ISMAIL RAJI AL-FARUQI: THE ISLAMIZATION OF SCIENCES AND ITS PHILOSOPHY

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Abstract: Islam is a way of life that provides guidance and direction to Muslims in all aspects. However, the separation between religion and secularism has become a reality, leading to various issues. The lack of knowledge about Islam and illiteracy has made the faith of Muslims emotional and intolerant in religious matters. Conversely, young graduates from secular institutions possess deep scientific knowledge but lack understanding of religious issues, creating tension between modern and religious groups, which ultimately causes social, political, and economic instability. This article aims to analyze Al Faruqi's ideas and thoughts on the Islamization of Knowledge and how this approach can address the conflict between contemporary science and Islamic principles, as well as strengthen the unity and development of the Muslim community. This research employs a qualitative method with a textual analysis approach to Al Faruqi's works. The primary data sources consist of Al Faruqi's writings on the Islamization of Knowledge and secondary literature discussing his thoughts. The data analysis technique involves examining the arguments put forth by Al Faruqi and assessing their relevance and application in the modern context. The research finds that Al Faruqi presents several important arguments, one of which is that contemporary sciences lack objectivity and are not entirely scientific because humans cannot be neutral or value-free. He argues that Allah created humans with the gift of Al'aql (mind and reasoning) and senses to influence and be influenced. Only when these sciences adopt divine principles and an ummatic approach can they be applied universally. Al Faruqi's approach to the Islamization of Knowledge offers a solution to address the conflict between modern and religious groups by emphasizing the integration of scientific knowledge with Islamic principles. This not only enhances understanding and tolerance within the Muslim community but also has the potential to strengthen the social, political, and economic stability of Muslims as a whole.

Abstrak: Islam adalah cara hidup yang memberikan panduan dan arah bagi umat Muslim dalam segala aspek. Namun, pemisahan antara agama dan sekularisme telah menjadi kenyataan yang menimbulkan berbagai masalah. Kurangnya pengetahuan tentang Islam dan buta huruf membuat keimanan umat Muslim menjadi emosional dan tidak toleran dalam hal-hal agama. Sebaliknya, lulusan muda dari lembaga sekuler memiliki pengetahuan ilmiah yang mendalam tetapi tidak memahami masalah agama, menciptakan ketegangan antara kelompok modern dan religius, yang akhirnya menyebabkan ketidakstabilan sosial, politik, dan ekonomi. Artikel ini bertujuan untuk menganalisis ide dan pemikiran Al Faruqi tentang Islamisasi Pengetahuan dan bagaimana pendekatan ini dapat mengatasi konflik antara ilmu pengetahuan kontemporer dan prinsip-prinsip Islam, serta memperkuat kesatuan dan perkembangan umat Muslim. Penelitian ini menggunakan metode kualitatif dengan pendekatan analisis teks terhadap karya-karya Al Faruqi. Sumber data utama terdiri dari tulisan-tulisan Al Faruqi tentang Islamisasi Pengetahuan serta literatur sekunder yang membahas pemikirannya. Teknik analisis data dilakukan dengan mengkaji argumen-argumen yang diajukan oleh Al Faruqi dan menilai relevansi serta aplikasinya dalam konteks modern. Penelitian ini menemukan bahwa Al Faruqi mengemukakan sejumlah argumen penting, salah satunya adalah bahwa ilmu-ilmu kontemporer kurang objektif dan tidak sepenuhnya ilmiah karena manusia tidak bisa netral atau bebas nilai. Dia berpendapat bahwa Allah menciptakan manusia dengan karunia Al'aql (akal dan nalar) dan indra untuk

mempengaruhi dan dipengaruhi. Hanya ketika ilmu-ilmu ini mengadopsi prinsip-prinsip ilahi dan pendekatan ummatik, mereka akan dapat diterapkan secara universal. Pendekatan Al Faruqi terhadap Islamisasi Pengetahuan menawarkan solusi untuk mengatasi konflik antara kelompok modern dan religius dengan menekankan pentingnya integrasi ilmu pengetahuan dengan prinsip-prinsip Islam. Ini bukan hanya meningkatkan pemahaman dan toleransi dalam masyarakat Muslim, tetapi juga berpotensi memperkuat stabilitas sosial, politik, dan ekonomi umat Muslim secara keseluruhan.

Keywords: *Islamization of Knowledge, Al Faruqi, Secularism, Religious Intolerance*

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Introduction

Ismail Raji Al-Faruqi, a well-known Professor of Islamic Studies at Temple University in Philadelphia, United States. He was born on January 1, 1921, in Jaffa, Palestine. Abd al Huda al Faruqi, his father, was a judge (*Qadi*) and a devout man knowledgeable about Islamic scholarship. Al Faruqi therefore learned his religion from his father at home and in the neighborhood mosque. At the start of his academic career, al Faruqi was a liberal intellectual who was impressed with the concept of Arabism. His study at the Al-Azhar University, after obtaining a Ph.D from Indiana University, produced a scholar who combined both the Islamic and Western traditions. His study in Pakistan, helped him understand the non-Arab Muslim world and, at the same time, made it possible for him to study Hinduism and Buddhism at close quarters. Al Faruqi opposes Zionism as well. He took an Islamic stance on the historical struggle between the Israeli government and the Palestinian National Aspirations, considering the Islamic community's corporate religious duty (*fard kifayah*) to demolish Israel as well as each capable adult Muslim's obligation (*fard'ayn*). He also called for the struggle (*jihad*) against the Zionist state.[1]

In May 27, 1986, He and his wife brutality assassinated at their home at Wyncote, Pennsylvania. For his students, colleagues, Muslim scholars, and Muslim communities of Pennsylvania, even though Al-Faruqi has gone his spirit, ideas, and teaching continue in the hearts of his followers. He was the first Muslim scholar who dedicated his life to starting and growing an Islamic Studies program in North America. He desired to do was to develop an Islamic Studies program that would present Islam as a total way of life encompassing all fields of Islamic thought. He established a systematic principle and framework for Islamization of knowledge to observe universal Islamic principles and values.

Al Faruqi's knowledge of Western and Islamic traditions was very articulate. Al-Faruqi understands the problem in the context of Islamic universalism instead of just a limited of the Middle Eastern problem. He begins to analyze the issue of the Muslim problem from the Middle East to the broader world. From the Islamization of the Muslim issue, he moved on to what would become the most important aspect of his life's work; is the Islamization of science. His work in these areas was enriched by the ideas of several of his students and colleagues. Also, in some seminars and meetings, they discussed the crisis confronting the Muslim world and

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[1] See John L. Esposito, ed. (1983). *Violces of Resurgent Islam*, New York: Oxford University Press.

determined it to be, and also the most important thing is the crisis of thought.

As a Muslim scholar and the head of an active university Department of Comparative Religion, the aspect of the Islamization of knowledge that Al-faruqi, most concerned, with was the university textbook. It was for this reason that his thoughts on the subjects of Islamization. Al-Faruqi had played a leading role in the creation of organizations that aimed at knowledge Islamization in the Muslim world as well as the US. He was the important initiator in creating a program of Islam and social science at Temple University in Philadelphia. Al-Faruqi also established an institute of higher studies that will be able to provide the intellectual resources with which to pursue the goals outlined in his work. He was also an important person in the establishment of "the International Institute of Islamic Thought (IIIT)" as a vehicle for research and academic coordination. Presently, IIIT has opened offices and appointed academic advisers in many countries; India, Bangladesh, Malaysia, Egypt, Jordan, Pakistan, Qatar, Saudi Arabia, Cyprus, Nigeria, Palestine, Turkey, Lebanon, Belgium, Morocco, and England. One of the main objectives of this work was to do the groundwork for the Islamization of social science.

The impressive background of Al-Faruqi in philosophy, combined with his revelation to the study of comparative religions, with a major focus on Christianity, helped him to gain interest in Western biases and prejudices towards Islam. There is also the need for a countering and reinterpretation of Western scholars' approach to Islam by providing a Muslim view.

Discussion

1. The Islamization of Knowledge

The development of science and technology and its role in modern society cannot be rejected. The foundation of modern knowledge is the idea of social-historical space, which is constantly being created and destroyed by social actors. Each group strives to establish its hegemony over the others not only by controlling the political power structure of the state but also by projecting its own cultural system as the universal one.[2] The need to assimilate the diversity that exists in our society is imposed by modern life. They were either autochthonous or the consequence of migratory activities. Conversely, the Qur'an emphasizes the necessity for people to pay attention, to be mindful, penetrate, understand, and meditate. The Qur'an and Sunna are recognized as the primary sources of Islamic thought and civilization.[3]

As we discussed before about how to pursue the Islamization of knowledge according to Al-Faruqi, he focused on the university textbook. He putted his energy on his thoughts and ideas of the subject of Islamization, and he created twelve points of workplan of his The Islamization of Knowledge, he prepared the textbooks for the university and college students. He also travels to the Muslim world to campaigned his mission and selected Muslim students for higher studies, particularly those who interested in the process of Islamization of knowledge.

Al-Faruqi also expended a great deal of energy on a project to established some instituted of higher studies that would be able to provide the intellectual resources with which to pursue the goals outlined in his workplan. As mentioned before, among the institutions that he established was the International Institute of Islamic Thought (IIIT) as a vehicle for research

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[2] See IT, Suraiya, Syamsul Rizal (2019). *Sufism and Religious Practice in modern Lifestyle.* Surabaya: Jurnal Religio, Study agama agama

[3] Ibid

and academic coordination. The Islamization of knowledge according to Al Faruqi should be integrated of Islamic value into all Science or knowledge of human civilization.

The fundamental themes in the Islamization of knowledge have been made the subject of many specialized studies and may be summarized as followed:

The Islamic Paradigm of Knowledge. It is hoped this paradigm will make it possible for Muslims to apply a uniquely Islamic perspective to the academic and intellectual issues with which they most concerned.

Methodology and Philosophy Approach: This refers to the reform of methodology and philosophy approach of research (particularly in the social sciences) and thought, and the development of new methodologies and philosophies based on principles derived from the Qur'an.

Methodology and Philosophy for Dealing the Qur'an. This must be developed not on the basis of the Qur'an serving as a formalistic legal or theological authority, but on the basis of its status as a source of knowledge, philosophy, methodology, and the eternal laws that govern human life and society.

Methodology and Philosophy for Dealing with the Sunnah. The Sunnah needs to be understood as the record of the practical applications of the Qur'anic guidance. Therefore it must be studied in light of Islamic principles and higher purposes as the functional link between the absolutes of the Qur'an and the different circumstances of certain situations.

Methodology and Philosophy for Dealing with the Classical Islamic Heritage. There here have been three methodologies for dealing with Islam's intellectual heritage: a). Complete rejection, which is practiced by those he has been so influenced by the West that they choose to ignore their own heritage; b). Complete acceptance, which is practiced by those traditionalists who consider anything from the past superior to anything from the present; and c). Haphazard selection, which is practiced without reference to academic principles by those who probe classical heritage for whatever captures their imagination or seem to support their positions. These positions are biased and unsound. The Islamization of Knowledge, however, seeks to develop a methodology and philosophy for dealing effectively and responsibly with the corpus of the classical heritage.

Methodology for Dealing with Contemporary Western Thought. Muslims have had difficulties with Western thought. Many consider it universal, objective, and representative of humanity's intellectual heritage, while others see it as particularly Western and representative of colonialist mentality that treat other cultures as potential subjects for domination. A third group takes from it what it needs, but does not follow any methodology or criteria while doing so.

The Islamization of knowledge seeks to take an objective and academically sound look at Western thought by taking into consideration its background, sources, objectives, and its positive and negative effects. Out of this study, it is hoped that a coherent and comprehensive methodology for dealing with Western thought will be developed for use by Muslim and others.

Another perspective also sees the Islamization of Knowledge, in a broader perspective, providing Muslims with the intellectual foundation for a comprehensive civilizational transformation. Basically, this can be done by reforming thought and removing traditional and

historical obstacles that hinder the minds of Muslim. [4]

In the second half of twentieth century, many attempts were and are being made to restore creativity in knowledge. The results, however, are not promising. It is admitted by people within the highest levels of almost every Muslim country that the present education system is directionless, aimless, and nonproductive. Upon further analysis, we find several basic problems that are obstacles to returning creativity to our knowledge.

According to Al Faruqi, these basic problems are based on some issues in Muslim knowledge: 1) Figha and Faqih (Ijtihad and Mujtahid), 2) The Opposition of Revelation (Wahy) to Reason ('Agl), 3) The Separation of Thought from Action, 4) Cultural and Religious Dualism

The Principles of Islamic Knowledge are to deal with the above problem and remove the dualism that has affected the Islamic educational system as well as our thinking process. Al-Faruqi promoted the adoption of the following approach:

Allah's Unity. According to Islamic belief, Allah is the origin, the final cause, and the point of everything. Being a Muslim means having Allah in your mind at all times. Following Allah's instructions and acting solely for His benefit is what it means to be an Islamic. Islamic understanding acknowledges that all entities, truths, and values are interconnected and that Allah is not only the beginning and the end but also the immediate and ultimate[5]

The Oneness of All Things. The unity of creation follows naturally from the idea of Allah's unity. Since Allah created everything, everything stands before Him as a cohesive totality that upholds the cosmic order.[6] There is meaning behind this artwork. The global system as a whole is interconnected and interwoven in such a way that it forms a single, dynamic, living, and meaningful telic system. The Qur'an repeatedly tells us that everything that exists is a gift from Allah to humans and is meant for his comfort and happiness. Scientists must discover the wonders of Allah's creation and to apply them for the good of humanity.[7]

The unity of knowledge and the unity of truth. This unity is convertible with Allah's perfect unity, from which it derives. The most important concept in epistemology that has ever been discovered, according to Al-Faruqi, is the logical equivalence of reason, truth, and reality with the facts of revelation because there is only one truth, according to Allah. This principle forms the foundation of all Islamic knowledge.

According to the principle of the unity of truth, no revelation should make claims that are at odds with reality. The lessons that the revelation is supposed to impart must be grounded in reality. There is no difference or contradiction between fundamental revelation and reason, according to the unity of truth. It is possible to make mistakes or fall prey to illusions when studying nature. The investigators must, therefore, take the unity of truth into account and reexamine the facts, as the reason for the disparity might be found in the interpretation of the revelation or the conclusions of reason.

The unity of truth requires that no investigation into the nature of creation or any portion of it be deemed finished. Allah's patterns throughout creation are endless. No matter how far we delve, there's never enough information to learn and uncover. The strongest findings are

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[4] See Shaykh Taha Jabir Al wani (2005). *The construction of the Muslim Mind: The Islamization of Knowledge*. IIIT. P.23

[5]. See Al-Faruqi, *Islamization of Knowledge: General Principles and Workplan*, Herndon, VA: IIIT

[6] See Ibid. p.23

[7] Ibid

therefore always speculative and can only hold onto their validity until they are challenged, disproved, or otherwise confirmed by additional data. The statement that Allah is more knowledgeable than you must always come after the greatest wisdom and the most certain statement.[8]

2.   The Islamization of the Social Science

Al-Faruqi claimed that the foundation of the Islamization of science was the principle of monotheism, which holds that science must be grounded in reality. The main premise is an attempt to reframe science following Islamic values, epistemology, and principles.[9] The oneness of God, the unity of creation, the unity of truth and knowledge, the unity of life, and the unity of man are the five types of unity that carry out the principle of monotheism. These five tenets are mutually reinforcing as science becomes more Islamized.[10]

Acording to Al Faruqi Muslim social scientists and intellectuals in general need to learn about the following:

All education, be it social, political, economic, or religious, needs to be restructured around the idea of Allah's unity (tawhid).

Both metaphysically and axiologically, sciences that investigate man and his interactions with others should acknowledge that man exists in a domain that is ruled by Allah. More precisely, the Khilafah of Allah on earth must be the focus of all disciplines dealing with human history. Since he believed that the humanities could apply the same validation methods to their sources and conclusions as the social sciences and that they were equally "social," Al Faruqi opposed the division of the humanities and social sciences. He proposed reclassifying them as "ummatic sciences," treating them as a single entity. Given that it addresses social, religious, and human concerns, the word "ummah" is all-inclusive.

The natural sciences should not scare the ummatic sciences because they have an equal standing in the overall system of human knowledge. Only the study's object is different, not the approach. Both seek to identify and carry out the divine pattern; the former about material objects and the latter to human affairs.

Since the modern sciences lack objectivity, they cannot be considered universally scientific. As was previously said, these sciences are value-laden. Individuals are never neutral or value-free. The ability to think and reason, as well as the ability to influence and be influenced by others, are gifts bestowed to humanity by Allah. Only when these sciences adopt a unified methodology and corporate theological concepts can they be implemented globally.

Lastly, the social sciences must be made more Islamic by demonstrating how the reality under study relates to the appropriate feature or portion of the divine pattern. The reason behind Islam is known to Islamic social scientists. He constantly attends to, cares about, and harbors hope and longing for the divine design in human events. In addition to being scientific in the sense that he does not omit axiological details, he is also a leading critic of reality considering the divine pattern.

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[8] Ibid
[9] See Al-Faruqi, I.R. (1984). *Islamization of Knowledge General Principle and Work*. (editor. A. Mahyuddin). Pustaka
[10] Ibid

The natural sciences' archetypes are the social sciences. The natural sciences' inductive technique served as the foundation for this entire evolution. The senses are able to observe, measure, and separate data obtained from the natural sciences from one another. No premise in the sciences is absolute since everything is debatable. The hypothesis is based only on the results of the experiment, and it is valid until another experiment finds evidence to the contrary.[11]

Al Faruqi claims that the Islamization of social sciences has shown that several prerequisites must be met before engaging in any significant research or writing on the topic. He urges young Muslim students to become proficient in both Islamic and modern subjects before deciding on a particular field to try to create a unique synthesis between Islamic knowledge and contemporary studies. The goal of all these initiatives ought to be to revive Allah's holy pattern.[12] Guiding the flow of Islamic thought in a way that fulfills God's plan by ingeniously fusing the virtues and richness of Islamic history with contemporary knowledge.

Conclusion

Al-Faruqi attempted to integrate two disparate types of information—Islamic teachings and contemporary sciences—in his concept of the "Islamization of knowledge" Al-faruqi made an effort to do away with the scientific dualism. Al-Faruqi's concept of the "Islamization of knowledge" also addressed how Western contemporary science has developed, inadvertently substituting secular principles that are diametrically opposed to Islam and potentially dangerous for Muslim societies for the religious values of their communities. Al-Faruqi was dissatisfied with both traditional religious groups and modernist groups that adopted Western styles. He therefore has great expectations for the younger Islamic generation, who see the harm secularism and the division of science causes and would endeavor to bring science together. They will create new educational facilities based on Islamic teaching to meet contemporary needs. Al-Faruqi provided a framework of objectives in the context of the Islamization of Science to achieve the Islamization of Science: being an expert in contemporary scientific fields; learning the jewels of Islam; Increasing the applicability of Islam to all fields of contemporary science; and ingeniously fusing the riches and ideals of Islamic tradition with cutting-edge research to steer Islamic thinking in a direction that fulfills God's will.

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[11] see Al Faruqi (1981). "Islamization the Social Science," in *Social and Natural Sciences*, ed. Al Faruqi and A.Q. Naseef, Jeddah: Hodder & Stougthon, King Abdul Azis University. P. 110
[12] See Al Faruqi (1981). Ibid. P. 108

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