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Religious Issues and Islamic Thought in Contemporary World: A Few Reflections

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Abstract

This paper deals with some of the contemporary issues which are generally associated to religion especially to Islam such as radicalism, fundamentalism, extremism, terrorism, traditionalism, and reformist thought. This is by and large claimed by Western authors who deal with Islamic thought. It is contended here that this is done due to misinterpretation of Islamic texts and negligence of their proper context and improper reading of modernity especially by those scholars who are unable to recognize the scientific nature of the Qur'ānic discourse. This paper aims to explain the validity of such claims based on content analysis method. It is suggested here that to comprehend the true nature of Islamic thought and resolve the problems of radicalism and extremism, the scholars of Islam need to adopt the Qur'ānic method of study and understanding. Here some aspects of that method have been highlighted.

Keywords: Religion, Dogma, Superstition, Reason, Knowledge, Scientific Approach.

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Introduction

Every society is suffering from various issues and challenges. It is claimed that Indonesia and Malaysia being multi-religious and multicultural societies, have been affected by the challenges of globalization, information technology, psychological stress, excessive materialism, radicalism, extremism, fanaticism, fundamentalism, traditionalism, conservatism, rigidity, literalism, communalism, hate speeches, and terrorism. People in the contemporary world are concern about current conditions of modern societies. Further, modern and technologically advanced societies are facing the problem of re-emergence of religion. According to some scholars of sociology of religion, secular agenda has bitterly failed to guarantee peaceful and prosperous environment for mankind. In this background, religion has attracted once again the attention of people. The victory of Modi, 2014 and Trump in 2017 and their religiously oriented approaches and agendas have threatened the peaceful environment of the world. However, what would be the role of Islam today and tomorrow is one of the significant questions of our time.

For radicalism and extremism among Muslims most of the Western authors have blamed Islamic scholars especially that of revivalist tradition. Consequently, Western lobbies openly support the adherents and supporters of liberal Islam, progressive Islam, modern Islam, voices of reformative Islam. Apparently, due to this the graph of the development of Islamic thought seems to either have become stagnant or overlooked. For further development of Islamic thought, we need to comprehend the true nature of the discourse of the Qur'ān. The discourse of the Qur'ān does not reflect dogmatic and superstitious approach but a powerful ethical and scientific method.

Literature Review

Ṭaha Jabir al-'Alwānī¹ highlighted a significant approach for Muslim intelligentsia which demands the best traditions of Islamic reasoning and suggested a methodology for the project of the Islamization of Knowledge. It has been believed that this is a foundational work which aims at the development of Islamic thought on

¹ Taha Jabir Al Alwani, *Issues in Contemporary Islamic Thought*, (USA: The International Institute of Islamic Thought, 2005).

scientific basis. Contrary to this, Mukti ² discussed the relation between *turāth* [Islamic intellectual heritage] and modernity within the context of Arab-Islamic renaissance. For him, the contemporary Islamic thought discourse has been dominated by the theme of self-criticism which encompasses other paradigms such as liberalism, Marxism, nationalism, fundamentalism, and post-traditionalism instead of the Qur'ānic method of Islamic discourse. In spite of having a common goal some Arab critical thinkers have borrowed liberal and modernist frameworks of analysis and examination. For example, according to Ḥanafī ,³ the new direction is the result of Western hegemony and Islamic fundamentalism. He argues various socio- religious voices have demonstrated the 'third way' in different parts of the Muslim world such as Turkey, Morocco, and Tunisia. As per him, new trends in 'Islamic thought' exist such as Liberal Islam, Socialist Islam, and Nationalist Islam. This shows the Qur'ānic influence has been marginalized by those scholars who are under the influence of modernity. Khalil ⁴ analyzed the development of Islamic thought and focused on the views of Abul Hasan Ali Nadawi in post-independent India who had adopted religious framework for analysis and development of Islamic thought. Nevertheless, it seems that Abul Hassan Ali Nadawi and Ṭaha Jabir al-'Alwānī, have focused on the need of the ethical and scientific approaches for the development of contemporary Islamic thought to meet the multi-faces challenges of our time,. In this context this work aims at developing in the light of the nature of the Qur'ānic discourse the Scientific Rational Method for developing Islamic thought.

Research Methodology

This research is qualitative in nature. To carry out this research, the data would be collected from the primary source, the Qur'ān. For further data, the secondary sources such as books, journal articles have been consulted. Further, to analyze the relevant data the methods of content analysis and critical thinking are used.

² Abdul Mukti Ro'ūf, , "Contemporary Islamic Thought Paradigm in Understanding TurtÉh and Modernity," *Journal Ushuluddin* 26, no. 2 (2018): 166-182.

³ Hassan Hanafi, *New Directions in Islamic Thought* (Qatar: Center for International and Regional Studies Georgetown University School of Foreign Service in Qatar, 2010).

⁴ Khalil Ahmad Siddique, and Muhammed Mumtaz Ali. "The Development of Islamic Thought in Post-Independent India (Perkembangan Pemikiran Islam Era Pasca Kemerdekaan India)," *Journal of Islam in Asia* 16, no. 2 (2019): 348-368.

The Framework of Understanding Religion and Its Role

There are two views about society and religion in sociology. First, it is religion which developed society. Second, it is society that developed the idea of religion. These views obviously are against Islam.

There is no such thing as ‘objectivity’ in the study of anything of this world. Everyone has his/ her own point of view and perspective to study anything. Whatever is being written today about religion in mainstream media is based on modern Western secular perspective. The modern Western social sciences study religion based on modern Western worldview. It is the result of modern Western philosophical thought which itself is based on metaphysical speculation and philosophical conjecture. Contrary to this, we intend to study everything of this world based on the truth and reality of life, society and the world. Hence, the first step towards understanding religion and its role is to understand the truth and reality of life, society and the world based on knowledge – true, authentic and universal knowledge [TAUK] generally known as the Islamic revealed knowledge. We study everything of this world based on TAUK and discover the truth and reality. We know based on our study and examination that the TAUK is contained in the Qur’ān. So, the Qur’ān is our source of knowledge and guidance and also source of analysis and examination as well. Intellectually and scholarly we are in a better position to comprehend the phenomena of religion. We are, in fact, inspired and motivated by TAUK. We have evidence that we have authentic and valid criteria of study, examination, analysis and comparison etc.

In modern period modernization, secularization and Westernization were accepted as the model of development. Religion was receded to the level of something dogmatic and superstitious. It was totally marginalized from public life. Hence, it was considered as obstacle towards modernization and development. Islam was also taken in the same manner. The process of secularization marginalized the public role of Islam. Relativism rejected the idea of authenticity and universality of the TAUK contained in the Qur’ān. As a result, the Qur’ān was reduced to the level of a sacred and religious book. Denial of Islam as the worldview and the way of life, and the rejection of the Qur’ān as the source of knowledge created intellectual crisis and chaos. But according to a number of sociologists and social scientists in recent years religion has presented a

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different picture of itself. It now “continues to play a major role in politics, society and culture”.⁵

Today for them, “religion appears to be increasingly an important component of public space rather than a matter of private belief and practice”.⁶ It is contended religion once again has flourished in much of South America, Africa and Southeast Asia.⁷ In spite of this they do not want to accord same position to Islam. Revival of Islam is seen negatively and termed as the sources of polarization and terrorism.

There has indeed been a growth of scholarly interest in Islam around globe. They study Islam with the same criteria of analysis and examination and use several terms such as radical Islam, political Islam, modern Islam, progressive Islam and liberal Islam. This approach to the study of Islam and its role in contemporary times is not appropriate. Everyone needs to avoid such narrow and often prejudicial approach to study Islam and Islamic revivalism.

In contemporary debate on religion one of the important questions is the role of religion in public sphere and the ‘post-secular’ features of the modern world. It is said the globalization of religion has transformed politics and public life and, therefore, many of the conventional liberal solutions such as the separation of church and state are no longer seem to be relevant. Now many authors are taking interest in the study of religion but not as an obstacle but as a vital public force. Therefore, they are studying it once again as social phenomena. Some sociologists now criticize the project of secularization and rejecting its thesis and emphasis on monotone view of modernization.

The crisis in life and society and the apparent failure of secularism as a strategy to manage religion are presented as an evidence of the validity of religion. It is argued that the old theory of inevitable secularization is challenged by the new force of religions. As a result, religion has come back into the public life. Hence, some sociologists assume that religion is capable to strengthen social life and liberate it from crisis, chaos, corruption, and crimes. Therefore, they are taking interest in religion.

⁵ Bryan S. Turner, *The Sociology of Religion* (UK: Wiley-Blackwell Publication, 2010), 1.

⁶ Ibid.

⁷ Ibid.

Post-Secular Era

It is contended that liberal paradigm has been unsuccessful to satisfy the needs of people and society. Hence, it is being replaced now by a new trend of alliance between state and religion to regulate public shear. Secular authorities are not able to ignore religion but rather ready to recognize its role. Today it is common to hear that secularization has been categorically ‘disproven’. It is interested to note that in the past religion was view as the source of destruction of creative energy. So, it was interpreted as the source of fundamentalism. But today religion is a social phenomenon. It offers principles and meaning in life, an ethos, the moods and moral values and a worldview. In other words, it is a source based on which people need to understand what the world and life really are.⁸ Every religion offers alternative views of what life really is. Religion describes what life is and also prescribes *what it ought to be*.⁹ It appears that a farewell is given to liberal paradigm and religious paradigms are being accepted.

Islam and Revivalism

Quite contrary to the above explanation and phenomena of religion, Islam and revivalist struggle are viewed and explained as a source of fundamentalism, radicalism, and terrorism. In this background, many of our Muslim scholars had started to argue that Muslims need to be liberated from their traditional worldview. For this purpose, they have come up with their strategies and presenting the models of progressive Islam, modern Islam, and liberal Islam as solutions. They are being accepted and appreciated. Rethinking Islam seems to be an indispensable and imperative duty for them. Some others are arguing that something has gone wrong with the understanding of so-called traditional and revivalist scholars. They bitterly failed to recognize true relationship between texts and context. Therefore, they suggest that the scholars of texts and context should work together.

Phenomena of Challenges and Islamization

No doubt, there exist several challenges and issues. No period of history is free from challenges. Today, challenges have taken different forms. In pluralistic societies such as Indonesian and Malaysian, the biggest question is how to guarantee peaceful,

⁸ Keith A. Robert and David Yamane, *Religion in Sociological Perspective* (USA: SAGE Publication, 2012), 11-12.

⁹ *Ibid.*, 9.

harmonious and progressive environment and counter the phenomena of radicalism and terrorism. Some suggest need of rational approach and *Ijtihād Ijtihād*. They oppose reactionary attitudes and support for rethinking heritage. Some other argue for the better understanding of modernity, post-modernity, globalization, information technology and its implications, relativism, positivism, pragmatism etc, and suggest to find out the avenues of compatibility of Islam with them. In our opinion, based on analysis and examinations, all the above-mentioned problems seem to be only symptoms of a bigger and complicated problem, the problem of Muslim Perception. Due to lack of clear perception, Muslims are bound to face several problems. They are always looking at the past or others. They need to face the problem of perception boldly, critically, and creatively. Their perception of Islam, the Qur'ān, humanity, epistemology, methodology, research methodology, teaching methodology, curriculum and education, development and success, crisis and *Ijtihād* and the perception of leadership, intellectual and political, are subject to weaknesses. They need to be addressed at the very outset. Due to lack of clear perception Muslims are subject to intellectual, epistemological, and methodological crisis. The required *Ijtihād* needs to be directed to clear out wrong perceptions. We are convinced that to have a clear perception, there is no way except to accept and implement throughout the Muslim societies the idea of Islamization of human knowledge. Islamization project is based on four pillars- knowledge [Islamic revealed knowledge], critical approach, scientific thinking and creativity. The Qur'ān gives us the knowledge of dynamism and creativity and asks for change especially in defective and irrelevant perceptions. The Muslims need a new future-oriented and realistic truth-based perception, if they are determined to address the issues of radicalism, fanaticism, terrorism, and all others. Their existing perception of Islam does not reflect its universality and humanity, its scientific, historical, critical, comparative, and rational approach.

Need For a New Framework of Understanding and Analysis

We argue life has an ethical basis. To establish the truthfulness and reality of this claim, the Qur'ān provides rational arguments and gets the support of empirical and historical data and evidence. It is said in the Qur'ān that the most suitable method for explaining the truth and reality of life and the world is the empirical rational method. In this method, there is no room for blind faith, dogmas, myths, doctrines, superstitions, desires, fancies, imaginations, assumptions, distortions, presuppositions, biases,

prejudices, reactions, hasty decisions, speculation, conjecture, illusions, enmity, and hate, etc. The method of the Qur'ān has several important features which constitute the 'scientific' nature of the discourse of the Qur'ān. According to which, without the state of knowledge and empirical evidence as the basis, there is no possibility of true cognition and comprehensive observation of the state of reality. One can call it the Scientific Rational Method. The Scientific Rational Method has some specific features. They need to be adopted to study any problem of life and society. The religious issues are no exception. For their understanding one needs to apply the Scientific Rational Method. It will help, on one side, to have clear perception and, on the other, resolve the problems of radicalism, fanaticism, and terrorism. We outline the following features of the Scientific Rational Method.

First, one of the most important arguments is that to comprehend the truth and reality we need to have true, authentic, and universal knowledge about the truth and reality of life, society and the world. Man's faculties do not help him in creating true, authentic and universal knowledge, about the truth and reality of life, society and the world. Human faculties are deemed to be tools of knowledge, while the Qur'ān and *Sunnah* are the active sources of knowledge for the truth and reality. It further claims that the knowledge of the truth and reality of life, society and the world is beyond the jurisdiction of human faculties. Whether man realizes this or not it is the truth. Hence, he is bound to depend on the knowledge that is presented by the Creator of man—Allah SWT—in the Qur'ān. The only way left for him is to remain steadfast in understanding the truth and reality of life and society, to make use of the data of the Qur'ān on issues of the truth and reality of life, society and the world. See the following:

Allah asks: ...Does he has any knowledge of the world beyond the ken of sense-perception, and therefore, clearly sees [the Truth]? [53: 35]; ...No one can inform you of the truth save the All-Aware. [35: 14].

“Surely, We have brought them a Book which We expounded with knowledge; a guidance and a mercy to those who believe.¹⁰ (Whether people believe or not) Allah bears witness that whatever He has revealed to you, He has revealed with His knowledge, and the angels bear witness to it too, though

¹⁰ Al Qur'ān 7:52

the witness of Allah is sufficient”.¹¹ ... “And yet no matter what proofs you bring before the People of the Book they will not follow your direction of Prayer nor will you follow their direction of Prayer. None is prepared to follow the other’s direction of Prayer. Were you to follow their desires in disregard of the knowledge which has come to you, you will surely be reckoned among the wrong-doers.”¹²

It is contended that no one can have true cognition, comprehensive observation, and realistic experience of the state of reality without the foundation of knowledge. It is not the jurisdiction of the faculties of people. They receive that knowledge from their Creator, Who is the Creator of the entire universe.

Second, due to the emphasis on knowledge, Allah SWT rejects all other means, such as speculation, conjecture, imagination or guess work. The statements of the Qur’ān forcefully argue that every starting step of cognition, observation or experiment must be based on knowledge—true, authentic and universal. Hence, there is no place for doubt, imagination or assumption in the process of cognition. The very first step towards cognition is the framework of knowledge—true, authentic and universal.¹³

Third, to convince thinking minds the Qur’ān makes everything simple and clear which is supported by empirical and historical evidence. It is said in the Qur’ān "In the Qur’ān We have explained things to people in myriad ways."¹⁴ Now the Qur’ān is asking for observation of the natural world and invited people to observe them.

(To guide) “those who use their reason (to this Truth) there are many Signs in the structure of the heavens and the earth, in the constant alternation of night and day, in the vessels which speed across the sea carrying goods that are of profit to people, in the water which Allah sends down from the sky and thereby quickens the earth after it was dead, and disperse over it all manner of animals, and in the changing courses of the winds and the clouds pressed into service between heaven and earth”.¹⁵

¹¹ Al Qur’ān 4: 166

¹² Al Qur’ān 2: 145

¹³ Al Qur’ān 11:18-31

¹⁴ Al Qur’ān 30:58

¹⁵ Al Qur’ān 2:164

Fourth, a critical evaluation of the history and views of philosophers, as well as founders of religions is made. Without reference to history there is less possibility of a true cognition. See following statements:

Whenever they are told: “Do not spread mischief on earth.” They say: “We indeed are the ones who set things right.”¹⁶ They are the mischief makers, but they do not realize it.¹⁷ Whenever they are told: “Believe as others believe,” they answer: “Shall we believe as the fools have believed?” Indeed, it is they who are the fools, but they are not aware of it.¹⁸

Do you attribute to Allah something about which you have no knowledge?¹⁹

And when such people commit an indecent act, they say: “We found our fathers doing that, and Allah has enjoined it on us.” Say: “Surely Allah never enjoins any indecency. Do you say things regarding Allah that you do not know?”²⁰

And do not be like those who say: “We hear,” though they do not hearken. Indeed, the worst kind of all beats in the sight of Allah are the people who are deaf and dumb and who do not understand.²¹

Fifth, it is also supported by a number of parables and examples, as stated in the Qur’ān. It invites its readers to ponder over the following:

Certainly, in the stories of the bygone people there is a lesson for people of understanding. What is being narrated in the Qur’ān is no fabrication; it is rather confirmation of the Books that preceded it, and a detailed exposition of everything, and a guidance and mercy for people of faith.²² It is Allah Who has raised the heavens without any supports that you could see, and then He established Himself on the Throne (of Dominion). And He it is Who has made the sun and the moon subservient (to a law), each running its course till an appointed term. He governs the entire order of the universe and clearly explains the signs that you may be firmly convinced about meeting your Lord. He it is Who has stretched out the earth and has placed in it firm mountains and

¹⁶ Al Qur’ān 2:11

¹⁷ Al Qur’ān 2:12

¹⁸ Al Qur’ān 2:13

¹⁹ Al Qur’ān 2:80

²⁰ Al Qur’ān 7: 28

²¹ Al Qur’ān 8: 21-22

²² Al Qur’ān 12:111

has caused the rivers to flow. He has made every fruit in pairs, two and two, and He it is Who causes the night to cover the day. Surely there are signs in these for those who reflect. And on the earth, there are many tracts of land neighboring each other. There are on its vineyards, and sown fields, and date palms: some growing in clusters from one root, some standing alone. They are irrigated by the same water, and yet We make some excel others in taste. Surely there are signs in these for a people who use their reason. And were you to wonder, then wondrous indeed is the saying of those who say: "What! After we have been reduced to dust, shall we be created afresh?" They are the ones who disbelieved in their Lord; they are the ones who shall have shackles around their necks. They shall be the inmates of the Fire, wherein they will abide forever. They challenge you to hasten the coming of evil upon them before the coming of any good, although people who followed a like course before had met with exemplary punishment (from Allah). Verily your Lord is forgiving to mankind despite all their wrong-doing. Verily your Lord is also severe in retribution. Those who refused to believe in you say: "Why has no (miraculous) sign been sent down upon him from his Lord?" You are only a warner, and every people has its guide. Allah knows what every female bear; and what the wombs fall short of (in gestation), and what they may add. With Him everything is in a fixed measure. He knows both what is hidden and what is manifest. He is the Supreme One, the Highest. It is all the same for Him whether any of you says a thing secretly, or says it loudly, and whether one hides oneself in the darkness of night, or struts about in broad daylight. There are guardians over everyone, both before him and behind him, who guard him by Allah's command. Verily Allah does not change a people's condition unless they change their inner selves. And when Allah decides to make a people suffer punishment, no one can avert it. Nor can any be of help to such a people against Allah. He it is Who causes you to see lightning that inspires you with both fear and hope, and He it is Who whips up heavy clouds. The thunder celebrates His praise and holiness, and the angels, too, celebrate His praise for awe of Him. He hurls thunderbolts, striking with them whom He wills while they are engaged in

disputation concerning Allah. He is Mighty in His contriving.²³ We have indeed propounded for mankind all kinds of parables in this Qur'ān that they may take heed.²⁴

Sixth, it presents comparative analyses and examples of religions, people and rulers of the past. This is required as a witness of history and of the fundamental facts of life, to show that those who did not accept Allah SWT or the need for true, authentic and universal knowledge had ultimately lost everything. Allah SWT has revealed the best teachings, a self-consistent Book which repeats its contents in manifold forms.

Allah has revealed the best teaching, a self-consistent Book which repeats its contents in manifold forms whereat shiver the skins of those that hold their Lord in awe, and then their skins and their hearts soften for Allah's remembrance. That is Allah's Guidance wherewith He guides whosoever He pleases. And he whom Allah does not guide to the Right Path has none to guide him.²⁵

Seventh, a few important themes have been repeatedly discussed in the Qur'ān. Allah SWT has revealed the best teachings, a self-consistent Book which repeats its contents in manifold forms.

The example of the life of this world (which has enamored you into becoming heedless to Our signs) is that of water that We sent down from the heaven which causes the vegetation of the earth, which sustains men and cattle, to grow luxuriantly. But when the earth took on its golden raiment and became well adorned and the owners believed that they had full control over their lands Our command came upon them by night or by day, and We convened it into a stubble, as though it had not blossomed yesterday. Thus, do We expound the signs for a people who reflect.²⁶ Have they never observed how Allah creates for the first time and then repeats it? Indeed (to repeat the creation of a thing) is even easier for Allah (than creating it for the first time). Say: "Go about the earth and see how He created for the first time, and then Allah will recreate

²³ Al Qur'ān 13:2-13

²⁴ Al Qur'ān 39:27

²⁵ Al Qur'ān 39:23

²⁶ Al Qur'ān 10:24

life.” Surely, Allah has power over everything.²⁷ And of His Signs is that He has created mates for you from your own kind that you may find peace in them and He has set between you love and mercy. Surely there are Signs in this for those who reflect. And of His Signs is the creation of the heavens and the earth and the diversity of your tongues and colors. Indeed, there are Signs in this for the wise.²⁸ Allah it is Who has subjected the sea to you so that ships may sail upon it at His bidding, and you may seek of His Bounty and give thanks to Him. He has subjected to you all that is in the heavens and the earth, all being from Him. Verily there are Signs in this for those who reflect.²⁹

Eighth, every subject is presented in a simple way so that everyone can benefit from it. No philosophical approach is adopted, rather it is avoided. This is made clear in the following statement of the Qur’ān: In the Qur’ān We have explained things to people in myriad ways. But no matter what Sign you bring to them, those who are resolved upon denying the Truth will say: “You are given to falsehood”.³⁰

Ninth, it asks people to use the faculty of sense perception first, and then the power of critical thinking and thirdly reason. Finally, it motivates people to reflect analytically and develop their understanding deeply and properly: “those who use their reason there are many Signs in the structure of the heavens and the earth [2: 163]”. Tenth, thinking and reflection are not used at the very outset. They come after going through ethical discourse, critical evaluation, comparative illustrations, and citation of historical events, empirical evidences, parables, examples, repeated themes and simple statements.

And of His Signs is your sleeping at night and your seeking His Bounty during the day. Indeed, there are Signs in this for those who hearken. And of His Signs is that He shows you lightning, arousing both fear and hope, and sends down water from the sky and revives the earth after it is dead. Indeed, there are Signs in this for those who use their reason. And of His Signs is that the sky and the earth stand firm by His command. Then no sooner than He summons you out of

²⁷ Al Qur’ān 29:19-20

²⁸ Al Qur’ān 30:21-22

²⁹ Al Qur’ān 45:12-13

³⁰ Al Qur’ān 30:58

the earth you will come forth. To Him belong all who are in the heavens and all who are on the earth. All are in obedience to Him.³¹

For a long time, the need for scientific and rational approach was emphasized by a few scholars. Shaukat Ali, for example had argued that Muslims need to reassess religious approach to cut the wild growth of fake religiosity. According to him, Islam's "message is universal, eternal and that its precepts constitute a practical code of conduct for human beings". Its scientific and creative abilities must be cultivated a fresh.³² Iqbal had reminded about the need of rational and scientific approach. He said: "Indeed, in view of its function, religion stands in greater need of a rational foundation of its ultimate principles than even the dogmas of science".³³ Abdul Hamid Abu Sulayman asserted that "Muslim intellectuals and leaders must change their present ways, means, and methods of thinking...must search for an authentic Islamic alternative solution, strive to discern its elements".³⁴ Muslims are bound to think for comprehensive approaches as taught in the Qur'ān. In order to revive the spirit of rational and scientific approach the structure of the methodology of thinking and research must be restructured so that it proceeds based on the guidance of the Qur'ān.

This systematic arrangement is adopted to facilitate human beings in their cognitive exercise, observational inquiry and reflective understanding. So, one can say that from an ethical point of view and scientific understanding, we need to depend on the 'Scientific Rational Method' that combines many aspects together, instead of depending on only one single aspect to know comprehensively and holistically the truth and reality of anything of life and the world. This is the nature and characteristic of Islamic thought. In the methodology of Islamic thought all the above-mentioned aspects are demonstrated. Methodology needs to be universal, and people oriented. Currently, it is mainly based on rational faculty and related to the Muslim community alone. It is hardly supported by empirical evidence and historical events. It is less critical and comparative. The methodology of Islamic thought needs to be knowledge based supported by empirical, historical, critical, comparative skills and powerful rational arguments and evidence.

³¹ Al Qur'ān 30: 23-26

³² Shaukat Ali, *Intellectual Foundations of Muslim Civilization* (Lahore: Publishers United Ltd, 1977), ix.

³³ Abdul Hamid Abu Sulayman, *Crisis in the Muslim Mind*, (Virginia: IIIT, 1993), 19.

³⁴ Ibid.

Concluding Remarks

The problem of the Muslim community is the problem of perception. It can be corrected and improved, if Muslims are able to implement the agenda of Islamization of human knowledge. So, for, Muslims have ignored its importance, in spite of recommendation of the need of Islamic philosophy of education and integration of religious and modern educational institutions and the development of a united and integrated curriculum. At present Muslims lack clear perception of their needs. There must be a curriculum that should reflect the spirit of Islamization of human knowledge. The Qur'ān must become an important manual for all students and academics. Every subject should be studied from the Qur'anic perspective. Students must be prepared to demonstrate critical, scientific and creative thinking. The clear perception of Islamization of human knowledge and the need of implementation of it, the need to develop integrated educational institutions, introduction of Islamic philosophy of education, development of suitable curriculum are the basic needs of Muslims. Without implementation, at a large scale, the Islamization of human knowledge agenda no change in our perception is possible. Without this the Muslims cannot resolve the issues of radicalism, fanaticism and terrorism. The primary and higher education systems at the global level are suffering from deep rooted crisis. Are the Muslims capable to respond to this crisis genuinely and creatively is one of the biggest issues of our time. If Muslims fail to develop a model of excellent educational system, no one can save humanity from self-destruction. The International Islamic University, Malaysia with its mission of Islamization of human knowledge, a new set of curriculum and text books is moving to produce students of moderate thinking, critical insights, and scientific minds set with creativity. Muslims need to extend this model of education to the rest of the universities in the world. These are the issues of prime importance which require our serious attention, reflection and practical decisions and implementation.

Recommendations

The following measures can be adapted to accelerate the process of Islamization of knowledge and elimination of extreme trends of thinking:

Development of integrated curriculum based on Islamization of knowledge point of view.
Production of textbooks with rational and scientific line of understanding and thinking.

Large scale arrangements for formal and informal education of Muslims at various levels should be guaranteed. If the Muslim communities concentrate on the above recommendation, then there is a possibility that within a short span of time the moderate and balanced Muslims can be produced.

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