

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيَّاتِ وَالرُّسُلِ

*In the Name of Allah,
the Compassionate, the Merciful,
Praise be to Allah, Lord of the Universe,
and Peace and Prayers be upon
His Final Prophet and Messenger.*

**ISLAM:
Source and Purpose of Knowledge**

CONTRIBUTORS

'AbūSulaymān, 'AbdulHamīd 'A.
President, IIIT* 1401-4 AH / 1981-84
Dir. Gen., IIIT 1404 AH / 1984 AC-1988
President, AMSS** 1404 AH / 1984-1988
Rector, International Islamic University
Kuala Lumpur, Malaysia 1409 AJ / 1989-Present

Al 'Alwanī, Ṭāhā Jābir
President, IIIT 1407 AH / 1987-Present

Al Fārūqī, Ismā'īl Rājī (Late)
Dir. Gen., IIIT 1401-4 AH / 1981-84
President, IIIT 1404-6 AH / 1984-86

Mackeen, Abdul Majid Muhammad
University of Malaysia
Kuala Lumpur, Malaysia

Abu Saud, Mahmoud
Islamic Banking Services
Luxembourg, Germany

Hamidullah, Muhammad
University of Sorbonne
Paris, France

Brohi, A. K. (Late)
Rector, Islamic University
Islamabad, Pakistan

Siddiqui, M. Najatullah
King AbdulAziz University
Jeddah, Saudi Arabia

Ba-Yunus, Ilyas
State University of New York
Courtland, NY, USA

Al Mubarak, Muhammad (Late)
King AbdulAziz University
Jeddah, Saudi Arabia

Al 'Awwa, Muhammad
University of Riyadh
Riyadh, Saudi, Arabia

Al Najjar, Zaghlul R.
University of Petroleum & Minerals
Dhahran, Saudi Arabia

Ahmad, Anis
International Islamic University
Islamabad, Pakistan

Mahmood A. Ghazi
PAKISTAN

M. A. Kazi
PAKISTAN

M. Raziuddin Siddiqi
PAKISTAN

Ahmed Hasan Dani
PAKISTAN

*IIIT: International Institute of Islamic Thought
**AMSS: Association of Muslim Social Scientist

**ISLAM:
SOURCE AND PURPOSE
OF KNOWLEDGE**

**PROCEEDINGS AND SELECTED PAPERS OF
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INTRODUCTION

Toward New Horizons in Research and Cooperation

It is with a great sense of pride and pleasure that we introduce this volume of research papers presented at our Second International Conference on Islamization of Knowledge at Islamabad, Pakistan. The event is significant in contemporary history because the learned participants made a pioneering attempt to define the relevance of Islam to their disciplines.

Concern for the Islamization of Knowledge has grown out of the experience of some of the committed Muslim thinkers, who were responsible for establishing Muslim student organizations in the United Kingdom and later in the United States of America.* The growth and success of the Muslim Students Association of the U.S. and Canada in particular, and on the international level, of The International Islamic Federation of Student Organizations and The World Assembly of Muslim Youth, brought into focus some of the fundamental problems faced by the Muslim *'Ummah*. It became more and more evident that the Muslim *'Ummah* did not lack human and material resources, historical achievements, pride, and confidence in superior spiritual and social values; rather, the backwardness of the *'Ummah* could clearly be traced back to a stagnation in thought and a lack of vision. This stagnation and myopia have blocked creative and healthy approaches to using the immense Muslim wealth of spiritual and material resources for building a dynamic Islamic society. It has become clear that a powerful Muslim civilization, in the face of contemporary challenges, can be rebuilt only if Muslims first reform and update their ways of thinking, and their academic and scientific methodology.

This new approach and understanding was behind the success and the originality in the works and achievements of these student organizations. The youthful Muslim leaders made it their priority to address the reformation of thought and the integration of Western achievements in methodology with Islamic values and beliefs. The founding of the Association of Muslim Social

*The most prominent among them was Dr. 'AbdulḤamīd AbūSulaymān who pioneered the establishment of the AMSS.

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Scientists was a step in this direction. The idea was to sensitize Muslim social scientists, trained in the Western centers of learning, to the Islamic heritage, philosophy, and values. They could then forcefully work to establish the relevance of Islam to the present day social sciences. The Association provided a voluntary platform for Muslim social scientists to come together, think aloud and exchange their creative insights and specific ideas about the best strategies and tactics to pursue the Islamization of Knowledge.

It was soon clear that the drive for Islamization of Knowledge demanded a commitment of vast resources on the international level. In 1397 A.H. / 1977 A.C., the most committed and concerned Islamic scholars were invited to attend the first International Seminar at Lugano, Switzerland, to address the *crisis of thought* faced by the Muslim *Ummah*. There was a general consensus about the need, fundamentally and comprehensively, to reform contemporary Islamic thought, to redefine the intellectual and academic basis for the Islamization of Knowledge, and to establish a research institute to conduct research and provide a platform for all Muslim intellectuals, scholars, and thinkers from all over the world.

At the beginning of the new *Hijrah* century 1401 (1981 A.C.) the International Institute of Islamic Thought (IIIT) was incorporated in the United States of America as an Islamic academic and research institute to usher in a new era by serving and working for the sole purpose of achieving the goal of Islamizing knowledge. The Institute immediately planned an international gathering of Muslim scholars, thinkers, and social scientists to deliberate on the intellectual problems in developing Islamic thought and Islamizing knowledge. This came to be called the Second International Conference on the Islamization of Knowledge. The purpose was to mobilize Muslim social scientists internationally and enlist them for the great task of Islamizing their own disciplines. The seminar conference was to provide a world-wide forum for Muslim scholars and thinkers to report their achievements in developing Islamic thought, to exchange their ideas, and to define the foundations of the Islamization of Knowledge concept.

The Conference was jointly sponsored by the National *Hijrah* Centenary Celebration Committee of Pakistan, the International Islamic University of Islamabad, and the International Institute of Islamic Thought and was held at Islamabad, Pakistan, in *Rabi' al Awwal*, 1402 A.H. / January, 1982 A.C. . The participants were scholars and thinkers from all over the world. The President of Pakistan, General Zia al Haq, inaugurated the conference, and the late A.K. Brohi, former Rector of the Islamic University, and many scholars for different universities of Pakistan, in addition to scholars from different parts of the world were in attendance. The conference, *al hamdu Lillah* "praise be to Allah", was a success. It was also a successful beginning for the Institute because it helped to promote a sense of cooperation between the In-

stitute and other Muslim academic and intellectual institutions. The conference brought to Muslim academicians in many parts of the Muslim world an awareness of the causes of the sickness of the *Ummah* and made it possible for them to deliberate on the results of their original thinking and research into its cores. This deliberation focused on the 17 papers reproduced in this volume, four of which looked broadly at "Perspective on Islamization of Knowledge," seven less broadly on "Perspective on the Islamization of Disciplines," and the rest still more narrowly on "Islamizing Individual Disciplines."

One of the major papers presented at the conference was the now highly acclaimed work plan and monograph entitled, *Islamization of Knowledge: General Principles and Work Plan*. This work plan became the first major IIT publication in the series on the Islamization of Knowledge, and summed up a long process of discussion, experiences and insights pooled by the founders of the IIT over several years. It was developed, written, edited, and presented at the conference by the late Dr. Ismā'īl Rājī al Fārūqī.

The monograph laid down in clear terms the future plans of the Institute to Islamize knowledge, reform Islamic thought and reorient actions of the Muslim mind in order to meet contemporary challenges. The second revised edition of the monograph, fully revised, edited, updated and approved as a work plan for the Institute, is now available in both Arabic and English.

Another paper, *The Islamization of Knowledge: A New Approach Toward Reform of Contemporary Knowledge*, by 'AbdulḤamīd A. AbūSulaymān was unquestionably a major contribution to the conference. Offered originally in Arabic, his paper is the first work to explore Islamization of Knowledge by focusing upon the roots of Islamic Legacy and subsequent stages of development. It is a premier effort to reform contemporary Muslim thought and to develop a new approach for Islamic methodology which fulfills the essential imperative of establishing Islamic Social Sciences. His works in this area laid the groundwork for the above mentioned monograph.

Other highlights presented here include the pioneering work in the field of sociology by Muhammad al Mubārak, whose paper, *Naḥwa Ṣiyāghah Islāmīyah li 'Ilm al 'Ijtimā'* (Toward an Islamic reformulation of Sociology) brings a comprehensive in-depth perspective to the subject.

In another work, "Contemporary Sociology: An Islamic Critique," Ilyas Ba-Yunus presents one of the first critiques of contemporary sociology from an Islamic perspective and provides unique insights to the "applied" vs "pure" and "value" vs "Value-free" controversy in the field.

In yet another paper, *Uṣūl al Fiqh: Manhaj Baḥth wa Ma'rifah al Fiqh al Islāmī* (The Sources of Islamic Jurisprudence: Methodology of Research and Study of Islamic law), by Ṭāhā Jābir al 'Alwānī, the problem of Islamization

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of knowledge in the contemporary world and the development of both culture and thought through the uses of *Ijtihād* is highlighted.

Mahmoud Abu Saud, in his work, *Islamic Categorization of Disciplines: An Economic Example*, underscores the proposition that transactional disciplines are only means to the realization of man's ultimate happiness. He uses the economic case to demonstrate that Islamic economics must flow out of the *Sharī'ah*.

Although not presented in this compilation of papers, one of the highlights of the conference was Akbar Ahmed's preliminary paper on Islamization of Anthropology, which was later developed as a complete work and presented at the Third International Conference of Islamization of Knowledge held in Kuala Lumpur, Malaysia in 1404 A.H. / 1984 A.C.

Two years after the Seminar in Pakistan, the IIIT organized the Third International Conference above mentioned, which focused on the Islamization of individual disciplines in the social sciences. The fourth conference was held in *Jumādā al Ūlā* 1407 A.H. / January 1987 A.C. in Khartoum, Sudan. By the time this work is in the hand of our readers, we hope that the papers from these subsequent conferences will be available to our reader as further steps toward establishing Islamic foundations for the various fields and components of human knowledge.

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