



## AN ANALYSIS OF THE VIEWS OF SCHOLARS ON METHODOLOGY OF ISLAMIC THOUGHT

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### Abstract

*In the age of artificial intelligence, Muslims are still fighting among themselves for different internal issues. Midde eastern countries like Libya, Iraq, Palestine, Yemen are still in unstable condition. However, we have noticed the major shift in Islamic thought in Muslim Academia. Ziauddin Sardar called it paradigm shift from Islamization of Knowledge to Integration of knowledge. It is like Secularization of Islam like Syrian philosopher Muhammad Sharur presented in his works. It was necessary to protect the Muslim narratives after 9/11 to define if Islam is promoting tolerance. This article uses qualitative methodology. The content analysis has been adopted for this research. This article discusses views of Muslim scholars on the methodology of Islamic thought. How Islamic thought evolved from Islamization of knowledge to Integration of knowledge.*

**Keywords:** Islamization of Knowledge, Integration of knowledge, Terrorism, Islam, Tolerance, Secularism

### 1. INTRODUCTION

There are so many Muslim scholars we can notice for the past 2 centuries who are only concern about contemporary challenges. There are some scholars who are still upholding traditional thoughts of scholars in terms of practicing Islam in contemporary world. However, this makes us static in current world as identified by Muslim scholars who are concern about modernism and post-modernism. These Muslim scholars have deeply studied western civilization and realized the harsh reality behind the scene and this is not any easy task to solve the issue as destruction has been done within Muslim community already. Muslim scholars starting from Iqbal has already warned about the tsunami coming within Muslim societies.

It was difficult to grasp during Iqbal Time for Muslims but as days are flying and Muslim intellectuals are slowly realizing what these Muslim scholars were uttering. After 9/11 we only notice what West has set up for us to destroy our Muslim community. They plan and write from earlier time and we Muslim are just like 'we

do not care' tendency across Muslim world in general. As a result, we had to leave our motherland and we become refugees to other land. Muslim lost their dignity and we lost our property of our forefather. This is not any easy time for Muslim. Some are enjoying and some are under poverty with no food. Those Muslims who are busy to enjoy life forgetting the God and those who are under poverty scolding the God for the bad fate. Muslims are blaming each other and West are just attacking to the half-broken house.

The reality of Muslims was never like that in the past. We lost our glory and we lost our heritage. Our mothers are being raped in front of us. Our fathers are being killed in front of us. Our house is burned down in front of us and we are not willing to fight back rather we are willing to run away from the fighting and we end up working as economic slave and forget the past with drug in weekend. That's how the Arab world experienced last few decades. This is the shame for entire Muslim Ummah but we are still no change in mentality. Education is the key of Success as we learned from our childhood time but how our education should be directed.

Contemporary Muslim scholars have provided some sketch. This essay will try to explore the modernism and post-modernism and how they affect Muslim community and then it will discuss the scholar's methodology of Islamic thought and there will be analysis, criticism, addition part also towards end of this essay.

## 2. EXPLORATION

Before we discuss views of scholars on contemporary methodology this is necessary to explore some background of modern and post-modern nature of knowledge. Without the background of modernity and post-modernity, it is impossible to comprehend why Muslim scholars for last 2 centuries are so much concerned about asking to promote *ijtihad* and develop new methodology and new education curriculum to defend Islam.

### 2.1 Baby is Born: Brief Sketch of Modernity

Novel refers to newness. When we talk about modern man, we simply understand a man who is not wearing traditional cloth rather he is up to date with new cloth and we also expect him to be literate with international language like English. That's how I subconsciously learned growing up in Indian subcontinent.

When we look at the historical background of modernity, we first return to Poland during Copernicus age when the Greek thought of Heliocentric worldview was taken into consideration seriously by Sir Copernicus. The simple matter is not that much simple like today. You would be killed for this prediction of heliocentric world if you lived in Europe during that time and religion in particular Christianity was the main enemy of scientific discovery. The first Christian theologian seemed to realize the terrible message and hypocrisy of church monopolizing the people. Martin Luther is considered as father of Protestantism. He did have courage for truth; however, King of England was the first to misuse the Protestantism for the sake of his personal benefits. French Revolution took place against long run monarchical system. French Revolution has very significance across Europe because this revolution is considered as fight against religion and the monarchical system and they valued the power of human reasoning.

In England, there was another concern. Puritans had problem with the church of England and they started to settle in America. America was considered as New Eden to Puritans. But puritan had their own issue in America. They used to kill red Indians thinking the superiority of Christian people over local red Indians. Then, the most important legal document was authorized "The Declare of Independence" by the name of God and Thomas Jefferson was one of them signed in the document. The historical paper contains the justice for American puritans by the name of God. America got independence as a result from England. The news went across Europe and most of the countries seem to be motivated by the Independence of America especially the Declare of Independence. The Christian concept of God was there for the justification for American independence.

Something is not fishy yet. Not too far also. "To be or not to be that is the question" a line coming out from Hamlet, the masterpiece of Sir William Shakespeare. Francis Bacon got expelled from university. Was there something wrong? This was not still clear till Darwin was uttering some trash words in his *The Origin of Speeches*.

The strange theory reveals itself after sometime and it was like open attack to Christianity. Things started to change. German Philosopher Fredric Nietzsche seem to understand the tsunami is on its way. His famous paragraph came in "God is dead and we have killed him". Suddenly European literature started to change from romanticism to realism. It is like dry leap after the green leap. Anglo-American and continental literature seemed changing the tone. The meaninglessness. The Russian writer Dostoevsky portrayed the pictures in his novels that are to realize drying leap just turning into yellow leap. The optimistic worldview in literature went towards pessimistic worldview as time passed.

America literature was already confronting with puritan beliefs. Daniel Hawthorn's *The Young Goodman Brown* gave some hint.

Sigmund Freud and Karl Marx gave birth of two major revolutionary thoughts regarding human experience and society. Albert Camus and Jean Paul Sarte gave the birth of atheistic existentialism that Dostoevsky was uttering at his works in dilemma.

### 2.2 Baby Ran towards East: Modernity Entering Muslim Lands

An Indian young man went to study in West at the beginning of 20<sup>th</sup> century and he returned back with some strange thoughts inside his head. He was doing brain storming and jot down his thoughts in his poems for his Muslim people. Muslims were not yet realizing the tension of that Youngman. It was only got clear picture by time. This is none but Allama Iqbal who spent his time to revive Islam and save Muslim community in intellectual battle. He sketched an outline through his writings for future Muslims.

A Jews converted Muslim young man Muhammad Asad also realized the modernity of West that is affecting Muslim society and its people. Allama Abul Ala Maududi wrote "*The Four Qur'anic Terms*" to encounter modernity. Sayyid Qutub also realized the malaises that Muslims are trying to bring inside Muslim community. Muslims intellectuals seem to very ready for the modern challenge. Naqib Al attas wrote the book on "Islam and Secularism". Islamization project became necessary in curriculum for Muslim community.

### 2.3 Spiritual Crisis within Muslim Communities

The curriculum in schools and university which have been updated according to western syllabus to cope up with multicultural job environment. We follow West or at least try to follow them in every sphere of life. Our education curriculum does not like to include Islamic subjects. As a result, majority of Muslims communities are affected with western thought and ideologies. We are being mentally colonized by western thought and ideas till today. We are being passive day by day for not having Islamic education and critical approach towards western culture. We are forgetting our heritage. We are losing our confidence day by day. We do not like to read our Islamic heritage. Islamic civilization seems to fade away within Muslim communities itself.

### 2.4 Religion vs Science Debate: Spiritual Crisis within Global Communities

Bruno was burned to death by church authority since then tension seems accelerating till today. The debate is still like hot potato around the world. In Greek philosophy, the ontological debate was there and there are few arguments were for existence of God. However, when science developed, the argument seems invalid in current context and they changed the concept necessity being to nothing. A universe coming from nothing which scientists mean to say that universe popped into existence as a result of quantum fluctuation denying any kind of divine intervention. There are so many hypotheses and theories have been developed just to avoid any divine intervention in the creation of the universe. Multiverse and parallel universe are among them. Inflation theory is there to explain big bang not to relate with religious texts.

Theory of Evolution is another concern for religious authorities that create tension till today since few centuries. Teaching theory of evolution is considered as threat for faith-based institutions. Weather theory evolution should be in school syllabus or not that is another matter of discussion among teachers in many countries.

As a consequence, we have observed that social sciences have developed some rational and scientific approach which in general wants to eradicate any religious dogma. Almost every country we are following the secular curriculum developed by west. In fact, there are so many religious dogmas and it is not possible to implement any particular religious belief inside educational

curriculum in multicultural world where there are people from different religious background.

Not only education sector, but also every sector we can find secularization process. Political leaders are bias towards major religious group before election and as soon as they hold power, they prefer to maintain secular worldview which can be more rational approach to be neutral across nation.

Therefore, we can notice that something is missing in modern world where every organized religion is under question in modern world. In this essay, I will not go for post-modernism rather I will focus on modern man leaving organized religion.

Due to modernity, we lost God. We do not simply talk that issue anymore simply to avoid as out of topic. We are busy to talk about our job and daily concern. We lie and we are nominal in our identity and we are busy with alcoholism. We try to forget our pain and suffering via drugs, but it cannot remove the pain. We suddenly do ask question why are we here? We then forget the question and again get busy with family. We are busy with our parents, kids and wives and we find meaning at it. Outside our horizon we are no willing to move beyond our ability. The herd are very busy with the world and the intellectuals those who were thinking about God yesterday seem to show no interest to talk about the topic with their students. They would rather prefer to discuss the topic which they feel no clash.

Religion is just as dogma and the term like Jihad or any extreme activities by any religious organizations are considered as extremism. Hence, day by day religion is something which is scary topic to discuss. If we teach religion, we may be labeled as promoter of terrorism and we will be considered as reluctant fundamentalist. You can see the problem arising by society for religious discussion.

After 9/11 not only general people even religious leaders are explaining some religious terms as explained by West after 9/11. The term 'Jihad' is one of them. World is changing rapidly. The education curriculum in schools seems to change based on the demand of current job market. We study only for the purpose of seeking job. A man lost his meaning or real purpose of education. The corruption among civil servants is very high in developing countries. We lost our moral values. We do not maintain any job ethics. By the name of women empowerment, we are oppressing women at job place. We expect workers like machine with nominal salary. Workers are being forced to work by the name of over time. This is pure modern-day slavery which is worse than ever in the history. We are tied up by schedule where we have no free time to think about God. We have high buildings in cities where we cannot go or do not have time to go to rooftop to stare at the night sky. We in fact cannot see sky as we used to see previous days. Light pollution makes people see sky impossible in city. The theft, robbery, injustice by the name of law is everywhere. We spent in the lobby of court for years for justice, but justice is expensive or no justice without money. We maintain power relationship. We have hierarchical system in every office where we are stuck forever till, we are out of it.

The spiritual crisis in modern world is a global phenomenon where no matter which religious faith you belong to as long as we understand science and modern literature and get used to with modern lifestyle, we can realize the internal spiritual cry for something unknown. We hope for something but we get nothing. It is like we have everything yet we lost our destiny not knowing where to go and where to find the peace of heart. The real-life spiritual crisis. The problem is solved only by suicide. That is just self-distracting. We need something more. Islam perhaps can give insight in this instance in this modern man's problem of spiritual crisis which is still relevant in today's world. In fact, the Islamic epistemology does not deny the sources of knowledge that modern epistemology is asking at the same time Islamic epistemology has synthesis with all sources of knowledge including revealed

knowledge. At the same time, Islamic revealed knowledge has refuted and given answer to other religions.

## 2.5 Modernism to Post-modernism

It is better to place some shade on Modernism just to relate with contemporary movement of post-modernism. Modernism is another form of fundamentalism like different religious dogmas as we can understand today due to post-modernism. If we look at the French revolution, for instance, and see the literary movement in art and go through all the theories like structuralism, you can come to realize the facts. Newtonian Physics we can think about in mechanistic way. Modern theories are strictly coherent in their stances.

Now, the postmodern era in literary movements can be considered after 2<sup>nd</sup> world war. In modernism we can see the rejection of all types of traditional values and human reasonings is like supreme God. However, post-modernism is bringing back everything and rejecting nothing and rejecting everything.

As an example, our common sense has no value in quantum world. That's like more than Einstein's theory of relativity. It is possible for a football to stay at the same time in the moon and the earth. Is not it strange? This strange claim coming from Quantum mechanics and even Einstein opposed the notion at the first place when it was mentioned. For Einstein, it is possible for 2 footballs to keep in moon and earth at the same time but not one football but Quantum mechanics says that's pretty possible for one football to place in 2 places at the same time.

Post-Modernism brings everything back and mix up everything and propose a world of confusion. There are few new movements have also arisen in various form rejecting all kind of organized religion. There is nothing called absolute truth and all the grand narrative has been rejected outright. Therefore, perennialism comes in appreciating the common features of all world religions.

## 2.6 Some Post-Modern Theories

As response to Ferdinand de Saussure's structuralism, post-structuralism has been formulated. Michel Foucault, Jacques Derrida and few others we can consider them as pioneers to introduce new theories in post-modern world. Post-modernists literally are challenging every single theory that was produced during modernism. In the field of language there is considerable changes. Most of the theories are to analyze texts in such a way which we could never think of doing so in the past.

For example, take Quran and interpret the verse based on your understanding of the text and you are not allowed to interpret using background information what Ibn Kasir and major interpreters do in Muslim world. Though current Islamic scholars ask to use Ijtihad but we rarely go that far as post-modernist asks. In the field of science, post-modernists do challenge the credibility of truth. Quantum mechanics does challenge the modern physics. No laws of modern physics work in quantum world. Your common sense has no place in quantum world. Somehow science and social science seem to influence each other gradually.

## 2.7 Leaving Faith in Organized Religions

The issue with post-modern world is since we abandoned spirituality during modern time and we faced spiritual crisis, and since post-modern world has dismissed all the modern thoughts and since we have change to bring back spirituality, then why should not we add new unorganized religion for spirituality like perennialism or New Age and leaving faith on any organized religion?

Though Perennialism initiated during modern period but the implication comes in post-modern time. Since there is no absolute truth, it is usual for post-modernists to abandon organized religion. However, unlike modernists they did not completely reject all the teachings of religions rather they took good teachings from every



single religion which is common to all religion and tried to come with their own version of spirituality.

## 2.8 Where did Spiritual Confusion Start in Post-Modern World?

Huxley's novel like *The Brave New World* gave a utopian world where people live without spirituality and depending on modern drugs forgetting sorrowness but still find spiritual crisis at the end of the day for not having any organized religion and central theme like God. Perhaps we cannot realize the problem with the novel since that is in the novel as utopian state, but when beat generation came in America and we find writer like Allen Ginsberg, we can see the need for spirituality. As for Ginsberg, rejecting his family's religion Judaism and he started to support spirituality borrowing from Buddhism and the drug is the ultimate solution for this. Then, New Age movement came and we can see the changes in modern spirituality like Rodhe Byrne and others. We can observe actually how they initiated the new discourse which is not organized religion. This is obviously a confusing state for a man who is living in post-modern world when he decides to leave organized religion and try to practice manmade spirituality. As soon as they try to implement in their life and as time passes, the realization may arise asking the credibility of wasting time for such man-made spirituality which has no foundation that organized religion has.

Because this is such spiritual confusion when man starts asking where to go and find a right direction for spirituality. Then the question arises why do people go for spirituality at the first place? For the tranquility of heart as an accurate answer perhaps, but if they use their active mind when they use perennialism or new age spirituality, it is easy to realize what is missing from this kind of man-made spirituality. Imagine suddenly you lost your 2 legs in accident for someone else's fault, what would be the answer since you do not believe in God or fate? The answer is you would find no meaning of living and you would find solution in committing suicide in case you have no other support. The problem of suicide as Albert Camus said in his writings. Each of us in this world for very short time and if you face any difficulty and you have no proper framework of life, you would always go for suicidal thought. That's how our life is revolving in post-modern world.

Now this is time to explore the views of Muslim Scholars on the methodology of Islamic thought to encounter modern and post-modern crisis within Muslim communities around the world.

## 2.9 View of Sayyid Abu al-A'la Mawdudi on the methodology of Islamic thought

It goes without saying that Abul Ala Mawdudi's methodology of Islamic thought reflects all the early modern and contemporary Muslim scholars like Muhammad Abduh, Jamal Uddin Afghani, Allama Iqbal, Hasan al Banna, Sayyid Qutub, Naqib Al Attas, Abu Hamid Abu Sulayman, Muhammad Asad, Ismail Raji al Faruqi and others. No doubt that each scholar's methodology of Islamic thought were different from each other but it was clear that everyone was asking for Islamization of Knowledge pointing finger towards our early history of Islam. Our heritage and contribution towards the knowledge are enormous in history. Nobody can doubt on that regardless of eastern or western intellectuals. Imam Gazzali, Al Biruni, Ibn Sina and Allama Rumi and so many are praised by non-Muslims as well as Muslims till today.

However, we have noticed the trend of changing methodology of Islamic thought after 9/11. This is indeed a critical situation for Muslim ummah in general because we all Muslims are levelled as terrorist indirectly as well as directly. We fight each other and found difficulty in explaining and defining some Islamic terms to the west. The term 'Jihad' is one of them. We start to blame each other of what is the right interpretation of the term 'Jihad'.

FBI raided IIIT office few times checking the books whether it has violent content or not. IIIT had to hire non-Muslim staffs just to

show FBI that IIIT promote multicultural environment. The current books of IIIT are written by Muslim as well as non-Muslim writers just to promote new slogan Integration of Knowledge instead of Islamization of Knowledge. Ziauddin Sardar at one point mention that farewell to old king (Islamization of Knowledge) and he asked readers to promote "Integration of Knowledge". The question arises that is it strategic plan to defend Islam or is it hypocritical strategy to save ourselves only or is that just following the American Power how they asked to define the Islam and we bowed down to their plan? Or are we forced to bow down to them? "To be or not to be that is the question" as William Shakespeare uttered in Hamlet. How would we be sincere or truthful to ourselves if we are bound to accept the definition of West? The very nature of the Islamic resurgence demands a suitable program of education for the Muslim ummah.

Therefore, education needs a strategic position in the revivalist mission of Islamic thought. Education is a dynamic process that brings about socio economic and political change in society. Islamic Education encourages us to a prosperous Islamic civilization under God-conscious leadership. A leadership that has rebelled against mankind has to be replaced by a leadership that is Allah-conscious, righteous and committed to following Divine guidance. To create a God conscious leader, we must change the methodology that has element of Allah-consciousness. In fact, Mawdudi's philosophy of education is anchored in the general framework of his thought. Islam as a comprehensive system of life where we can understand the purpose of our every single action. Vicegerency (khalifah) of Allah as the universal mission of the Muslim ummah. Allah has repeated several places in Quran about our vicegerency. It is to be noted that any philosophy of education that does not take revelation as the fundamental source of knowledge would not be able to create the sense of vicegerency in man. Therefore, Mawdudi believed that an organic relationship exists between education and leadership. Mawdudi said, "to make progress in every field of knowledge based on scientific inquiry". A nation assumes a leadership role when it devotes itself unsparingly to the pursuit of knowledge and engages itself in adding new dimensions to its knowledge.

It cleanses traditional knowledge of impurities in light of its own findings and deductions. It improves upon borrowed knowledge as new facts emerge. It strives to restructure the social order to the best of its ability.

According to Mawdudi (2000), the following objective should be the focal point of an Islamic educational system, "We should be able to provide the teacher as well as the students with a clear aim in life and target for their efforts and initiative, which is to establish a godly leadership and diffuse the philosophy of Islam throughout the world"

The above must be demonstrated in the persona; as well as collective lives of students and teachers. The whole academic environment should be in line with the Islamic spirit. Mawdudi argued that neither the traditional system of higher learning nor the modern Western type of educational institutions could fulfill the objectives of the Islamic educational system. Islamization of knowledge is very clear in Mawdudi's methodology of Islamic thought.

Mawdudi rejected any sort of compartmentalization in education. He rejects the idea of maintaining Islamic and Western components as separate elements in education. This would infuse an ideological conflict in students with contradictory ideological trends. Mawdudi believed that mixture of Western and Islamic studies would weaken faith - becomes a mere appendix to life. Students would not be able to synthesize the conflicting ideologies into a unified whole. So, Mawdudi advocated revolutionary change in the existing structures and curriculum. This is not an ordinary task at all. What Ziauddin Sardar asked about Integration of Knowledge, Mawdudi has criticized that very lucidly.

The question arises then what would be the Mawdudi's idea on reformation of education?

For Mawdudi, it is essential to replace these Western premises and assumptions with Islamic premises. Muslims not be hostile to the West, but be critical of its perspective, worldview and philosophies that contradicts Islam. The need to examine and revise the knowledge developed by the West from an Islamic perspective. In fact, culture springs from faith and ideology. Mawdudi suggested that the new educational system must be conscious of the subordination of education to the culture.

For Mawdudi, the cultural side of education suggested that the rise and fall of the Muslim ummah greatly depends on its commitment to Islamic culture and moral values. Educational institutions should be leading the Islamic culture and moral values. No doubt that the relationship between culture and moral values, which affects education and students. Mawdudi had other important measures for educational reform. For instance, special training programs for character-building, non-formal educational programs, military training, the promotion of women's education, Arabic as a compulsory language, the selection of teachers based on their academic competence, excellence and commitment to the cause of Islam.

Overall, we can see the realistic plan that Mawdudi provided for Islamization of knowledge based on pragmatic approach which can be established by Muslims if they have the courage and sincere intention to do so.

#### **2.10 View of Muhammad Asad on the methodology of Islamic thought**

Muhammad Asad wrote the book entitled, "*Islam at the Cross Road*" and he was very critical and in doubt about modern western educational system,

"How could we expect that the education of Muslim youth on Western lines, an education based entirely on European cultural experiences and values, would remain free from anti-Islamic influences?" (Asad, p.56)

He developed his own type of methodology of Islamic thought. He says,

"We should not hesitate to study exact sciences on Western lines, but we should not concede to their philosophy any part in the education of Muslim youth...We should study and teach science but without a slavish submission to the intellectual attitude of the West" (Asad, p.62-63)

For Asad he is educated in West and therefore, he knew the problem that Muslims are facing in Islamic thought. Natural facts are universal as for Asad as Mumtaz Ali quoted from Asad, "Knowledge itself is neither Western nor Eastern; it is universal-just as natural facts are universal. But the angle of vision from which facts can be regarded and presented varies with cultural temperaments of the nations" (Mumtaz Ali, p.88)

Mumtaz Ali also quoted as Asad's last message, "We must have the wish to learn and to progress and to become scientifically and economically as efficient as the Western nations are. But the one thing Muslims must not wish is to see with Western eyes, to think in Western thought: they must not wish, if they desire to remain Muslims, to exchange the spiritual civilization of Islam for the materialistic experiments of the West." (Mumtaz Ali, p.89)

Later in his life Asad wrote a modern version of Quranic Tafsir and he spent almost a decade to write that tafsir. "*The Message of Quran*" This tafsir is unlike other tafsir in the past and obviously there were lots of controversy for this tafsir, however, this is undoubtedly a great contribution towards Muslim Ummah.

He wrote another autobiographical book called "*The Road to Makka*" and in the book he portrayed the internal problems within Arab world and he discussed various issues there. Asad has always

advocated pragmatic approach in the methodology of Islamic thought like Mawdudi.

#### **2.11 View of Ismail Raji Faruqi on the methodology of Islamic thought**

Mumtaz Ali quoted from Faruqi, "The ummah of Islam stands at present at the lowest rung of the ladder of nations. In this country (USA), no other nation has been subjected to comparable defeats or humiliation. Muslims were defeated, massacred, doubled-crossed, colonized, and exploited, proselytized, forced or bribed into conversion to other faiths. They were secularized, westernized, and de-Islamized by internal and external agents of their enemies....the 'Muslim' is stereotyped as aggressive, destructive, lawless, terrorist, uncivilized, fanatic, 'fundamentalist', anachronistic"[23] (Mumtaz Ali, p.124)

This is very harsh truth not only during the time of Faruqi rather this is more tense in 21<sup>st</sup> century. If you look at the IIITs helplessness situation in current context the problem is quite clear. For, West, especially America looks at us at the lens of B. Lewis and Huntington's "The Clash of Civilization" writings. West see Muslim countries as civilizational threat for them. This is the root cause of getting blamed as uncivilized who do not listen like Dogs and treating as God as Hindus used to treat them at initial stage in India at the starting point of British empire. The very fact what Muhammad(pbuh) had was similar case like Ibrahim(pbuh) the stubbornness for truth. Ibrahim jumped into fire and Muhammad denied the Sun and Moon for truth. The very nature existing inside Muslim teaching from the ancient period of time and this can not be removed unless we create secular education dominant reducing Islamic education.

Mumtaz Ali very carefully quoted the very next quotation from Ismail Raji al Faruqi.

"The greatest task confronting the ummah in this present century is to solve the problem of education...." [24] (Mumtaz Ali, p.125)

Obviously, this task is not individual work rather this is the task for every single Muslim living on this planet because West fight with us as civilization threat and if you work as individual, we can not do nothing in reality. We will be oppressed till the day we die with our faith unless we fight back and get victory by ourselves.

For Faruqi like Mawdudi emphasized on all education must have Islamic base and purpose. Tawhid is the first principle to do that and then rationalism and the third principle is humiliation in "God knows better".

The only way to save humanity is to bring people to closer to Islam.

#### **2.12 View of Abu Hamid Abu Sulayman on the methodology of Islamic thought**

The Makkan Born boy Abu Hamid Abu Sulayman was another pioneer to work for Islamization of knowledge. In fact, Mumtaz Ali mentions that Abu Hamid Abu Sulayman, former rector of International Islamic University Malaysia, was very curious about the civilization studies from his childhood time. The first cause of decline, for AHAS, was fitnah from the assassination of Uthman and Ali (RA). That was actual Khalifa but later on tribalism and racism are dominant inside Muslim territory.

He pointed toward "Umayyad royalty" and contextualized in contemporary problem,

"The rift between religious, intellectual and the political leadership was the underlying cause of all the maladies that would later beset the ummah. This bitter rift led to the removal of the intellectual leadership from all practical and social responsibility within ummah. This, in turn, became the most important reason for the paralysis of the Muslim mind, which literally retreated into the confines of the mosque.[36] (Mumtaz Ali, p.130)

For Hamid this rift caused the closing of the door of ijihad. Hence, stagnation in Muslim thought is very dangerous for Abu Hamid Abu Suleyman.

Therefore, unlike Faruqi for Abu Hamid Abu Sulayman claimed that the ummah's crisis is more in thought and methodology than anything else.

An extreme need for Islamic thought to have a methodological framework for Abu Hamid Abu Sulayman.

Unity, responsibility and vicegerency are primary for Islamic methodology as Abu Hamid Abu Sulayman has suggested and lastly, He emphasized on the project of Islamization of Knowledge.

### **2.13 View of Naqib al Attas on the methodology of Islamic thought**

Syed Muhammad Naqib Al-Attas emphasized to establish Islamic University at the first place. Unlike previous Muslim scholars he prioritized to establish Islamic University. That means theory into practice. This was very crucial at the first place for Attas.

Attas identified the problem of knowledge that is taught by West and this is the most devastating knowledge and threat for humanity. Modern knowledge would provide only confusion. For Attas, Man has to be liberated at the first place from secular and magical worldviews. Islamization is to mean process of liberation from secular worldviews. Therefore, it is very crucial to focus on de-westernization of knowledge.

The conception of knowledge has link with nature of knowledge, nature of man and civilization. The first challenge of western civilization is western knowledge for Attas because knowledge is to mean no relation with any divinity. This methodology came due to western civilization and their bad experience with church. This has huge influence and contradictory with Islamic concept of knowledge.

He also contended that western knowledge is nothing more than tragedy when the knowledge is based on solely reason. Therefore, this is necessary for attas to de-westernize knowledge. The nature of true knowledge must be based on Quran and Sunnah. Body and soul. This is the dual nature of human. The true nature of man is to obey God for attas. The rational soul is to submit himself to his Lord.

Al Attas criticized modern university is purely based on conjecture and human speculation and denying the spiritual realm of human beings. Hence, Al- Attas finds the importance of Islamization of knowledge to save humanity.

### **2.14 View of Sayyid Qutub on the methodology of Islamic thought**

Sayyid Qutub advocated for revival of Islam and for him only way to save humanity from destruction is to follow the guidance of Allah SWT. This is the only way to free men from slavery of others.

Qutub asks to get rid of from western thought and embrace with native Islamic thought. Since western civilization is on the verge of failure the Islamic worldview can build the new theory of life. In fact, western civilization is purely materialistic and therefore, it cannot show the right path to human beings. Like Asad, Mawdudi Qutub was also sure that the philosophical foundation of science is speculative, therefore, he asked Muslims to learn all branches of knowledges for the benefits of humanity at the same time asked to be careful in accepting secular worldview. The pure science itself has influence from philosophy. Without spiritual foundation of Islam, pure science can not be complementary. The education methods must be basis from Islam because reason and experience both have the imitations. Hence, we must consider absolute who is Allah SWT and his guidance as truth, The Quran.

When we now the source of knowledge, there are 3 steps towards it as for Qutub. 1. Comprehension 2. Interaction 3. Action. Islam is

considered as complete system of human life based on knowledge. Qutub showed how to do that by his action.

### **2.15 View of Allama Iqbal on the Methodology of Islamic Thought**

Iqbal got education from west and he also realized the paradigm shift of West based on secularism and he noticed the real example in Muslim society after he has returned from Europe. Iqbal also understood the imperialist approach of West. Muslims have sectarian issues. As for education of West Iqbal advocated independent critical approach. Modern and traditional knowledge both needs to be critically evaluated. Iqbal's approach to synthesis of West and East knowledge and it is difficult for people to call him as isolonist as they did with Qutub.

Iqbal was clear at his vision of Islamization of knowledge. Muslims can get the knowledge from West since historically it was our heritage but we must not accept the secular foundation that Europe has adopted from its civilizational clash with Christianity. Iqbal was also critical about traditional Islamic theology rather he asked to develop new type of theology to encounter modern problem. Therefore, he was not happy with syllabus in Muslim institution. In fact, he was the first pioneer of Islamization of knowledge as Mumtaz Ali mentions (Mumtaz Ali, p.77) He was worried about these western educated men and said that illiterate shopkeeper deserved better honor than a graduate man.

### **2.16 View of Ziauddin Sarder on the Methodology of Islamic Thought**

Ziauddin Sardar confess that even post-modern world is like under western civilization they want to put Islamic civilization, Chinese civilization and so many other civilizations. That means promotion of multiculturalism under western civilization. He also talked about changing definition and creating a new paradigm like Mumtaz Ali in his Islamization to Integration article.

The term has been popularized by IIIT in recent years for the external and internal pressure from CIA. Indeed, this is never good time for Muslims to change definition but Sardar systematically criticized Western society. Like Fazlur Rahman who only emphasized on Quran leaving Hadith a side, Sardar seems to do same thing in his Integration of knowledge concept. Sardar also asks to bring new solid frame work for integration of knowledge. There are new challenges for Muslim societies in post-normal times according to Sardar and we need to encounter those challenges using integration of knowledge.

## **3. ANALYSIS**

### **POINT OF STRENGTH**

1. Almost all of these Muslim Scholars emphasize on the importance of using scientific inquiry to progress in every field.
2. These Muslim Scholars highlighted as part of the reorganization of educational system by making students become active participants in the process of learning, and their critical insights to be sharpened.
3. They also acknowledge the difficulties to Islamize the social and physical sciences and to teach them.
4. They confess the challenges in translating such philosophy of education into reality.

### **POINT OF WEAKNESS**

1. Scholars' idea on reformation of education is ideal to some extent till now despite having some successful institution like Islamic universities.
2. The ideas are still ambiguous to a certain extent, e.g., each individual may have different ways of interpreting it into practice.



3. How these ideas can be implemented within Muslim countries that has not been dealt properly.

#### 4. CRITICISM

Despite acknowledging the difficulties to reform our education system,

- These Muslim scholars did not provide specific steps on how it can be implemented and work as role model for Ummah.
- Since there were no specific steps included for their ideas, the pragmatic part may not be harmonized with the original idea.
- Some people may use the idea to gain popularity but not actually practicing them.
- Their idea of having an entire curriculum weather Islamization of integration would require a huge reform in the whole system.
- Individual's competence, commitment and consistency may vary from one to another.
- Islamic universities have already claimed to adopt Islamic or integration-based syllabus into modern day Islamic institutions, but are the graduands really portraying them accordingly?

#### 5. ADDITIONS

- This is high Time for us to come together as one in strengthening the fundamentals of our faith in knowledge and practice.
- The need to translate all the good ideas from Islamic scholars into pragmatic aspects.
- The need to set a standard to measure the performance-what is successful and not?
- The need to have a comprehensive and detailed work plan as well as timeline that would benefit the ummah.
- Muslims countries need more Islamic Universities Adopting Same Syllabus to create future leaders.
- Arabic and English must be the medium of instruction for these universities.
- Must be adapted with contemporary job market to compete other secular institutions.
- Islamization Subject must be compulsory for every department as first year pre-requested course
- There must be another course to remind the mission and vision of Muslim in contemporary world after going to corporate world.

#### 6. CONCLUSION

It can be predicted that the above mention Muslim scholars have the one vision that is to serve Muslim community or to some extent to prepare Muslim community to face the contemporary challenges. This was not possible during their time to make theory into practice but this is indeed a collective work where each Muslim individual is responsible to move forward this great agenda. This task is impossible if it is not collective rather, we need to work together to be successful in providing a syllabus into all the Muslim universities that has Islamization agenda. We should not practice West's colonization plan rather when we accept scientific knowledge, we should accept only the technology to protect our Muslim heritage instead of protecting western heritage.

Unfortunately, we are selling our intellectual property to west because money is coming from them and we tend to move towards

west leading a luxurious life. We forget our responsibility given by Allah SWT as vicegerent. This is the main malaise of Muslim Ummah. By the name of Multiculturalism, we tend to forget our dawah approach. We are working with 100 different faiths worker and we never convince them about Islam saying this is just cultural stuff and we do not invite others into Muslim heritage.

Therefore, it can be said that we Muslims must have will to move forward with the great plan for Ummah that has been portrayed these Muslim scholars for the benefit of humanity.

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