

Ismail Raji al Faruqi and Islamization of Disciplines

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Introduction

Islamization of Knowledge is a process of developing or generating reconstructed human knowledge in conformity with the will of Allah (SWT). It is a process of critical appreciation against blind imitation. The aim of Islamization of Knowledge is to analyze and to formulate the western discipline in form that deals with revelation as source of knowledge. The Islamization is specially related to human sciences/disciplines only. As for the disciplines in what is known as Islamic studies, the aim is to critically analyze the Islamic legacy against their historical background and to make Islam relevant to contemporary times. This is known as 'contextualization.'³

Ismail Raji al Faruqi, a great scholar and thinker of Islam and comparative religion in the 20th Century, first popularized the concept of Islamization of knowledge in the beginning of 1980s. Although in the mid 1930s it was introduced by Syed Abul Ala Mawdudi (1903-1979 CE), a leader of Islamic Revivalist movement and founder of Jama'at-e-Islami in the Indo-Pak Subcontinent. Besides, Syed Naquib al-Attas (1931CE-) claimed that he is the person who introduced the concept 'Islamization' before Faruqi. For me it is not so important that who introduced it, but there is no disagreement that this concept has been popularized by al-Faruqi. Al Faruqi was the founder President of the Association of Muslim Social Scientists (AMSS), which was established in 1972, He was the Founder Secretary-Treasurer of International Institute of Islamic thought (IIIT), which became the platform of the Islamization of Knowledge movement. He was also the active contributor of the Muslim Students Association (MSA) in USA. Faruqi as a theoretician as well as the practitioner of the Islamization of knowledge has contributed tremendously towards Islamization project. This paper is going to examine *first*, Faruqi's approach to Islamization of

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³ Abdul Rashid Moten, *Class Notes*, Islamization of Political Science, Date: 19.12.02 7& 02. 01.03

knowledge in general and its methodology particularly in the field of social sciences and *secondly*, his contribution towards Islamization of disciplines particularly in the area of Islamic Political Thought based on concepts.

Background of Faruqi

Isma'il al Faruqi was born in Jaffa, Palestine on January 1, 1921.⁴ His father was a Judge (*qadi*), he received his early education from his father and a local mosque and then in a Convent school. After receiving his high school degree from the French Dominican College des Feres (St. Joseph) in 1936, he moved to the college of Arts and Science of the American University of Beirut. He received his B. A. in Philosophy (1941) and after graduation returned home in order to start a career in the government administration of his country. His first appointment as a Registrar of cooperative societies under the British mandate government in Jerusalem in 1942. He remained at that post until 1945 and he became the District governor of Galilee in the government of Palestine. However, in 1948 Jewish settlers ousted him and his family. As a result, he took up the arms against Israeli occupation and saw action in the field. But he was frustrated and disappointed by Muslim disunity and internal divisions and he gradually moved to United States.⁵

In the United States, Faruqi enrolled in Indiana University's graduate school of arts and sciences for the fall semester of 1948. He obtained his M. A. in Philosophy within a year and applied for further study in Harvard University. He was also awarded an MA in Philosophy by the same department in Harvard. However, he decided to return to Indiana University, where he submitted his thesis to the department of Philosophy and received his Ph. D (September 1952).⁶ After that, in order to get sound knowledge of Islam, Faruqi returned to the Muslim World. He spent time in various countries in order to study under the leading Muslim scholars in their respective field of specialization. In the beginning of 1953, Faruqi and his wife were in Syria and then moved on

⁴ See Tareq Quraishi, *Isma'il al-Faruqi: An Enduring Legacy*, USA: The Muslim Student Association, 1986, p.5 and Muhammad Shafiq, *Growth of Islamic Thought in North America: Focus on Isma'il Raji al Faruqi*, USA: Amana Publications, 1994, p. 7, but according to Ilyas Ba-Yunus he was born in 1922 see Ilyas Ba-Yunus, "Al-Faruqi and Beyond: Future Directions in Islamization of Knowledge," *The American Journal of Islamic Social Sciences*, Vol. 5, No. 1, 1988, p.13

⁵ Is'mail R. al Faruqi, *Christian Ethics*, with "Foreword" by Staly B. Frost, Montrel: Mc Gill university Press, 1967, pp. v-vi of foreword

⁶ Shafique, "Growth of Islamic..." op. cit. 8

to Egypt, where he studied at al Azhar University (1954-58) and viewed as similar to acquiring another Ph. D.⁷ and mastered all traditional Islamic sciences. Therefore, he now combined in himself both eastern and western scholarship. Faruqi had published over 22 books and one hundred four articles in the Journals and edited books. But unfortunately, the well-known scholar and activist of the Ummah was brutally assassinated on May 27, 1986 in the month of Ramadan in his house, Virginia, USA.

Faruqi and the Islamization of Knowledge Movement

Faruqi was an exceptionally intelligent person. His knowledge of Western and Islamic intellectual traditions and experience, including the holding of official post of Palestine made him understand the complexity of backwardness of Muslim. According to Taha Jabir al ‘Alwani, ‘from the Islamization of Palestinian issue, Faruqi moved on to what would become the most important aspect of his life’s work: The Islamization of Knowledge.’⁸ Regarding Palestinian issue Faruqi’s view is unique and significant. To illustrate Faruqi’s view on the issue, it might help to remember the part of an address he once delivered to a group of students mainly Palestinian:

Suppose that tomorrow the Jewish state admits that it made a mistake in occupying Palestine and tells you to come and take what is rightfully yours. What will happen then? I’ll tell you what will happen. Another secular state will be created among the many that already exist in the region, a state of no value to its friends and of no consequences to its friends and of no consequence to its enemies, a state with nothing to contribute to society of civilization.⁹

Faruqi sees the Muslim world’s current inferiority is due to its scientific, technological, economic and military backwardness. The Ummah is divided against itself. The colonial power have successfully fragmented the Ummah into some more than fifty-five nation states and set them one against another. Economically the Ummah is underdeveloped and backward. The overwhelming majority of its members are illiterate. Faruqi concluded that the crisis which has been confronting the Muslim world is the crisis of thought and the source of the crisis of Muslim

⁷ see Ibid, p.8

⁸ ibid, x

⁹ Ibid, with “Foreward” by Taha Jabir al ‘Alwani p. x .

society lies in the dichotomy of the educational system into the modern and the Islamic. Faruqi views:

We must move with intelligence and fortitude to overcome the obstacles and forces- material or intellectual- that have so far prevented us from equipping ourselves properly to prepare individuals and society to provide a base for the Islamic civilizational pattern. This goal can be achieved through "Islamization only".¹⁰

"Islamization" represents the truth, the justice, the transformation, and the reformation that concerns all Muslims.¹¹ However, based on the classic *General Principles and Work plan* monograph of Faruqi stressed the central role played by the social sciences in modern societies, hence the need for the reform of these sciences as an integral part of the Islamization of Knowledge process.¹² According to Faruqi, the Islamization of Knowledge means; 'to redefine and reorder the data, to rethink the reasoning and relate the data, to reevaluate the conclusion, to re-project the goals and to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam.'¹³ Islamization therefore, should involve producing alternative curricula and textbooks for each discipline to be Islamized. Basically, the relevance of Islam to each area of modern thought ought to be established. To serve the above goal Faruqi identified five principles of Islamic methodology that are the unity of truth, the unity of knowledge, the unity of humanity, the unity of life and purposeful character of creation, and the subservience of creation to Man and of Man to Allah (SWT).¹⁴

In order to achieve the objectives of Islamization Faruqi proposed twelve steps of work plan which are as follows: Mastery of modern Disciplines, Discipline Survey, Mastery of the Islamic Legacy: the Anthropology, Mastery of Islamic Legacy: the Analysis, Establishment of the Specific Relevance of Islam to the disciplines, Critical Assessment of the Modern Discipline: the State of the Art, Critical Assessment of the Islamic Legacy: the State of the Art, Survey of Ummah's major problems,

¹⁰ *Islamization of Knowledge General Principles and Work Plan*, Virginia: International Institute of Islamic Thought, 1995, p. 83

¹¹ *Ibid*, p. 84

¹² Abdul Rashid Moten, "Approaches to the Islamization of Knowledge: A Trend analysis." *Encounters*, 7: 2 (2001), p. 191

¹³ "Islamization of Knowledge..." *op. cit.* p. 20

¹⁴ *Ibid*.

Survey of the Problems of Humankind, creative Analyzes and Syntheses, Recasting the Disciplines Under the Framework of Islam: The University Textbook and Dissemination of Islamized Knowledge.¹⁵ The above steps were addressed to the western trained social science scholars, therefore he made the mastery of the Modern discipline the first step. Since he saw the traditional scholar ignorant about modern discipline, it becomes the responsibility of western trained Muslim scholar to materialize the above concept.

Islamization in Terms of Methodology

In this part I am going to highlight Faruqi's view on the shortcomings of the traditional Islamic methodology, western methodology and based on above he also analyzed the differences between Western and Islamic methodology of social sciences and what ought to be the Islamic methodology. Faruqi identified the following shortcomings of Islamic methodology. First, traditional scholars confined the term *fiqh* and its derivations only to *ulum al Shariah* (revealed knowledge) rather than to 'knowledge of Islam as a whole,' as is used in the Qur'an. Secondly, it separated revelation from reason, which is against the spirit of Islam. Without reason the truths of revelation cannot be appreciated. As Faruqi says, 'when acceptance of revelation is not based upon reason, it is subjective, arbitrary and whimsical.'¹⁶ Thirdly, it separated thought from action, thinkers were away from the active engagement of it's Ummah's affairs. They started to condemn the leaders and leaders became tyrant. Finally, it created religious dualism- the way of the world and way of virtue, which opposed each other and destroyed the spirit of Islam.¹⁷

Faruqi stated that the western methodology of natural sciences is deductive. The data of natural sciences are observed by the senses, isolable from one another, and measurable by the senses, since it is quantitative. But in the field of social sciences western students and scholars follow the same methodology. They do not want to realize that not all the relevant data of human behavior are observable by the senses and subject to qualification and measurement. It has to be realized that no description of social relations is complete without references to the morality and spirit. It is not universally the same human groups but depends upon tradition of culture, religion and personal and group preference which can never be thoroughly defined, but science treated

¹⁵ Ibid, 18-19, also see Abdul Rashid Moten, "Approaches to the Islamization of Knowledge: A Trend Analysis," *Encounters* 7:2 (2001), UK, pp. 192-93

¹⁶ *Islamization of Knowledge: General Principle and Work Plan*, p. 27

¹⁷ Ibid, p. 23-30

them irrelevant. By following this methodology western social scientists illegitimately reduced the moral and/or spiritual component of social reality to its material effect or carrier.¹⁸ But it has to be understood that unlike natural science the data of human behavior are not dead, but alive. If the human behavior is not able to move the observer, the perception of value is impossible. Similarly, the observer cannot be moved unless he is trained to be affected, and unless he has empathy with the object of his experience. The subject's attitude towards data studied determines the outcome of the study. This is why Faruqi concluded that "the humanistic studies of western man and the social analysis of western society by western scientists are necessarily "western" and cannot serve as models for the study of Muslims or of their society."¹⁹

However, Faruqi sees the shortcomings of western methodology as follows: *firstly* the above argument shows that western social science is incomplete; *secondly*, it is necessarily western and is hence useless as a model for the Muslim learner; and *thirdly* western social science violates a crucial requirement of Islamic methodology. The most distinctive characteristics of Islamic methodology is the principle of the Unity of truth.

Based on the above framework, Faruqi concluded that all learning either individual or group, to man or to nature, to religion or to science, must reorder itself under the principle of *tawhid*. Secondly, pre-eminently, the sciences which study man and his relations with other humans ought to recognize man as standing in a realm dominated by God metaphysically as well as axiologically. They ought to be concerned with the *khilapha* of God on earth, with man's vicegerency and since man's vicegerency is necessarily social, the sciences that study it should properly be called Ummatic. Thirdly, the Ummatic sciences should not be intimidated by natural sciences. The difference between two lying in the object of study, not the methodology. Since both aim at discovering and understanding the divine pattern: the one is a physical object, the other is human affairs. Finally, Islamization of the social sciences must endeavor to show the relation of the reality studies to that aspects or part of the divine pattern pertinent to it.²⁰ Based on theoretical framework of al Faruqi, now let us look at his contribution towards Islamization of Knowledge.

¹⁸ Isma'il Raji Al-Faruqi, "Islamizing the Social Sciences" in Isma'il R. Al-Faruqi & Dr. Abdullah Omar Nasseef (ed.) *Social & Natural Sciences: The Islamic Perspective*, Jeddah: King AbdulAziz University, 1981, p. 11

¹⁹ Ibid

²⁰ Ibid. pp. 15-17

Applied Islamic Methodology to Analyze the Concepts

In this part we are trying to look at the Faruqi's framework which has been developed to analyze the Islamic concepts in the modern and contemporary world that are Islamic State and Islamic *Nahdah*. In this approach he set a criterion based on the Quran and Sunnah of the Prophet (SAAS) and practices of early caliphs, after that the criterion has been applied in the modern and contemporary Muslim World.

Islamic State

The relevance of the faith of Muslim to the state consists of two prescriptions: universalism and sovereignty of *Shariah*. Until such unity is achieved, the Muslim state should be organically related to the other state for the good of all Muslim. In terms of Muslim unity Allah (SWT) says in the Qur'an, "The believers are all brothers of one another."²¹ Besides, there are significant numbers of verses that talk about Muslim to be united, to cooperate with each other and not to be separated.²² As a result, whenever conflict arises between any two states or groups, the *sharia* directs all Muslim to rise and act jointly to end the conflict, to reconcile the parties in justice, and to fight and subdue the aggressor.²³ But the real scenario of the Muslim world that no Muslim country possesses complete Islamic legacy. The nation state is dedicated to national welfare and guided by laws of territorialism. Instead of receiving one another with open arms, the Muslim shut one another out. Despite the tremendous popularity of the goals of unity and cooperation, no Muslim states have been able to carry out jointly any significant permanent project of cooperation.²⁴

The prescription of Islam seems as relevant to politics and state legitimacy is the sovereignty of *Shari'a*. Islamic law as the only law of the land is absolute and permits no compromise. Allah (SWT) says in the Qur'an that Judgment should be based on revelation²⁵ and another verse of the Qur'an says, Judgment belongs to Allah (SWT) alone.²⁶ But, as regards to the above presentation for state legitimacy, the contemporary thinkers have agreed that the *Sharia* is not sovereign in its entirety in any

²¹ *The Quran* 49:10

²² *The Quran* 21:93, 5: 3, 5: 103, 3: 110 & 2:208

²³ *The Quran* 19: 9-10, Isma'il Raji al Faruqi, "The Islamic Critique of the Status Quo," p. 231

²⁴ Isma'il Raji al Faruqi, "The Islamic...op. cit, p. 232

²⁵ *The Quran*, 45: 17, 5: 48, 6: 114, 2: 113

²⁶ *The Quran*, 6: 57, 12: 67

country at this time. Some states like Turkey rejected *Sharia* completely, and adopted unislamic legal system. Some countries are still following the law inherited from colonial master. Other countries like Egypt and Jordan, declare the *Sharia* as source and inspiration for all legislation, but enforce unislamic laws and decrees in areas such as contract, torts and criminal law. Still others like Saudi Arabia and The Emirates although adopted Shariah to the law of the land, yet permit practices that violate the spirits of *Sharia*.²⁷

The administrations of Islamic states must be governed by mutual consultation. In this connection the Qur'an says, "Government (of the Muslim states) is by consultation with one another."²⁸ The divine word commands the Prophet (SAAS), "Consult them [the Muslim] in the affords [of Government]."²⁹ Besides, Islam is seen as prescribing that government must be by the more competent, the more fit to rule. According to Faruqi, in the Muslim world only two countries fall under the category of representative government that are Malaysia and Iran. The former possesses an electoral system that has not been violated since the country's foundation. Equally, there can be no doubt of the truly representative nature of the present Iranian government.³⁰ Other leaders of the Muslim state either retain power by armed forces or by-elections in which the results are ridiculously unrepresentative.³¹ The contemporary literature also shows that only leaders of the above two countries satisfy the requisite of competence.

Regarding the issue of freedom, The Prophet (SAAS) proclaimed, "All human are born free," and Umar Ibn Khattab (R) warned his provincial government by saying that "How did you come to tyrannize over the people when Allah (SWT) caused them to emerge from their mothers' wombs as free persons?" Even the Qur'an condemns the oppressors and declares reward for righteous people. But it is an undisputing fact that today the overwhelming majority of Muslims live in the state that deny basic human rights. The ban against political activities and oppression against opposition is common in the Muslim world.

The present economic situation in them is also alarming. Majority of the Muslim living in the world is at subsistence level or below. Whereas in

²⁷ Ismail Raji al Faruqi, "The Islamic Critique..." op.cit., p. 233

²⁸ *The Quran*, 42:38

²⁹ *The Quran*, 3: 139

³⁰ This article was written in early 1980s. In that time Bangladesh, Pakistan, Indonesia and many other Muslim countries was ruled by the Military ruler.

³¹ Ismail Raji al Faruqi, "The Islamic Critique..." op.cit. p. 230

the Arab world a few thousand families own and control the wealth of 150 million people. Islam is as relevant to the economic structure of society as it is to its religious, ethical and political structure. As a result, in the time of Umar Ibn Abdul Aziz, the Ummayed Caliph, people were concentrated enough and they did not find any people to give *Zakat*.³²

Islamic *Nahdah* (movement)

According to Faruqi, the term Renaissance was the reaction against medieval Christianity in Europe. When Christianity triumphed at the end of the third Century from that time western historians describe the west as “the Dark Ages,” since the Greco-Roman myths, ideas, values, principles, Christianity has replaced all. Therefore later on historians came to see, it was dark because of its being anti-world, anti-man and anti-reason.³³ The ideological expression of European Renaissance was ‘humanistic’ and this humanism rejected the God of Christianity replaced by man. As a result along with Faruqi many Muslim scholars agree to use the term “Islamic *Nahdah*” instead of Islamic Renaissance.³⁴ *Nahdah* comes from Arabic root which means ‘to rise’. In the literal sense, *Nahdah* means to actualization of the potentialities latent in the child, which applies to Islamic society.

The *Wahabiyah*, The *Sanusiyah*, the *Mahdiyyah* and other *Tajdid* movement of South Asia (such as Tariq-e-Muhammadiyah), which Faruqi sees the *Nahdah* movement in the past. The other movements such as *al-Ikwanul Muslimun* and *Jama'at-e-Islami*, the former in the Arab world, the latter in South Asia, as well as Muhammadiyah and Sharikat Islam in Indonesia and the Muslim Students Association (MSA) in America, are constituents of Islamic *Nahdah* movement in the contemporary world.

Faruqi tries to evaluate the *Nahdah* movement based on three criterion. The first criterion of evaluation has to do with mind and knowledge, the second emphasizes action and the third criterion considers the end product and seeks to assess its values by comparison ought to be projected by the movement, by Islam.³⁵ Regarding the first criterion, Islamic education consists of three elements: literature, schools and the exemplification. According to Faruqi, the *Sanusiyah* movement is more

³² Ibid, p. 236-38

³³ Ismail al Faruqi, “Islamic Renaissance in Contemporary Society,” in Muhammad Mumtaz Ali, (ed.) *Modern Islamic Movements: Models, Problems & prospects*, Kuala Lumpur: A. S. Noordeen, 2000, p. 4

³⁴ Ibid, p. 4

³⁵ Ibid, p. 7-8

successful than any other. It was ‘oral society’ since it was before the advent of the printing press. It was mainly through lecture Hall, the centre of every *Zawiyah* or Friday *Khutba*. As far as printed word is concerned, al Faruqi graded Arab movements on the top, in terms of classical and contemporary literature.

The *second criterion* is the movement’s school system. It is so painful that Muslim system of education throughout the Muslim world is a complete failure. Only Muhammadiyah movement in Indonesia has hundreds of school and colleges, which are community supported. In South Asian sub-continent numerous schools carry on the traditions, but generally they do not belong to any Islamic movement. Faruqi expressed his dissatisfaction on Ikhwanul Muslimun and Jama’at-e-Islami for their less involvement in the educational activities. In the *third criterion* what Faruqi called exemplification, by which meant the building up of real communities whose corporate life as well as the personal lives of the members are actualization of principles of Islam.³⁶ Only the Sanusiyyah had been succeeding in this regard. Its daily schedule was arranged with Islamic curricular. Mosques were used for religious, social and political affairs of Sanusiyyah. Sanusi’s villages were the heart and activities of movement as well as of social life, agriculture, industry and military and propaganda strategy. Unfortunately it was destroyed by the colonial power. But, it is a tragedy for contemporary Muslims that not a single movement able able to build the model community, despite the urgency for doing this.

Islamization of Political Thoughts in Terms of Concept

Faruqi’s discussion on Islamic thought centered on the concept of *tawhid*. Generally when we talk about *al Tawhid*, we mean “there is no god but God.” The statement seems negative, but carries the greatest and richest meanings which simply means “the God” occupies the central position in every Muslim place, every Muslim action, every Muslim thought. It covers whole culture, civilization and history of Islam. This part of the discussion will cover the Faruqi’s contribution towards Islamic Political Thought based on some concepts. It has to be kept in mind that the essence of Islamic Political Thought is *al Tawhid*.

***Ummah* or the World State of Islam**

Faruqi was opposed to nationalism or ethnocentrism and the division of world into nation states and suggested the regrouping of the world on the basis of religion. Therefore, in his writings he brought the western terms

³⁶ *ibid*, p.11

and concepts called ‘Patriotism’, ‘Nationalism’, ‘ethnocentrism’ and tried to analyze and redefine the above concepts based on the concept of ‘Ummah’, the first object of the world-state of Islam.

For Faruqi, Patriotism is radically different from nationalism, or ethnocentrism. Patriotism is love, the loyalty, the charity and closeness one feels for one’s fellows, for one’s near and distant relatives, for those who share the same endowments of nature and history. Common living in the ground of common expenditure, of similarity and consensus.³⁷ Islam is always in favor of this idea. In fact a committed Muslim is the best patriot, since his patriotism flows from his religion and ethics. Human socialism through the tribe or nation of one’s birth is natural and was ordered by creator. But the purpose of belonging to this or that tribe or nation is identification. Therefore, the Qur’an says, “O Humankind, we have created you all of a single pair, and we have constituted you into tribes and nations that you may know one another. The nobler among you is the more righteous”.³⁸ Nationality and ethnicity does not tell us anything about the person’s worth as a human. That is why Allah (SWT) explicitly added to his Qur’anic declaration the conclusion that the criterion of comparative worth among the human is righteousness.

Before Islam concept of Nationalism/Ethnocentrism dominated in Arabia and which was called *asabiyat al jahiliyah*. It focused only tribes’ glory and demanded tribes’ welfare only; it raised the tribe above humanity. They could rob the wealth and slaughter the innocent people for only reason that they belong to other tribe and it was justified. Islam abolishes the above concept of tribalism and built the *Ummah*. It is a Universal Brotherhood measurable only in piety. If anyone achieves establishment, success or prosperity, his duty is to help the others do likewise. Allah (SWT) says in the Qur’an: “Cooperate with one another for deeds of righteousness and piety, not for deeds of sin and aggression (5:2).” The Ummah gives the *shari’ah* the ultimate authority over their differences as membership. As Faruqi stated:

The individual Muslim may live anywhere on earth, and may give loyalty to the laws of the land as long as they do not contradict the *shari’ah* in the areas which affect his own life. When the laws of the residential territory affect his life in a manner opposed to Islam, he has the option of emigrating to an Islamic territory or to bear the adverse effect on his own life in the hope of achieving ulterior objectives.³⁹

³⁷ Ismail R. al Faruqi, “The Hijrah...” op. cit. p.24

³⁸ Quran 49: 13

³⁹ Isma’il Raji Al Faruqi, “Tawhid...” op. cit. p. 142

As a result Prophet (SAAS) said in his farewell pilgrimage to Makkah, “Listen to me well, o people, God created you all descendants of Adam, He created of earth. No Arab has any priority over a non-Arab, or a black over a white- except in righteousness.”

In modern time, after colonialism it has emerged within the Muslim territory under the name of Nationalism, which Faruqi called “qawmiyah.” The concept was so dangerous that the Ummah has been divided into ethnic/linguistic/geographic units, without any reason, which Islam never recognized. It became the enemy of the Universal brotherhood of Islam, as Faruqi stated that:

Nationalism/ethnocentrism is built upon a relativist axiology. The scale of values as well as the higher values in the hierarchy is regarded as normative only for the group. The others may be its objects, or instruments, never its ultimate purpose which must be the group itself. That is why the God of nationalism/ethnocentrism may reach humankind, not in love or compassion but in revenge and vindication or the ethnic group.⁴⁰

Thus nationalism / ethnocentrism, according to Faruqi, is antihuman, anti-Islam and anti-Muslim or another form of factionalism (*Shu`ubiyah*). It has to keep in mind that the existence of Nation is necessary. But it is not nation (*qawm*) but nationalism (*qawiyah*) stands against spirit of Islam.

As an alternative to above Faruqi came up with the concept called Ummah, Islamic World State, the World Ummah or Universal World Order. Islam offers the universal community as base of human association, instead of nation, people or ethnic group. It is not the Ummah of the Muslims or Muslim Community, which is only a segment of the constituency of the Islamic state.⁴¹ The first written constitution, which was given by the Prophet to the new Islamic Sate in Madina, which al Faruqi terms ‘*Pax Islamica*.’⁴² According to Faruqi, Pax Islamica was a “United Nations” fourteen centuries ago, and a far more effective and beneficial one than our contemporary world institution.⁴³ In this constitution Jewish and the Muslim communities were considered

⁴⁰ Ismail Raji al Faruqi, *Triologue of the Abrahamic Faiths*, Virginia: International Institute of Islamic Thought, 1991, p. 58

⁴¹ *Ibid.*, p.60

⁴² Isma'il Raji al Faruqi, *Islam and the Problem of Israel*, London: Islamic Council of Europe, 1980, p. 83

⁴³ Ismail R. al Faruqi, “Islam and ...” op. cit. p. 84

separate Ummahs, but both were joined in larger Ummatic order. The same arrangement was applied to those Christian, Hindu, Buddhist and other religious communities that came under Muslim rule at latter dates. In this world order each Ummah had an autonomous power ruled according to its own law. The Ummah of other religions ought to be given full freedom to realize itself according to its own legacy and genius. It should have its religion, its social institutions, its own laws and courts to administer them, its own language and culture, its own ambience and schools in which to bring up its children according to its own genius. It should enjoy all that is necessary to perpetuate itself.⁴⁴

The Islamic Universal order does not mean a unitary government. It would consist of states serving as administrative Units, but supreme power would be vested in a world government. These administrative units would not be based on ethnic or geographic boundaries, but rather on religious affiliation. As a result, al Faruqi emphasized that peace and justice will not come to the world until modern states surrender their national sovereignty to a government representing the federation of all *Ummahs*.⁴⁵ In this new order, all people would be equal and entitled to equal opportunities in education, employment, and work and compensation. Distinction would be based only on intelligence and knowledge, work and productivity, excellence, virtue and righteousness.⁴⁶ Faruqi suggested that under this order, non-Muslims of the world might join the Muslim community as citizens of the Islamic state. Their religion, culture, social, economic and political institutions, and properties remain intact, except two things, however, they must renounce: war, against the new order, and isolationism.⁴⁷ Secondly it is universal, it is the duty of the Islamic state to extend it over the whole earth and to invite other groups to join the state. It is a call to peace, for peaceful interchange on the religious, intellectual and cultural or ethnic national groups will become more harmonious with humankind, and this is just as it ought to be.

Rights of *Dhimmis* or Non-believers in the Islamic State

In the Islamic state, 'religion' in the western Christian sense of the term (i.e. in the sense of worship, ritual, personal ethics, and personal status)

⁴⁴ Isma'il R. al Faruqi, *Islam*, Illinois: Argus Communications, 1979, p. 62

⁴⁵ Shafique, p. 78

⁴⁶ Isma'il R. al Faruqi, "Introduction," in AbdulHamid A. AbuSulayman, *Towards Islamic Theory of International Relations: New Directions for Methodology and Thought*, Virginia: International Institute of Islamic Thought, 1994, p. xiv - xxvii

⁴⁷ Ismail R. al Faruqi, "Islam and ..." op. cit. p. 83

is free, without restriction. The Prophet's (SAAS) treatment of the Christians of Najran, and Umar Ibn al Khattab's treatment of the Jews and Christians of Byzantium after its conquest as seen as examples of toleration of Muslims towards non-believers. When the Prophet (SAAS) presented Islam towards Christians of Najran some of them converted to Islam and others who did not, he continued to give them the hospitality due, some accepted their offer to join Islamic state and those not send them back to their homes protected by his own guards. Similarly, during the time of Umar Ibn Khattab the text of the treaty of surrender of Jerusalem was written by Mu'awiyah, and signed by the Caliph and by Sophronius, Patriarch of the city on behalf of Christians.⁴⁸ It read:

In the Name of Allah, the Beneficent, the Merciful. This is the Guarantee granted to the inhabitants of Aelia by 'Umar, Servant of God, Commander of the Believers.

He guarantees for them the safety of their persons, of their goods, of their churches and crosses-whether in good state of repair or otherwise- and generally of their religion.

Their churches will not be changed into dwellings, nor destroyed. Neither they nor their other properties will suffer any damage whatever.

In matters religion, no coercion will be exercised against them; nor will any of them be hurt.

No Jew shall be authorized to dwell in Aelia.

The inhabitants of Aelia shall pay the *jizyah* like those of other cities. It will be their duty to eject the Byzantines (i.e. the troops of the Byzantine empire) and their clients from the city. Those that leave voluntarily will be granted safe passage. Those who choose to remain in the city may do so provided they pay the *jizyah* like the other inhabitants.

The citizens of Aelia who wish to leave with the Byzantines may do so, and may carry with them their goods, properties and crosses. Safety is hereby granted to them as well.

The farmers who happen to be in the city, may also dwell therein and pay the *jizyah* like other citizens. In case they prefer to exit with the Byzantines, or merely return to their families on the land, they may do so. No collection will be made from them until after the harvest.

⁴⁸ Ismail al Faruqi, "Rights of Non-Muslims under Islam: Social and Cultural Aspects," *Journal of the Institute of Muslim Minority Affairs*, Vol. 1, No. 1 (summer 1979), p. 98

This treaty is given under the guarantee of God and the honor of the Prophet, of the Chlipts and the believers on condition that the people of Aelia pay the *jizyah* due on them.

Witnesses: Khalid B. al Walid, ‘Amar ibn al ‘As, ‘Abd al Rahman ibn Awf, Muawiyah ibn Abu Sufian who wrote it with his own hand in the year 15 A. H.⁴⁹

The same terms were used in the Non-Muslim conquered areas later as well. Based on these terms they guaranteed personal and property safety, the right to practice their non Islamic religions and to preserve whatever public institutions they had, such as churches schools which were usually attached to the churches.⁵⁰ Keeping ourselves to the above spirit, Faruqi proposed translation of these treaties applicable to contemporary world: *first*, since Islam tolerated the non-Muslim in their unbelief, he should enjoy the right to bring up his children in his own faith. But his rights to educate his children concerns religions only, not civil or public life of the Islamic state as a whole of which he is a member. They will be allowed to hear a lesson in their religion at school, but not the right to run their own schools, unless such schools conform in curricular and general spirit of the public schools. It is to ensure the national integration and security of the state. The non-Muslim should not object their children receiving a lesson in Islam in the public school, since they are instructed in the ideology of the state, which is Islam. The same formula may be applicable to the children of *Muslim minorities* in secular countries. *Second*, in the field of economic activity, the dhimmis always enjoyed unrestricted freedom. Besides, they may work in any government services, only in those positions where the decisions to be made on personal commitment to Islam, may not be involved non Muslims. It can be judiciary issue related to *shariah* or of executive entrusted with the making of general policy of Islamic state. Naturally the head of the state and viziers may not be from dhimmis. *Third*, the dhimmis do have the right to joy, but they do not have to exercise their joy which may be against the moral sentiment of the public. For example, the dhimmis may want to organize a ‘modern women fashion show’ towards greater nudity. It can be seen as public offence since it is against the morality of the state.

⁴⁹ Ibid, pp. 98-99

⁵⁰ Ibid, p.99

In conclusion, the concept of “minority” does not exist in an Islamic state; it can only find support within a system based on nationalism. Many contemporary artificial nation states contain distinctive minorities; most of these are fighting for independence, such as the Kashmiris, Sheiks, Kurds, and Tamils etc. The Islamic state would end the majority-minority issue, since each Ummah would have the right of equal participation within a system.

Hijrah

Traditionally, the most popular understanding of the *Hijrah* among Muslims concentrated the Muslim migration in Madina, due to the persecution of the Prophet (SAAS) and his companions by the Makkans. But the objectives of *Hijrah* to Madina went far beyond personal security. For Faruqi, it was the culmination of a long search for a safe base from which daw’ah of the new faith could be, and indeed was, continued. It was equally the establishment of Muslims as society, as social order and state.⁵¹ Faruqi stated that:

...It made Islam a legal, social, economic, political and military being, a state, a world state. It is a pluralistic society with a pluralistic legal system which enables each segment of the constituents to order the lines of its members according to its religion, its tradition and genius, to keep and develop its own institutions.⁵²

Faruqi in his writing was trying to relate contemporary *Hijrah* with the *Hijrah* of the Prophet (SAAS) and his companions in Madina. Since the last quarter the 19th Century Muslim started to migrate to West, especially North America, to whom Faruqi called the “New *Muhajirin*.” The purpose of this immigration is to search for future. Another category of Muslim immigrants have come to America and other Western countries to study or to seek opportunity for professional advancement. Al Faruqi regarded this migration as a tragic disaster. As Faruqi reports:

America herself would have had to spend the same amount of everything, if not ten times more, to produce such a creature out of its own population. Now it is getting that person as a free gift. The whole Muslim world is pouring its “human butter” into the jars of America, and it is doing so in the constant flow that is known as the “brain drain.”⁵³

⁵¹ Ismail Raji Al Faruqi, *The Hijrah: The Necessity of Its Iqamat or Vergegenwartigung*, Pennsylvania: Temple University Philadelphia, 1981, p.3

⁵² *Ibid*, p.17

⁵³ *Ibid*, p. 72

Therefore, in order to overcome the above situation Faruqi warned that the 'Contemporary *Muhajir*' who have come in as immigrants in search of Western knowledge, professional advancement or well being, should not forget Islam as his religion and cultural tradition. The vision of Islam must be created within the contemporary muhajir. 'once the Islamic vision is captured, a radically new outlook on one's life, one's *Hijrah*, on the new world and one's role in it, is obtained.'⁵⁴ For Faruqi the outcome to create Islamic consciousness are to achieve the following: first, the Islamic vision removes all consciousness of guilt which the *Muhajir* naturally feels at having emigrated (4: 97-98). Secondly, the Islamic vision removes all consciousness of guilt which the muhajir feels at his success in the new station. It means the success is not his, but Allah's that it is Allah who so oriented and manipulated his life and his new circumstances as to bring about success. Thirdly, the Islamic vision lays before the eyes of the immigrant a new challenge and a new promise. Fourthly, the Islamic vision provided the muhajir with the criterion with which to understand, judge and seek to transform the unfortunate realities of North America and the west. Fifthly, the Islamic vision provided the Muhajir with the deepest love, attachment and aspiration for a North America reformed and returned to Allah (SWT), to carry forth His message and law unto mankind, in this and all other spaces. Finally, the Islamic vision provides the muhajir, as well as the native convert, with a sense of mission.⁵⁵ According to Faruqi no Muslim has the right to come to America or to Europe as student unless he regards himself as a 'last member of the species'.⁵⁶ Islam prescribes him to learn in his field making available to the Ummah all that knowledge that has so far been achieved. After that he should go back to his own country and there to teach all that he has learned to as many Muslim as the Ummah. In this way, the Ummah need not to send another Muslim to learn the same knowledge. In the same way Russia, Japan and China have succeeded. Under Peter the Great Russian sent their students to Western Europe and they proved to be the last species, Japan surpassed the west in their science, technology and productivity and the same formula is applicable to China as well. But Muslims have been sending their students generation after generation, whereas educational standard of Muslim in general is still lowest in the world.

⁵⁴ *ibid*, p. 76

⁵⁵ *Ibid*. p. 76-80

⁵⁶ *Ibid*. p. 80

Regarding permanent residence in the west for Faruqi, the Muslim should undertake hijrah for Islamic reason, only such awakening or motivation justifies the muhajir and ennoble his hijrah. The rizk (material benefit) which he would get will be seen as reward from Allah (SWT). Such as daiyah to Allah (SWT), to the truth and justice, of virtue and beauty. Faruqi stated that once a person becomes Islamically aware, it is necessary for him to relate himself to his unIslamic surroundings by active 'Islamization' or dawah.⁵⁷ This is applicable to all staying in the west either temporarily or permanently:

Whether temporary student or permanent resident, highly educated or merely enterprising immigrant or native black or white, the Muslim in America and Europe has but one justification-Islam! Without it he is the most despicable 'of all', his material success avails him nothing in this regard.⁵⁸

Therefore to materialize this concept Faruqi established a dawah movement in North America, which was actually an "Islamic Educational Movement" also known as 'Urwah al Watha.'

Conclusion

No doubt that Ismail Raji al Faruqi, who popularized the Islamization of knowledge concept, was a major contributor of Islamization project. His mission was project and protect Islam from the miserable condition in contemporary world, whether others like it or not. The Islamization of Knowledge has now reached to the point that recently many scholars among the Muslims as well as non-Muslims show their interest towards this project. Faruqi was not only a theoretician, but also a practitioner of Islamization of Knowledge concept. He tried to explain many Islamic concepts to make relevant to contemporary time. Faruqi have left a legacy of knowledge to be applied as the world of Islam continues to encounter different intellectual and practical challenges, which demand responses. He also constantly endeavored to teach how to exemplify the integrative beauty of Islam through MSA. Besides, the twelve point outlined in the Islamization of knowledge, stressed the production of textbooks that could be used by both university and college students. For this concern prompted him to travel several times to the Muslim world in order to recruit Muslim students for higher studies, particularly those who wanted to involve themselves in the field of Islamization of Knowledge. In my whole discussion, I have tried to point out that al

⁵⁷ Ibid, p.85

⁵⁸ Ibid, p. 80

Faruqi also expended a great deal of energy on Islamizing the methodology and concepts. Perhaps the martyrdom of al Faruqi prevented him to contribute more in future in this regard. □

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