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**Editor's Note:**

## AUSPICIOUS RAMADHAN

### The great Divine Endowment for Muslims

The month of Ramadhan is an immeasureable religious and spiritual wealth from which Muslims derive enormous benefits and advantages. Besides observing various tenets, holy rituals are performed meticulously.

It is an auspicious period for mutual sympathy, commisration and co-operation and for self-audit of sentiments and feelings of human beings.

Accordingly, after passage of a certain period of Ramadhan in accordance with prescribed procedure, a believer may be purified from remorse, peevishness and turbidity of character, as a result of proper worship.

A fasting person has to shun all acts which turn mankind away from fair attitude and good nature. On the other hand, he gets full chance to accomplish the responsibilities of obeissance before his Sustainer and on the other, he has to discharge the duties of sympathy and encouragement for his fellow beings.

At this juncture, the purification of soul and sacrifice of physical comfort also takes place. A marked change has been prescribed in daily schedule of eating and drinking and time gap between intake of food and drink is extensive. The time for having meals is such when normally nobody would eat. Eating time is fixed approximately two hours before sunrise, whereas normally meals are taken according to appetite, but in this month eating or drinking during those times is prohibited. Again, as soon as the sun sets not only is eating allowed but is considered an act worthy of reward.

This routine continues for one month, when during extended hours, eating and drinking are totally banned. In this way a fasting person has to live in a state of hunger and thirst at the behest of his Lord. These restrictions are unique to Islam, no similar comprehensive coverage existing in any other religion.

In Islam these restrictions are not limited merely to eating and drinking but cover all acts such as mutual sympathy, fraternity and help for the needy. Backbiting, mentioning shortcomings of others, telling a lie, uttering indecent words and committing acts of vulgarity, categorised as neforious deeds. Consideration for the needy, feeding the hungry and spending for catering to the needs of others, are noble acts on which there is great emphasis during this holy month.

Apparently, fasting would seem to be only an act of a few restrictions on eating and drinking. But in fact it is an act of several restrictions covering self-abnegation, politeness, sympathy and fraternity.

The sacred month of Ramadhan indeed is one of a series of months, earmarked for expression of obeissance before the Sustainer of the universe, rotating after a span of eleven months, every year.

In order to get the pleasure of God, a Muslim moulds his life in deep obedience and carries out His commandments by observing fast. Its significance can be gauged from the fact that Allah Himself has decided to bestow its reward upon His bondsmen. The splendour of fasting is apparent also from the fact that the believers are saved from evil and mischief.

Apart from fasting, this month is related to various important Islamic qualities and features. The Holy Qur'an which is a comprehensive and final divine message, was revealed as a guide for mankind. There is a very intimate ans special relationship between this month and the holy Qur'an. Allah Himself mentions the revelation as a distinctive feature of this month: *"Ramadhan is the month in which was sent down the holy Qu'ran, as a guide to mankind, also clear (signs) for guidance and judgement (between right and wrong)"* - [2:185] Each and every word of the holy Qur'an is the word of Allah and it is absolutely in its original form till date. For mankind, to hear and to utter these words is such felicity that hardly any felicity can be equal to this

noble act. The sign of this good fortune is that on reciting an alphabet of this holy book ten rewards can be obtained. It does not rest on it that Muslims may utter these sacred words; on the hearts and souls, through these words of Allah: "Cure and guidance are in it for all mankind.■

SMRN

"O men! Fear Allah Who created you from a single being and out of it created its mate; and out of the two spread many men and women.

Fear Allah in Whose Name you plead for rights, and heed the ties of kinship.

Surely, Allah is ever watchful over you."

(Al-Qur'an - 4:1)

# SYSTEM OF EDUCATION FOR MUSLIMS IN INDIA

S.M. Rabey Hasani Nadwi

*Speech delivered in Urdu before a congregation at Adarat-ul-Sahabab-al-Islami, Maihoon wala Maafi, Dehradun on March 03, 2001. This does not purport to be a literal translation.*

The topic of the day is of paramount importance for the entire humankind and, belonging as I do, to the cadre of madrasas as all those present here, it is my privilege to join in the cause for propagation and promotion of education.

Mankind has the status of God's deputy on earth and is thus charged with the responsibility of walking in all commandments and justifications and to establish a system of leading life strictly in accordance with the directives of his Creator, for with purpose proper education and guidance is the basic requirement. In fact, since the very genesis, learning was ordained as a must. Word of God in the Holy Book is eloquent: *"And Adam was taught about the nomenclature of all the exists.........",* an emphasis on the superiority of humankind over the Angels, by virtue of learning and knowledge. It has also been made clear that there is a well defined mode of life prescribed for the man, whatever be the span of his soujorn on earth, which is not to be whiled away in pleasantries. Development of mental faculties and character traits of a person are initially moulded by the environment in which one is nurtured since the very inception. An infant brought up in a jungle with animals as the only companions, would imbibe all habits and demeanour of animals, deprived as it would be of any sort of planned education or guidance or even human example. Such cases are on record, not only in ancient history but quite recent ones.

As already mentioned, in the development of a person,

the first influence is of environment, not only domestic but also contiguous surroundings. It is a matter of common observation that a person by virtue of innate human faculty, without any formal education, is well versed in the language of his clan and also develops similar habits and behaviour. Next influence is of the system of schooling, leading to canalisation of natural talents and attainment of higher capabilities, which would not be possible by unguided observation and imitating examples.

However, the quality of environment, parental guidance, character and habits of elders are the basic inputs for the nascent brains, in the absence of which no orchestrated system of education would really be of value.

All nations entitled to the sobriquet of 'developed', have a clear concept and have a well developed and organised system of education, treating an uneducated person as utter liability and parasite to the society. So much so that parents in Europe, neglecting this aspect are liable to face prosecution. Someone has narrated a case of a person convicted of a heinous crime, facing execution, who desired to see his mother as a last wish, apparently in filial affection. As the mother came close, the son bit off her ear in disgust, affirming that it was she who neglected his education through overindulgence, which launched him on the path of crime.

Though it may be a fable, the moral is good enough for hammering in the pertinent point.

Muslims, on the contrary, fell from their exalted position by and large, upon relegating the need for character building and education to the lowest slot in the list of priorities.

The constitution of our country, through a secular system, guarantees non-interference in religious matters and also the freedom to each community for arranging education to their masses in line with their own faith and philosophy. The institutions run under state control do impart education free of any religious hue, in principle at least. Yet there is a sinister design at foisting the tenets of one religion over all

others. Considering government managed institutions inadequate for this purpose, sponsored schools have proliferated with syllabi laced in Hindu mythology. Economic help is provided to lure students in larger number, who are brain-washed methodically, to transform their faith and concepts. History holds enough testimony to the fact that by lack of proper guidance and teaching, the next or may be, the one after, generation would undergo a sea change, becoming oblivious to Islamic faith and character. A case in point is that of the area which was once Turkestan, where perennial absence of preachers has rendered people almost totally ignorant of Islamic beliefs and principles.

Whatever adherence and devotion to Islamic principles and mode of life persists in our country is the outcome of efforts and attention of our progenitors, whose life was spent in preaching as well as setting personal example. Educational institutions, large and small, aided by congregational discourses have been instrumental in sustaining at least some semblance of true religion, despite disruptive tendencies. If the present generation do not carry on the mission in word and deed, the future, to say the least, may be bleak. In some areas, groups of Muslims, entirely confused and ignorant of tenets, already exist. It is none of their faults but of those preachers and men of knowledge who failed to reach into those pockets. Instances of people mixing idolatry with Islamic practices, adopting non-Muslim names and devoid of even basics of religion, abound.

The task of passing on the correct message and its implications for perpetuating the true spirit is specially daunting in our country. Mere wishing and hoping for the best would be a mere dream. The style of teaching and syllabi adopted by a majority of the institutions aim at weaning away the pupils from Islamic faith and culture, while the rest are, at best, indifferent to this aspect. It is high time that Muslims take a cue from the Jews of America, in fact of entire world, who despite being an absolute minority, have a firm grip over economy and administrative machinery, the main reason being their highly organised system of

education.

Maulana Ali Mian would often quote an example from Hazrat Yaqub, who on his death bed summoned all his sons and inquired as to whom they would worship after his departure. This is a loaded query, coming as it does from a holy prophet, addressed to a group descended from three generations of prophets, as it emphasizes the intensity of adherance to Unity of God and that prophet Yaqub would ensure adherance to it before going into eternal resting place. In Hazrat Maulana's opinion, the faith should be so ingrained that a person, even in his dream seeing someone trying to sway him, would wake up in awe and offer apology to Almighty.

To sum up, the need of the hour is to arrange and organize and propagate proper education and training for the future generations, from grass root level upwards, for which establishment of madrasas is the main requirement as these form the nursery for inculcating the true beliefs and act as a solid foundation. The reward is with the Almighty; ours is to act. ∎

(English rendering by Mashhoon Ahmad)

# CONCEPTS SANS ACTION ARE FUTILE

S.Wazeh Rasheed Nadwi*

Over the ages, Muslims as a whole were never lacking in the field of learning, advancement of propagation and Divine Message and Islamic tenets. Expertise in Traditions, exegesis, jurisprudence, logic and philosophy attained lofty dimensions ever since the early days and the process, now aided by modern technology, such as internet, continues unabated, spreading the message and its nuiances over the entire globe. When the knowledge available in the literature of other languages was inducted in Arabic, the Muslim clergy and men of knowledge, after thorough and incisive scrutiny, approved and adopted the beneficial, rejecting the undesirable.

After an era during which knowledge and concepts were in synchronism with practices and action in actual life, there appeared a discernable gap between theory and action. Attainment of knowledge and wisdom, par excellence, was taken as the sole aim, while neglecting the purity of practices and action. This led to a decadence in society which split into distinst groups viz. men of learning and piety, the politicians, the ruling classes, the commercial group. Libraries brimmed over with high quality literature, congregation, religious discussions and conceptual preaching were rampant. The society as a whole, not harnessed in action to concepts, slipped towards chaos, with divisive tendencies, resulting from failure of authoritative control. This situation is a direct outcome of the absence of will to act in accordance with epistemology.

Juxtaposed to the present turmoil is the case of Muslims of early days when Islam had virtually become the leading force and a beacon for the entire humankind. This despite the fact the study and research in the Quranic message and Traditions of the Holy Prophet (pbuh) had not reached the dizzy heights of the later days. Yet the Muslims

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gained ascendency in most walks of life, over much more potent and advanced nations, the simple reason being coordination and adherance to teachings with practice in life. Knowledge remaining divorced from actions, may serve to convince and silence some wags but the effect will not be viable. Those pious people of the early days never wavered in the actions from the enlightenment derived from literature or from sages.

Islam was made the butt of biting criticism, and its history vandalised with the onset of Western despotism. The logical and cogent approach of Islamic scholars, the message, faith and concepts remained unscathed. The malady erupted from absence of synchronising the deed with word.

There are people in Europe and the west who upon studying the message and philosophy of Islam find that their exists all the difference between concepts and actions of believers, leaving them aghast. This, they observe, is more pronounced in Muslim dominated countries. Similar is the case with the torch bearers of Islamic preaching and reformation, whose life and deeds do not conform. The efforts at propagation of principles thus is an excercise in futility.

The ongoing efforts at presenting Islam as a healthy way of life, epistemologically as well as practically, can hardly be a real success unless the preachers offer not mere precepts but set an example also, as a first step.

Rendered into English by Mashhoon Ahmad

# A CRITICAL EXAMINATION OF THE CONCEPT OF ISLAMIZATION OF KNOWLEDGE IN CONTEMPORARY TIMES

Masudul Alam Choudhury*

## Objectives of the Paper

The principal objectives of this paper are first, to develop a Qur'anic concept of knowledge in comparative perspective and then to examine the degree to which this has been attained by the *Ummah* in contemporary times. This will lay down the foundation of Islamic epistemological and ontological premises, on the basis of which, a further critical and objective formulation of Islamization process can be developed. Secondly, this modular characterization of the concept of Islamization of knowledge will be made the basis for a critical and objective evaluation of the thoughts of Professor Ismail al-Faruqi, Professor Fazlur Rahman and some others in this field. These important personalities are chosen for study as their works contitute important contemporary landmarks in Islamization of knowledge. Here, only selected works of these personalities as they pertain to Islamization of knowledge, will be considered. Finally, we will conclude this paper by drawing up inferences from contemporary approaches to Islamization process and suggest an alternative approach for the *Ummah*. Our critical evaluation and alternative formulation will be drawn up in the light of the Qur'anic concept of knowledge acquisition as formulated in the first part of this paper.

## A Generalised Concept of Knowledge

The premise of knowledge comprises the intelligible of abstract and cognitive understanding of the universe around us. One notes the various substantive terms used in this definition of knowledge. They are intelligence, abstraction, cognition, understanding and the universe.

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The relevance of intelligence in this definition of knowledge is by way of its usefulness of the animate and inanimate worlds. Here, it is obvious first, that humans have been searching since the creation of the universe for better control and utilization of his environment. These are situations that emanate for a better understanding of the relationship between man and his environment. Such an environment may be the natural order, the ecological order, or the socio-economic and moral order. Thus, the concept of environment is meant here to comprise the universal order. It then lends itself to meaningful interactions between man and man, and between man and the cosmic entirety through his relationship with God.

The other part of this category of knowledge - one that signifies comprehension among the non-human animate world - is not always clearly recognized. That is, does the animate world also go through phases of development of certain forms of intelligence in a process of interactions with the environment? The observance of the principle of order and harmony in the universe and the response of the animal world to this, must mean that harmony is a form of meaningful compliance of non-human realities, animal intelligence or instinct, with their environment. If such a relationship on harmony, order and interactions with the cosmos did not exist for the animal world, there would not be a balance between the ecological order and the socio-economic order. This in turn, would cause disorders at all other levels of the universal system through which the effects of basic ecology-society interactions are transmitted. Thus, there must be a sense of order embodying the principle of interactions to which the animal world lends itself in the above mentioned comprehension of knowledge.

The next point to note in this animate percept of knowledge is that of evolution. While in the human world it is a truism that knowledge is acquired through a process of growth and evolution, the question to be investigated is, whether such an evolutionary principle lends itself to the animal world as well? While the distinct prototypes of man

and animal will always remain unchanged, can it yet be possible that the animal kingdom can experience changing intelligence, though not different categories of intelligence? The cognitive intelligence is known to be changable in the animal world, but without such changes being capable of transforming an animal into anything else but itself. So it is also true of humans, whose intelligence has changed but has not transformed him into anything else. Here, Jack London's masterpiece, *Call of the Wild*, presents us with this truism, when the reader of the novel sees how the trained dog of his master, bred in the civil environment of an English fur trapping community, finally returns back to its calling among the wilds of Canada. The trained dog assimilated itself with its kind from which it had originally sprung.

But apart from this view on cognitive intelligence belonging to the human and animal kingdoms, the animal is also found to submit itself to a primordial will of order if not to the perception of reason. Otherwise, the training given to a dog would not be possible if the animal did not recognize by instinct the sense of order in that higher form of intelligence beyond simple cognition, one that makes it see, search, hunt and acquire. This possibility of the animal world acquiring a higher appreciation of primordial order is seen in the training of dolphins and parrots, which are found to be trainable and speak human words. Such an acquisition of intelligence, though not taking effect through reason, must necessarily be through an instinctive recognition of the sense of order in the universe. Such a comprehension of order is the result of intrinsic harmony and interactions between the cognitive world and the world of adaptation of higher levels of intelligence or instinct.

The same ganeralization of the concept of knowledge as an interactive process of evolution from lower to higher levels of cognition and intelligence of the environment around us, can be extended to the animate world. This comprises the natural world and all its verities. The natural world is seen here to cohere and have respect for certain inherently primordial laws of the universe. However, such a coherence

between the natural order and the universal order is not accidental or unpurposeful. Rather, it is profoundly evolutionary and intelligble. In this system the natural order changes too - not consciously, but through interactions and inherent recognition of the harmony and balance in the universe.

Thus, in all forms of existence, be that of human, animal or inanimate worlds, the concept of knowledge is founded on the premise of a higher primordial level of intelligence, which by presenting the universe in the realm of a profound order, makes all denizens in it interact and learn from their evolving experience in this system. Here the essence of interactions exists not merely within the categorized sub-systems, but also among them.

It is possible to round up the other qualifying parts of the definition of knowledge as mentioned above. The term, 'intelligence' in this definition is used in connection with the primordial premise of laws, the evolutionary intelligence of humans, and the instinctive faculties of animals. The idea of intelligence used here is thereby, one of adaption and evolution without it being necessary for the agent to be consciously knowing. The term, 'cognition' refers to the physical elements of change affecting the evolutionary media of intelligence. The term, 'abstraction', applies to the sorting of images of reality gained by the entities of the categorized sub-systems. In this, humans take recourse to analytical reasoning; animals to physical perceptions; inanimates to given compliance, all in accord with the primordially prescribed laws. The idea of abstraction so conveyed does not necessarily recquire conscious exercise of intelligence for recognizing the primordial laws, which essentially constitute reality. The term, 'understanding' in the above-mentioned definition of knowledge, means compliance with the primordial laws as the essence of reality in all categories of sub-systems - humans, animates and inaminates. Finally, the term 'universe', denotes the totality of interactions among all categories of sub-systems - in accordance with the comprehensions of and response to

reality derived on the basis of the evolutionary perceptions of those primordial laws.

It is important for our purpose to define knowledge in such a systemic essence, for it can then be treated within the meaningfully interactive and evolutionary realms of its acquisition. On the basis of such interactions, the experiences of both noumena and phenomena can be explained. Otherwise, in the abscence of such a systemic conception of knowledge, it is impossible to study the animate and inanimate worlds in relation to God and to study God in relation to these other categories of sub-systems.

## Compatibility between the Generalised and Qur'anic Concepts of knowledge

The above mentioned generalized concept of knowledge and its interactively evolutionary essence is indeed compatible with the Qur'anic concept of the same. In several verses, the Qur'an sheds clear light on the primordiality of Divine Law as the foundation of knowledge; its purposeful cognizance and obedience by the animate and inanimate worlds; on the purposeful and harmoniously evolutionary process followed by all such sub-systems of the universe; and on the universally interactive process at work among the categories of sub-systems toward realizing the pervasiveness of Divine Law. These characterstics of the Qur'anic concept of knowledge and its acquisition, present the key points on which we will develop a model of Islamization of knowledge, on the basis of which, an objectively critical examination of contemporary works on Islamization of thought and their alternatives, can be pursued. These key points in the Qur'anic characterization of knowledge are, (1) the concept of absolute knowledge, which is God Himself, and which is not fully manifest to the universe in temporal life, but will be so manifest in *Akhira*. (2) The concept of functional knowledge, as distinct from veritable reality of God in the order of things and to His fullness of knowledge, is an evolutionary process embracing

interactive intelligence and experience gained in all sub-systems of the universe.

The implications of the above key points of knowledge domain can now be seen. The primordiality but inaccessibility to Divine Law in its fullest form, establishes the epistemological foundation of Islamization of knowledge. It provides the seat whence knowledge is seen to spring and convey its functional form in the intelligible, abstract and cognitive realms of reality. As mentioned above, such an *a priori* reality is pervasive in the universe across all categories of sub-systems. This realization of the priomordial laws is transmitted not necessarily through the concious exercise of reason and cognition in the first place, for knowledge in this primordial form exists in the original state of nature. However, reason and cognition is secondarily formed and subsequently enhanced by the concious realization of the *a priori* laws. This means that Divine Revelation as perfected in the Qur'an has always existed in the universe, of total and complete knowledge even before the advent of form on earth. Subsequently, with the creation of man. the revealed premise of knowledge was integrated with the rational premise of knowledge.

Thus, there is no simple concept of complementarity, rather inseparability of reason from revealed knowledge. Reason is a part and parcel of revelation. In this form it is revelation alone that need to be addressed for knowledge formation. There is no needs to invoke the notion of reason-revelation complementarity, as if these were different categories in any distant conception of the mind. The epistemological study of the Qur'anic verse, Chapter X, verse 31, conclusively points to the criterion of Truth as the totality of the Divine Law. This is the act of God being explained through a dynamic process of moral, mental and material transformation. Consequently, in relation to the nature of reality that must be explained by it in the Truth premise, such a criterion must encompass both revelation and reason in itself. It then becomes difficult to comprehend how some reason premise can be at all outside the realm

of revelation. It is true that our human comprehension of reason premise embedded in the revelation premise, may not dawn on us at a specific point in time and circumstances. But this is not a distinction between the realms of reason and revelation as two discernable parts of the criterion of Truth. If this was the perception upheld, then given the subsequent protraction of time, the rise of reason alone as a legitimated Islamic process of knowledge formation, would render obsolete the need for revelation. Since this would be Islamically acceptable procedure, so the protraction of time will defeat the relevance of revelation, which otherwise is the very purpose for upholding the *Tawhidi Law* as the criterion of Truth.

It is important to undrestand what may be implicated by reference to revelation and reason as two premises of Islamization of knowledge even in the concept of their complementarity. In the safest case, this would mean the short period of time over which existing understanding of Qur'an may not lend the mind to the reason base on specific issues confromting the individual, science and society. In such a case, it might be necessary reason to the extent that this does not conflict with established premises of Qur'an. But this is a state of incompleteness of knowledge, which over the evolutionary stages will be improved upon to bring the Qur'an to bear on the impending questions. The invocation of reasons then becomes a dervative of the *Qur'anic* and *Sunnatic* knowledge itself. Beyond this premise of certanity, all other realms of knowledge are either to be treated in comparative framework or be upheld on the basis of conformity with *Aham* derived from *Qur'an* through scientific syllogism. But such extraneous knowledge premises have no right by themselves to establish the realm of reason. Hence, it is illogical even to invoke the notion of reason-revelation complementarity and demarcate the *Tawhidi* Criterion into a premise of revelation and a premise of reason.

It was such a mistaken view on reason, revelation and the notion of their complementarity, that has given rise to

much intensive divisions and confusions amongst the Islamic philosophers and scientists of all times. In contemporary times, Qur'anic verses have simply been quoted to defend a premise of scientific and social reasoning, rather than for Islamic thinkers to investigate the epistemological and ontological meanings of the verse (and of the *Ahadith* on this topic) in the founding of new foundations.

Reason does not therefore, hold any status of its own in the light of revealed knowledge. It is intrinsically incapable in totally comprehending the Divine Law. Thus, the human, and thereby, the systemic integration of knowledge in the universe, must proceed in an evolutionary form, from lower to greater leves of certainty, with the possibility of making mistakes and conflicts in this process of moment-to-moment becoming of the Islamic personality.

In the area of Islamization of knowledge, not only is the epistemological foundation of Divine Law and its oneness with reason, an essential percept, but it is also important to note that knowledge in its complete form is unattainable in this *a priori* framework of reference. Thus, Islamization of knowledge must at best be looked upon as a process of receiving knowledge in quanta, without it being erroneously assumed, that knowledge will ever reach perfection over the Islamization process. At best what can be configured is a well-defined moment of individuals, societies and individuals from lower to higher levels of certinity, and that too, by realistically accepting the chances of mistakes, errors, conflicts and shortcomings of a human type.

Total knowledge will be manifest by God in His Being in *Akhira*, according to Qur'an. Such a picture of the knowledge plane may be referred to as a principle of conservation of knowledge in the evolutionary plane transcending temporal bounds. For, since the Qur'an presents creation and its realization as a grand design, the knowledge of *Akhira* must play a major part in the cognition and abstraction of the intelligible. But unlike the evolutionary

framework, in which the time matters and knowledge is incomplete, the percept of *Akhira* in knowledge domain must mean irrelevance of the time-concept in knowledge comprehension in its completeness. The separability of *Akhira* as the sure reality of perfection of knowledge in transcendental time from the perception of functional knowledge in temporal order, must mean first, that transcendential time transforms to *the moment of Akhira* as an event. Secondly, the infiniteness of temporal time now becomes meaningless. It is replaced by the meaningful transformation of the event *Akhira* into the real world to give any form of cognition of this sure reality in the Islamization process. Thus, the precept of *Akhira* becomes a cardinal element of Islamization of knowledge.

Between the primordiality of Divine Revelation and *Akhira* we have a one-to-one correspondence. The perfection of Divine Law being of primordial essence, it creates, re-originates, guides and sustains the universe in all its categories towards a unique goal of perfection, the realization of *Akhira*. On the other hand, God and His Perfect Law, which are not fully realized in temporal time, must be brought to a meaningful realization. This necessitates the culmination of reality to *Akhira*. Therefore, if abstract of knowledge of Divine Law is to be exactly conformable with the perceivable reality of *Akhira*, then it is equivalent to say, that in the concept of Islamization of knowledge, either of these fundamental premises play equal role. If Divine Law gives movement to knowledge process, then *Akhira* must provide exactly the same movement to this process called Islamization. The Qur'an establishes this point when it equates *Akhira* with sure reality, which is the moment of re-creation as the great comprehension and realization of Divine Law and supreme felicity.

Next, we come to the characterization of functional knowledge, its relationship with the premise of complete knowledge, and their conjoint relationship with the concept of Islamization of knowledge. While the precept of Divine Revelation (*Tawhidi Law*) provides the epistemological

foundation of Islamization of knowledge, the functional knowledge premise provides the ontological foundation for the same. The ontic character of this functional knowledge premise is conveyed by the fact, that the evolutionary nature of knowledge in Islam in its prepetual intellection toward comprehension of the Divine Law, manifests a moment-to-moment comprehension of the Law in the affairs of the world and in the realm of cognition and abstraction. In other words, reinforcement of an Islamization process is progressively formed by the actual effectiveness of Divine Law in the affairs of this world. These reflexes then cause greater comprehensions and appreciations of the Law in temporal time.

The epistemic and ontic characterization of the functional relationships with the universe found in *Tawhidi Law*, is of a different essence concept unnecessarily found to embody revelation-reason complementarity. The epistemic-ontic relationship exists and is derived from the Qur'an, precisely by means of universal relationships, with the centricity of evolutionary comprehension of *Tawhidi Law*.

## The E-O Simultaneity Principle as a Model for Islamization of Knowledge

The ontic foundation of knowledge is now seen to be inseparable form the epistemic foundation - a circular causation emerges. Islamization of thought at any moment is then essentially completed by the cyclical interrelationship and regeneration of the epistemic-ontic integration of reality. We will refer to this principle of circular integration and regeneration between the epistemic and ontic premises as the E-O simultaneity principle. In this, while revelation is generic of a *priori* law, which is epistemological foundation of Islamization process, reason is integrative with revelation in the ontic sense. This circular interrelationship between the epistemic and ontic primeses, marks the intellection process form the real world of cognition and abstraction into the levels of discursive and greater comprehensions of

Divine Law, in as far as any intellection process must for ever leave incomplete the evolutionary knowledge domain.

When we take this evolutionary picture of knowledge acquisition based on the E-O simultaneity principle in temporal time, then the logical place of Sunnah as a complementary part of revelation, and *Ijtihad* as a rational enquiry into the tenets of Qur'an and Sunnah as they apply and appear in temporal comprehensions, is established. The *a priori* core of Divine Law comprises the tenets Qur'an and Sunnah. These provide the principles and practical modes of conduct on Islamic affairs and thought processes. The *a posteriori* core of Divine Law is generated by *Ijtihad*, which provides the interpretations and further enquiry of the Islamic principles and modes of action and thought. The process of *Ijtihad* cannot be contradictory to the Qur'an and Sunnah, But can be discursive in nature toward further understanding these foundational epistemes of Islamic thought. When perceived in this way, *Ijtihad* does not comprise a process independent of revealed knowledge. It thus provides the ontic essence of Islamic intellection.

Finally, it is the circular interactions between the epistemic and ontic premises of knowledge that make knowledge advance in this world from lower to higher levels of certainty. In the incomplete evolutionary knowledge domain, the E-O simultaneity principle exists in perpetuity, and Islamization as a moment-to-moment intellection process, can undergo temporary setbacks, revisions and conflicts to the degree that *Ijtihad* as a rational process of reasoning can fall short of comprehending the ideal content of Divine Law.

Any concept and programme of Islamization must be viewed in terms of the E-O simultaneity principle as it integrates and regenerates the essence of Divine Law with the functional domain of knowledge. Through this process it is at once seen that all the essentials of knowledge as defined earlier, are attained. These essentials are, (1) interactions among all categories of sub-systems through the God-Man-Nature interrelationships under the *Tawhidi*

precept of pervasiveness and uniqueness; (2) origination and re-origination of abstraction and cognition in this interactive framework; (3) understanding and knowledge evolution in the midst of both, a universal order comprehending not only the temporal universe but also the created temporal forms on the basis of given comprehensions of such realities as Divine Law and *Akhira*. The two are equivalent to each other.

When the Islamization modality is so understood, then the E-O simultaneity principle becomes a unique one necessitating conscious comprehension and action in all disciplines of knowledge. In other words, an approach comprehending theoretical or practical formulations, that does not incorporate this E-O simultaneity principle, cannot be thought of as realizing an Islamization process. One can at once see the difference the E-O simultaneity principle makes from the simple E-treatment or the simple O-treatment in the process of Islamization. The simple E-treatment is of a Kantian essence. Kant's treatment of the *a priori* basis of reason as foundation of thought makes any *a posteriori* premise (empirical knowledge) irrelevant in knowledge formation. If the E-treatment is applied to formulate an Islamization concept, it would leave unanswered and ineffective the integration and reflexes of Divine Law onto and from the real world, which is the empirical seat of knowledge. The simple O-treatment on the other hand, is of a Humean or Marxist essence, where a categorical separation is made between the original nature and second nature of reality. The original nature when applied to the transendence of God, is treated as being incapable of presenting reality. But only the cognitive world matters in knowledge formation in the O-treatment. Thus, in either the E-treatment or the O-treatment, the essence of duality between noumena and phenomena remains. This is contrary to the Islamic E-O simultaneity principle. Hence, any formulation of an Islamization process must thwart this separable process.

A further caution must be noted in respect of well-

defining the evolutionary character of Islamization process. The evolutionary process substantively explained by the E-O simultaneity principle must be carefully differentiated from the Darwinian concept of evolution, the Popperian concept of evolution through falsification, and the rationalist concept of evolution of knowledge through indepencence between revelation and reason. All three of these approaches have been extensively used in the literature on evolutionary epistemology. Without going into the details of this vast area of study, it may simply be noted here, that in Darwinian concept of evolutionary epistemology, the assumption of natural selection leads to the formation of non-interactive, independent group formation, each endowed with its insulat knowledge that evolves in this same fashion. Thus, the essence of interaction, the development of cognition and abstraction through such interactions, its consequence of pervasiveness of the Law in the universe, are all annulled.

In the context of Darwinian epistemology it must further be noted what is meant by the concept of evolution in the non-human world. Biological change is extensive in this physical evolutionary world with mutations, say from amoeba capable of forming higher genes and life patterns. The concept of natural selection must then well-categorize such mutations. In Darwinian biological perception of evolution, it is not necessary to assume the existence of a primordial law more reducible than the amoeba, one that can generate or re-originate life. The existence of amoeba being taken as the logically most reducible unit of life form, it is seen to exist as the result of a profound accident.

Such a perspective of knowledge formation in the amoeba that makes it mutate and evolve into other life forms, is not the one presented in the concept of Islamic knowledge as a process of intellection through cognition and abstraction in both the animate and inanimate worlds. In the latter, the most reducible premise of life forms and its mutations in the process of re-creation, is the Divine Spirit. Then too, it is impossible to be randomly extensive, as patterns of creation exist in well-defined categories and thus

perform distinct functions of life. It is only within these well-defined and distinct categories that all the processes of growth, evolution and intellection as processes of abstraction/perception and cognition/adaption, are realized in the evolutionary framework of Islamic knowledge. The only way now to make different categories of sub-systems interact in the universe is the conscious realization of Divine Law.

In Popper's concept of falsificationism, there is perpetual incompleteness of knowledge formation as each scientific paradigm lends itself to revision and external evaluation and is thus capable of being supplanted by fresh paradigms. In this concept an allowance is made for chaotic representation of a body of knowledge. No guarantee exists now to derive order out of such chaos. When such a principle of evolutionary epistemology is applied to Islamization of knowledge, the consequence would be to render relativistic the Divine Law and to annul the percept of universal harmony in a general sense. Thus, although interactions exists in Popper's methodology, it does not necessarily lead to a realization of harmony and purpose as conveyed by the non-self-inferential nature of Divine Law in the natural and conscious states of knowing and becoming. The E-O simultaneity principle is thwarted.

The rationalist approach to evolutionary epistemology takes reason alone as the seat of knowledge, be this realized from the E-treatment or the O-treatment, separately. The old Hellenic philosophy took stock of such conceptions of reality. These were later emulated by the Muslim rationalists, such as, the Mutazillites, Ibn Sina, al-Farabi, Ibn Khaldun and the Ikhwan as-safa. This approach was also endemic to Cartesian philosophy, Newtonian mechanics, and today it finds special assertion in Husserl's concept of phenomenology. It is well known from history that such rationalist approach to knowledge had adverse effects in the building of an independent body of Islamic theories of science and philosophy in the hands of the Muslim rationalists.

However, our presentation of the E-O simultaneity principle of Islamization and rejection of alternative approaches to this, does not imply that an Islamization process as explained by its evolutionary character will be intolerant to alternative views. It would not be correct to say that such an evolutionary process will not at times fall into the grips of mistakes. All such possibilities must be acknowledged in this evolutionary framework as conflicts in states of nature by virtue of the incomplete nature of knowledge in temporal order. However, it must only be the E-O simultaneity principle that can realize the positive Islamization process.

## Summary of above Sections: E-O Simultaneity Principle as a Criterion for Critically Evaluating Contemporary Approaches to Islamization of Knowledge

In summary to the above sections, it may be said now that there is a distinct well-definition of knowledge presented by the Qur'an. It is seen as an evolutionary process of intellection comprising cognition, abstraction and understanding of the universe around us. Such an intellection process is open and unbounded in the temporal order, because only the Divine Law or its equivqlence, the *Akhira*, presents perfect and complete knowledge. Furthermore, the evolutionary process is attained through interactions. Hence, the E-O simultaneity principle governs this process. We have also shown that such a specifically defined evolutionary knowledge process governs all categories of sub-systems in the universal order. For the non-human world, intellection is replaced by instinctive adaptations and perceptions or simple compliance with the Divine Law.

The E-O simultaneity principle establishes the criterion for formulating, planning and evaluating a process of Islamization of knowledge and approaches to it. In this section we will use this criterion to first, critically evaluate some of the contemporary approches to Islamization of thought. Secondly, we will then present alternative

perspectives in both the theoretical aspects and work-plan of Islamization. Our principal review of literature here will comprise works of Professor Ismail Ragi al-Faruqi and Professor Fazlur Rahman. Other authors will also be examined with reference to the concept of Islamization of knowledge. Only selected works of these personalities that are representative of their approach to the topic of Islamization of knowledge, are considered here.

## A Critical Review of Islamization of Thought according to Ismail Ragi Al-Faruqi

Professor Ismail Ragi al-Faruqi, a Palestinian by origin was a distinguished Islamic thinker in modern times when the Muslims around the globe are re-examining the roots of their ways of life and searching for newer directions for self-assertion in all fields of thought and actions. A sweeping review of Faruqi's prolific writings reveals that his interest on Islamization of knowledge started in the late seventies and gained momentum during the eighties until his martyrdom in 1987.

In his edited book co-authored with A.O. Nasseef entitled, *Social and Natural Sciences: the Islamic Perspective*, Faruqi wrote on Islamizing the Social Sciences. The message on Islamization of thought that he laid down in this paper, was not new, beyond what was well-known among the older Islamic scholars. But Faruqi emphasized in clear terms to the present generation of Muslims, that the nature of Islamic sciences remains independent of the naturalistic assumptions of Western sciences. He showed, that Islamic sciences derive their sources of knowledge form the essence of unity of truth rather than from the sources of reason as in the rationalist school of scholasticism or the Cartesian school of Western empiricism. Faruqi wrote on this common premise of methodology, that is, on the unity principle for both the natural and social sciences: The *Ummatic* sciences should not be intimidated by the natural sciences. Their place in the total

scheme of human knowledge is one and the same with the difference lying in the object of study, not the methodology. Both aim at discovering and understanding the divine pattern.

This note on methodoligical commonness of divine unity shared by all the *Ummatic* sciences, was an important documented contribution by Faruqi in his then growing concept of Islamization of knowledge. From such a concept it is possible to develop a methodological purview of what is known as the general equilibrium system of Islamic sciences, within which abide the interacting categories of sub-systems. In this way, the principle of unity of truth, which essentially is the *Tawhidi* precept cannot imply this interrelationship in the Pantheistic sense of God taking up forms in matter and in man, which is a common mistake of Hellenic philosophy, and was shared by Ibn Sina in his version of Islamic philosophy. The interrelationship is meant essentially to convey interactive phenomena of the pervasiveness of Divine Law in the working of the universe. From such interrelationships, intellection takes place in the realm of abstraction, cognition, understanding and evolution. Although Faruqi had not fully developed this methodological picture on the interrelationships that take place through the unity of truth, his emphasis on this note was an important and implicit one for such a view on Islamization of knowledge.

Through such a principle of methodological interactions in the realm of *Ummatic* sciences, Faruqi goes on in his paper to derive his conclusion on the inseparability of the normative from the positive elements of scientific enquiry. On this point he wrote, any investigation of a human must therefore, include its standing as it ought to be within the realm of possibility. In conjunction with the afore - mentioned evolutionary concept of knowledge, Faruqi's statement here implicitly points to the establishment of the E-O simultaneity principle in the body framework of Islamic sciences. It is indeed by removing the artificial divide between the *a priori* laws, now taken as the spring of

normative axioms, and the *a posteriori* premise, now treated as positivism, that the epistemic - ontic dichotomy of Western sciences is destroyed and replaced by their intrinsic unity in the essence of Divine Law. Here too, Faruqi's statement is implicative of, though not methodologically developed in, presenting the E-O simultaneity principle.

In 1982, Faruqi gave his important contribution to the field of Islamization of thought entitled, *Islamization of Knowledge: General Principles and Workplan.* This small book is a combination of three distinctly important issues: First, Faruqi traces the present days malaise of Muslims around the world and the onslaught of Western socio-cultural and political weapons on the Muslims. Secondly, he attributes the causes of Muslim socio-cultural and political bondage to the West on factors both within and outside the framework of a decadent Muslim society. Thirdly, he goes on to develop his work-plan on Islamization of knowledge based on an *Ijtihadi* orientation of Islamic world-view.

Faruqi points to the backwardness of traditionists and the unacceptable separation between the realms of revelation and reason in the development of knowledge. Although one could imply, beyond the unexpressed emphasis by Faruqi in this book, that the criticism was aimed at both the traditionists and the rationalists, yet it is pointed more against the traditionists. Faruqi wrote: Thinking their (traditionists) world consigned to doom, they became overconservative and they sought to preserve their identity and most precious possession, viz. Islam, by proscribing all innovation and advocating a strict adherence to the letter of the Shari'ah. It was then that they abandoned the major source of creativity in the law - *ijtihad.* They declared its gates closed. Treating the Shari'ah as perfected in the works of the ancestors, they declared its gates closed, and any departure form it an innovation, and every innovation undesirable and condemnable. As elaborated by the schools, the Shari'ah was to become frozen and as such to safeguard the survival of Islam.

All these points clearly to what Faruqi emphasized, that Shari'ah should be seen as an amalgam of core principles and an expanding horizon of knowledge supported by *Ijtihad*. This again indispensably brings into relevance the complementarity between revelation and reason as enhancing the evolutionary knowledge process of the Shari'ah and its modus vivendi to the ever changing modes of life. Faruqi wrote on this point: "Evidently, it (*fiqh*) is a technical meaning, highly restricted when compared with that of the Qur'anic term *faqaha* or *tafaqqaha*, repeated in numerous verses, which point to intellection and understanding, to grasping the essence and explation, in short, to knowledge of Islam as a whole." Such are conclusive indications to the great latitude that Faruqi realized would be necessary in the Islamization of thought if Shari'ah was to continue giving guidance to the *Ummah* over time. Such is also the condition required by the methodological nexus of relationships in the evolutionary knowledge concept based on the E-O simultaneity principle.

In the most important part of his *Islamization of knowledge: The Work Plan*, Faruqi prescribes the following methodology: "(1) mastery of the modern disciplines; (2) mastery of the Islamic legacy; (3) establishing of Islamic relevance in modern sciences; (4) Synthesizing Islamic knowledge with modern sciences; (5) selecting the path that best attains the Islamization of knowledge." It is important to take note of the methodology prescribed here - modern synthesis of Islamic knowledge in the sciences, followed by adoption of the best alternative for Islamization available.

On the first of these matters, Faruqi suggests that "....the nature of the modern discipline, its constituent methods, principles, problems, objectives and hope, its achievements and shortcomings - all of these should be related to the Islamic legacy; and the legacy's specific relevance to each must be deduced from the general contribution". In regard to the second point, Faruqi takes the production of university textbooks to be a crowning aspect of Islamization of knowledge. He writes, "The

university textbook is truly the final end of the long process of Islamization of the disciplines. It is the work which crowns the long search of all foregoing steps."

A summary review of *Islamization of Knowledge* shows, that Faruqi sought for Islamization of thought within the broad framework of received Western socio-scientific works. This was seen to proceed by use of a discursive rule among the Islamically prepared scholars producing works of modern worth with imputation of Islamic principles and methodology in them. Thus, the synthesis between modernity and Islam in scholarship, further disseminated through the intellectual media, is seen as the modus operandi of Islamization of knowledge according to Faruqi.

## Ismail Faruqi, Jafaar Sheikh Idris and Ibn Al-Arabi: Comparative Thought on Islamization of Knowledge

Such a concept of Islamization of thought is shared by Jaffar Sheikh Idris as well, whose procedure toward Islamization comprises the following: All empirically or rationally discovered facts whether they be natural, physical, physiological, social, mathematical or otherwise, irrespective of who discovered them, should be accepted as part of the Islamization process. To these are to be added Qur'anic facts and authentic Traditions. The Qur'an and Sunnah are to be researched in the perspective of explaining the discovered or rationalized thoughts found to be perceptually compatible with Qur'an and Sunnah. Theories are to be developed toward explaining this Qur'anic and Sunnatic synthesis of modern thought. Caution is to be exercised in mistakenly accepting non-Islamic philosphical assumptions during the process of the synthesis. A fact that appears to be true in either reason or revelation is to be accepted as scientific truth. Apart from the Qur'an and Sunnah, which are to be treated as foundational to Islamic knowledge, all other sources are to be treated as relative and comparative. An evolutionary basis of ascertaining a given piece of knowledge should be acceptable in the Islamization process.

The above-mentioned compendium of approaches comprises the grounds in which, according to Idris, Islamization of knowledge is to be pursued. These approaches agree with Faruqi's in the area of Islamic synthesis of modern thought, given the necessary care for asserting the truly Islamic assumptions and methodology while weeding out the non-Islamic ones. The net result of these identical approaches is seen to be the theoretical and scholarly pursuits toward enhancing the ensuing Islamization process in Islamic societies.

Subsequent to his views on Islamization of knowledge Faruqi published his book entitled, *Tawhid: Its Implications for Thought and Life*. In this, he tried to show the interplay of the *Tawhidi* core of Islamic knowledge in a variety of fields, such as, history, knowledge, metaphysics, ethics, social order, family, political order, economic order, world order, aesthetics, and the principle of *Ummah*. Briefly, Faruqi brings out here the indispensable premise of revelation-reason complementarity in Islamic knowledge formation and acquisition. He then points out that it is this premise which provides the dynamics to all departments of life and thought toward attaining truth in the real world, rather than being simply encouched in the mysteries of metaphysics. But Faruqi treats this media of complementarity between revelation and reason to lead to the acquisition of truth. It is not clear whether by referring to the term, 'truth', Faruqi means relative truth during the process of intellection from lesser to higher levels of certainty or absolute truth. In other words, the perspective of *Tawhidi* precept that gives the evolutionary essence to the Islamic field of knowledge, is not methodologically treated as the principal basis of knowledge formation, acquisition and its transmission. Thus for example, Faruqi writes in respect of the attainment of truth in the *Tawhidi* quintessence of life and action that he presents: *Tawhid* as the recognition that the truth is indeed knowable, that man is capable of reaching it. Skepticism that denies this truth is opposite of *Tawhid*.

Furthermore, on the issue of Tawhidi methodology,

Faruqi presents an identical correspondence between the Law and reason, so that nothing that is not rationally logical and comprehensible, is globally not part of revelation. It is important to note the key idea of global acceptance or rejection of hypothesis or phenomenon that does not correspond to either reason or revelation. This is also the approach taken by Idris in categorizing items for acceptance or rejection in the Islamization process. If such an identity is called forth between perceived reason exercised on an issue temporally, then the global qualification of reality would negate the evolutionary perspective of knowledge acquisition. Hence, no allowance can be made for truth to dawn upon the individual and society incrementally - what is perceived as dissociative between reason and revelation now may be resolve by a dialectial process of enquiry tommorrow.

However, if the assumption of global realization of the contradiction is not made in qualifying such an apparent but not real contradiction between reason and revelation as untruth, then an evolutionary perspective of knowledge must be taken. And this then cannot be a skepticism but a process toward deriving truth from lesser to higher levels of certainty in knowing it and in the consequential becoming of the universe around us through this intellection. Such an evolutionary process of knowledge formation, acquisition and dissemination must necessarily accept a dialectical process to establish the temporal unfolding of truth.

Some such process is referred to by Ibn al-Arabi as the unveiling of Qur'anic knowledge. Sciences according to Ibn al-Arabi are divided into three types. The first is the science of reason, which is attainable by exercise of reason, ponderance, analytics and considerations. The second is the science of states, which exists in expectational form in nature and can be attained only when the event takes place. The third type is the sciences of mysteries, which may remain beyond the reach of reason. Such knowledge may be unveiled to the highly God-fearing, Islamically motivated and just. In the evolutionary perspective of knowledge, all

such knowledge formation and its unveiling exist, but are not necessarily attainable always. Thus, truth even in its limited temporal form is not always attainable by the exercise of reason-revelation complementarity. In all therefore, the revelation-reason complementarity remains a pragmatic subset of knowledge acquisition and dissemination in the framework of global realization of truth. In the evolutionary perspective, it can always exist as a possibility, not simply as a pragmatic experience. But a pragmatic experience cannot lead to universal affirmation of truth, it being simply a subset of the totality of perceptions of a reality, some conformable and some non-conformable with reality. In this sense, the perspective of attaining truth globally by exercise of reason-revelation complementarity must be at best reduced to a local event of knowledge formation and its dissemination.

## A Critical Evaluation of Islamization Concept Given by Faruqi and Idris: Theoretical Perspective.

The treatment of the global perspective of attainment of truth through the exercise of reason-revelation complementarity has led to the enunciation of the following Tawhidi methodology in Faruqi's book entitled, Tawhid: "First, rejection of all that does not correspond with reality; second, denial of ultimate contradictions; third, openness to new and/or contrary evidence." Such a methodology is contradictory to the evolutionary methodology if the definition of reality given in the above quote is made independent of time or of different states of nature in which an event can occur. If the concept of reality here means moment-to-moment realization of an event, then the idea of rejecting a non-complying event is replaced by that of preference among alternative events until the time that conclusive evidence appears. This conclusive evidence may appear either in the form of abstraction or cognition and help reject the event altogether from an Islamic evolutionary trajectory of knowledge. But it appears equally that Faruqi indeed may have implied an evolutionary process in terms of the second

and third parts of his methodological statement. If this is the case, then the first statement must be qualified by the concept of unveiling of knowledge while giving credence to the possibility of rejection of facts that are conclusively proven to be Islamically inadmissible.

From the above discussion on the evolutionary versus the pragmatic approaches of Islamization of knowledge, it appears that certain contradictions have arisen in well-defining the concept of knowledge and thereby, its potential in Islamizing the *Ummah*. We will examine this criticism now. The general viewpoints on Islamization presented by Faruqi and Idris center around the assumed possibility that Islamic world-view in the sciences can be readily synthesized among the existing theories, concepts and empirical basis of Western sciences. Ba-Yunus writes in this regard, "Briefly then, Islamization of Knowledge for Ismail is union of the two systems such as would be expected to bring Islamic knowledge to the secular and modern knowledge to the Islamic system." Within this perspective a pragamatic model of revelation-reason complementarity is introduced by Faruqi and Idris. The result is seen to be an ideal perception of *Tawhidi-* induced reality that the Islamization process as so defined, must surely attain.

Besides this overall perspective of the concept of Islamization in the pragmatic approach, there are also serious methodological incompleteness appearing in this approach. For instance, the reader of neither Faruqi nor Idris is sure whether these authors are configurating an intellection process through interactions of the categorized sub-systems of the universe around, or it is a compartmentalized study of Islamization of the disciplines, such as, the social and natural sciences. It is then not clear whether temporal states of Islamization in such a system are realized through a substantively defined evolutionary process or is simply attained through a prior arrangement of the universe around us that must necessarily then yeild the best of all states - an Islamization process. Such an attainment would then be masterfully superior to all received

doctrines in the Western mould, for it is instilled and driven by *Tawhidi* Law fully comprehended.

By so perceiving Islamization, no essence of a process, describing the intellection flight from lesser to higher levels of certainty in knowledge formation, acquisition and dissemination, exists. The concept of a process is replaced by a neo-classical world of optimal attainment of states of nature, given full-knowledge in the first place, which makes the agents of allocation of available resources, a rational being. The neo-classical foundation of thought is not only a deceptive perception of reality, but also it completely negates the *Tawhidi* rejection of separation between the normative and positive elements, that is, between the epistemological and ontological essences of reality.

The converse is the E-O simultaneity principle earlier explained. Instead, the separable perception takes us back to the ignorance based on Kantian duality that has pervaded Western thought and has been unquestionably imitated by Islamic scholars in large numbers. Thus, for example, one finds that over this time when a concept of Islamization of knowledge has been in place, Islamic economists and sociologists have not been able to part away from their neo-classical entrapment. In fact, they have plunged into the beleif and use of this doctrine *par excellence*. They have been using and extending Islamization of knowledge in the social sciences fruitlessly to configurate a neo-classical system within an Islamic mould and vice-versa. This is a sorry state of affairs, and is seen as the mistaken perception of Islamization that arises from the belief on the possibility of Islamically synthesizing the modern sciences.

The neo-classical world-view is also non-discursive, non-process and non-dialectic in essence. In it, knowledge is incapable of being formed, for it already exists in its optimal state. Hence, the universe around complying to the neo-classical world view must necessarily behave optimally, without chances of conflict and shortfalls remaining. Throughout the writings of Faruqi and Idris one finds this notion of an optimal trajectory of attainment by the

Islamization experience induced by *Tawhidi* essence as knowledge fully accessible to human beings. Such a note is strong in Faruqi. He writes, "Unless one begins, therefore, with an assumption contrary to skepticism, namely, that truth may be reached regarding these matters, nihilism becomes inevitable." As we mentioned earlier, this statement can have a localized content, as truth is enhanced through experience. But it cannot have a global content for which it is meant, without further qualifications, for only God is Truth and is inaccessible in all fullness by human comprehension. Such is also a Qur'anic viewpoint and a partial description of knowledge according to Ibn al-Arabi.

Views and assumptions of the above types by authors in the area of Islamization of knowledge have led to methodological flaws and resulted in their consequential impact on the *Ummah*. For instance, if unity is to be the foundational principle of knowledge, then it must explain the interrelationships between God, Man and Nature. This was taken up in the evolutionary framework of knowledge to mean the E-O simultaniety principle, wherein knowledge grows perpetually through interactions among the various categories of sub-systems. Knowledge is never complete in temporal time. Only in *Akhira* can knowledge reach its perfection and fullness in the sight of God as the Qur'an affirms. Thus, the reality of conflicts, sub-optimal states, shortfalls and reversals must be accepted along with growth and felicity in the trajectory of evolution of knowledge.

Also, in respect of the extended concept of knowledge as intellection via abstraction and cognition, that is, the perspective of knowledge formation and its dissemination in the non-human world, from which the human world learns, is totally absent in the ideas of Islamization of knowledge. Such an important omission makes it impossible to impart the *Tawhidi* core into the realm of the natural and biological sciences. For example, it then becomes impossible in Islamic perspectives to explain how the unified field theory can be formulated by *Tawhidi* topology, a mathematical conception with the help of which the interactions, dynamics

and transformation of the natural universe can be explained. The latter features of such a sub-system in fact, signify the learning process of the natural and biological world in the extended framework of knowledge as adaption, cognition and change. This *Tawhidi* conception in the learning processes of the natural and biological orders presents the interactive capacity to the human sciences to learn and disseminate from.

These are some of the critical evaluation of Faruqi's and Idris' thoughts of Islamization of knowledge taken on the theoretical plane. We will examine their practical consequences on the potential for forming an *Ummah* in a later section of this paper.

## Islamization of Thought according to Fazlur Rahman.

Professor Fazlur Rahman was a distinguished Islamic scholar in the tradition of Dr. Muhammad Iqbal. His deep concern with the problems of Muslims and their potential alleviation within the context of an *Ummatic* order instilled in Professor Rahman to write widely and prolifically on a broad range of topics in Islam. These contributions won him international and distinguished repute among both scholarly Muslims and non-Muslims alike. But even as he thought deeply and wrote, he raised many controversial issues on the question of the relative application of *Ahadith* to contemporary Muslim societies, and of the relevance of rational interpretation of Qur'an for the development of Islamic thought. Such critical thoughts and writings do not imply that Rahman acted as an orientalist, out to deliver a blow to Islamic traditions. Rather, it was his deep concern for realizing a potential future *Ummah* and the welfare of Muslims in order of the greatness that rested with the past Islamic civilization, that led him to think in terms of the conflict between traditionalism and rationalism in the Islamic fold. This deep concern made Rahman devote to the theme of Islamization of knowledge late in his life.

In this section we will examine a selection of Fazlur Rahman's writings over the period of the fifties to the

eighties. Our objective is to examine how Rahman's thought developed toward the theme of Islamization of knowledge and how his ideas have or potentially could, influence the direction of the *Ummah*.

Only of Rahman's early works entitled, *Prophecy in Islam, Philosophy and Orthodoxy*, was devoted to the study of the early Islamic rationalistic thoughts. Among others, Al-Farabi, Ibn Sina, Ibn Rushd and the *Mutakallimun* were studied. It is important to note how the topic of Islamic rationalism as it derived itself from early Hellenic philosophy, was made to appear as the groundwork of the ensuing divorce between traditionalism and rationalism. From this type of derivation, the book goes on to suggest the need for platitude between the two opposing schools in as far as the emergence of the *Ummah*, what Rahman calls as the *Milla,* would need complementarity between the two shades of opinion. The thought of Ibn Sina is the one most prominently analyzed in this book.

The early Islamic rationalists, particularly, Ibn Sina, construed revelation in two parts. There was Divine Revelation that existed in metaphysical form and was not capable of being trandmitted to the real world in the midst of imperfections of the latter. Then there was technical revelation, which was seen to symbolize the created reflection in the real world of the metaphysical, primordial, untouched divine revelation. The biblical prophets in general, and Prophet Muhammad in particular, is thus seen to be the messenger of technical revelation through the Qur'an. Thus, the Qur'an was interpreted as the created symbolization of a metaphysical divine revelation to which there can be no possible access. In so characterizing the subject matter of revelation and the role of the prophet in it, the personality of the Prophet Muhammad (peace be upon him) was presented by Ibn Sina *par excellence* in Hellenic characterstics. That is, at the intellectual level, which is the level on which Qur'an was seen to exist as a created symbol of revelation, the prophet, philosopher and mystic were taken by him as being identical in category. The prophet is

only seen to be distinguished by a strong imaginative faculty.

Although Rahman has devoted this work to a factual study of rationalist philosophies in Islam in the light of Hellenic philosophy, there is no critical examination carried out in it to point out some of the antagonistic influences that such Hellenic learnings have had in the essential spirit of Islamic belief and world-view. One could particularly dwell here on a critical, nay, almost cutting rejection of the dichotomy in revelation introduced by Ibn Sina. In the world of Islam such Pantheistic thoughts have been a sore in distancing the Shi'is from the Sunnis, and have led to utter incapacity toward forming a truly non-dualistic, non-Kantian perspective in Islamic scholasticism. While it is not intolerance to rationalist ideas that is being invoked here, it would still appear as a duty of responsible Islamic leaders, the *Mujtahids*, to raise critical opposition to such Pantheistic views that cut at the very roots of Qur'anic representation as revelation *par excellence* and complete, having no incompleteness in it between its metaphysical and symbolized forms as thought by Ibn Sina. Rahman has not assumed this responsibility to make critical examination of Ibn Sina's concept of revelation, and thereby, to warn and constructively instruct the Muslims against such Pantheistic concepts while invoking truer ones for the guidance of *Ummah*.

Consequently, Rahman has only a nonchalant response to the Hellenic characterization of divine revelation by the Islamic rationalists. He accepts the revelance of symbols in explaining the truth of the *Milla* (*Ummah*) and finds, that in spite of such symbolization by the rationalists, the essential theory is the same although its terms have substantially changed. The nonchalance that Rahman offers is that such symbolization insulted the egalitarian application of Islamic principle of social justice between the privileged class who can fathom speculative philosophy and those who cannot do so. He writes in *Prophecy,* "But the basic trouble was the philosophical conception of the religion - both its beliefs and its laws - as mere symbols

from which there is no escape to reality for the masses. Not only did this symbol-reality dichotomy cut at the roots of the traditional Islam: it sought to introduce a distinction of the naturally priveleged and the naturally barred in a society to which essential egalitarianism was a cardinal article of faith."

Next, we will review Rahman's book entitled, *Islam and Modernity*, which published in 1982, presents a closer view of the author in the area of Islamization of knowledge. Here, an important point to note is how Rahman treated or interpreted the revelance of using Qur'an in deriving theories or inferences on laws and societal matters. He presents the appropriate message to Muslims in regard to how Qur'an and Sunnah should be applied in a fact-finding and discursive way to deal with the particular and general concepts of thought, followed by their application to specific problems. He writes in this regard, "In building any genuine and viable Islamic set of laws and institutions, there has to be a two-fold movement: First, one must move from the concrete case treatments of the Qur'an - taking the necessary and relevant social conditions of that time into account - to the general principles upon which the entire teaching converges. Second, from this general level there must be a movement back to specific legislation, taking into account the necessary and relevant social conditions now obtaining."

In the light of the above statement, Rahman analyzes a critical statement made by Schacht in the latter's, *Origins of Muhammadan Jurisprudence* - that in the early decision-making process in Islam the Qur'an was relied upon as a secondary piece of evidence on specific matters. Rahman implies from this, that such a statement can be acceptable if, as he writes, "early Muslims acted first upon their experience to the totality of the Qur'anic teachings and introduced the citation of particular verses only at a secondary stage, then this statement describes a phenomenon that is both natural and intelligible."

it is important to note what the above statement made by Rahman and his critism of Schacht means for the

organization of Islamic thought in modern times. On the matter of movement from the particular case study to the general principle of the Qur'an on the matter, we take recourse to the Qur'anic verse that says God re-originates life, manifests the cycle of life and death, brings back the living from the dead as continuous events in the universe until the time of *Akhira*, when finally the extinct world will be recreated. Obviously, the idea of re-origination used in several places of the Qur'an means several things, these can be extended by inference. The idea is applied to the reality of life and death, *Akhira*, to the historical phenomena of rise-decay-rise of civilizations; to the regeneration and sustenance of the worlds, known and unknown; to the changing features of nature and universe as we know them, etc. Now, if we are to make the above-mentioned Qur'anic verse to mean cosmological transformations, such as the Big Bang and the Big Crunch phenomena of modern theoretical physics, then one of the two things must attain in the prspective of the first statement made by Rahman. Either there must exist a particular evidence at point for a general theory to be built upon that, or there must be an existing theory of criterion that can be investigated by the above-mentioned Qur'anic verse to lead to a general theory of creation in Qur'anic perspective. In our opinion, such types of development of thought resulting from the specific-to-general methodology of theory building on the basis of Qur'an, is neither the correct nor the fruitful approach to Islamization of knowledge. First, the approach relegates to the Qur'an a credence bounded by evidence, where there may exist none. Secondly, in doing this, it relegates the originality of the Qur'anic approach in the sciences relative to all other sciences. It also relegates the Qur'an to be a phenomenon dependent upon some other received evidence or theory. But on the contrary, Islamization of knowledge must indeed be a phenomenon of original occurrence in the realm of thought. It must develop independent of received scientific thought on its foundational principles (*Usul*). It can treat all such other thoughts as

comparitive references and tools of convenience, not of substance. The independent enquiry under the Qur'anic approach to scientific thinking could then be comparitively pursued with other developments in the scientific area of creation theory, but without it being necessary to change the Qur'anic theory to comply with modern theories of creation. Another important area that negates such unwanted synthesis in the modern theory of biological evolution. In economics, we have referred to before of the abject neo-classical learnings of present days Islamic economists.

Now, let us investigate the second part of the same statement by Rahman - from the general to the specific. We will use the same *ayat* of Qur'an and the example of creation theory. It is possible in the Qur'anic approach to creation theory, that the application of a *Tawhidi* topological approach in which the limiting velocity of the speed of light acting upon space-time events is replaced by the percept of creation without form, being and matter, can be abandoned because of this non-compliance, therefore, there can be no firm credence that Islamization could benefit from the type of general-to-specific methodology suggested by Rahman.

Such an approach to Islamization made by Rahman in systematizing Islamic thought with modern thought, is just another example of the pragmatic approach to Islamization of knowledge. It aims at submitting Qur'anic socio-scientific world-view to the modern conceptions and discoveries of science, without it being necessary in this case to question the epistemological and ontological foundations of the latter and establish independently those of the former. If the distinct development of Qur'anic scientific mind, axiomed and formulated on the E-O simultaneity principle, and distinct from the simple E-treatment or the simple O-treatment of received scientific theories, is not made, then there will ever remain the danger of introducing dualism in Islamic socio-scientific thought. This was shown earlier to lead to non-interactive existences in knowledge domains

encompassing all categories of sub-systems of the universe. Now, if not consciously then imperceptibly, Western philosophies, influenced as they are by Hellenic philosophies, enter the framework of Islamic thought. This has happened in the history of Islam. It has subsequently given rise to continuing conflicts between the traditionists and rationalists.

The methodology of Islamization of knowledge as presented by Rahman cannot be seen to comprise the extended concept of knowledge, the one encompassing intellection capacity in the realms of adaptation and cognition in the non-human worlds as well. This is not simply due to the human knowledge that is solely invoked in the writings of Rahman, but because of the hidden non-interactive nature of knowledge domain presented in such thought. And in this state, such knowledge cannot therefore, unify God-Man-Nature reality. It is here that one can see the pragmatic approaches of Islamization of knowledge, by submitting itself to a localized compatibility with modern thought, leads to aberrations such as the macro and micro dichotomies of reality established by Keynesian economics, quantum mechanics and relativity physics. The latter type of dichotomy has been known to present structural problems in the unified field theory. On the other hand, by substituting the concept the macro-micro dichotomy, the concept of the field in physics, the limitations of the velocity of light in space-time events, by a *Tawhidi* topology, a new perspective in unified field theory is created. This extends the E-O simultaneity principle of knowledge among all categories of sub-systems.

The pragmatic approach is also non-evolutionary as it is non-deductive. Now the failure of the E-O simultaneity principle to work by entrapping the potential of the Qur'anic mind to the sway of existing and moment-to-moment paradigms of sciences, can at best make the Islamization processremain still if not retrograde. The generalization principle given by Rahman in *Islam and Modernity* apperas to make the specifically moment-to-moment observations

as independent, separable indicators of situational realities. In this scenario of change, it is impossible to begin with the fulness of the Qur'an and then deduce the particular theories and laws. Rahman writes in criticism of the contrary view: "Yet the real solution lay only in understanding the Qur'anic injunctions strictly in their context and background and trying to extrapolate the principles or values that lay behind the injunctions of the Qur'an and the Prophetic Sunna. But this line was never developed syatematically, at least by Muslim jurists."

Over the years, Rahman's ideas on the methodology of the Qur'an and Sunnah for Islamization of thought had changed. In his *Seera* article, "Sources of Dynamism in Islam", Rahman stresses the role of Islamic thought in the establishment of a political state. Here he brings to bear the importance of *Jihad* in nation building both in its active and self-inculcating forms. He also stresses the great importance of *Shura*-dialogue for better understanding between the traditionists, the rationalists, the *Mutakallimun* and anti-sufists, the Sunnis and Shi'is, in regards to matters relating to Sunnah and *Kalam*. In this paper, Rahman introduces the important theme of complementarity between reason and revelation in the building of Islamic thought. In the process of so developing his explanation of the positive Islamic view of society, Rahman presents a closer attachment to Sunnah than noticed elsewhere in his writings. In this regard he writes: "The work of a Prophet is not limited to the communication of knowledge alone. He has to explain the relationship between Allah and man, and man and man. He has to prescribe a moral code, enunciate the principles of culture and civilisation, lay down the mode of worship, establish a framework of belief and define the moral imperatives which must govern our life. The prophet determines the rules to serve as the basis of social and cultural relationships, economic, judicial, and political dealing, matters of war and peace, and the international affairs. The Prophet does not transmit merely a code of rituals commonly regarded as religion. He brings with him

a whole system of thought and action which is called *al-Din* (the complete way of life) in Islamic terminology." He continues on in this positive note, pointing to the relevance of Sunnah with the Qur'an in founding a global social order of Islam.

But it appears that Rahman repeats his specific-general-specific methodology in his conception of an Islamization process when he fails to observe the essential character and significance of the Makkan period and the Madinite period in the spread of Islam by the Prophet Muhammad. According to Rahman, the Makkan period (and revelations) emphasized the socio-political aspect of an Islamic state as much as did the Madinite period (and revelations) without any difference in socio-political significance between the two. This however, is not the perceived and commonly understood sequence of significance of the two periods toward establishing a global social order of Islam. It is true that the two periods and the events that took place therein reinforced each other, otherwise the Islamic State of Madinah could not have been founded in the absence of the pre-conditions of belief and faith (*Taqwa*) which realized the Islamic transformation of the individuals in the Makkan period. Also, through the Islamic State of Madinah the Islamic values formed in Makkah were transmitted and reinforced.

The non-sequencing of Makkah and Madinah in this order given by Rahman fits his methodology of the specific-general-specific development in Islamization process, for it is now not necessary to take the totality of the Qur'an to form a global concept of reality. As mentioned earlier, Rahman wrote on this point, "........although most Qur'anic commentators were aware of the importance of these situational contexts....., they never realized their full import... Instead, they enunciated the principle that although an injunction might have been occasioned by a certain situation, it is nevertheless universal in its general application..." In the case where the Makkah-Madinah sequencing of events is observed in the formation of Islamic

totality, the absence of a socio-political significance of Makkan revelations cannot lead to the formation of the Islamic State of Madinah in the sense of specific-general-specific methodology suggested by Rahman.

The specific-general-specific methodology also leads to a problem of establishing the E-O simultaneity principle as the foundation of Islamic concept of knowledge. For, if the initial sequence of Islamic development from Makkah to Madinah, followed by regeneration of thought is the process, is not upheld, then it is difficult to recognize the epistemological essence that was Makkah and the epistemic-ontic circular essence that was Madinah in laying down the Islamic State of Madinah. For the future generations of Muslims, it then becomes difficult to adopt such a process of Islamic transformation on the basis of the Makkah-Madinah model if the clarity of E-O simultaneity principle so pronounced, is not appreciated. Thus, although not intended by Rahman, the need to treat the Makkan and Madinan periods in the same light of socio-political significance, turns out to be a convenience for maintaining the methodology of specific-general-specific in Islamization of thought, on which Rahman places great emphasis throughout his ideas on Islamization.

Rahman's work had undergone still further transformation toward laying down his concept of Islamization of knowledge, in his article, "Islamization of Knowledge: A Response." It is here that Rehman presents a much more objective and independent view on knowledge formation in Islam. he writes, "The stage of creative knowledge will come only when we are imbued with the attitue that the Qur'an wants to inculcate in us. Then we will be able to appreciate and also sit in judgement on both our own tradition and the Western tradition." He is clearer in this article that Islamization of knowledge cannot come about by synthesizing the received Western doctrines with some Islamic thoughts here and there. Rahman goes on to make the important remark here that Islamic tradition must be understood essentially in the light of the Qur'an. It may then

be taken over for further investigation by the traditions. Rahman writes in this regard: "First, we must examine our own Islamic tradition in the light of these criteria and principles and then critically study the body of knowledge created by modernity."

While these are positive and earnest perspectives in the area of Islamization of knowledge, yet they lack in developing any systematic understanding of the concept of knowledge, one that will become foundational to the philosophical orientation of the *Ummah* and provide a direction in the development of Islamic socio-scientific thought. In such a state of silence toward addressing foundational questions of Islamic knowledge premise, the *Ummah* cannot possibly realize the kinds of revolutionary experiences in thought that the Western civilization has experienced. For instance, the epistemological foundation of philosophical thinking on which is based Kant's contribution to the sciences, was a necessary event for well-defining Western concept of knowledge; so was also the concept of ontology presented by Hume, Marx, etc. The absence of any such directions for the *Ummah* is seen to be steeped either in a pragmatic or partial approach to Islamization of knowledge or is left unaddressed, as Rahman writes: "So far as the problem under consideration - Islamization of Knowledge - is concerned, I, therefore conclude, that we must not get enamoured over making maps and charts of how to go about creating Islamic knowledge. Let us invest our time, energy and money in the creation, not of propositions, but minds."

## A Critical Socio-Political Summary of the above Sections in the Light of the Evolutionary Knowledge Model

We have shown above that the pragmatic, traditional or rational approaches to Islamization of knowledge have not yeilded a thoroughly intellectual contribution to this concept. Consequently, the central theme of complementarity between revelation and reason that lies at the basis of Islamization of knowledge, has not been

explained in a mould that will both be intellectually understood and usefully provide, the Islamic transformation of the *Ummah*. In the absence of such a foundational perspective of knowledge in the *Ummah*, the Muslim reliance on Western thought and pedagogy, while paying only peripheral attention to essential Islamic foundations (*Usul*), becomes poignantly inescapable.

The fervour toward Islamization of thought is of course not a new one altogether. The attempt by the early Islamic rationalists was one such perspective among its proponents. In India, for example, the idea of Islamization was promulgated by Allama Shibli Nomani. He worked with Sir Syed Ahmad Khan in instilling an opposition to blind closeness of Muslims to modernism. Thus despaired with them, he joined the movement of Nadwa from its beginning. He prepared a curriculum, which reflected a combination of Islamic sciences and the modern rational sciences, a combination which for the first time showed that all the sciences should be framed in an Islamic perspective. He insisted upon changes in the curricula of old Madrasas and new colleges. Yet, neither Nadwa nor the Madrasa al-Islah founded by Nomani, could fully apply his thinking. Hence, Shibli Nomani's efforts could not bear real fruits.

In the last decade, a fresh fervour toward Islamization of thought was perceived. This was led partly by personal commitments of sincere Islamicists and partly financed by rich personalities and some Arab countries. In the wake of this Islamization fervour arose institutions such as Islamic universities, Islamic research institutions and Islamic financial institutions. Fresh number of learned journals in Islamic studies, books in Islamic topics, and learned conferences were accomplished. Even in the West, Islamic disciplines, such as, Islamic economics, Islamic sociology, Islamic political sciences, Islamic philosophy and Islamic literature on traditional sciences, became of interest. Yet today, in the disastrous aftermath of the Desert Storm, in the midst of continuing adversities of Muslim communities and nations, in the general subservience of Muslims to

Western education and its allure of success in the socio-scientific fields, new anti-thesis must be raised as to whether there was any real Islamization realized at all during the last decades.

On the academic front, Western models and assumptions, particularly in the social-sciences, the utter absence of foundational Islamic works in the natural sciences, have all continued to reflect in learned conferences, journals and books. University textbooks in Islamic universities continue to follow mainstream thinking, with simply footnotes being devoted to peripheral Islamic treatment. The institutions of research, learning and community works are sometimes subject to the wishes of their sponsors. The lack of global coordination and cooperation among Islamic organizations, communities and nations, have failed to establish purposeful efforts in the direction of Islamization. Islamic financial institutions have continued to operate in identically Western modes of transactions while doing lip-service to Islamically prescribed modes of financing, economic and social activities that bring about integrated transformation and create vibrant consciousness in the *Ummah*. Where some Western academics were interested in Islam, it was for self-interest to profit from the resources of the Muslim world, from the narrow approach of Islamic intellectual and political proponents.

Thus, after a decade of drive toward Islamization now, the *Ummah* finds itself confused and doubtful of the kind of Islamizing directions to take. Its political weakness and internal discord presents one with a sorrowful post-evaluation of the Islamization process today. In the midst of all these, the question arises as to the future of Islamization process in the formation of an Islamic state, the *Ummah*. Here, one must note the immense role the preconditions for Islamization of knowledge would play toward establishing such a political state. We have presented the argument, that it is indeed the emulation of the Islamic State of Madinah endowed by its E-O simultaneity principle, founded as it is

on the uniqueness of revelation as self-evident ground for reason, that must provide the pre-condition for Islamization. He that falls short of this principle, runs the risk of a non-systematic and non-foundational endeavour.

In the *Ummatic* sense - not the politically imposed picture of an Islamic state - the E-O process model of Islamic transformation as explained above in the context of an interactive and integrative conception. To be so, there must be vertical integration from the grass-roots levels to higher echelons of power in society. This experience must then be reproduced by subsequent circular interactions within itself and with the grass-roots foundations of society. Thus, there must be horizontal integration among different power structures in the process of transmitting knowledge through the social spectrum. Through this general conception of the birth and regeneration of knowledge, it is possible for Islamic knowledge to be permeable in all levels of society; for learning and education to be appropriate and accessible to all; for education to be transparent and useful, not opaque and privileged to a few.

Unfortunately, the emergence of present days Islamization process is oriented to advanced learning, while the Madrasa curricula focus on the traditional way. The result has been that the balanced acceptance and understanding of Islamic knowledge could not be expressed in clear and easy way at the grass-roots leves of society, while it is being pursued at the higher echelons of thought. The integrative media from grass-roots leves upwards, followed by circular causation from up to down, did not take place. Then, of what use is that knowledge forming process that neither addresses nor attains this most important integrative function? The process of abstraction, cognition and understanding of the universal meaning of things, cannot thereby, pervade the intellection process. Consequently, the formation of an Islamic state cannot logically rest on such an insular knowledge process. The required institutions cannot be realized.

## Conclusion

Having made a critical examination of Islamization of knowledge in contemporary times and reviewed some of the prominent works in this area, can we then say that there has been total loss of these sincere efforts by individuals and institutions? To answer this question we invoke here the evolutionary knowledge model, which we have made as the basis of our critical evaluation of and an alternative to Islamization of knowledge in the perspective of its grass-roots approah. This grass-roots approach was shown to be capable of establishing the E-O simultaneity principle, which is the essence of centering knowledge on revelation alone and having reason find its logical expression within this.

The Qur'anic approach to such a development is to appreciate all truly sincere works of knowledge, critically though. This is the idea that goes against uncritical acceptance of authority known as *Taqlid*. In the evolutionary knowledge model, the pragmatic, traditional and rational approaches are seen as temporary points of discursive experiences. They are short-run phenomena, and are either revised or replaced by more acceptably permanent world-views as the intellection process continues. Such is the spirit of social consensus formation gained through *Shura* on all matters of life. Through temporary experiences of these kinds would evolve long-term realization of the Islamic foundation of knowledge. Thereafter, by its universally integrative character among all categories of sub-systems, an Islamization process can be realizaed.

Finally, it is now possible to define the idea of Islamization of knowledge in a comprehensive way. At the outset of this paper we defined knowledge as an intelligible abstraction, cognition and understanding of the universe around us. Islamization of such an idea of knowledge means a process toward acquiring and disseminating it. The process model is taken up in this paper in terms of an evolutionary knowledge world-view. The complementarity

between revelation and reason in terms of the model of integration and regeneration that is universally established by the essence and character of the Islamic State of Madinah.■

# IDENTITY AND GLOBALIZATION IN THE PERSPECTIVE OF THE RIGHT TO CULTURAL DIVERSITY

Abdulaziz Othman Altwairji

## Definition of the concept

What is globalization? Is it a new intellectual ternd? Or a universal political system generated by the international mutations and the post-cold war political climate, manifested in the fall of the Berlin Wall, the reunification of Germany and the collapse of the Soviet Union?

Upon checking the Webster's dictionary for a linguistic definition of the term under consideration, I found out that "*globalization*" was defined as the act of making global, worldwide in scope or application.

Looking deep into this meaning, I realized that it was too neutral, indeed too innocent as it fell short of conveying the overtones of the term and the real significance of the concept as widely understood in today's world.

The political, cultural and economic meanings of globalization cannot be grasped rightly unless we adopt a comprehensive approach to the concept, which should encompass all the political, cultural and economic changes witnessed worldwide since the early nineties.

Understandably, awareness about the historical setting in which the idea or system of globalization unfolded is likely to pave the way for determining the features of what may be called "*the identity of globalization.*"

Half a century ago, in the aftermath of World War I. one of the new political concepts and theories which emerged at the time was the theory of "*vaccum filling,*" particularly in the Middle East, or more precisely in the Arab region.

This theory was based on the idea that the pullout of

Britain from the region, as a result of the war, had created a vaccum which had to be filled by the new power whose intervention had played a decisive role in bringing about the victory of the allies. The theory upheld, moreover, that this nacent power had the right to exercise its sovereignty, not only in that region but also in other regions of the globe. Though not a direct legal sovereignty, it was nonetheless a form of intellectual and cultural sovereignty, culminating in political and economic hegemony.

Going back to the current epoch, and more precisely to the early nineties, one realizes that the theory of "*vacuum filling,*" which used to dominate the international arena fifty years ago, has been reformulated in consonance with the requisites of the new world order and the overriding developments witnessed worldwide, a situation which tallies to perfection with the aspirations of the mighty victor of the cold war. Shall we, then, perceive globalization as an updated version of the theory of vacuum filling?

This leads, in turn, to a cardinal question : Does globalization undermine the sovereignty of States by trespassing on their prerogatives, debilitating their national independence and encroaching upon the right to make their own decisions? In other words, does globalization abolish the function of the Nation State although it may be enjoying full sovereignty in accordance with the provisions of the international law?

## Relations between globalization and the New World Order

There is a form of globalization prevailing in the world, through some international powers which, though not States, have as yet a direct say in the international politics. Acting through multifarious channels that interconnect societies, these powers capitalize on their informal relations with non-governmental circles, wielding transnational bodies, such as international organizations, and multinational companies and banks.

This type of globalization complements the world order

which came into being in the aftermath of World War II, through the setting up of the United Nations system. One distinct feature characterizing these two types of globalization lies in the absence of any form or manifestation of hegemony, domination and quest of supremacy and might. The international community has been living under these two orders for over four decades, until the world's political map changed with the emergence of a superpower that snatched the reins of the world's leadership, and started steering its destiny alone. To buttress its monopoly of power, this superpower imposed a type of globalization that served its own interest.

The world order which started crystallizing in the wake of the cold war was based on the networking of international relations in the field of trade, economics, science and technology according to a global system, which conferred upon international relations a global character, termed globalization. However, it must be stressed that the common interest of peoples and governments will not be achieved under such an order if the identities of nations are relegated to a second order and their cultural and civilizational specificities blotted out, no matter how powerful and inexorable may be the force behind all this.

Whatever be the motives underlying inter-state relations, all observers would agree that these relations are governed by the logic of a *"never-ending struggle for power and self-interest."* However, if power is the real goal pursued by States, the quest of power should definitely rely on what is commonly known in political science, and more precisely in sociological politics, as the paradigm of *"mutual dependence."* Such a pattern of dependence rests, indeed, on the cooperative propensities of the human nature and in inter-State relations. Furthermore, it builds on the thrust of education, culture, economics, international trade and technological progress in order to consolidate world peace, dignity of human liberties. It views the world as a conglomerate of highly interactive States, whose mutual relations are governed by self-dynamic logic in the fields of

diplomatic, economic and social exchange.

## Globalization is not antonymic to Identity

Globalization cannot, therefore, be the anti-thesis of identity, nor its substitute. From this perspective, when it does not trespass these bounds, but promotes, instead, the diversity of cultures, the flourishing of identities and the constructive inter-religious and inter-civilizational dialouge, globalization becomes the soundest option open to mankind, which eventually leads, by dint of experience, to the enhancement of mutual respect to the best interest of each and everybody.

Tolerance is an essential ingrediant of peaceful societal relations . When tolerence evolves into mutual respect, which is actually a more positive quality, relations become clearly more courteous. Mutual respect constitutes, therefore, a basis for the establishment of a plural society, characterized by good inter-State neighblouhood, stability and respect of diversity, the latter being its raison d'etre.

Should globalization relinquish this humanitarian drive, and ethical basis, it will be more akin to totalitarian ideology than to a legal order intended for the entire mankind.

International legal order can only serve mankind if it is based on the rules of international law, and derives its raison d'etre and continuity from the very values of humanity. In other words, the globalization which professes to serve the public interest must be liable to international law, which guarantees to the States their full, in inalienable sovereignty, and to the humans their integral rights.

This requires, evidently, the application of the provisions of international law, notably the Article 13 if the Charter of the United Nations Organization, which provides for *"promoting international cooperation in the economic, social, cultural, educational and health field, and assisting in the realization of human rights and fundamental freedoms for all without distinction,"* and Article 73 of the same Charter, which stresses the necessity to *"ensure, with due respect for the culture of the peoples concerned, their*

*political, economic, social, and educational advancement,
their just treatment, and their protection against abuses."*

## Cultural Diversity in the framework of international cooperation

The protection of the right to cultural diversity requires the development of cooperation in the fields of education, science and culture within the framework of existing treaties, covenants and agreements that govern the work of international and regional organizations and institutions. However, it must be stressed that the exercise of the right to cultural diversity throughout the world cannot blossom fully unless dialouge among religions, cultures and civilizations be enhanced and further developed till it entrenches the values of concord, cooperation and coexistence among the followers of the different civilizations, and consolidates international cooperation within the framework of the existing international and regional organizations, which constitute, in their own right, an international system that rallies peoples, nations, States and governments alike, regardless of their religion, culture and civilization.

However, to be constructive, efficient and purposeful, dialouge and interaction among civilizations and cultures must be founded on the basis of mutual respect in the highest ethical sense. In addition, it must rest on a set of sound and credible rules agreed by all peoples and regarded as the legal code governing the international community. Civilizational dialouge and interaction will be, in this context, grounded on the international legitimacy as well as on the rules of international law, which not only constitute common denominators for peoples and governments of the contemporary epoch, but are also, and more importantly, the chief conceptual framework generally acquiesced by each and everybody, unlike the religious, cultural and civilizational frameworks, which are a point of discord, indeed a source of struggle, which we, the heirs of the Islamic culture and civilization, view as a menifestation of the competition raging among peoples and nations, and thereby

among cultures and civilizations.

Dialouge leading to civilizational interaction becomes, thus, a human act that has a direct impact on the course of history, as well as an efficient instrument that helps maintain peace and security in the world, and a driving force that promotes stability and prosperity.

Being eager to maintain close ties with our civilizational identity and to safeguard the cultural personality of our peoples, we cannot accept the type of dialouge and interaction among cultures and civilizations which is no more than intellectual luxury, with no tangible impact on the contemporary reality, or on the decision-making circles. Nor do we want a type of dialouge and interaction that originates from a feeling of racial superiority and civilizational haughtiness, grounded on cultural hegemony.

In seeking to establish a type of dialouge conductive to civilizational interaction among cultures and civilizations, we are, in fact, aspiring to disseminate the values of tolerance, in the purest sense of the term, as understood by the Believers in God, those who have faith in the unity of the human origin and destiny. We are seeking to affirm, by the same token, the cultural and civilizational identities.

Today, the right to cultural diversity has become one of the rules of international law, corroborated by the Charter of the United Nations Organization, in addition to the many treaties and conventions governing cultural cooperation relations within the international community. To guarantee this human right is tantamount to affirming the specificity of the culture of each single people in the world. By the same token, it would highlight the national identities and their civilizational features, which conglomerate into the global human identity based on the unity of the human species and the similitude of the human traits as bestowed upon humans by the Almighty Creator.

In the first article of the declaration on the principles of international cultural cooperation, it is said that:

1/     each culture has a dignity and a value which must be respected and preserved;

2/ each people shall have the right and the duty to develop its own culture.

3/ all cultures, with their rich diversity, differences and mutual influence, constitute part of the heritage owned in common by all mankind.

The diversity of identities and specificities is not inconsistent in the least with the mutual interest of peoples and nations, provided it is allowed to unfold in the context of a human cooperation based on mutual acquaintance and coexistence. Such diversity embodies, indeed, the ingredients that stimulate the natural disposition of humans to work for the attainment of progress and prosperity, driven spontaneously by the force of competition and civilizational emulation.

Since identity is so inveterate in the life of peoples and nations, it cannot be overstepped, blotted out or fused in the crucible of a single, hegemonic identity, whatever be the motive. The attempt to mop up the identities of peoples by insidious, coercive means would not only be a deviation from the natural course of things and a rebellion against the laws of the universe and the essence of life, but it would also be a violation of the very laws agreed by humans, a dangerous encroachment upon the rules of international law and a threat to peace, security and stability in the world.

## Heritage and perception of Identity

Our perception of the identity is based on our civilizational heritage. In the Arab-Islamic culture, "identity" means to be distinct from others in all concerns. The term takes on three meanings : the personification, the person himself and the external existence.

In the Al-Taarifat, by Al-Jurjani, identity is defined as the absolute truth that enshrines facts amidst its folds like the nucleus that embodies the future tree.

In the contemporary literature, the term "identity" designates the fact of being the same in all respects, either to oneself or to a similar entity. The same definition is given in the modern dictionaries, in which "identity" stands for the

absolute essence of an entity, the essence which embodies the intrinsic qualities, distinguishing it from the others. It is also called the "unity of the self."

Whether we adopt the linguistic or modern philosophical acceptation of the term "identity", the general sense does not change for that matter, as it will always connote the fact of being distinct from others or of being the same in all respects, that is to say to have specific characterstics, values and constituents that distinguish the individual and society from others.

In short, the cultural and civilizational identity of a given nation represents the immutable and essential body of general characterstics and traits peculiar to the civilization of a nation, which confer upon the national personality a patina that distinguishes it from the other national personalities.

But how can the cultural and civilizational identity be safeguarded in the context of a far-reaching globalization, whose leverage stretches out to the entire international community? More importantly, how can the requirements of national sovereignty tally with those of globalization?

The trend taken by globalization protends an adverse impact on both identity and sovereignty. The Western stance vis-a-vis the identity of peoples is conspicuously contradictory. While, on the one hand, the West takes great pride in its identity, to which it clings staunchly by the way, it refuses, on the other, to recognize the national identities of non-Western peoples, as it feels that globalization might lead to further awareness about cultural and civilizational specificity. In the view of the Western thinkers, in general, this is the thorniest problem with which they are confronted. Their intellectual perplexity vis-a-vis this problem is voiced with incomparable clarity.

## Identity, Globalization and Hegemony

In his latest study, not publicized like his former one, Samuel Huntington lays bare the contradiction in which the new superpower is entangled, exposing also the great

quandary of the Western elite. In the November and December 1996 issues of "*Foreign Affairs*," he contributed a study, unusually titled: "*The West: Unique not Universal*," in which he distinguished the concepts of "*modernization*" and "*westernization*," stating that the non-Western peoples could not become an integral part of the Western civilizational texture albeit they consumed Western goods, watched American films, and listened to Western music. He then upheld that the spirit of any civilization lay in its language, religion, values, customs and traditions, indicating that the distinguishing feature of the Western civiliztion resided in the fact that it was heir of the Greek and Roman civilizations, deeply marked by the Western Christianity and Latin origins of its peoples, in addition to the separation of religion from politics, the rule of Law, the respect for plurality within the civil society, the systems of representations and the individual freedom.

Samuel Huntington added that modernization and economic development could not bring about cultural westernization in the non-Western societies. On the contrary, said Huntington, they were likely to lead to further adherence by peoples to their original cultures. It was therefore high time that the West, said Huntington, dropped the illusion of globalization in order to foster, instead, the power, harmony and dynamism of its own civilization in the fact of the world civilizations. Huntington pointed out that this required the unity of the West under the leadership of the United States of America, and the charting of the Western world's boundaries from the perpective of cultural homogeneity.

In this sense, is globalization a new formula of the civilizational confrontation waged by the West, in the general sense of the term "*West*," against the identities of peoples and the cultures of nation in order to impose the hegemony of a unique culture and civilization over the globe?

From this perspective, globalization is downright inconsistent with the rules of international law, the reality of international relations, let alone the national economics, the national sovereignty and the principle of cultural diversity.

Should globalization proceed along this course, it will ultimately lead to the collapse of world stability by dint of eroding the gist of cultural and civilizational identity, and sapping the very bases of cultural coexistence among peoples. Because of its extensively coercive approach, globalization will bring on a worldwide anarchy of thinking and conduct, reflected also in economics, trade, arts, literature as well as science and technology.

In spite of all that, mankind cannot, at the present time, disentangle itself from the constraints of globalization in view of its pressing need for keeping abreast of the economic, scientific and technological trends of the New World Order. It can, however, devise a counter-cultural current apt to face up to the hegemonic drive of the phenomenon of globalization on the theoretical and practical levels, and to cope with its fall-outs pending the emergence of new world powers that would act as opponents or at least counterweights to the power currently holding the reins of the world order.

A group of futurists and strategists, mostly belonging to the West, concede that the first decade of the next (twenty-first) century will witness the occurrence of a critical imbalance in the international power relationships on the political and economic levels, which will trigger a radical change in the trends of globalization. This will enhance the strength and prevalence of the international legitimacy resting on the rules of international law, not on the logic of power and triumph in cold war battles.

## Dialouge and cooperation under the International Law

An objective consideration of the current international juncture shows that the only way to secure a bright future for mankind lies in pooling international efforts in a way to entrentch the principle of cultural diversity, promote the idea of inter-cultural and inter-civilizational dialouge and boost international cultural cooperation in its comprehensive sense, which encompasses all patterns of human expression. The aim is to circumscribe the adverse effects

of the grim type of globalization, which takes no account of the cultural and civilizational identities of peoples, but gives extensive leverage to matter, relegating the spirit to the second order and casting concern suspicion in the self, which push people to raise questions marked by utter despiar, as indicated by His Majesty King Hassan II sixteen years ago.

The development and diversification of general cultural cooperation within the framework of the specialized organizations and in accordance with the international charters, treaties, covenants and agreements, are likely to absorb the impact of heavy shocks rocking the identities of peoples, and lead to genuine cultural and civilizational coexistence, thereby winding down the effect of globalization on the cultural and civilizational identity.

By promoting cultural diversity and broadending its base in such a way as to cover the entire world, the international cultural action may goad the international will to gear the thrust of globalization towards science, technology and knowledge at large in a way to make the cultural and scientific aspect outweigh the economic and political aspect so as to safeguard the national interests of States, the rights of individuals and communities and the identities of peoples and nations.

Science will ever remain an enterprise that transcends those boundaries; it will go on developing in spite of - or perhaps because of - linguistic differences and national rivalries. This is only natural since science has always been a civilizational undertaking, a legacy belonging to the entire mankind. Furthermore, science, in its general acceptation, does not require a political unity in the sense of a world government federating each and everybody. The international community may cooperate on the largest scale in the fields of science, technology and knowledge at large, so much so that globalization will become scientific in content and cultural in source.

It would absurd to think that the current international order and the policy of globalization imposed by the world

superpower are auguring a bright future, for sustainable development requires the involvement of all segments of the international community within a broader framework.

Consequently, globalization must coexist with identities within the framework of cultural diversity for the achievement of human prosperity and world peace.

Only then can globalization be a boon for mankind, not a bane.■

# APPLICATION IN THE KINGDOM OF SAUDI ARABIA

Suleiman Bin Abdul Rahman Al-Hageel*

The entire world, from north to south and east to west, is suffering from waves of extremism and terrorism which has thrown humanity into a blazing oven of problems and catastrophes. Everyday there are reports of terrorist operations resulting from extremism whose echoes are heard throughout the various news media. As a consequence, terrorist organizations have come to play a critical role in determining the direction of many political parties, having become one of the hidden forces influencing the world.

It is regrettable that such movements of extremism, violence and terrorism are associated with Islam when Islam is innocent of such associations. In this chapter I intend to present the true position taken by Islam on extremism, devoting a separate section to a discussion of Islam's stance on terrorism. In addition, I will clarify the the position taken by the Kingdom of Saudi Arabia on extremism and terrorism in light of the teachings of Islam.

## First: Islam's stance on extremism

Extremism is an international phenomenon which appears on the level of thought or action. There is hardly any modern society which is entirely free of extremism, which takes various forms: political, moral, intellectual, and religious. As for religious extremism, it is not restricted to the followers of any particular religion or sect.

Complaints of terrorism are not limited solely to developing countries, but are found in developed nations in Europe and America. In fact, some researchers state that the modern phenomena of extremism and terrorism came into existence and developed originally in Western societies.

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factions known as "cults". One such cult, known by the name of its leader, Jim Jones - who promoted extremist religious ideas - was involved in an incident of mass suicide in Guyana a number of years ago when Jones' disciples committed mass suicide in obedience to his instructions.

We may conclude from the foregoing that extremism is not simply an Arab Islamic phenomenon, as some in the Western media claim, but rather, it is a worldwide phenomenon from which no society is free. Not only so, but it is a phenomenon which is entirely unacceptable and which must be opposed. All possible means should be used to do away with it, since it poses danger to all. Moreover, if resistance to religious extremism in particular is required in other parts of the world, then it is even more needed in Moslem societies, because Islam rejects extremism of all types and in all forms, and it works to dry up its sources by uprooting the causes and motivations which lead people to fall into the deviation of terrorism and its deadly perils.

In order to make clear how Islam rejects extremism, I shall devote the following discussion to the definition of religious extremism and the Islamic ruling on it, the wisdom in Islam's prohibition of extremism, the harm it can cause and the dangers which it poses, as well as those texts from the Qur'an and the Sunnah which call for adherence to "the straight path." In addition, I shall clarify the criterion and measure on the basis of which actions should be judged to be extremist or moderate. And finally, I shall describe the Islamic approach to combating extremism.

## 1. The definition of terrorism

The Arabic word **al-tatarruf**, or "extremism," is a new addition to the vocabulary of Islamic legal terms, since this word is not found either in the Qur'an or Sunnah. However, Islamic legal texts refer to the same concept by means of the Arabic word *ghuluw*, or "excess". Excess in religion is

describe someone who has exceeded the limits of moderation in some way.

Through a close examination of the terms al-tatarruf, "extremism" and *al-ghuluw*, "excess," we find that they are so close in meaning as to be nearly synonymous, that is, extremism refers to taking something to its limit and end, at the same time, the term "extremism" alongside "excess," because the former term is the one used by the Western media which draws an association between extremism (excess) and Islam.

## 2. Texts from the Qur'an and the Sunnah calling for adherence to "the straight path," and Islam's prohibitions and warnings against extremism and excess

Allah calls in His Holy Book for adherence to "the straight path," and for abstention from excess in religion. Allah almighty says, "*Therefore stand firm (in the straight path) as thou are commanded, thou and those who with thee turn (unto Allah); and transgress not (from the path), for He seeth well all that ye do.*" The command here to "stand firm in the straight path" means to remain committed to this path at all times, and not to transgress the limits which Allah has set for people in this regard. As Allah Almighty warns, "*If any do transgress the limits ordained by Allah, such persons wrong (themselves as well as others).*" The "limits" teferred to here are the outer boundries of those actions which are allowed, be they commanded or not commanded, while transgressing the limits means going beyond them in some way.

Allah Almighty warns Jews and Christians in particular against excess, saying, "*O People of the Book! Commit no excesses in your religion, nor say of Allah aught but the truth.*"

These then, are some of the verses in the Holy Qur'an

in addition to the numerous Qur'anic verses which forbid extremism and excess, there are also a number of Prophetic Traditions which prohibit them as well. Such Traditions include the following: Ibn Masud, (*may Allah be pleased with him*) reports that the Messenger of Allah, (*may peace and blessings be upon him*) said, "Those who speak in an affected, pompous manner will perish." He then repeated this statement two more times. He also said, "This religion [which I bring] is none of ease, not of hardship. Anyone who goes to excess in its practice will find that it has crushed him. Rather, guide each others' steps aright, draw near to one another, and be of good cheer, seeking aid [along the spiritual path] through worship in the morning and evening hours, and occasional night vigils." In explanation of this Tradition, al-Hafiz Ibn Hajar states, "The meaning of these words is that one should not delve so deeply into acts of piety that he leaves gentleness behind; otherwise, he will find himself insulted, isolated and defeated."

Such Prophetic traditions, which warn against and forbid religious extremism - or, as it is in Islamic Sharee'ah (Law) texts, "excess in religion" - provide evidence that such excess is a departure from "the middle way" which Allah has chosen for the Moslem nation. The Messenger of Allah, (*may peace and blessings be upon him*) , condemned "every trend which leads to excess in religion," and he rebuked those of his companions who went to such extremes in pious devotion that they abandoned the moderation taught by Islam. By virtue of the teachings of Islam, the Prophet (*may peace and blessings be upon him*), struck a balance between the requirements of religion and the requirements of the world, and between the individual's right to live his or her life on earth and the right of his or her Lord to receive the worship of which human beings were created.

Islam established forms of worship which help to purify the individual, raising him to a higher level both spiritually and materially. At the same time, such worship elevates the

Allah's vicegerents on earth. Prayer, the payment of Zakat, fasting and the pilgrimage to Mecca are all forms of worship which do not isolate the Moslem from life or from society; on the contrary, they strengthen his bond to other members of society on the level of both emotions and actions. It is for this reason that Islam did not allow monasticism, which imposes on those who enter it a state of isolation from life and its legitimate pleasures and from activity aimed at developing and improving life on earth. Islam views the entire earth as the believer's own special place and it views work on earth as a kind of worship and spiritual striving provided that one undertakes such pursuits with pure intentions and abides by the limits established by Allah. Unlike some other religions and philosophies, Islam does not want us to neglect material life for the sake of spiritual life, to subject our bodies to deprivation and torment in order for our spirits to be purified and elevated. Rather, it brings balance to all of these matters.

## 3. The wisdom in Islam's prohibition of extremism

In His holy revelation delivered through His Messenger (*may peace and blessings be upon him*) Allah Almighty forbids religious extremism, referred to in Islamic legal terms as "excess". The wisdom in Islam's prohibition of extremism, excess in religion may be seen in the following:

a) Allah completed His religion and the bestowing of His grace on the believers through the revelation of the Holy Qur'an to the last prophet. Moreover, the Holy Qur'an is the basis and origin of the Islamic religion, since Allah neglected nothing in His book. He says, "*We have sent down to thee the Book explaining things....*" The Messenger of Allah, (*may peace and blessings be upon him*) is the one who communicates and explains what Allah wills for us through that which has been revealed. As Allah declares, "*And We have sent down unto thee the Message, that thou mayest explain clearly to men what is sent for them...*" The Apostle,

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Almighty, and in all matters of people's religion which he explained and clarified. Hence, since excess means adding to what has been delivered by the Messenger of Allah, may peace and blessings be upon him, such an addition amounts to a departure from the rule of moderation in Islam to one of two extremes, excess or neglect, both of which are unacceptable in Islam.

b)      Allah Almighty has made Islam the straight path by means of which humanity can be fully fulfilled in both the spiritual and material spheres; as such, it is the means by which they can achieve happiness both in this life and the hereafter. Moreover, given the fact that Islam's doctrines and forms of worship, remain unchanged regardless of time and place since Allah has brought them to perfection and completion both in terms of their roots (fundamental principles) and branches (derivative teachings) and caused them to be recorded in the sacred texts which we now possess, no human being has the right to add to them or subtract from them in any way.

c)      Islam is a religion based on affirmation of the oneness of Allah, and Allah Almighty has forbidden us to allow ourselves to fall into division and disputes, as religious extremism is considered to be one cause. Allah says, "*As for those who divide their religion and break up into sects, thou hast no part in them in the least.....*"

d)      Excess in religion involves hardship for those who become subject to it, which is inconsistent with the teachings of Islam which calls for ease and removal of undue hardship or difficulty which are distictive features of Islam which distinguish it from other religions.

In sum, Islam has forbidden extremism and excess in religion because it represents a big challenge to the guidance brought by Islam and a rejection of the path of moderation, mercy, ease and gentleness. Religious extremism (excess) is a kind of injustice and cruelty which people commit against themselves; in addition, it turns

given because they involve fundamental flaws. These include:

**One:** Excess tends to alienate people, and is not tolerated by ordinary human nature. This is why the Prophet, (*may peace and blessings be upon him*), got angry with his companion Muᶜadh Ibn Jabal when, while he was leading others in prayer on one occasion, went on for such a long time that one of those praying complained of it to the Prophet. The Prophet then came to Muᶜadh and said, "Do you consider yourself so facinating, Muᶜadh?"

**Two:** Excess tends to be short-lived, since people easily become bored and tired, leaving even the smallest amount of work undone. Or they take the opposite path from the one they have been on; that is, they go from excess to neglect, from zeal to indifference.

**Three:** Excess leads to the violation of other rights and duties which must be fulfilled.

From what I have said thus far one can see clearly Islam's position on excess and extremism and the wisdom in its prohibition of them. At this point an important question arises: if extremism and excess are this dangerous, then by what criterion or measure can we judge whether a particular action is extreme and excessive, or moderate? In order to answer this question one must observe the following:

Judging actions to be extremist, excessive or moderate is the sole right of scholars of Islamic Sharee'ah. Declaring an action or a person to be excessive is a serious matter, and the only people qualified to do so are those scholars who posses an understanding of the limits of a given action and who know the fundamental principles and branches of Islamic doctrine. After all, the judgement issued on a given matter depends on one's conception or understanding of it.

"Th only acceptable criterion for describing actions

Sunnah and their interpretations in accordance with recognized rules and principles." Ideally, then, judging an action to be extremist or moderate is a task given to jurisprudents with knowledge of Islamic Sharee'ah, since distinguishing between that which is self-evident and that which is ambiguous requires the knowledge of the opinions recognized as valid in the light of Islamic Sharee'ah. These matters are tasks which require a competent understanding of Islamic Sharee'ah, and which must be referred to those qualified to deal with them.

Thus, it is clear that those who are qualified to decide that this or that act is excessive or moderate are scholars of Islamic Sharee'ah whose knowledge and understanding are recognized and trustworthy; if the matter of defining "excess in religion" was left to ordinary people's opinion and whims, we would be drawn in several directions at once.

## 4. Islam's approach to combating extremism and excess

One of the distinctive features of Islam is that it has blocked all paths which might lead to extremism and excess. In so doing, Islam has taken a variety of paths and employed a number of different approaches to detecting and combating extremism (excess) and freeing the lives of Moslems from its dangers. In the interests of time and space, I shall discuss only two of Islam's approaches to combating extremism and excess. These are: (a) encouraging people to adopt a moderate, balanced approach in all of life's affairs, and (b) basing the Islamic religion on ease, and the removal of undue hardship.

## a. Encouraging people to adopt a moderate, balanced approach in all of life's affairs.

Moderation is one of the Islam's distinctive features; it is a badge of honor worn by the Islamic nation which it has

*justly balanced, that ye might be witnesses over the nations....*" If someone's testimony concerning an ordinary matter, is not only valid if the witness is a just person charcterized by sound reasoning, integrity and good morals, then imagine if he or she were going to be a witness "over the nations"?

Given the fact that those who offer this testimony have been shown the prudent middle road between the ignorance of excess on one hand and the ignorance of neglect on the other, then they will rescue all the humanity. After all, human beings cannot remain neutral in the face of the perversions which surround them on all sides; they have been chosen to be witnesses to those around them, and there is no doubt that the neglect of this duty means the loss of this "middle way," the right to give this testimony, as a unique characterstic by virtue of which Allah has distinguished the nation of Islam and set them apart from others in all affairs of their lives.

If we have a proper, thorough understanding of moderation in Islam, and if we then make a careful examination of its components, we will find that it includes all facets of life, and that it leaves its mark on all aspects of the mindset of the true Moslem. Such a person has a constant sense of self-respect and confidence in Allah, as well as humility before Allah and other people. Hence, moderation leaves its marks on the entire Moslem nation - in the form of gentleness, benevolence, moderation and balance, thus making it possible for their civilization to spread and prosper on earth.

**b.    Basing the Islamic religion on ease, and the removal of undue hardship.**

The ease and facilty which characterize Islam are a feature by virtue of which it differs from other religions. Hardship is not among the aims of the divine law, as may be seen from the Qur'an and Sunnah. Among the texts which

He has bestowed on the nation of Islam, Allah Almighty declares, "*He has chosen you, and has imposed no difficulties on you...*" He also says, "*Allah intends every facility for you; He does not want to put you to difficulties.*" Also, Prophetic traditions affirm the ease which characterize the Islamic religion and the fact that the Islamic Sharee'ah (law) is intended to remove undue hardship. The following traditions affirm the ease which marks Islam and its distance from extremism and excess: (1) "Allah desires ease for this nation, not hardship." (2) When the Messenger of Allah was sending Mu$^c$-adh Ibn Jabal and Abu Musa al-Ash$^c$-ari to Yemen to invite its people to Islam he said to them, "Facilitate rather than impose difficulties; announce glad tidings rather than alienating." (3) The Prophet, (*may peace and blessings be upon him*) said, "This religion [which I bring] is one of ease, not of hardship. Anyone who goes to excess in its practice will find that it has crushed him. Rather, guide each other's steps aright, draw near to one another, and be of good cheer, seeking aid [along the spiritual path] through worship in the morning and evening hours, and occasional night vigils." These, worship in the morning and evening hours are some of the Prophetic traditions which reveal the moderation of the Islamic Sharee'ah and its intent not to impose hardship, but rather to provide ease.

The preceding discussion illustrates that Islam has established a clear, sound approach to combating extremism and excess, an approach which is represented by moderation, ease and the removal of hardship.

## Second: Islam's stance on terrorism

### Introduction

International terrorism has become an inseparable part of daily life for people in the modern world. Hardly a day goes by without the occurrence of some terrorist operation somewhere in the world, its intent being to create a state of threat which will get people into problems and

an association. There is no legal ruling in Islam which commands the Moslem to engage in acts of extremism, violence and terrorism, since such acts are highly dangerous, with devastating effects. Islam commands only what has been commanded by AllahAlmighty in the Holy Qur'an and what has been commanded by His Messenger in His Sunnah. Moreover, neither the Holy Qur'an nor the Sunnah contains anything indicating a call to extremism and violence. On the contrary, they call for the removal of hatred and hostility. Yet despite this clear truth, Islam is subjected to campaigns of slander and misrepresentation launched by some of the Western news media. Such campaigns have become fierce since the fall of the Soviet Union and the break up of its republics and the end "the Cold War" between the East and West. The aim is to present Islam as an enemy of Western civilization. It is also regrettable that a number of Arab and Moslem journalists have taken part in these campaigns, with or without knowledge of the bad effects which such campaigns, could have on their countries and societies.

According to the views expressed by those carrying out these unjust campaigns, extremism is by nature "Islamic," as are violence and terrorism. As for violence and terrorism which come form non-Moslems, they receive hardly any mention, as the Western media either pass over them lightly, or ignore them altogether. Constant mention is made of "Islamic terrorism," whereas all other terrorism is neglected. This alleged Islamic practice has become an excuse for casting doubt on Islam itself and defaming the reputation of both the religion and its adherents. Forces hostile to Islam have associated Islam with terrorism in order to do everything possible to harm Moslems' reputation.

Hence, in order to present the true Islamic stance on terrorism, to make clear that far from being a partner to terrorism, Islam wages war on it, and to explain the Islamic approachto combating terrorism, I shall take up the following

particular palce or time; (2) the definition of terrorism; (3) terrorism in the balance of Islam; and (4) Islam's preventive and curative program for doing battle with terrorism.

## One: a brief historical overview of terrorism:

It behoves us here to give a brief overview of the history of terrorism in order to show that terrorism has not been limited to any paritcular time or place and to make it clear to every fairminded reader that terrorism is not a product of Islam. As an act which produces a state of terror, fear, panic, anxiety or threat on the part of the public, terrorism is as old as history itself, and it has been practiced by groups belonging to the Jewish and Christian religions.

The term "terrorists" was used for the first time to refer to "Robespierre" and his comrades in his committee connected with the "Court of Terror." It appears that the Jacobins sometimes used the term "terrorist" when speaking or writing about themselves, but with a positive connotation; however, the term "terrorist" later came to be used haphazardly, and with criminal connotations.

Nevertheless, acts whose intent is to terrorize other people have existed ever since history began to be recorded; one of the oldest known examples of terrorist movements is that of the "Sycariot," a highly organized Jewish religious sect whose members employed unorthodox, nontraditional tactics to attack their foes in broad daylight. They preferred to engage in their acts of terrorism on feast days when the city of Jerusalem was full of crowds. They did not merely kill innocent people who did not share their beliefs, but also used to demolish rulers' palaces and burn stored goods and public records. They were keen to destroy debenture bonds, thereby preventing creditors from being paid back. The assassination campaigns carried out by the "Zuslotiyun" were so brutal since their victims were not only employees of the occupation government, but other Jews as well.

underChristian auspices when he speaks of Ebius X and Gregory XIII, who together nearly brought about a historical catastrophe due to the chruch's link with political murders.

These are two examples of terrorist organizations belonging to the Jewish and Christian religions; nevertheless, no historian has put forward a theory of "Christian terrorism" or "Jewish terrorism" due to the actions carried out by these terrorist groups. With regard to the history of Islam, there are a number of terrorist groups which have belonged in name to Islam, but which in reality had rebelled against the teachings of Islam and took a non-Islamic path by engaging in terrorism. Perhaps the most salient example of such a group is the sect referred to as the Karmathians. The Karmathians were followers of Karmath, who sent a man by the name of ᶜAbdullah Ibn Maymun to teach his ideas in Iraq. Karmath declared his followers to be no longer accountable for the required acts of worship and piety in Islam and he gave them license to commit wanton folly, commanding them to abandon prayer and fasting. Teaching his disciples that they were bound by no religious duties whatsoever, Karmath told them that it was permissible for them to seize the wealth of their opponents and to spill their blood. The Karmathians thus turned into a gang of murderers who killed their opponents and declared their money and possessions free game, spreading destruction and terror among everyone around them until they finally reached Mecca, there they stormed the Holy Kaᶜbah and removed the kiswa, or covering of the Kaᶜbah. They also removed the black stone from its place, which remained in their possession for over twenty years.

The Karmathians are an example of a terrorist group which belonged nominally to Islam, but which violated its teachings. Hence, the terrorist acts committed by groups such as this must not be taken as evidence that Islam supports terrorism. Moreover, if historians have not

religions, it is only fair then that no impartial scholar should develop a theory of Islamic terrorism, describing the Islamic religion as "the religion of terrorism." The reason for this is that Islam grants no legitimacy to terrorism nor does it even sympathize with it. On the contrary, it wages war against it and prohibits it, and it had established legal limits with the aim of combating it.

In order to shed more light on the fact that terrorism has not been restricted to a particular time or place and that it is not associated specifically with Islam, I quote the following statement by a researcher who, studied extremism and terrorism; he writes:

Extremists and rebels against societal consensus have emerged from Europe in all spheres. They began with"black magic" groups, heretics, and so forth; then the black river swelled until, in the 19th Century, there emerged anarchist and communist movements in politics, and barbarism in literature and art. Then in the present century, the Fascist, Nazi, leftist and religious terrorist movements came to occupy a significant place.

Since the end of the 19th century and the beginning of the 20th century, there have been international groups, "Black Science," "Children of Nature," "The Workers' Avant-guard," "Whatever," "Hard Labour," "The Distinguished Ones," "The Bankrupt," "Dynamite," "Hearts of Iron," "The Hungry Peasant," and "Those Without Family." Twelve organizations, each of them with its own workers and members, plans, headquarters, and methods of spreading its message. None were reformist or charitable organizations aiming to feed the "hungry peasant." Rather, they were extremist organizations whose members had studied nothing but Chemistry. When the French extremists' leader was asked, "Why Chemistry in particular? he replied, "So that the anarchist will know how to make his own bombs."

Teams of terrorist anarchists began spreading from

capitals. The last two decades of the 19th Century witnessed a state of fright and panic which affected not only the general public, but high-ranking figures including kings, princes, and high ranking leaders.

After security forces began pursuing the anarchists with increasing energy, they announced the principle of "doing away with the security forces in the name of freedom." Hence, when policemen would go out to arrest them saying, "We are arresting you in the name of law," the anarchists would reply, "You arrest us in the name of law, and we kill you in the name of freedom."

These, then, are twelve terrorist, anarchist, extremist organizations, none of which belonged to Islam. Is it reasonable, then, to say that Islam has exported terrorism as is claimed by some of the Western media? The association drawn by the media between Islam and terrorism is both surprising and bewildering, since terrorism involves injuring, murdering, oppressing and intimidating the innocent, whereas Islam does not approve of terrorism at all. On the contrary, it forbids it; Islam declares terrorism to be prohibited by Allah, while those who adopt it as a profession will face severe punishment.

Two: The definition of terrorism.

There is no established definition for terrorism at the present time (the year 2000G.), whether the international law or among international and regional organizations. Hence, I have adopted the definition proposed by the Council of Arab Ministers of Interior and Justice in the Arab agreement on combating terrorism which was issued in Cairo in 1998. The Arab Interior and Justice Ministers defined terrorism in this agreement as follows:

Terrorism is any act involving violence or aggression, whatever its motives or aims, which is committed in order to carry out a criminal enterprise, be it individual or communal, and which aims to cause terror or alarm among people by harming them or endangering their

by stealing or seizing such property, or by endangering some national resource.

### Three: Terrorism in the balance of Islam.

Terrorism-which is in reality an attack directed against innocent men, women and children, the threat of engaging in such an attack, or any other means of harassing people, disturbing their peace or robbing them of their sence of securityand tranquillity - is completely unacceptable in Islam. Hence, it is impermissible for anyone to make such an attack, to participate in it, to plan it, or to cover it up whether it has been committed by governments, individuals, institutions or other organizations, regardless of their identity or capacity. The reason for this is that terrorism causes property to be lost or wasted, and it prevents the progress and development needed to guarantee the interests of both individuals and groups. Terrorism is a grave crime because it involves a direct assault on society. Islam looks at its effects and punishes those who commit it in a manner equal to the panic and fear it has caused to the innocent people.

There are numerous falsehoods and calumnies which the Western media has spread about Islam, one of which is the claim that Islam advocates violence and extremism and opposes the call to peace, despite the awareness that Islam is itself a religion of peace. Islam denounces violence and terrorism in all of its forms, urging Moslems to stay away from violence, terrorism, or the use of force. In fact, Islam even prohibits committing violence against oneself, and on that basis it forbids suicide. Allah Almighty says, "*And make not your own hands contribute to (your) destruction.*" Hence, if Islam warns against a person's destroying himself, then it must warn more against destroying others as well.

Islam has censured terrorism and warned of its dangers even if it is carried out in jest. As we read in the following Prophetic traditions, "Once a man took another man's sandal and hid it from him as a practical joke. When

another Moslem, for to do so is to commit a great injustice.'"

According to another tradition, the Messenger of Allah, (*may peace and blessings be upon him*) said, "No Moslem is permitted to alarm another Moslem."

In a third tradition, we read, "If anyone looks at a Moslem in such a way as to frighten him for no rightful cause, Allah will frighten him on the Day of Resurrection."

In a fourth Tradition, we read, "if anyone waves an iron instrument at his brother, he will be cursed by the angels until he stops, even if he happens to be his full brother (born of the same mother and father).

Such traditions demonstrate the great care taken by Islam in both its doctrine and its law to ensure that people's social relations are based on love, affection, mercy, compassion, and cooperation in performing righteous actions and the fear of Allah.

Islam affirms the sanctity of human life and forbids the unjustified shedding of anyone's blood. As Allah Almighty states, "*Take not life, which Allah hath made sacred, except by way of justice and law.*" Islam places great stress on the sanctity, considering all human souls to be essentially one. Consequently, if anyone commits aggression against someone else, it is as if he had committed aggression against all people because in so doing, he has violated the right to life; conversely, if anyone is charitable toward another, it is as if he had done it for all of humanity. Allah Almighty says, "*We ordained... that if anyone slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people, and if anyone saved a life, it would be as if he saved the life of the people.*"

In sum, Islam wages war against terrorism in all forms and of all types, since Islam is itself the religion of peace. Hence, peace in Islam is such a strong desire which it urges people to fulfill in life. Rather, it is a fundamental element of its doctrine and its program for spiritual training and nurture;

as a whole.

Islam conceives of life as a human unity whose purpose is mutual understanding among people and cooperation toward doing good and growing in the consciousness of Allah. It does not conceive of it as struggles among various classes of society, nor as a war among different people or among the various races. As Allah Almighty says, "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily, the most honored of you in the sight of Allah is (he who is) the most righteous of you."

Peace is a principle which is deeply-rooted in Moslems' souls that it has become a part of their being and a doctrine in which they firmly believe. From the dawn of Islam, it has raised its voice in a call for peace throughout the world, laying out the well-guided plan which is capable of helping humanity to acheive such peace. Islam loves life and instills this love in people; hence, it frees them from fear and sets forth the ideal way of life for human beings, directing them toward the goal of upward movement and progress under the protective shields of security and peace.

## Four: Islam's program for combating terrorism

Great efforts have been made at the international level to combat terrorism through the United Nations, as well as on the part of numerous nations outside the UN which have held seminars and conferences and issued numerous resolutions and recommendations with regard to fight against terrorism. However, despite the international efforts which have been made and which continue to be made toward this end, they have failed to deal with terrorism a way that eradicates this serious disease which spreads further in the body of humanity with every passing day.

The failure of these efforts is due to the fact that they have sought to deal with phenomenon of terrorism through

secular systems and laws which overlook important facts, thereby hindering rather than fostering awareness of the true nature of terrorism. Hence, if the world wishes to deal effectively with terrorism, it needs to adopt the Islamic program for combating crime in general, and terrorism in particular. Islam offers a distinctive program for fighting crime, of which terrorism is viewed as one type; this consists of two approaches: (a) the preventive approach, which seeks to stop crime before it is committed, and (b) the curative approach, which deals with crime after it has been committed.

## A. The Islamic Preventive Program for Combating Terrorism

Islam is a divinely revealed religion characterized by justice, moderation and high-mindedness which, its doctrine and its law, set out to treat the willfulness and base desires in the human soul; as such, it eradicated the innate propensities for hostility, destructions and violence in those individuals who came to believe in its message and instilled in them principles and ideals which made them into benevolent souls, knowledgeable of the rights they possessed. When Islam established this creative, dynamic balance between rights and duties in the lives of Moslems, it did away with all remaining violent tendencies in the human soul. Consequently, there was no terrorism and no violence to speak of, since the causes which might lead to it had been dealt with efficiently by the Islamic principles and values. In other words, Islam blocked off all means, paths, causes, motives which might drive someone to commit an act of terrorism, guaranteeing the individual rights for his spiritual, physical, intellectual, social,and emotional needs.

In order to clarify this fact, I shall present some examples as evidence in support of what I am saying. If, for example, there are motives and causes for terrorism which are based on nationalist, separatist aspirations given that nationalist organizations engage in terrorist activities as a means of extering pressure, achieving separate-nation

status or crystallizing an independent political or religious identity, then it should be noted that the principles of Islam and the political practices associated with them in Islam's "golden age" guaranteed everyone - both minorities and the majority, Arabs and non-Arabs, white and black - a high degree of equality in all dimensions and aspects.

If the causes behind terrorism are economic in nature, then it must be remembered that Islam has guaranteed economic equality as well. After all, the opportunity to work is available to all, while the invitation to work treats human labor with such appreciation and respect that it is raised to the status of worship. Social solidarity in the finest sense of the word may be seen in the institution of zakat based on which the rich offer assistance to poor and needy Moslems voluntarily, as well as in charitable donations and the just distribution of any material benefits with which Allah has blessed the Moslems in one way or another. In this manner, a remarkable spirit of love for others came to exist among Moslems, and the Moslem community came to be like a single family in which older members cared for the younger ones and the stronger ones cared for the weak, and each person's life was valued equally. Moreover, if the causes behind terrorism are political in nature, it should be recalled that within the context of specific legal guidelines, Islam has guaranteed equal political rights for all. Every Moslem, for example, has the right to express his views so long as this takes place within the framework of the noble teachings of Islam.

Islamic political practice gurantees everyone an ideal degree of freedom in all its dimensions, including the freedom of worship; no one would be forced to abandon his religion and enter Islam; all who enter Islam do so voluntarily and by choice. Under the banner of Islam, Christians and Jews have enjoyed all their rights, with Islam guranteeing them security and stability and urging Moslems to deal kindly with them. Accordingly, Moslems have demonstrated keen concern to provide an atmosphere of tranquillity and safety for non-Moslems so long as they are

committed to the security of Islamic society and the Islamic State.

Islamic society has been characterized by the freedom to work and to express one's personal opinion, rights which are enjoyed by all without exception. Another characteristic of Islamic society is an ideal degree of justice, since everyone is treated equally before coutrs of law, with no distnction made between leaders and followers, or even between the ruler himself and the ordinary citizen. Hence, it may be said that Islam has refined people's souls, giving them a sound, moral upbringing by doing away with people's hostile tendencies. In this manner, Islam has removed the causes which tend to lead to the commission of crimes of terror.

In addition to this means of protecting people from falling into the error of selfishness and the resulting tendency toward aggression and violence, the Islamic Sharee'ah has established strict rules and penalties capable of deterring weak souls from committing aggression against others, such as attacks on people's lives, their wealth, society's public morals and values, or refusal to obey those in authority. In this regard, there are two types of crimes which are committed against the society as a whole to which Islamic Sharee'ah has set limits to restrain people before they think seriously about committing them.

The first type of crime committed against the society as a whole is what is known as **hirabah**, while the second type is known as **baghi** (both of which are discussed in chapter 7 above). These two types of crime represent a pattern of violence directed against society, although the second type is closer to the modern concept of terrorist crimes, since crimes of terrors tend to be driven by political motives, specifically, the desire to take over political power.

Now that I have discussed the path of prevention set forth by the lofty principles of Islam, let me move on to a presentation of the path of treatment set forth by Islamic Sharee'ah once crimes against society have already been committed.

### B. The Islamic Curative Program for Combating Terrorism

In my discussion of the Islamic preventive program for combating terrorism, we noted that Islam has granted a number of human rights and established guarantees to protect these rights, which are capable of meeting all of people's spiritual, physical, intellectual and emotional needs. Similarly I noted that in this manner, Islam has invalidated all claims, both direct and indirect, which could be used as excuses for committing a terrorist act in order to secure a right or to resist something which the terrorists sees as an injustice.

In addition to this preventive approach to protecting people from falling into the error of selfishness and the resulting tendency toward aggression and violence, the Islamic Sharee'ah has established stiff penalties to deter weak souls from committing aggression against others, against human life, religion, reason, material wealth, society's public morals or values, or refusal to obey those in authority. And here we find ourselves before two types of terrorist crime committed against society as a whole, and for which Islam has instituted just deterrent penalties represented by the Islamically set limits discussed in chapter 7. As we have mentioned, the two types of crimes being referred to here are: (a) crimes of **hirabah**, and (b) crimes of **baghi.**

### Third: The stance taken by the kingdom of Saudi Arabia on extremism and terrorism

The stance taken on extremism and terrorism by the Kingdom of Saudi Arabia is, in fact, the same stance as that taken by Islam itself and which I have discussed previously. This is due to the fact that the Kingdom of Saudi Arabia is an Islamic state which applies Islamic Sharee'ah: What Islamic Sharee'ah requires, the Saudi government carries out, what this law allows, the Saudi government adopts, and what it forbids, the Saudi government avoids and opposes. In order to demonstrate this fact, I shall quote

here from Resolution No. 148 on 12/1/1419H. issued by Saudi Arabia's Council of Senior Scholars in response to the occurrence of acts of sabotage in numerous countries of the world, acts which had victimized large numbers of innocent people and led to the destruction of huge amounts of money and property. The following excerpt is taken from this resolution:

In its 32nd session, held in the city of Ta'if beginning on 18/1/1409H., based on the evidence which it possesses of the occurrence of a number of incidents of sabotage which have victimized many innocent people and caused the destruction of large amounts of money, property and installations in many Islamic nations and others, committed by certain unbalanced, bitter individuals whose faith is either weak or nonexistent - including the blowing up of dwelling, setting fire to public and private property, blowing up bridges and tunnels and blowing up or highjacking airplanes,

and since it has been observed that these crimes are being committed in countries which are both near and distant neighbors,

and given that the Kingdom of Saudi Arabia, like other countries, is vulnerable to the occurrence of such acts of sabotage:

The Council of Senior Scholars thought it necessary to look into the possibility of approving a deterrent penalty for those who commit acts of sabotage, directed against public installations, government interests, or other locations, with the intention of causing destruction and disturbance of security.

The Council is aware of the fact that according to those knowledgable in matters of Islamic Sharee'ah, the provisions of this law revolve in their entirety around the indispensability of protecting five necessities ensuring the means of their survival and preserving them from harm, namely: religion, the soul (human life), honor, the mind, and the money.

The Council has given consideration to the great

dangers which arise from crimes involving attacks on that which Moslem hold sacred, including their lives, their honour and their wealth, and the degree to which such acts of sabotage undermine public security, bring about states of chaos and unrest and cause Moslems to fear for their lives and their property -- recognizing that Allah, has preserved for people their religions, their bodies, their spirits, their honour, their minds, and their wealth through the establishment of limits and penalties which make it possible to achieve public and private security.

The Council of Senior Scholars then concluded their resolution with the approval of a deterrent penalty for such acts of sabotage:

If someone is proven to have engaged in an act of sabotage and destruction which upsets security by an attack on people's lives and private or public property, such as the blowing up of residences, mosques, schools, hospitals, factories, bridges, water reservoirs, or public resources under the control of the House of Finance such as oil pipelines, the blowing up or highjacking of airplanes, and the like, his penalty shall be execution. The basis for this is the evidence found in the Qur'anic verses quoted above, according to which such destruction on earth requires that its doer be subjected to the death penalty. ■

# WEST VERSUS HUMANITY

Syed Iqbal Zaheer

On September the 11th modern Western civilization delivered unto itself a blow that has given its history and that of the world, a new turn. Lists may be prepared, named accounted, blame set against fictitious figures and regions marked by retaliatory action, but if this civilization doesn't realize that it was a self blow, and the first one, after which more will follow if it does not lead to some self-examination, then, the days of Western civilization are numbered. If its leaders cannot ask themselves what an American child asked when she saw the destruction, "Why these people are killing themselves and others?" then, older reasons for self destruction will remain, and a few will be added as years slip by. It was self-destruction because both the "cause" as well as the "deadly means" were provided by the West.

We have stated that the Western civilization is under threat. But those who think the West is the world, would imagine us saying, "the world is at its end." Neither the world will end, nor the West. But the West and the Western civilization will never be the same again.

People think that it is scientific development, technological innovation, military power, mixed with some craft and cunning that created the modern Western civilization. They are wrong. These factors have played their role. But it is humans - from all over the globe - who brought it into being (some playing greater role, others lesser) - and it is humans who will destroy it when they feel they have no use for it. It is the nature of the retaliatory action in Afghanistan (or elsewhere thereafter), and the extent of damage that it will do to humanity, that will determine the people's judgement about it: is it entirely a Satanic civilization and so, should it be done away with, or allowed to drag on for a while? If the people make up their minds about its evil nature, and hence destruction, no amount of material power will save the civilization. There is no greater power than will power. Our Prophet (saws) has said, "Indeed, deeds are by intentions." Nothing happens before people will it - after

Allah's will. And once the will is there, such things happen that were remotely thought possible.

The September 11 blow was a self-blow because of the inherent contradictions, hypocrisy and duplicity of the West, its leaders, its ways and policies. In theory it professes to stand for freedom, justice, equality, democratic principles and prosperity for all. But, in practice, and in the words of Noam Chomsky, "The function of the third world is to provide services for the rich offering cheap labour, resources, markets, opportunities for investment and (lately) export of pollution, along with other amenities (havens for drug money laundering and other unregulated financial operations, tourism, and so on)." However, our opinion is that the function of the first world masses is also no more than what the West assigns to the third world. This is now a popular feeling. Communism offered some hope. With its demolition, that ray of hope has disappeared. The increasing disappointment is creating the opinion among a large number of people that if the proclaimed principlescannot be applied to one and all, equally, that West's slogans are catchwords meant merely to dupe the people, and that even if materially they got what they deserved, morally and spiritually they stand to lose, then- better let this civilization be gone. This is the opinion that has been gradually emerging during the last decades. Although horrified at the live shows, most non-Americans thought that America deserved it. Even a British, otherwise tightlipped, was heard saying something about a cure for American arrogance. "This will teach America not to bully smallemations," quipped a taxi driver in China echoing the sentiments of millions. The lack of true sympathy was more alarming than the daring attack on the buildings. It expressed, in any case, the will of the people. If the horror was definitely felt, sympathy too was definitely lukewarm. The day scene of Palestinian joy shown on CNN, while it was night there, was a '91 clipping. But for sure nobody shed a tear for the Americans that night. The West will say that perhaps the reaction was from envy. We say, reasons are for the psychologists to discuss. The point is, the sentiments were expressing an opinion.

Like any people hell-bent on change, in this case too, the people would be ready to pay the price for change.

Rather, they would be ready to make the world pay the price. If the civilization goes in its wake, let it. What has civilization given the common man over the globe? Indeed, in their minds, even if they themselves have to go with it, then, let it be so. But, the world, as created by the West, is not acceptable to the people. The retaliatory action on Afghanistan, if it happens to be as wild as it is being promised, will comfirm the correctness of the opinion that has emerged from the decades, and has begun to crystallize in the masses since West's murder of one million Iraqi children. There are many Westerners who see it this way. Only, their voice is supressed.

On the other hand, the Western world leaders are also hell-bent on forcing the peoples of the world to complt with their wishes. With a gun on the temple, they believe they can coerce anyone into executing their will. They are playing not the role of dictators, rather, that of God: what they say is truth and right. What they do is unquestionable. What they decide for others, is the best thing possible for them. But humans have refused to submit to the commandments of Almighty God. Will they submit to puny men, the presidents and prime ministers of the Western world?

That the struggle is between the West and humanity is substantiated by the fact that the Western leaders did not consult their citizens before the revenge action. Evidences were not presented. Neither to others, nor to their own people. How could it be presented when a passport was found near the destroyed buildings that belonged to one of the hijackers? The buildings underwent a temprature of 1500 degrees. The black boxes (2 in each aircraft) were designed to withstand temprature greater than 1500 degrees and could survive any kind of crash. But, none of the 8 black boxes was in working condition when found. The passport survived. Such is the evidence. What was there to present?

A hype was created. Frenzy was whipped up. A secret agency that did not know anything two minutes before the attack, knew within two hours who had done it. Warmongers were swiftly brought on the TV (mostly Jews), expert opinion immediately aired, a hysterical mass decision of revenge was extracted, and the approval of the people hijacked.

Western leaders knew that if they presented the facts and laid down all options on the table, humanity would never approve of their action, and not in that direction. They knew at heart that they would be fighting the humanity at large. They realized that their struggle would begin against those outside its boundaries, but end with those within its own boundaries. And, therefore, an opinion was cleverly extracted without any consultation. A humanity that wishes to think for itself, and decide for itself, is the enemy of the West. In reality there is little difference between the Bolsheviks who hanged the Russian land-owners by the trees as they advanced to set up a "new world order" in 1917, and the West, which persecute anyone opposed to its moves. Already, anyone who speaks out with the voice of dissent in America, is a traitor.

There is no third party in the struggle. There is no one to say, "hey. Stop it. What's going on here?" For the world is totally and completely divided into two groups. On the one hand, the West, the first world, its leaders, its allies, sympathizers and the puppet regimes installed by it in the rest of the world, and the humanity at large on the other. Both are deaf to each other. The West out of its pride and the rest out of its helplessness. Both have no single, central authority to guide them, restrain them, or balancetheir acts. Both have invisible hands moving them. Both have no respect for any consulting body. The United Nations has been made defunct by the West. International conferences and meetings are, according to the masses, unless exercises. (They have seen what happened to world conferences on Ecology and Racism). Both the parties are not guided by moral values. The West because it does not consider moral or spiritual values as of any worth, and the humanity, because it thinks that moral and spiritual values, if observed during the struggle against the immoral leaders of the world, will not only further its sufferings.

Today's world is, therefore, an extraordinarily dangerous and unpredictable place in which mad men lurk in foreign office lobbies and dark streets, loaded with death-wish. in this situation, just anything and everything is possible. The world will drift in two different directions. The leaders,

led by the West, and humanity, led by unknown figures: as unknown as those who crashed headlong against the buildings. One will belittle every achievement of the other, and laugh when the other cries. The other will continue to ignore the sentiments, hopes and fears, and legitimate wishes of the other. Today, the world is not divided into east and west. It is divided between arrogant leaders and angry masses.

Today's West is led by cowards. They are fearful of naming their enemies. There enemy is anyone who does not submit. Foremost among them are the Islamists, the fundamental Muslims, the Jihad people. Islam frees them from false gods. They will always say no when their freedom is threatened or injustice is perpetrated. Slavish life, like the lives of the people under eastern overt dictatorships, or the covert Western tyranny, is anathema to the Muslims. Their governments are submitted, but their peoples are not.

Islam is the foe for another reason. Its faith, its way of life, and its human culture, is penetrating the West at a good pace. Up until fifty years ago, it was kept at bay by a special kind of dishonest men known as Orientalists. Then came the age of free information. With less control of the printed material, entry of waves of people into Islamic fold was expected to happe. Its thinkers and philosophers had warned of it. Initially it was of low level, and the newly converted melted along with others in the melting pot. But in eighties and nineties, the situation began to change. Tens of thousands were becoming Muslims every year. The older ones were coming alive asserting their faith and practices. They were refusing to melt in the pot. They were demonstrating their own ways, and those ways were proving powerful and attractive. Many other people were migrating to the West. But their religion was compatible to the Western way of life. Islam was proving a different thing. Agreeing in principle, it clashed with Western principlesin details. And those details gave meaning of the life of the individuals.

The objectives acheived, humanity will be left with a few conclusions. That the Western arrogance knows no limits. That it itself (humanity) is required to have no other function but to serve the Westand its allies (the puppet

governments in the East). That no matter what service it rendered to the Western leaders, they will never be satisfied. Like the master never happy with his slaves, always complaining of the discomforts, of things not done in his estate, of the laziness on the part of his colony of slaves, the Western masters will never be satisfied with humanity. That neither "live not let live," nor "kill and live" will work. The situation will accept nothing short of death to all. With such convictions, the individuals of the human race will go about doing what will cause maximum destruction. Time is with them. They will be in no hurry. They will wait until the West is in siesta, off the guard, security measures relaxed (7:97): *"Do the people of the cities feel secure that Our punishment should come to them by night, while they are asleep? Have the people of the cities feel secure that Our punishment should come to them by the day, when they are playing?"*

What can the West do to change the opinion we have been taking of? Well, a few concrete steps: First, tell the Jews to come to their senses and stop taking of the land given to them by God 3,500 years ago. Give them a few months to quit the lands since 1967.

Second, the West should give up its claim to Jerusalem (a fact it conceals behind Jewish claims). Even if the West hoodwinked the Palestinian leaders into writing Jerusalem for the Jews, the Muslims will never give up. They have the will to fight on until the end of the world.

Third, write off every loan granted more than ten years ago by the World Bank or other bodies to the third world. Enough blood has already been sucked.

Fourth, destroy every shemical, biological or nuclear weapon in possession of any country in the world.

Fifth, remove every trade barrier placed befor food items produced anywhere in the world. Let food be moved around freely so that there is no hunger anywhere on the planet.

These are a few measures that will restore confidence and trust. The rest can be handled by a revived United Nations, wherein none has veto power, and which should be gradually developed into a world governing body.

These measures will surely remove the anger and

bitterness in the breasts and give a new lease of life to the modern civilization, to which, of course, we also owe several good things. Otherwise, as Stephen Hawking has suggested, (fantastically, or fanatically, whatever one may think), better colonize space. He might be wrong in suggesting space as the escape since it offers no escape, but he is right in his fear that life will be destroyed on the earth.

A big difference between now and earlier times is that modern science has given powerful destructive tools to the weakest of men. Tools that can destroy the world ten times over if in the hands of proud leaders of nations, or can bring down an entire population to its knees in hours if in the hands of disaffected men. It is too dangerous now to take the risk. Angry men are prawling at the boundaries. Theie bold actions can plunge the world into darkness. The empire is not invincible. The will is building up. We have said above that the history of Western civilization has taken a turn. We might add here that it is very likely that it has taken a U-turn. America was once a safe heaven for everyone who stepped on its soil. Even criminals felt safe. But the attack has changed it. Lawabiding people are now fearful. Will they be picked up by the FBI for interrogation? Hundreds of Arabs and Muslims have been arrested. Even their women have not been spared. They are beaten, denied hygienic facilities, and refused access to lawyers. The special relationship developed between the Gulf States and the USA over the last 50 years, lies in the debris of the destroyed buildings. Muslims are being harassed everywhere: in the streets, at work, and in every place. Prejudice is running high. Torture is being accepted as a necessary means for information extraction. Not only in America, but elsewhere in Europe as well as in several puppet regimes of the east, young men are being picked up and tortured as a routine. A blind eye is turned to that fact that torture cells are the breeding grounds for terrorism. In such situations, can economic activity be robust?

Gone are the days when America lectured on morals, human rights, and other issues. With persecution in their own countries, their voice will be weaker. With that the

influence will decline. Will it mean strengthening of the Western civilization, or weakening? One needs a lot of courage to predict a further strengthening of the Western civilization, which in turn would mean strengthening of the Islamic civilization.

Coming of the attack on Afghanistan, communism, a byproduct of Western civilization was no less powerful than the parent body. But when it butted its head against Islam, the skull broke and the bones were shattered. Now the main body is butting its head against Islam. It is said that the Taleban have been cornered. They have not a friend on the globe. What a pity! How alarming for those who draw inspiration from them? And how satisfied their enemies? Can they survive the onslought? When Soviet Russia invaded them, the West supplied the arms, the Gulf States supplied the money. But now, when they face the might of the West, and no help from any quarter, do they have a chance? The attackers think they have no chance. (Indeed, if they had any chance, the West would never invade). True. But let us look at a boy who has just thrown a stone at a stray dog. The dog howls in pain and runs away. A man passing by reproaches the boy, "Why did you throw the stone?" To help the weak is the nature of the human beings. Indeed, it is the nature of many animals. Dolphins have saved children from drowning. Wolves have brought up boys in the jungle. The Taleban have been promised by friends and foes that they shall receive help from no quarter on the aerth. Fine. What remains? The heaven?! Abandoned by all on the earth, they qualify for help from above. The universal rule will get working.

It is reported that a former American president had asked a visiting Afghan delegation after the Soviet defeat, "How do you explain your victory?" (Seeing that no weapon was given that could help them gain a clear victory). They asked, "Do you want a long answer or a short answer?" The president said, "Let us have the short answer." The answer was shorter than he had expected: "Allah."

The West doesn't seem to have understood the answer.■