

Islamization of Knowledge: Motive and Mechanism

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The sense of curiosity is innate in human personality that persuades one to get acquaintance with the undiscovered facts of life. He/she utilizes all available means in inquiring the reality of things. The sole factor, which equips him/her with superiority over the rest of creations, is the element of knowledge. Subsistence of human identity without knowledge ('*Ilm*') is unworthy. The crown of supremacy has been conferred to man only by dint of knowledge. The landmark dialogue between Allah Almighty and Angels in the *Holy Qur'an* testifies the transcendence of man over the rest of creations by shedding light on the importance of knowledge.

Allah, the lord of lords says in *Holy Qur'an*:

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ. قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ. قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنْ عَلَّمْتُكُمْ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَالْأَرْضِ وَأَعَلَّمْتُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ﴾ (1)

And He taught *Adam* all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful. They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise. He said: O *Adam*! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide.

Allah almighty provides the basic epistemological and methodological framework in the initial revelation of *Holy Qur'an*:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾ (2)

Read, In the name of thy Lord Who createth. Createth man from a clot
Read, And thy Lord is the Most Bounteous. Who teacheth by the pen. Teacheth man that which he knew not.

This demeanor was shown in the opening verses of surah *Al-Qalam*:

﴿ن وَالْقَلَمِ وَمَا يَسْطُرُونَ. مَا أَنْتَ بِبِنْعَمَةِ رَبِّكَ بِمَجْنُونٍ﴾ (3)

Nu'n. I call to witness the pen and what they inscribe, you are not demented by the grace of your Lord.

And in the foremost verses of surah *Ar-Rahmān*:

﴿الرَّحْمَنُ. عَلَّمَ الْقُرْآنَ. خَلَقَ الْإِنْسَانَ. عَلَّمَهُ الْبَيَانَ﴾ (4)

The Beneficent. Hath made known the *Qur'an*. He hath created man
He hath taught him utterance.

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The analysis of these verses furnishes the commands of God to take on these two disparate notions and then perform accordingly after getting complete understanding of the nature of their relation. The earlier in position deals with the doubtless book, the *Qur'ān*, the complete code for the humankind, of highly esteemed the prime mover of the universe, and the latter in order describe the gigantic creation, the universe, the symbol of his existence. Both of them are interrelated to each other. The real understanding of one cannot be attained by the negation of the other. The unilateral understanding of reading of natural universe beyond complementing it with the reading of revelation will often lead to confusion in regard to important issues of faith. Those who grasp the insight of life through one-sided study of the natural cosmos continue to balance the Jinn with microbes or relate Angels with electrons and assimilate Prophets with geniuses. According to them, the doctrine of *shūrā* and *khilāfah* resemble with the western secular concepts of democracy and republicanism, while zakat is identical to socialism and social justice. The speculative philosophies arises from this study persuade oneself to exclude everything beyond one's tactile perceptions as supernatural.

The community who undertakes the first on the cost of the second will be deprived of making a strong and unshakable relationship with *Allah* Almighty. Consequently, an egocentric, haughty and independent society will be established. Such society will wander in the labyrinth of their self-made philosophical interpretations and ultimately will paralyze itself from the attainment of true knowledge. Moreover, such will lead its masses to following condition:

(5). ﴿يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ﴾

They know only some appearance of the life of the world, and are heedless of the Hereafter.

Western paradigm of knowledge is running on the same stream which has activated the existing generation on the way to destruction as the western secular system of knowledge whose contemporary thought and ideas have their origins from the theories of *Thomas Hobbes* and *John Locke* in 17th century and the French philosopher *J.J.Rousseau* in 18th century. Their philosophical work played a vital role in the expansion of secularism. Secularism closely relates to the founding of modern states, the division of humanity into discrete, organized territories that denied the primacy of transcendent religious loyalties.(6)

The review of the western secular system of learning demands the description of the concept of knowledge in this so called modernized educational system. The main issues, which are discussed in the concept of knowledge include the manner and the purpose of the creation of human beings. There are two ways to understand the world, one can reach at the real

insight, by considering this world a tremendous creation of Deity. However, it may be taken as a material object that had been emerged without any act of the God. The subsequent notion indicates the highly adopted *Big Bang theory*.⁷ The adoption of any course will be ultimately seen in one's attitude towards the nature of knowledge. Resultantly, the secular intellectuals who hold the posterior outlook for the formulation of this universe-formation of world in result of strong blast. Completely lean on the analytical reasoning based on the factual deduction of noticeable and perceivable facts as a source of knowledge.

On the contrary, Islamic epistemology provides revelation as a main source of knowledge which indicates other sources of knowledge. *Muhammad Iqbal* describes that the *Qur'ān* regards both *ānfas* (plural of *nafs*, meaning "self") and *Āfaq* (the horizons), by extension "the world" as the source of knowledge.⁸ Man has received revelation from Allah through his preeminent prophets. In *Islām*, the knowledge merely based on the sources of knowledge like reason, instinct and sense are contemplated as insufficient means of knowledge. Each of them has a limited scope and calls for other to correct. Instinct is corrected by the sense and sense by reason. *Islām* provides a tool-revelation, which is a great blessing of God on human. Revelation is declared as *al-Hudā* (guidance) which corrects the reason.

Allah says in the *Holy Qur'ān*:

﴿قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَأَمْرًا لَّنُسَلِّمَ لِرَبِّ الْعَالَمِينَ﴾ (9)

Say: Lo! The guidance of *Allah* is Guidance, and we are ordered to surrender to the Lord of the Worlds.

Western paradigm of knowledge provides a contradictory purpose of knowledge. In this system, knowledge is treated as a theoretical tool for the achievement of individual interest as well as for the material progress of society; in short, we can say that for western scholars knowledge is a gateway to acquire the materialistic prosperity. However, Islamic paradigm of knowledge caters a strong relationship of man with his maker via providing Islamic injunctions for the real understanding of the actual personality of *Allah* Almighty and his authority on the universe. These commandments facilitates the man to implement his purpose of creation-the worship of God whatever the way of life is. *Allah* says in *Holy Qur'ān*:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ (10)

I created the *jinn* and humankind only that they might worship Me.

The aforesaid verse of *Qur'ān* clearly narrates the aim of creation of man in this world. Only the religious knowledge imparts reliable direction to fulfill this objective and the secular knowledge is completely silent in this prospect. Another aspect of knowledge which departs the Islamic system of knowledge from the secular system is the concept of *accountability in the hereafter*. Secular paradigm of knowledge lacks the outlook of life after

death. It has only concern with the earthly endeavors to obtain the worldly benefits. It believes in the slogan: “Eat, drink and be merry for tomorrow ye shall die”.

Nevertheless, to have faith in the life hereafter is a fundamental doctrine of *Islām*. The person who does not believe in the life after death has been precluded from the *Islām*. This creed has a great influence on the life on man, as it directs the human beings on the path of salvation by remaindering him that surely a day will come when you have to present yourself for accountability. You will be rewarded for you noble deeds and punished for your sins. The *Holy Qur’ān* describes it in surah *Al-Zalzalah*:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ (11)

And whoso doeth good an atom's weight will see it then, And whoso doeth ill an atom's weight will see it then.

Allah, the lord of lords bestowed the mantle of leadership upon the Muslims when He categorically states in the surah *Al-Imran*:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ

أَهْلَ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾ (12)

Of all the communities raised among men you are the best, enjoining the good, forbidding the wrong, and believing in God. If the people of the Book had come to believe it was best for them; but only some believe, and transgressors are many.

This leadership is in all sphere of life, whether it be economic, political, social, ethics, or educational. This leadership must be balanced and in the line with *Allah`*s admonition:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ (13)

Thus we have appointed you a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you.

To lead the world in the realm of education and knowledge becomes all the more important because it is a prerequisite to leadership in other sphere. These verses along with alike prophetic traditions gave the necessary thrust that motivated Muslims to lead the world as a vanguard in all intellectual spheres and to produce scholarly works in all disciplines-Science, Art, Philosophy and Medicine. A big part of Muslim intelligentsia is agreed on the outlook that to extricate Muslims from the subjugation of western world, to eradicate the worries of ummah faces, whatever they are bearing and to reestablish the past glory, whose memories couldn't be obliterated by a single mind, of the Muslim ummah, the sole mean is to bring knowledge back to its proper Islamic axis (the *tūhīdī*episteme). Surveillance is required to analyze the intellectual incursion that extend to persist the Muslims in miserable and opprobrious condition.

The evaluation of Muslim's plight in the present world stimulated the Muslim masses, individually as well as collectively to initiate various policies and schemes to deal with the interjection of western intellectual thought and attitude in the domain of Islamic civilization. Therefore, among these programs, the project of "Islamization of knowledge" has been launched to get rid of the intellectual quiescence, torpidity and static curcuma, holding up by the contemporary Islamic word. It will help Muslims to redeem the status of esteemed leadership role which they had possessed in their enlighten past.

Since the advent of Islam, Holy Prophet Muḥammad (SAW) utilized Qur'ānic revelations for the purpose of purgation of society. Divine knowledge assisted him to change the attitude, thought and social behavior of the people towards the affairs of life. Therefore, with the application of divine principles, he succeeded in the establishment of inexpugnable Islamic civilization, which lasted for an elongated epoch of time just because of the apptence of its intellectuals for the learning of knowledge.

It is delightful to express that the charismatic notion of Islamization of knowledge has been carried on over the centuries to evolve and prosper in a productive manner. For the last few decades, the project of Islamization of knowledge has been acting as a vanguard for the Muslim scholars and philosophers in the reformation of their thoughts and attitudes towards the true spirit of Islamic knowledge. Tracing back to the early period of revolution in Muslim minds. Pragmatic *Imam Al-Ghazālī* made a strong bond between reason and revelation to bring the whole jurisdiction of knowledge under the everlasting realm of *Islām*. Later on, persons of letter, *Muḥammad Iqbal*, *Muḥammad'Abduh* and *Abū l-A'lā Mawdūdī* played a significant role to attune the division of western knowledge paradigm and Islamic model of knowledge and to consolidate both the indifferent secular and Islamic patterns of knowledge under the sole shelter of Islamic arbor.

There is dire need to resolve the critical problems of Islamic civilization by initiating productive reforms in Muslim contemplation. Reform in Muslim thought is unattainable by following the contemporary western intellectual ideas. It requires the understanding of Devine texts in their proper context along with their proper methodology. *Muḥammad Iqbal* has analyzed vigilantly the predicament of Muslims in the light of Devine texts. He portended the halt of their identity by adopting the alien ideas and models and told them strenuously for the reconstruction of Islamic thought. He directed Muslims to carefully observe the development of human thought. He writes:

"Our duty is carefully to watch the progress of human thought, and to maintain an independent critical attitude toward it."(14)

Like *Muḥammad Iqbal*, *Abū l-A'lā Mawdūdī* also laid stress on the reformation of Islamic thought. In order to achieve this task, he suggested the

proper application of the fundamental sources of *Islām*. He contended that the castle of *Islām* is based upon the injunctions of the *Qur'ān*, the traditions of holy prophet (SAW) and the interpretation of the *Qur'ān* and the Sunnah by the Islamic scholars and jurists. He revealed, “This order has been totally reversed and changed. Now the first and foremost importance is given to opinions and findings of the modern scholars and jurists, then to the Sunnah of Holy Prophet (SAW) and lastly to the teachings and commandments of the Holy *Qur'ān*. This reversed order is really responsible for the stagnation, reducing *Islām* to something static and stale.”(15)

According to *AbūSulaymān* (16), a pioneering thinker and leader of Islamization of knowledge movement, for the reform of Muslim ummah: “Change must come from within, on the basis of the beliefs and values of the ummah. Reform must begin at the intellectual level, especially with the development of disciplined and systematic methodology for thought based on rational principles and approaches that incorporate Islamic objectives”(17)

The novelty of Islamization of knowledge scheme engenders its numerous definitions and descriptions. Nevertheless, all explanations lead towards the same theme. *SaiyidMuḥammadNaqīb al-‘Aṭṭās*(18) is considered to be the pioneer in proposing the idea of Islamization of Knowledge. In the individual sense, Islamization refers to the recognition of the Holy Prophet (SAW) as the exemplary leader and personality, whereas in the collective sense, it refers to the community that is striving towards realization of the moral and ethical perfection achieved during the age of the Holy Prophet (SAW).

He further elaborated, “Epistemologically, Islamization refers to the liberation of human intellect from doubt, speculation and vain argument to the attainment of certainty of the truth concerning spiritual, intelligible and material realities. Finally, with regards to contemporary knowledge, Islamization means “the deliverance of knowledge from its interpretations based on secular ideology and from meanings and expressions of the secular”.(19)

The thought provoking notion of Islamization of knowledge is described by an exceptional *Ismā‘īlRājī al-Fārūqī*²⁰ in a comprehensive way. In its entirety, “Islamization of knowledge is the comprehensive, normative framework for individuals and society, for thought and action, for education and practice, for knowledge and organization, for the rulers and ruled ones, for this world and the world to come”²¹. In its widest sense, “Islamization means a framework for human life, civilization, and human transformation.”(22)

The application of every project demands a sound methodology and work plan, and in case of Islamization of knowledge project, it becomes paramount to provide a sturdy methodology for the revitalization of Muslim

as a civilization. It must have a broad domain as compared to traditional Islamic methodology, for the inadequacy of later to accomplish the needs of modern Islamic society as well as the modern world. "Traditional Islamic methodology has been characterized by its linguistic approach in analysis and research. It had paid no attention to the analytical, experimental, and quantitative approaches in examining the issues at hand".(23) Keeping in mind this situation, "there is an urgent need to develop a new methodology to use analytical, critical, and comparative approaches to integrate the Islamic vision with the facts of contemporary life. In the interest of improvement and transformation, the Islamic vision should focus upon and resolve the problems and difficulties of contemporary life".(24)

The framework of Islamic methodology is based upon the fundamental principles of *Islām*. These cardinal principles should be followed by every Muslim for the better understanding of life, and they will help oneself to undertake the universality and comprehensiveness of the *Islām* as a miraculous religion. These principles are the unity of *Allah* Almighty, the unity of creation, the unity of truth and unity of knowledge, the unity of life, the unity of humanity, and the complementary nature of revelation (*wahī*) and reason (*aql*).

An important pillar of Islamic epistemology—*Ijtihād*, always supported Muslims to elevate their transcendence over the other nations in the field of knowledge as long as they continued to perform the doctrine of *Ijtihād*. However, since the time of disregard of the doctrine of *Ijtihād* they continue to deteriorate in the area of knowledge. *Abūal-Ḥasan 'Alī Nadawī* (25) examined the causes of decline of Muslim ummah and argued that the Muslim community lacked both jihad and *Ijtihād*.²⁶ *Muḥammad Iqbal* declared *Ijtihād*, the principle of movement in the structure of *Islām*. During his six lecture in the reconstruction of religious thought in *Islām* series. He said:

What then is the principle of movement in the structure of *Islām*? This is known as *Ijtihād*.(27)

In the contemporary world, the renaissance of Islamic thoughts and ideas appeals to use *Ijtihād* as an Islamic methodology. Western scholars assert their supremacy in every field of life on the bases of their advancement in science and technology. Nevertheless, they hide to disclose the origin of their advancement in the modern world—which was the work of Muslim scholars, scientists and philosophers, whose whole endeavors rotated around the principle of *Ijtihād*. In the modern age, plethora of issues are looking for to be resolved via the tool of *Ijtihād*. For example, polygamy—to get marry with more than one women remained a debatable issue in past and still controversial in present time. The Polygamy(28) is permitted on the base of following verses:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ
أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَذَىٰ أَلَّا تَعْمَلُوا. ﴿29﴾

And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice.”

Later in the same Surah the verse is then further qualified:

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۚ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ۚ وَإِنْ
تَصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا. ﴿30﴾

“Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If ye do good and be God fearing, lo! *Allah* is ever Forgiving, Merciful.”

In the interpretation of these verses, various Muslim jurists including Imam *Shaf'i* allows the 2nd marriage subject to the financial condition of the person seeking an additional wife, if man can financially support 2nd wife then it is allowed otherwise 2nd marriage should be prohibited. Nevertheless, this interpretation was always suggested as a moral admonition binding on man's conscience not as a legally binding rule.

Article 18 of The Code of Personal Status (CPS) 1956 stipulated that “marrying more than one woman shall incur a punishment of one year's imprisonment and a fine of 240,000 francs or either of these.³¹” Pakistan also took steps in relation to polygamous marriages in its Muslim Family Law Ordinance of 1961. Section 6 of Muslim Family Law Ordinance of 1961 provides that in presence of wife, if a man desires to get marry with another woman as his 2nd wife, he shall have to seek permission from the arbitrary counsel constituted for analyzing the purpose of 2nd marriage. In case of contracting 2nd marriage without the sanction of arbitrary counsel, such person will be punished.

Section 6, sub-section 5(2) provides that “Any man who contracts another marriage without the permission of the Arbitrary Council shall: On conviction upon complaint be punishable with simple imprisonment which may extend to one year, or with fine which may extend to five thousand rupees or with both.³² Like this provision, an identical provision has been enacted in Syrian Law of Personal Status 1953.

These enactments urges the Muslim scholars to think that whether these legal rules present the real face of *Islām*? Like polygamy, there are various matters which should be reviewed by adopting the principle of *Ijtihād* in the light of sources of Islamic legislation as the Holy *Qur'ān* is a complete source of salvation till the end of this world. In order to analyze such legal provisions and matters, the standardize interpretation of religious

texts is required. *Abū l-A'ālā Mawdūdī* proposed the issue of fresh interpretation of revealed texts as well.

He said:

“The world has changed beyond recognition. The conditions prevailing in the world, its views, trends and theories have entirely changed. The social problems and issues have taken many a turn, but our religious leaders are still living in the same old conditions five or six centuries back....if their leadership fails to guide them in ever new intellectual, academic and practical issues and problems, then it is quite natural that their followers will discard their leadership.”(33)

Ṭāhā Jabir al-'Alwānī (34), a prominent icon of Islamization of knowledge movement laid stress on the absolute necessity of *Ijtihād* in the contemporary world to uplift the Muslim from the intellectual stagnation greatly effected with western secular knowledge. As he described the pivotal role of *Ijtihād*, “The role of *Ijtihād* in freeing the Muslim *Ummah* from its bondage to the west is primary. It is the only through the use of *Ijtihād* that Muslim will be able to construct a new methodological infrastructure capable of replacing the current western one, one which will allow Muslim scholars to once again base their knowledge and epistemological paradigms upon the original sources of *Islām*. The degree to which we can accomplish this task is directly related to the amount of success we will have in freeing ourselves of western domination.”(35)

He further said, “*Ijtihād* needs to be studied as a distinct Islamic methodology which will produce a comprehensive and uniquely Islamic understanding of sociological phenomena, their agents, essential elements and relationship along with their governing laws and principles. It is through *Ijtihād* that Muslims will be able to construct a new specific methodological infrastructure capable of addressing the crises of Islamic thought and so, propose alternatives for many problems of the contemporary world”.(36) “Unless the call to *Ijtihād* becomes a widespread intellectual trend, there is a little hope that the ummah will be able to make any useful contribution to world civilization”.(37)

Ismā'īl Rājī al-Fārūqī's work plan for Islamization of knowledge:

In order to reform the Islamic thoughts and to obtain the integration between western secular education and Islamic education, *Ismā'īl Rājī al-Fārūqī* proposed the twelve-step work plan which *al-Fārūqī* termed as the necessary steps leading to Islamization of knowledge. These steps are as follows:

1. **Master of Modern Disciplines:** The categories, principles, problems and dominant themes of western disciplines need to be mastered.

2. **Detailed survey of Disciplines:** The genesis and historical development of a discipline and its methodologies as well as existing works need to be surveyed.
3. **Mastery of the Islamic legacy-The anthology:** Anthologies are collections of literary works of different writers. The anthologies of past Muslim scholars will provide present Muslim scholars with an easy access to Islamic legacy in their areas of specialization.
4. **Mastery of the Islamic legacy-The analysis:** The Western trained Muslim scholars requires an analysis of the anthologies so that their contributions and relevance to problems of the present can be highlighted.
5. **Establishment of the Specific relevance of Islam to the Discipline:** The contribution and relevance of the Islamic legacy to each modern discipline, with regards to its principles, methods, objectives, achievements and shortcomings, need to be established.
6. **Critical Assessment of the Modern Discipline:** A state-of-the-art review of each discipline is required from the standpoint of Islam. The methodology, data and problem of each discipline, as well as its dominant themes need to be analyzed critically and tested for reductionism, adequacy, reasonableness and consistency with Islamic percepts.
7. **Critical Assessment of the Islamic legacy:** The legacy includes the holy Quran and the Sunnah of prophet Muhammad (SAW): these are not to be subjected to criticism and assessment. The Muslims' understanding of these two sources of the shariah, however, are objects of criticism and assessment, so is any intellectual endeavor made by Muslim scholars. The task of assessing the legacy's contributions to a given of human activity falls upon the scholars of experts in that field.
8. **Survey of the Ummah's Major Problems:** The complex of causes, manifestations, dialectic with other phenomena and the consequences of the *Ummah's* problems should all be surveyed and analyzed critically. At the same time, attention should be devoted to the *Ummah's* political, social, cultural, moral, intellectual and economic problems.
9. **Survey of the Problems of Humankind:** The problems of humankind in general include the problems being faced by both Muslims and non-Muslims. Examples of these problems are drug-abuse, deterioration of family ethics, rape of nature and threats to the ecological balance of the earth.
10. **Creative Analysis and Synthesis:** The synthesis serves as a means of bridging the gap between the Islamic legacy and modern disciplines.
11. **Recasting the disciplines under the framework of Islam and the production of university textbooks:**
12. **Dissemination of the Islamized Knowledge:** Every work produced should be made available to Muslims academics and thinkers. (38)

The work plan of *Al-Fārūqī* infused a new spirit in the contemporary Muslims scholars to play their part for the revitalization of Islamic civilization. By following these necessary steps, healthy and productive curriculum encompassing the need of education and nurturing the students from the primary to university level should be launched by governments of Muslim countries. For the practically implementation of his work plan, *al-Fārūqī* mobilized people and succeeded in the establishment Islamic Medical Association.

“Professor *Ismail Raji al Faruqi* was a co-founder of International Institute of Islamic Thought (IIIT) and Association of Muslim Social Scientists (AMSS). He was also the founder of the Islamic Studies program in the Department of Religion at Temple University” (39). He became the first president of ANSS. These organizations have been playing a pivotal role to attain the *al-Fārūqī*'s dream-Islamization of knowledge by launching various research projects and via the establishment of Islamic conference on the subject of Islamization of knowledge. The whole dream of *al-Fārūqī* rotates on his quotation which he often said that:

There was neither rule of *Jews* and *Christians*, nor *Soviet Union* and *America* on the world. Only the knowledge ruled the world. The Nation or Race who supersedes in the field of knowledge controls the hegemony and Primateship of world. Equipping themselves with the treasure of knowledge, Muslims became the ruler of the world. The renaissance movement in Europe brought about Christians dominance over the world. Despite of being in the state of minority in *Germany, France, Britain, Canada, and Soviet Union*, by dint of progress in the field of knowledge *Jews* turned into a dominant force. *Japan* has also made his name through knowledge. And in future, who advances in the field of knowledge, he will rule the world. (40)

Epilogue:

Precisely, the whole discussion greatly emphasizes the need of the Islamization of contemporary knowledge as it is the sole source of the salvation of existing Muslim community. The intellectual stagnation of Muslims can simply be eradicated by casting aside the western secular intellectual thoughts for the progress and development in the world. This project should be operated with the mind set of performing the commandments of Allah Almighty as the purpose of worldly life is to worship *Allah*. In order to achieve presupposed results, the strong corroboration and understanding is much required among the participants of the program of Islamization of knowledge. In this regard, the work plan of *al-Fārūqī* would be proved very productive. It is necessary for the fruitful accomplishment of the project of Islamization of knowledge to create an atmosphere of creative and thought provoking ijihadi attitude towards the affairs of life.

References

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- 1 *Al-Baqara*, 2:31-33
 - 2 *Al-Alaq*, 96:1-5
 - 3 *Al-Qalam*, 68:1-2
 - 4 *Ar-Rahmān*, 55:1-4
 - 5 *Ar-Rum*, 30:7
 - 6 Richard Falk, *Religion and Humane Global Governance* (New York: Palgrave, 2001), Manuscript, 50–51.
 - 7 The Big Bang theory is the prevailing cosmological model for the early development of the universe. According to the theory, the Big Bang occurred approximately 13.82 billion years ago, which is thus considered the age of the universe. At this time, the universe was in an extremely hot and dense state and was expanding rapidly. After the initial expansion, the universe cooled sufficiently to allow the formation of subatomic particles, including protons, neutrons, and electrons. Though simple atomic nuclei formed within the first three minutes after the Big Bang, thousands of years passed before the first electrically neutral atoms formed. The majority of atoms that were produced by the Big Bang are hydrogen, along with helium and traces of lithium. Giant clouds of these primordial elements later coalesced through gravity to form stars and galaxies, and the heavier elements were synthesized either within stars or during supernovae.
 - 8 Muhammad Iqbal, *The Reconstruction of religious thought in Islam*, new edition (New Delhi: KitabBhawan, 1994), 127.
 - 9 *Al-An'am*, 6:71
 - 10 *Adh-Dhāriyat*, 51:56
 - 11 *Al-Zalzala*, 99:7-8
 - 12 *Al-Imran*, 3:110
 - 13 *Al-Baqara*, 2:143
 - 14 Muhammad Iqbal, *The Reconstruction of religious thought in Islam*, new edition (New Delhi: KitabBhawan, 1994), VI.
 - 15 SayyidMawdūdī, *tanqīhāt*(New Delhi: MarkaziMaktabahIslami, 1991). it has undergone several edition since 1934 to 1991.the quotation is taken from its newly revised English translation by S.Waqar Ahmad Gardīzy and Abdul Wahīd Khan, *entitled west versus Islam* (Lahore: Islamic publications, 1991), 181.
 - 16 'AbdulḤamīd A. AbūSulaymānis the director general of the international institute of Islamic thought and the president of the association of Muslim social scientists. He has his PH.D in international relations from the University of Pennsylvania, Philadelphia. He has served as assistant professor and the head of department of political science at the King Saud University, Riyadh, Saudi Arabia.

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- 17 AbdulḤamīd A. AbūSulaymān, *Towards an Islamic theory of international relations: new directions for methodology and thought*, 2nd edition (Herndon, VA.: IIIT, 1993), xiii.
- 18 *SaiyidMuḥammadNaqīb al-‘Aṭṭās* born (September 5, 1931) is a prominent contemporary Muslim philosopher and thinker from Malaysia. He is one of the few contemporary scholars who is thoroughly rooted in the traditional Islamic sciences and who is equally competent in theology, philosophy, metaphysics, history, and literature. He is the pioneer in proposing the idea of Islamization of knowledge. *al-‘Aṭṭās* philosophy and methodology of education have one goal: Islamization of the mind, body and soul and its effects on the personal and collective life on Muslims as well as others, including the spiritual and physical non-human environment. He is the author of twenty-seven authoritative works on various aspects of Islamic thought and civilization, particularly on Sufism, cosmology, metaphysics, philosophy and Malay language and literature.
- 19 Mohamed AslamHaneef, *A Critical Survey of Islamization of Knowledge*, first edition, IIUM, 2005,90.
- 20 *Ismā‘īlRājī al-Fārūqī*(January 1, 1921 – May 27, 1986) was a Palestinian-American philosopher, widely recognized by his peers as an authority on *Islām* and comparative religion. He spent several years at Al-Azhar University in Cairo, then taught at several universities in North America, including McGill University in Montreal. He was Professor of Religion at Temple University, where he founded and chaired the Islamic Studies program. Dr. *al-Fārūqī* was also the founder of the International Institute of Islamic Thought. He also established the Islamic Studies Group of the American Academy of Religion and chaired it for ten years. He served as the vice-president of the Inter-Religious Peace Colloquium, The Muslim-Jewish-Christian Conference and as the president of the American Islamic College in Chicago.
- 21 *Ismā‘īlRājī al-Fārūqī*, *IslamIzation of Knowledge: General Principles and the Work plan* ed.by Dr.‘AbdulḤamīd A. AbūSulaymān, Herndon: International Institute Islamic Thought, 1997, 84.
- 22 *Ibid*, 87
- 23 *Ibid*,84
- 24 *Ibid*, 84
- 25 Abūal-Ḥasan‘AlīNadawī(1913-1999) (affectionately‘AlīMiyaṇ) was an Indian, Muslim scholar, and author of over fifty books in various languages.
- 26 Abūal-Ḥasan‘AlīNadawī, *InsaniDunia per Musalmanukeurooj-ozawalkaasar* (The impact ofrise and fall of Muslims on humanity) (Damascus: IIFSO, 1997), 191-200.
- 27 Muhammad Iqbal, *The Reconstruction of religious thought in Islam*, new edition (New Delhi: KitabBhawan, 1994), 163.

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- 28 Polygamy (from Late Greek πολυγαμία, polygamia, "state of marriage to many spouses" or "frequent marriage") is a marriage that includes more than two partners. When a man is married to more than one wife at a time, the relationship is called polygyny; and when a woman is married to more than one husband at a time, it is called polyandry. If a marriage includes multiple husbands and wives, it can be called group or conjoint marriage.
- 29 *An-Nisa'*, 4:3
- 30 *An-Nisa'*, 4:129
- 31 [http://www.Islāmopediaonline.org/country-profile/tunisia/Islām-and-legal-system/personal-status-code#\(last visited 23-04-14\)](http://www.Islāmopediaonline.org/country-profile/tunisia/Islām-and-legal-system/personal-status-code#(last%20visited%2023-04-14))
- 32 M.Mahmood, *The code of Muslim family laws*, 14 edition, (Lahore: Al-Qanoon publishers, 2013), 114.
- 33 Sayyid, Mawdūdī, *tanqīhāt* (New Delhi: MarkaziMaktabaIslami, 1991). it has undergone several edition since 1934 to 1991. the quotation is taken from its newly revised English translation by S.Waqar Ahmad Gardīzyand Abdul Wahīd Khan, *entitled west versus Islam* (Lahore: Islamic publications, 1991), 180-181.
- 34 Ṭāhā Jabir al-‘Alwānī is the President of Cordoba University in Ashburn, Virginia, United States. He also holds the Imam *Al-Shaf’ī* Chair in the Islamic Legal Theory at The Graduate School of Islamic and Social Sciences at Corboda University. Al-Alwānī concentrates on the fields of Islamic legal theory, jurisprudence (fiqh), usul al-fiqh, Qu'ranic sciences, and general Islamic thought. Al-Alwānī is founder and former chairman of the Fiqh Council of North America.
- 35 Ṭāhā Jabir al-‘Alwānī, *Taqlid and ijtiḥad*,” AJISS, vol. 8, no.1 (1991): 129-142.
- 36 Ṭāhā Jabir al-‘Alwānī, *ijtiḥad* (Herndon, VA.: IIIT, 1993), 31.
- 37 Ṭāhā Jabir al-‘Alwānī, *Taqlid and ijtiḥad*,” AJISS, vol. 8, no.1 (1991): 129-142.
- 38 Sa’idusulaiman, *islamization of knowledge: Background, Models and The Way Forward*, Nigeria: International Institute Islamic Thought, 2000, 31-33.
- 39 [http://www.iiit.org/Research/IsmailalFaruqi/tabid/94/Default.aspx\(last visited 23-04-14\)](http://www.iiit.org/Research/IsmailalFaruqi/tabid/94/Default.aspx(last%20visited%2023-04-14))
- 40 *Takbeer*, vol .558, Karachi (5 feb, 1987)