerous individuals of other faiths played a role in advancing Islamic science.¹⁵⁶

Bakar asserts that these sciences merit designation as "Islamic sciences" due to their conceptual proximity to the foundational tenets of Islam, most notably the principle of tawhid. This book, *Tawhid and Science*, elucidates the multifaceted interrelationship between Tawhid and Islamic science. Bakar posits

¹⁵⁵ Ibid, p. 29.

¹⁵⁶ Ibid, p. 83-98.

that Tawhid is pivotal to the evolution of Islamic science, which is why it is often described as "*the psyche of Muslims.*" Consequently, the designation of "Islamic Sciences" is employed to substantiate the doctrine of the oneness of God.¹⁵⁷

In these essays, the author demonstrates that Islamic science, the closest predecessor to modern science, shares numerous similarities. These include a common ground in discussions, acceptance of scientific and experimental research methods, and an international character in scientific practices, organizations, and institutions. He posits that Islamic science is the precursor to modern science. The work of Islamic scientists has been instrumental in the development of modern science. Nevertheless, the accelerated advancement of contemporary science has resulted in excluding the divine from its domain of study and discovery.

However, it is important to note that the author identifies several significant distinctions between these approaches. A religious nature also characterizes Islamic science as explicitly founded upon Islamic principles of metaphysics, cosmology, epistemology, ethics, and morals. Considering its spiritual and moral conception of nature, Islamic science adheres to objective and methodological principles that diverge from modern science in certain respects. In Islamic

¹⁵⁷ Ibid, 67-68.

culture, the position of Islamic science concerning other branches of knowledge, such as the religious and social sciences, is analogous to that observed in modern Western culture. Since early Islamic science was grounded in the concept of God, the ethical and objective principles that guided scientific practices were significant.

2. The Classification Of Knowledge

Osman Bakar's book *Classification of Knowledge in Islam: A Study in Islamic Schools of Epistemology* was published in 2019 as a work of philosophy. It was first published by the Islamic Book Trust in Kuala Lumpur, Malaysia. Seyyed Hossein Nasr, a teacher and source of inspiration for the book's creation, provides an introduction. The book is 312 pages long and divided into eleven titles, each with 3-10 subtitles. It is divided into three parts. Part One discusses Al-Farabi and includes *The Life, Works, and Significance of Al-Farabi*. Providing a thorough description of the topic matter. 1) *Introduction*, 2) *Al-Farabi's Educational Background and Scholarly Life*, 3) *Al-Farabi's Work and Significance*. In addition to the preceding aspects, there is a second section of the text that has been thematically focused on *Al-Farabi's Psychology in Its relation to The Hierarchy of The Sciences*, providing a complete description of the topic, 1) *The idea of The Unity and Hierarchy of The Science*, 2) *The Bases of The Hierarchy of The Sciences*, 3) *The*

Hierarchy of The Faculties of The Human Soul, which include the significance topic about, *The Sensitive, The Imaginative Faculty, The Rational Faculty*. The third section, *The Methodological Basis of The Hierarchy of The Sciences*, consists of three subtitles: 1) *Revelation, Intellect, and Reason*. 2) *Religion, Philosophy, and the Sciences*, and 3) *Al-Farabi's Theory of Knowledge*. The fourth is entitled *The Ontological and the Ethical Bases of The Hierarchy of the Sciences* and contains articles that focus on *The Ontological Basis*, such as *The Subject Matter of Metaphysics, The Subject- Matter of Natural Science, and The Subject- Matter of Political Science*. And a *Discussion of the Ethical Basis*, including *Al-Farabi's Theory of Virtue*. The fifth one is entitled *Classification and Description Science and Logic* and contains articles that focus on 1) the *Classification Enumeration of The Sciences*, 2) the *Characteristics of Al-Farabi's Classification*, 3) the *Division of Linguistic Science and Logic*, which includes an explanation of *The Science of Language and Logic*. The sixth chapter, *Classification and Description of Philosophical Science*, covers a variety of issues, including 1) *The Mathematical Sciences*, 2) *Natural Science*, 3) *Metaphysics*, 4) *Political Science*, and 5) *Jurisprudence and Dialectical Theology*.¹⁵⁸

The second section discusses Al-Ghazali; this 7th chapter comprises *The Life, Work, and Significance of Al-Ghazzali*, and is separated into various pieces: 1) the

¹⁵⁸ Osman Bakar, *Classification of Knowledge in Islam*, (Malaysia, SS Graphic Printers, 2019,) p. 9-145.

Religious and Political Background of Al-Ghazali's Period, 2) Al-Ghazzali's Early Education and Intellectual Interest, 3) Al-Ghazzali's Intellectual Crisis, 4) Post- Crisis Intellectual Life and Works, 5) Al-Ghazzali's Spiritual Crisis, 6) Spiritual Retreat and Secularly Output, 7) The Authenticity of Some Works Attributed to Al-Ghazali, 8) Significance of Al- Ghazali's and His Sufism. The eighth chapter, *Al-Ghazzali's Classification of Seekers After Knowledge*, covers a variety of issues: 1) *Basis Classification*, 2) *Al-Ghazzali's Views Concerning the Four Classes: The i, The Philosophers, The Ta'limites, The Sufi's.* 3) *Significance of The Classification.* The fifth one is entitled *Al-Ghazzali's Classification of The Sciences* and contains articles that focus on 1) *the Basis of the Division into theoretical and Practical Parts*, 2) *the Basis of The Division into "Presential" and "Attained" Knowledge*, 3) *Basis of The Division into Religious and Intellectual Sciences*, 4) *Basis Division into "fard 'ayn" and "fard kifayah" Science*, 5) *Classification of The Religion and Intellectual Sciences, this part including a discussion about Religious Sciences and Intellectual Sciences*, 6) *nature and Characteristics of the Theoretical Practical Division*, 7) *The Ethico Legal Status of The Intellectual Sciences*, 8) *Nature of The Theoretical- Practical Division*, 9) *The Wordly and Other Wordly Rational Science*, 10) *Significance of the Division into Presential and Aatained Knowledge.* 11) *Conclusion.*¹⁵⁹

¹⁵⁹ Ibid, p. 155- 218.

This last section will describe Qutb Al-Din Al-Shirazi's ideas; the tenth chapter contains *The Life, Works, and Significance of Qutb Al-Din Al-Shirazi*, and is divided into several sections, *Qutb Al-Din's Education and Intellectual Life*, 1) *Qutb Al-Din's Works*, including *Philosophical works and Religious Works*, 2) *General Significance of His Works*. In addition to the preceding aspects, there is a second section of the text that has been thematically focused on *Qutb Al-Din's Classification of the Sciences*, which covers a variety of issues: 1) *Hikmat as the Basis of Classification*, 2) *Divisions of Hikmat* divided into two parts: *Theoretical Philosophy and its Divisions and Practical Philosophy and its Divisions*. The third section, titled *Non-Philosophical or Religious Sciences*, contains articles focusing on 1) *Sciences of Fundamental Principles of Religion*, 2) *Sciences of Branches of Religion*.¹⁶⁰

The classification of knowledge is an ongoing subject in Islamic studies. Successive generations of Muslim thinkers, from Al-Kindi in the ninth century to Shah Wali Allah of Delhi in the eighteenth century, have worked hard to clarify this topic. The lives and thoughts of three intellectuals mentioned in the categorization of knowledge in Islam, namely Al-Farabi, Al-Ghazali, and Qutb al-Din al-Shirazi, are explored.

¹⁶⁰ Ibid, p. 229- 263.

According to Osman Bakar, Al-Farabi is a Muslim philosopher who represents the Aristotelian style and is also known as a peripatetic Muslim philosopher. Then, he took inspiration from Al-Ghazali's hierarchy of knowledge, which represented theologians (*mutakallimun*) Asy'ariyah and Sufi. And Quthb Al-Din Al-Shirazi symbolizes the illuminations school of thought. Bakar also discusses a critical time in Islamic history, from the early growth of philosophical disciplines until the Mongols' sack of Baghdad. In this work, Osman Bakar attempts to investigate the scientific classification categories produced by different Muslim academics to serve as role models for his concept of the Islamization of science.

Based on one of Farabi's books, Osman Bakar classified Farabi's model of knowledge. This is *Ihsa al-'Ulum (Holistic Knowledge)*. Osman Bakar began by describing Farabi's concept of knowledge. According to Al-Farabi, human knowledge is created through three types of human faculties: the ability to feel (*the sensitive faculty, al-haw was al-Hassan*), the ability to imagine (*the imaginative faculty, al-haw was al-bath*), and the ability to think logically (*the rational faculty*).¹⁶¹

Al-Ghazali's categorical model is different from the one presented above. Ghazali's classification model is mentioned in many of his writings. Osman Bakar

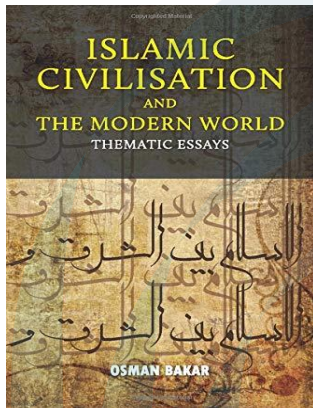
¹⁶¹ Ibid, p. 9-21.

refers to several texts, including *Munqidz Ad-Dhalal*, *Ihya' Ulum-Ad-din*, and the treatise *Al-Laduniyyah*. In the *Munqidz*, Ghazali defines information according to scientific groupings. The scholars are divided into four groups: *mutakallimin*, philosophers, *ta'limi-batini*, and Sufis. The level of trust determines this classification. This standard is based on Al-Ghazali's intellectual journey, which included a crisis of confidence in the disciplines he had learned.¹⁶²

Osman Bakar gives an overview of Ghazali's classification of knowledge. However, it is noteworthy that Osman Bakar did not present Ghazali's classification of knowledge in the *Jawahir Qur'an* without explaining why he did not quote the classification model in the book. Osman Bakar uses only three primary sources in presenting Ghazali's classification model *Munqidz*, *Kitab al-'ilm*, *Risalah Laduniyah*, and *Mizal Al-'amal*. Suppose Osman Bakar's perspective is the Islamization of science. In that case, the knowledge scheme of the *Jawahir Qur'an* model will be very Islamic because it bases all classification systems on the Qur'an as the axis of classical Islamic knowledge, including the rational *aqliyah* sciences. Nasr Hamid Abu Zaid gives an interesting review of the *Jawahir Al Qur'anic* classification of knowledge, a figure often the target of criticism by scholars associated with the Indonesian Islamization of Knowledge project.

¹⁶² Ibid, 207-218.

3. Islamic Civilization and The Modern World Thematic Essays



This book consists of fourteen chapters in which the author attempts to give an appreciation of nature and man, which are at the core of Islamic civilization. The book also provides ample evidence that Islamic civilization is not just a historical phenomenon; the continuous relationship between Islamic civilization and humanity is explicitly discussed.

The book also outlines Osman Bakar's interesting ideas about his response to the presence of globalization, including The Qur'anic theory explaining the identity of Muslims and the identity of Islamic civilization, the epistemology of Tawhid, the core cultural content of science, the wisdom of medical pluralism, the theory of Islam and the three waves of globalization, the marriage of ethnicity and religion to produce different types of civilization, and the renewal of civilization about *Maqasid* Sharia.

In his first chapter, the author explained the definition of globalization and listed its characteristics. Some of these characteristics are the rapid progress of technological development, which includes means of transport and communication. According to the author, this impacts the development of religious values. In this case, he explains that religion is not only a compliment but one of the important components of this globalization process.¹⁶³

The proportions in a civilization described by the Prophet Muhammad SAW are always based on the guidelines set by Islam. These teachings always give priority to spiritual and human values. The progress of Islam's civilization is not measured only by material and physical (visible) things. Still, it is based on a servant's approach to Allah as an investment in the hereafter. The barometer of the development of globalization over the last 30 years includes the growth achieved by human technology, media, electronics, infrastructure, and the improvement of human morality.

In Chapter 3, the author sketches the history of the glory of Islamic civilization up to when it became a major influence on the progress of medieval Europe. When Islam was at its height in the Middle Ages, Europe hated Islam as a religion but not as a culture and civilization. The involvement of Islamic academic

¹⁶³ Osman Bakar, *Islamic Civilisation and The Modern World Thematic Essays*, Brunei Darussalam, Ubd Press a Soascis Publication, 2014, p. 10.

experts, such as philosophers, religious scholars, scientists, artists, and mystics (Sufis), changed European ignorance from the 9th to the 16th century. Europe. The relationship between Islam and the West changed drastically when Europe emerged as the dominant and unrivaled power in the modern era. In terms of politics, education, science, arts, and culture, modern Europe has transformed the overall relationship between the West and Islam and the critical engagement of Islamic scholars and thinkers with the values of Western cultural institutions. In addition, the legacy of colonialism has also had a profound impact on contemporary relations between Islam and the West. Many Muslim countries fought for independence from the Europeans but, after independence, found themselves still dependent on their former colonial powers.¹⁶⁴

Chapter 4 reviews Ibn Khaldun's famous book *Muqaddimah*, which presents sociological thoughts on society and its essential characteristics: government, power, life, skills and knowledge, and arguments. This theory provides a clear picture of the dynamics of social, moral, political, and economic; although having different thoughts, they are interrelated with each other, which is the basis for the progress and decline of government and society in the region or a country. In addition, Ibn Khaldun also contributed his thoughts on the theory of production,

¹⁶⁴ Ibid, p. 69.

value, marketing, and cycles and combined them into a logical economic theory compiled within a historical framework.¹⁶⁵

In Chapter 5, the author explains that science and technology now serve as the driving force of modern human civilization. There is a very close relationship between the two of these things. And it is directed toward the worship of God. All natural phenomena follow the rules and laws of nature. In the context of Islam, the science and technology created by human beings must be directed towards the worship of Allah SWT. Everything in the universe is a natural phenomenon that follows the rules and laws of nature until what is in us is subject to nature. Therefore, science and technology also consist of humanities and religious sciences. The philosophy of science is based on the Qur'an, which becomes more solid and comprehensive when supplemented by the Sunnah of the Prophet Muhammad and scholars' interpretations. The integration of science, wisdom, and the Sunnah of the Prophet Muhammad, based on the Qur'an, became better and more comprehensive and was a triumph of Islamic civilization, producing integrative scientists who had the competitiveness of creators such as Al-Farabi, Ibn Sina, Ibn Khaldun, and others.¹⁶⁶

¹⁶⁵ Ibid, p. 86.

¹⁶⁶ Ibid, p.109.

Chapter 6 is in continuity with the previous chapter, Chapter 5, which contains the history of continuing the development of science and medicine. After the advent of Islam, this development became even better when it was supported by Islamic law, namely *fardhu kifayah*, following the fatwa approved by Imam Al-Ghazali. Then, the author tells the story of the greatness of medical science, complemented by the foundation of religious completeness, which shows a refusal of any knowledge, even for non-Muslims. The openness in Islamic civilization and scientific culture is an internal factor that encourages Muslims to master science with excellence and glory so that the application and implications of science also become more realistic and not merely confined to the mystical. Islamic civilization has not only left an important technological legacy, but it has also succeeded in providing true and comprehensive teachings that can build a clean, honest, and humane society throughout the ages.¹⁶⁷

In Chapter 7, the author presents some issues about urban planning and the environment in relation to capitalist-based industries; the impact of encroachment, and the lack of land for housing and other needs are also other aspects related to Islamic civilization discussed in Chapter seven.¹⁶⁸

¹⁶⁷ Ibid, p. 139.

¹⁶⁸ Ibid, p.169.

In the meantime, the ecological aspect of the eighth section will be discussed. Sharia law also recognizes the protection of nature, such as wildlife, and the protection of the rights of nature and natural resources. One of the principles of environmental philosophy in Islam is that the universe was created with balance and harmony between the components of nature itself.

In chapters 9 and 10, the author discusses the history of Islamic civilization in Europe, particularly in Andalusia, the capital of Spain. He explains that it is recorded that this Islamic civilization was once one of the greatest centers of Islamic power in continental Europe. According to him, the contribution of Islam to this world is very impressive, and why is that? Because at that time, Muslims were able to develop technology rapidly so that it could benefit people, especially those in the West. In addition, the technologies created could also help European society at that time to come out of its dark ages.¹⁶⁹

The development of Islamic civilization under the Andalusian rule was more advanced than elsewhere. Most Islamic scholars and scientists appeared in this golden age of Islam. Such as the mathematician Al-Khawaarizmi, the medical experts Al-Kindi and Ar Razi, Zahrawi, and Ibn Sina. The philosopher and father of world sociology, Ibn Khaldun, and many other influential Muslim scientists of

¹⁶⁹ Ibid, p. 208- 224.

the time. Europe became a productive and creative continent, with inventions such as Gothic cathedrals, universities, courts, and laws. After an extended period of darkness, there was an extraordinary achievement.

Chapter 11 explains how Islam was spread in Southeast Asia through business channels and the spread of religion through *da'is*. The arrival of Islam in Southeast Asian countries, all of which resulted from interactions between Arab islanders, Indians, Bengali traders, Chinese, Gujaratis, Iranians, Yemenis, and South Arabs, began in the fifth century. The Malay Archipelago became a haven for traders sailing to China, and they established relationships with the communities around the coast. The influence of Islamic teachings has affected many aspects of the lives of Southeast Asian people. Islam changed the culture of the local people, who gradually Islamized the region. Indeed, the arrival of Islam in the Malay world and the Islamization of Malay society has been a long, complex, and varied process. The spread of Islam was because Malay society had a stable economy, open and flexible in its borders, so it was able to adapt Islam to its culture, to conduct a cross-cultural process (acculturation) that further enriched Malay culture and, at the same time, Islamic civilization.¹⁷⁰

¹⁷⁰ Ibid, p. 232.

Islamic culture was not introduced into Malay by force. It was a gentle exploration and adaptation to the local socio-cultural terrain. This also explains why Islam was able to spread to the lowest levels of society, and the kingdom eventually fell under the sway of the new religion. In the Arab world, along with the rapid progress and development in various internal and external aspects, Muslims are becoming increasingly independent, intelligent, and creative and can occupy various important positions in different parts of the country. The efforts to build a new world civilization with the light of Islam and its benefits and to be a mercy to the world have always been expressed through the activities of Islamic intellectuals.

Chapter 14: This chapter also explores the question of the contemporary crisis of Islamic identities. In today's modern and post-modern era, Western thought, and culture have successfully infiltrated other civilizations, including Islamic civilization, through its thought, culture, and cultural, political, and religious channels. In the history of Muslims, Muslims have also experienced ups and downs in the fields of science, politics, and even civilization itself. As a result, Muslims have experienced a period of decline. The decline experienced by Muslims in the past led to the collapse of Islamic civilization, while Western culture flourished, along with the development of science and technology. This led to the emergence of new ideologies, such as modernism, which is based on

habits that do not consider human awareness of the interests of others. Postmodernism is also a challenge because it has affected the Islamic world. The absorption of postmodernism into the souls and minds of Muslims is insidious and unconscious. Malaysian society is not accessible from the influence and impact of postmodern thinking that is happening all over the world.¹⁷¹

Maqasid sharia is the solution to the identity crisis and the crisis of modernity and postmodernity. In this final chapter, Osman Bakar offers a solution to the challenges and crises Muslims face that are intended to renew Islamic civilization. *Maqashid* Sharia means the existence of a set of legal guidelines established by Allah SWT for the benefit and prevention of harm to humanity. All aspects of the individual Muslim's life must lead to achieving *maslahah* as desired in the *maqasid*. Islamic economists also use *maqasid* as a reference so that the system and science formulated can be used to combat economic problems based on secular capitalism. The ideal *maqasid* Sharia must have implications for the economic behavior of individuals, both in their position as consumers and producers. All economic activities must result in benefits to demonstrate *maqasid*.

Muslims' achievements in building and sustaining a diverse civilization were not limited to communicating the Qur'anic vision with human dignity but

¹⁷¹ Ibid, p. 305.

extended to many other areas. Islam advanced and deepened the concepts of politics and diplomacy when Europe sank into political chaos and disaster. Instead of regionalism and nationalism, Muslims based their societies on cultural religiosity, ensuring religious tolerance, ethnic and linguistic diversity, and the protection of Muslim minority communities.¹⁷²

Considering its greatness in discussing the issue of civilization and Islamic civilization, this book is very suitable as a reference for civilization scholars, especially students and the public.



¹⁷² Osman Bakar et al., "Book Review: Islamic Civilization and The Modern World Thematic Essays," *Jurnal Hadhari* 9, no. 1 (2017): 171–76.

