

Al-Faruqi's Reformist Vision in the Field of Thought and Education

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DOI: 10.7176/RHSS/12-13-05

Publication date: July 31st 2022

Abstract

Reform is the opposite of corruption, which indicates its honor and importance in human life; God, the Blessed and Exalted, commanded it in his dear book in many verses, including the Almighty's saying: "*And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful*"¹, and His saying: "*You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient*"², and the Noble Qur'an indicated that the reformer will be in salvation and security if punishment and fear befall the corrupters. He Almighty said: "*So why were there not among the generations before you those of enduring discrimination forbidding corruption on earth - except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals, and your Lord would not have destroyed the cities unjustly while their people were reformers*"³. He also praised righteousness and reformers in many verses; Because the virtue of their presence is complete and the change leads to the straightening of the situation.

The Messengers of God Almighty, may blessings and peace be upon them, are at the forefront of reformers, for God Almighty has made them imams in prayer and reform. That is why we find Him, the Highest, praising them on many sites in which he mentions some of them as "of the righteous."

The mission of the messengers and prophets to inform, warn, and establish an argument against the people does not go beyond the task of reforming and changing what has befallen individuals and nations of corruption in perception and belief, and deviation in behavior, and in bad conditions, God Almighty said on the tongue of Shuaib, in the course of performing the duty of advising to remind his people: "*He said, "O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him...? And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through Allāh. Upon Him I have relied, and to Him I return*"⁴. And he, peace be upon him, emphasized the need for a Muslim to reform by saying: "*By the One in Whose Hand is my soul, you will enjoin good and forbid evil, or God will soon send a punishment from Him upon you, then you will call upon Him and He will not respond to you.*"⁵

It is inferred from the sum of the verses and the noble Prophetic hadiths that the reform process is a legitimate necessity, and that it is the responsibility of all, it is a legitimate necessity to preserve religion, self, honor, mind and money, and a human need because human life is not compatible with corruption.

Since the scholars are the heirs of the prophets, they are the first people to assume the task of reform. Therefore, none of the Islamic eras was without these reformed scholars. Since the fields of reform are numerous and different in different areas of life, there are many visions and methods of reform. There are those who turn to political reform on the grounds that the political authority is the one who has the will to bring about change in the desired direction. There are those who turn to economic reform on the grounds that it is the most common in societies and the greatest danger to people's lives, and there are those who turn to educational reform on the grounds that a person is either a corrupter, as God Almighty said through the angels on the authority of Adam - peace be upon him: "*And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority. "They said, "Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your perfection? "He [Allāh] said, "Indeed, I*

¹ Surah Al Imran, Verse 104

² Surah Al Imran, Verse 110

³ Surah Hud, verses (116 - 117)

⁴ Surah Hud, Verse 88

⁵ Sunan al-Tirmidhi: The Book of Fitnah, Chapter on Enjoining Good and Forbidding Evil

*know that which you do not know."*⁶

The one who studies the biography of our Messenger Muhammad, may God bless him and grant him peace, finds that he took great care in raising his companions. He, peace and blessings be upon him, remained thirteen years in Mecca calling them to unite God Almighty, and educating them by purifying their belief from polytheism, modifying their behavior, and ordering them to be patient and enduring harm, to prepare them to carry out the mission of carrying the call and conveying it to the worlds. Hence, it can be said that educational reform is the basis for the well-being of societies.

Al-Faruqi - may God have mercy on him - was one of those who approached this approach and saw that reforming the thought is the way to advance this nation, so he turned to reforming the thought and reforming the educational system. In this paper, God willing, the features of this thought will be explained.

Introduction

Since the end of the eighteenth century, the Islamic world has awakened to the impact of a feverish competition between the powers of the West over the occupation of its lands and plundering of its resources, and the distortion and distortion of its civilizational identity. To keep him in a constant state of weakness and humiliation; To remain at the mercy of his enemies who raced to divide it after his armies left the region into multiple entities separated by artificial borders in a way that keeps these entities in a state of tension at times and conflict at other times; In order to implement the plans prepared by these forces, using all their scientific, material, intellectual and military capabilities to achieve this, they took a number of measures, the most dangerous of which was separating religion from the life of Islamic societies. influence and change.

In the face of this deteriorating situation, some loyal members of the nation tried to find a solution that would save the nation from its ditch; There were different interpretations, and there were many visions and perceptions that attempted to diagnose the disease, describe the treatment and define the parameters of the reform process. Three directions of reform appeared on the Islamic scene:

1. A trend that called for adherence to the Qur'an and the Sunnah, and viewed everything that comes from the West as a spreading evil in which all doors must be closed in its face. - 1276 AH / 1787 - 1809 AD), which started from North Africa and settled in Libya, and the Mahdist movement in Sudan (1160 - 1202 AH / 1844 - 1885 AD), a movement that tried to return to the purity of faith, and called for the unification of the four schools of thought and the liberation of the country from colonization.
2. A trend that constitutes the majority of those who received education in European countries; They viewed religion as the basis of misfortune and delay and called for putting religion aside on the grounds that science alone is the basis of development and progress, not religion. They also called for complete openness to the West as a condition for reform, and Muslim secularists constitute the majority of supporters of this trend. They were supported by a number of sociologists, historians, literature and others such as Georgy Zeidan (1861-1914 CE), Nassif Al-Yazji (1800-1871 CE), Boutros Al-Bustani (1819-1893 CE) and others.
3. A trend that tried to reconcile the Islamic identity with European civility with its man-made institutions and laws:

This trend included the most famous reformers in the second half of the nineteenth century until the mid-twentieth century. These currents in their entirety attempted to reconcile the Islamic identity with European urbanization with its man-made institutions and laws. They saw that there is no way to confront the West except with its methods, including Jamal al-Din al-Afghani (1254-1314 AH / 1839 - 1897 AD), who raised the slogan of the Islamic University, Imam Muhammad Abduh (1266 - 1323 AH / 1849 - 1905 AD), who called To reform the faith and Islamic institutions such as Al-Azhar, the endowments, and the Sharia courts. In view of the importance of education in his project, he called for the reform of Al-Azhar, and Rifa'a Al-Tahtawi (1216 - 1290 AH / 1801 - 1873 AD), who called for openness to modern European civilization while not violating the principles of Islamic law, and Muhammad Rashid Rida (1282 - 1354 AH / 1865 - 1935 AD) the author of Al-Manar Magazine, who renewed the call for the Islamic University, for the correction of creed, reform of the education system, and openness to teaching modern sciences. They turned to education reform to gain the advancement of the nation.⁷

By the end of the first half of the twentieth century, the Islamic world witnessed many liberation and independence movements, and the dominant Western powers were aware of what would happen if they left the Islamic world. So it worked to establish subordination to it by handing over the reins of political and educational matters to a group that made it on its own in order to continue working after it to perpetuate the dependence of the

⁶ Surah Al-Baqarah, Verse 30

⁷ Abbas Arhilah: Reform Movements in the Islamic World, on the website of the Moroccan thinker Abbas Arhilah (article published in the Saudi Al-Manhal magazine, No. 528, year [21], Sha'ban 1416 AH / December 1995 AD, pp. 22 - 31) <http://abbasarhila.blogspot.com/2015/10/1.html>

countries of the Islamic world on it, and thus all the forces of reform and change failed to achieve the desired reform, just as modern political leaders failed to achieve it despite adopting the Western model that they saw. It is the only lifeboat for this nation.

With the advent of the second half of the twentieth century, reform efforts took a new direction, focusing on reforming thought, where the reformers of this stage saw that the problem or the main problem of the Islamic world is a crisis of thought in the first place, so they focused their efforts on finding an Islamic alternative to the Western civilizational product, and that was emphasizing the distinction of Islamic ideas, and then they looked at the cognitive approach as a way to reform, which later became known as the Islamization of Western knowledge and techniques, especially that a reliable percentage of the reformers of this stage were those who were composed of a mixture of Islamic thought and Western thought to which they were exposed during their studies and residence in the countries Western, unlike the early reformists whose culture was primarily Islamic and did not have the opportunity to coexist or get to know Western culture closely, and then set out in their quest for renewal from the traditional Islamic ground⁸.

Dr. Ismail Raji Al-Farouqi (1921 - 1986 AD) is considered the best representative of the thinkers of that important stage of the renaissance project.

The First Topic

Ismail Al-Farouqi: lineage, birth, upbringing, scientific and cultural formation

First: Name, ancestry and upbringing

Dr. Ismail Raji Al-Farouqi was born in Jaffa, one of the Palestinian cities located on the Mediterranean coast, in January 1921 AD to a wealthy Palestinian family, and his father worked as a judge. He and his wife - may God have mercy on them - were martyred on May 27, 1986 AD corresponding to Ramadan 18, 1406 AH. In their home in the United States of America in very uncertain circumstances.

Second: Academic Training

He was educated at home at the hands of his father, then he received his initial education in the neighborhood mosque, according to the custom of most Islamic families who were keen to educate their children in mosques. Then he moved to the French Dominican Freres School (Saint Joseph) in 1926, where he received his primary education and continued there until he obtained his secondary certificate in 1936.

In 1941, he obtained a BA in "Philosophy" from the Faculty of Arts and Sciences at the American University of Beirut.

He felt a severe lack of knowledge of the forensic sciences; He moved to Egypt to obtain "Post-Doctoral studies" at Al-Azhar Al-Sharif for four years from 1954 - 1958, where he studied Sharia sciences in an intensive way, and thus his life was a journey between Palestine, Beirut, Cairo, America and other countries of the world carrying his case. Wherever he goes, he presents and defends it; Until it was said about him, "The bearer of the concern of the East in the West." He witnessed many events in his homeland, which was under the British Mandate, and then the establishment of the Zionist occupation state in 1948 on his land, so he knew Western thought and philosophy closely, as he suffered from the oppression and discrimination of the West. This was reflected in his thinking and his view of reform by his repeated call in most of his writings to make monotheism (the oneness of the Creator from which the unity of creation or humanity and the unity of existence emanates) the basis and starting point of his reform call, and his study in America enabled him to know the culture of the West closely and judge it objectively away from the prejudice or fascination that afflicted many of his generation with Western material civilization. As for his apprenticeship at the hands of its scholars, it enabled him to understand their philosophy and their view of humanity, and to realize the secret of their racism, this was evident in the foundations he laid for education reform in the Islamic world.⁹

His legal qualification in the family and at the hands of his scholars at Al-Azhar enabled him to balance matters and judge them according to the correct legal concept based on knowledge and not on emotions or inherited fanaticism. His work as an associate researcher first in the "Divinity School" at McGill University also enabled him to conduct research on Christianity and Judaism, and then as a professor in the Department of Religions at Temple University from 1968 until he was martyred in 1986 from understanding the three divine religions, and this was clearly reflected in his comparisons between the religions with which he was concerned and with which he wrote books, he, may God have mercy on him, was: "An encyclopedic scholar, strong in argument, sober in logic, sound in sayings, sound opinion of which is attested to by his debates with Orientalists and secularists."¹⁰

Third: His scientific and intellectual production

Al-Farouqi - may God have mercy on him - left an enormous scientific wealth that indicates the breadth

⁸ Fatima Hafez: Ismail Raji Al-Farouqi: Islamization of knowledge as an introduction to reform, flags of thought, project to guide theses

⁹ Hisham Al-Talib: Introduction to the Atlas of Islamic Civilization in Arabic, pp. 15 and 17

¹⁰ See the formulation of the social sciences in an Islamic formulation, p. 14-20

of his culture, and the multiplicity of sciences and knowledge that he surrounded, he was thinking, preaching and writing in the three languages at the highest levels, and published about a hundred research papers. In addition to his book, which he wrote in Arabic, "The Contemporary Jewish Mills", he has a number of books in English, including:

1. "Historical Atlas of the Religions of the World", translated into Arabic after his death by Abdul Wahed Lulu'ah, and published by the Obeikan Library in cooperation with the International Institute of Islamic Thought, through it, he tried to define the essence of Islamic civilization and its distinctive characteristics and to emphasize the role of monotheism in shaping all its aspects: spiritual and material. He focused on the effects of Islam on various aspects of life (social, scientific, cultural, economic...). This book has been translated into many languages: Malay, Turkish, Indonesian, Spanish and Portuguese.
2. "The Great Asian Religions."
3. "Christian Ethics", which is a critical study, and the publication of the results of this study has had great resonance due to its depth, originality, and penetration of insight, with the strength of documentation for all the critical opinions it adopted.
4. "The Origins of Zionism in the Jewish Religion" and "Islam and The Problem of Israel" - "Islam and the Problem of Israel", which are books that Abd al-Wahhab al-Masiri praised in his encyclopedia (Jews, Judaism and Zionism) as transcending the political to the cognitive in understanding the phenomena associated with the Jews.
5. "Al Tawhid; Its Umplications for Thought and Life" was published in English and translated into Arabic by Mr. Omar under the title "Tawhid and Its Implications in Thought and Life", and it is the most important among Al-Faruqi's writings according to the opinion of some.

In addition, he has a number of research papers on "The Islamism of Knowledge" that made some consider it the right of the beholder, and some of them have been translated and published through the International Institute of Islamic Thought and the periodical (Contemporary Muslim). He also has a very important group of research and studies published in English, edited and published after his death by Ata Allah Siddiqi, under the title: "Islam and Other Faiths" - "Islam and Other Beliefs".

This is in addition to some of the books he translated into English, such as his translation of the book (The Life of Muhammad) by Dr. Muhammad Hussein Heikal, and the book (Tawhid) by Muhammad ibn Abd al-Wahhab. Some of the writings of Muhammad al-Ghazali, and some books of Khaled Muhammad Khalid were also translated into English.¹¹

Fourth: His professional life

After graduating from the American University of Beirut, he was appointed in governmental work under the British mandate in 1942 as a supervisor of the cooperative societies sector in the city of Jerusalem, then, in 1945, he was appointed governor of the Galilee region in the Palestinian government, and with the 1948 catastrophe, he joined the resistance, after which he left for America to continue his education.

After returning from his studies at Al-Azhar to the United States of America in September 1958 AD, he was invited to teach and research at the Institute of Islamic Studies at McGill University in Montreal, Canada, and after receiving a fellowship from the Rockefeller Foundation, he joined the Divinity School at McGill University as an associate researcher. To do research on Christianity and Judaism. In September 1963, he joined the University of Chicago to teach at the Faculty of Theology for a year, where he taught the history of religions, and was appointed "Associate Professor" of Islamism and the history of religions in the Department of Religions at Syracuse University from 1964 to 1968. He also worked as a professor in the Department of Religions at Temple University.

In October 1961, he was invited with Fazlur Rahman of Pakistani origin to establish the "Islamic Research Institute" in Karachi - Pakistan. He made a number of proposals that did not find their way to implementation as a result of the radical differences in the methods of intellectual reform between him and Fazl Rahman. Finally, he prepared an innovative study plan that included a merger of a set of Sharia courses and social science courses in the manner that later crystallized in the idea of "Islamization of knowledge."

Fifth: Intellectual activity

Al-Faruqi adopted the concept of "Arabism" - "Arabism", which represents to him a distinct vision of existence, a starting point and a framework for knowledge, morals and values, but he was keen to make it clear that he did not mean "Arab nationalism" by it; Because he was aware that "nationalism" is a Western concept that leads only to fragmentation and division. As for the concept of Arabism, it has its existence, distinction, and historical continuity, which was finally embodied in the religion of Islam, and after the October defeat in 1967

¹¹ From <http://www.ismailfaruqi.com>

AD, he intellectually shifted to the concept of “Islam.”

Al-Farooqi had extensive activities during his stay in the United States, through which he expressed his contact with the issues of the Islamic world, especially the cognitive ones, and he proved that leaving the homeland does not mean separation and cessation from pursuing his issues and working for them; That is why, with a group of members of the Muslim Students’ Union, he founded the “Association of Muslim Social Scientists” in 1972, and he headed it from its founding until 1978. International Islamic Thought” in the United States in 1981.

He contributed to the preparation of the First International Conference on Islamic Education in Makkah Al-Mukarramah in March 1977, where he presented a paper entitled “Reformulating Social Sciences in the Light of Islam.”¹²

Thus, Al-Farooqi was an example of the encyclopedic Muslim world, as he is well versed in philosophy, religions, history, and in various other human sciences, and he is fluent in Arabic, French and English and writes in them as if each of them is his mother tongue. Al-Barzanji said that one day he summoned him to dinner at his house in 1972, so he spoke in front of a group of followers of various religions for an hour, and at the end of the conversation, after a priest on what he heard from him, he said to him: “I learned more about Christianity this night alone than I learned in my study of it during the thirty years.” last year”; This indicates his ability to understand these religions more than their followers.

He believed that the foundations of Islamic reform were laid by Ibn Taymiyyah in the third and fourteenth centuries AD. Since then, Ibn Taymiyyah has become the inspiration and guide for many Islamic reform movements; That is why he was very influenced by him, and in this he says: “Some people think that my thoughts are of my own making, but whenever a matter becomes difficult for me, I find the answer to it with Ibn Taymiyyah, may God have mercy on him.”¹³

He made a qualitative contribution to the liberation of the Muslim mind and the renewal of Islamic thought, and a large number of scholars specializing in religions graduated from him, including Muhammad Khalifa Hassan, director of the Qaradawi Center for Moderation and Renewal in Doha, the innovative contribution made by Al-Farooqi can be summarized in four axes: Islamic civilization and comparative religion, the Islamization of knowledge, and the Zionist phenomenon.¹⁴

The Second Topic The Educational Thought of Al-Farooqi

It can be said that Al-Farooqi laid out his plan to reform education in the Islamic world in the working paper he presented to the conference held by the International Institute of Islamic Thought in cooperation with the International Islamic University in Islamabad in 1982; With the aim of preparing a project for the Islamic formulation of sciences (Islamic knowledge) in English entitled: “Islamization of Knowledge: General Principles and Work Plan”, which later became the institute’s work plan, and it also became the intellectual constitution for the movement of Islamization of knowledge in all parts of the Islamic world since that time. The Journal of the Contemporary Muslim has a summary in Arabic entitled "The Islamization of Knowledge" and the House of Scientific Research published a full Arabic translation in a book with the same title.

Reform is the treatment of social ills, and just as a physician cannot prescribe treatment to a patient before diagnosing a disease, so too is a reformer. Therefore, Al-Farooqi began diagnosing the state of the nation and explaining its cause, and he saw that its major problem lies in the thought that constitutes education as its most important feature. Therefore, Al-Farooqi turned to identifying the features of the problem of education, explaining its causes, and manifestations, and then describing the treatment for it.

Al-Farooqi defined the problem of education in the Islamic world as a crisis of thought; This is because the stagnation of thought, its stagnation and its inability to advance the nation is what led the nation to its weakness and backwardness.

Manifestations of a thought crisis

1. Absence of vision: By vision is meant the holistic view of the universe, man and life among Muslim thinkers. He saw that the absence of this vision led to the separation of knowledge from the belief that represents the spirit of knowledge. The inevitable result of the loss of the Islamic conception the

¹² (A dear translation by Dr. Ismail Raji Al-Farooqi prepared by: Institute of Islam Knowledge - University of Gezira - Sudan, and transmitted by Yahya Reda Jawad)) quoting the following references: Growth of Islamic Thought in North America: Focus on Isma'il Raji Al Faruqi (1994) by Muhammad Shafiq, Brentwood, Maryland: Amana Publications the Islamization of Science (Lund University (1996) Stenberg, Lief

¹³ Hisham Al-Talib: The previous reference, p. 16

¹⁴ <https://feqhweb.com/>

search for knowledge in order to be an authentic search must be driven by a spirit, and this spirit cannot be borrowed or imported, but rather is generated from a clear conception of man, the universe and the truth, i.e. from religion..., this is what is missing from Islamic education today. The Islamic vision “vision” is not taught anywhere in the Islamic world to masses of students as the American vision is taught to high school students in America, and there is no university in the Islamic world as a whole that considers the study of this Islamic vision as an essential part and compulsory for all its students.¹⁵

2. The absence of a cause for which the scholar or the thinker works and which constitutes a force for advancement and reform. Al-Faruqi emphasized that this issue is “Islam,” and he attributed this to the reliance on Western curricula in education, and he also held university professors responsible for this, especially those who received their education in the West, they returned to carry out the function of education, and here Al-Faruqi emphasizes the professionalism of education and its mission, not his job, which would make its owners keen on their personal interests in obtaining money, social status, etc., which was reflected in the quality of graduates of educational institutions in the Islamic world, and in this he says : They (Western systems and curricula) make the graduates of our universities in the Islamic world a very conceited person with shallow knowledge and naive thinking... Thus, the mere possibility of a Muslim student excelling in this Western system becomes out of the question; Because such a possibility requires a comprehensive awareness of the totality of information in a particular field, with a driving force that urges it to absorb this information and then skip it and add to it..., and the presence of a strong motive is necessary to achieve this comprehensive awareness, and this comprehensive awareness will only be achieved with the presence of A dominant driving force, and it is an issue that can only be generated or arise when its owner is committed to a cause he believes in, and the cause that a Muslim can truly believe in is only Islam; If the Muslim teacher who taught in the West lost faith in this issue, he was unable to comprehend the information available to the North, and he and his mentor, as professors at the university, cannot give any of the requirements for excellence to their students, but in most cases they are satisfied with translating and reproducing what they have obtained, which is insignificant, and that is why it was written on their students to have minimal performance and achievement as well. The fact that professors in the universities of the Islamic world are neither controlled by the Islamic concept nor motivated by the cause of Islam is undoubtedly a great tragedy for Islamic education....¹⁶
3. Separation of revelation from reason: because of the illusion that there is a conflict between them, he sees that the issue of separating revelation and reason is the most dangerous issue in the nation’s cultural history, which leaked out of heedlessness from many Muslims who did not realize the seriousness of this separation that contradicts the Book of God and the Sunnah of His Prophet, peace be upon him. This is as a result of the influence of some Muslims on Greek thought, as these, especially some of the theologians and philosophers, were eager to seek help from the methods of Greek logic in convincing non-Muslims of the truths of Islam. This is in addition to the infiltration of myths and legends into the belief of Muslims, and their neglect of the fact that the truths of revelation can only be understood and accepted by reason, just as it is not possible to distinguish between revelation and false calls without it.¹⁷
4. Separation of thought from action: There is no separation in Islam between thought and reality, because reality represents the laboratory in which the giving of thought and its creative abilities are tested, where the solutions produced by the minds were put into practice, the thinker was closely connected with the political leadership that was putting the idea into practice. As for the separation between thought and action, it has generated successive crises of not being able to benefit from thought, including:
 - a. The isolation of the political leadership from the sources of thought and wisdom, which has plunged it into many crises because it did not benefit from thought, and made it face many grave dangers.¹⁸
 - b. The thinkers are divided into two groups:
 - Those who were excluded from political participation and indulged in ideal theoretical thought, and thus moved away from addressing the problems of reality.
 - A group tended to appease the political authorities and associate with them. This increased the crisis, according to his opinion, and the result was the flight of the actual energies of the

¹⁵ Islamic Knowledge p. 35

¹⁶ Islamic knowledge pg. 15, 16, 32 and others. See the formulation of the social sciences, p. 26

¹⁷ Atlas of Islamic Civilization p. 66

¹⁸ Atlas of Civilization pp. 67-68

nation to the Sufi trend, which increased the schizophrenia between thought and reality, as the supreme value for these people became the rejection of the worldly life, and this is contrary to Islam, as God Almighty explained in his dear book that the purpose of human creation, in addition to It leads to the realization of servitude to God and the construction of the earth. As for the followers of the materialistic sensual trend, they sought to create immoral systems and to separate religion from public life; This led to the cultural dichotomy where each side became hostile to the other.¹⁹

Factors of the intellectual crisis

Al-Farooqi believes that the crisis came as a result of some external and internal factors that can be summarized as follows:

- External factors:
 1. The military occupation of most of the countries of the Islamic world, and perhaps the most important factor in this crisis, all other factors are the result of this occupation.
 2. The cultural and intellectual invasion that the West has practiced against the Islamic world since the seventeenth century through Christianization and Orientalism supported by the military occupation, which worked to replace the Islamic culture with Western culture (cultural change), and the West has used a number of methods to achieve this, the most important of which are:
 - a. Separating the nation from the sources of Islam (the Book and the Sunnah), by changing educational programs and curricula in most countries of the Islamic world.
 - b. The West harnessing the media in directing educational thought to bring about cultural and intellectual change for the nation.²⁰

- Internal factors:

Perhaps the most important internal factor of the crisis, according to Al-Farooqi, is the failure of the reform movements. This is for the following reasons:

1. The approach and perception of most reform movements to reform issues is often a strange approach and perception.²¹
2. Some advocates of reform are satisfied with one aspect or specific aspects of Islam, and delude them that they can achieve what others have failed in before.
3. The inability of reform movements to the world of values and ideals as stated in the Holy Qur'an to the world of reality, movement and practical application, and to develop a plan for the movement required for the Muslim and contemporary society.
4. The state of weakness and weakness that afflicted the nation after the establishment of the state of the Zionist entity in Palestine in 1948; Which led to a state of grief and burning heartbreak that made the contemporary Muslim perplexed.
5. The nation is torn apart and divided into mini-states that struggle with each other over the borders created by the Western occupation at times, and for personal interests at other times.

Manifestations of the intellectual crisis:

The intellectual crisis that the nation suffers from appears in a number of manifestations, the most important of which are:

First: Cultural change and invasion, especially in the field of humanities and social sciences, and this is evident through:

1. The absence of vision and the degeneration of the nation's thought, which led to the intellectual deviations that afflicted the nation.
2. The erosion of the capabilities of giving, growth and initiative, which led to the deterioration of the nation's institutions, and the deterioration of the level and performance of the remaining ones.
3. The inability of the reformist movements to identify the source of the crisis and the confusion of the reformers' thought.
4. Absence of correctional institutions.
5. Foreign interference in the internal affairs of the nation: the Western occupation forces have worked to bring non-Muslim or non-Arab minorities into the Islamic world and use them as a tool to fuel

¹⁹ Ibid. pp. 68-70

²⁰ Islamic Knowledge p.12 and 23

²¹ ibid. p. 12

conflicts between the countries of the Islamic world, and take them as a pretext to interfere in the internal affairs of the Islamic world.²²

Second: Separating the nation's connection with its Islamic heritage - and the Qur'an and the Sunnah are included in the concept of heritage according to Al-Farouqi - and transforming it into a mere historical heritage that is proud of its glories, and from which he chooses folkloric models that are perpetuated by the Western view of heritage, which means cutting the connection of the nation with the sources of its authenticity, strength and pride.

Third: The rupture of the nation and its political division resulting from the Western occupation of its countries, and the implantation of the Zionist entity in its heart.

Fourth: The absence of national political institutions in all parts of the Islamic world that have been plagued by the domination of Western countries; This is because of the ruling elites who dominate these institutions, and the handing over of power after the occupier's exit to those who were prepared according to the Western pattern of thought, culture and life.

Fifth: The high rate of illiteracy in Islamic societies, and the spread of ignorance and superstitions; This led to the inability to face external challenges, and opened the way for increased reliance on Western advisors.²³

Sixth: Illness of the educational system in the Islamic world:

Al-Farouqi sees that the poor educational system in the Islamic world represents the roots of the crisis, because it led to a defect in thought and methodology and formed a fertile ground for disease, as young people in educational institutions were taught Western thought, which perpetuates alienation and distance from Islam, its heritage, its approach, and its way of life, and this illness has been caused by several factors, the most important of which are²⁴:

1. The educational system's lack of a correct vision:

After two centuries have passed since the educational system in the Islamic world adopted the Western (Latin) system, Muslims have not succeeded in establishing an Islamic educational institution, and in producing one generation capable of proving the success of the Western system and its suitability to the Islamic world.

The absence of this vision is as follows:

- a. The educational leaders do not possess the vision of the Western man, and at the same time they have voluntarily lost the Islamic vision due to ignorance, laziness and indifference.
 - b. Educational leaders in the Islamic world are characterized by a materialistic spirit and their pursuit of personal gains despite their lack of Islamic culture and a clear goal; Which produced distorted and distorted models of graduates unable to act and influence reality or advancement.
 - c. Separating the learner from his Islamic civilizational roots as a result of educational institutions in the Islamic world adopting Western curricula, despite their inability to produce generations that are proud of their civilizational affiliation and capable of absorbing, digesting and developing Western knowledge.²⁵
 - d. The lack of university professors in the Islamic world with an Islamic vision; This is because they go to study in the West without being immunized against Western currents, and without being equipped with the Islamic culture sufficient and necessary to propagate the cause of Islam, and yet they carry a confused thought about Islam, which means that they are neither Islamic nor Western qualified.²⁶
2. Closing the door of ijtihad and stagnation on the jurisprudential heritage; As a result of the fear that weak-minded people will manipulate matters of religion, and the belief of Muslim scholars that Islamic jurisprudence has reached the point of perfection through the righteous predecessors, and therefore they considered every new jurisprudence to be a heresy, and every heresy is a misguidance, and thus froze jurisprudence and limited the meaning of ijtihad to the work of fatwas and issuing rulings on the actions of Muslims in their lives. Therefore, the jurists' eyesight fell short of a comprehensive view of the social issue and finding solutions that would achieve the Islamic vision, and thus the Muslims lost the main source of creativity.²⁷

Al-Farouqi does not deny that some reformist calls, especially those launched by Sayyid Jamal al-Din al-

²² Islamic Knowledge P.13-25

²³ Islamic Knowledge P.18-29

²⁴ ibid. p. 32

²⁵ Islamic Knowledge P.35-37

²⁶ Ibid., p. 38, and see the formulation of the social sciences in an Islamic formulation, p. 26-34

²⁷ Atlas of Islamic Civilization p. 64

Afghani and Sheikh Muhammad Abduh, have initiated the call to open the door to ijthad, but these calls, upon their enlightenment, failed because the traditional qualifications that must be met by mujtahids remained unchanged. Therefore, he called for opening the door of ijthad on the way of An Taymiyyah. Because what made Ibn Taymiyyah's reformist heritage alive and lasting was that he had a vision that transcended its time, and that his ijthad was not confined to a specific field; Next to the religious sphere; His diligence emerged in the cultural, social, and even military fields, where he was able, with his own effort, to contribute to arousing Islamic sentiments and forces and mobilizing them in the face of the Tatars and putting an end to their progress in the Arab world.

3. The political authorities' support for secular institutions financially and morally, and the strengthening of political systems after independence for secular institutions in the name of nationalism, racism, nationalism and regionalism, which made the matter worse than it was during the occupation, in contrast to the lack of resources of Islamic institutions, and the lack of state support for these institutions; This led to the prevalence of negative spirit and indifference among young people and the collapse of their morale, as they lost confidence in their leaders because of the repeated disappointments they experienced, and because of the bad moral example given to them by their leaders.
4. adopting the western approach to education; Which led to providing the nation with generations of graduates who were ignorant of the matters of their religion and Islamic heritage, and the distrust of these graduates in Islamic religious scholars, and then these graduates took control of matters in the Islamic world; Which led to a split between Muslim scholars and their opposition from the followers of the secular and the lack of Islamic qualification of professors and students.
5. The dominance of the conservative trend over Islamic institutions, and the lack of these institutions seeking to modernize, either because of the professionalism of some Muslim scholars, and their clinging to the heritage in whole and in detail, or because of the dominance of the secular trend, which fears that graduates of Islamic institutions will pose a challenge to it.²⁸

Manifestations of the failure of the educational system:

Al-Farooqi sees that the malfunction of the educational system is evident through the following manifestations:

1. The massive quantitative expansion in terms of student numbers, increasing institutions and providing them with public and private facilities, especially in wealthy Islamic countries at the expense of the quality of education students receive, and consequently the quality of graduates.
2. Adoption of the secular system in education in the Islamic world, whether in terms of the programs it provides to learners or in terms of the curricula they study.
3. Restricting Islamic education, restricting it and depriving it of financial support from the state, or presenting it under the conditions of secularization under the pretext of progress and catching up with the spirit of the age; This led to the duplication of education and the division of educational curricula into two contradictory sections: Islamic and Western secular.
4. The weakness of Islamic educational institutions in terms of curricula, and the ability to influence young people, in contrast to the audacity of secular institutions in calling for their views and ideas, and their success in attracting the vast majority of Muslim youth.

Principles of reform according to Al-Faruqi:

Al-Faruqi's reform plan is based on two basic principles:

1. Monotheism:

Monotheism constituted the principle, basis and standard of reform according to Al-Farooqi, meaning the unification of God Almighty in His Essence, Attributes and Actions, and the belief that His will is what determines the purpose of the existence of beings, and it is the law that governs the universe and creatures and codifies behavior and morals, and that obedience to God Almighty is what achieves justice, truth and goodness and its pure realization. By purifying the human consciousness of all the manifestations of polytheism and hiddenness that befell it, he frees the human mind from the myths and deviations that have befallen it; He called for monotheism to be the basis in the formation of individuals, including learners, teachers and university professors, and that the axis around which the educational curricula revolve in all branches of knowledge, and since the unity of the Creator means the unity of the universe and faith and that everything in the universe runs according to the laws of God Almighty, which It means the unity of humanity that must go according to these norms. The person must be an actor, taking the causes, and relying on God Almighty; Thus, the human mind is freed from myths and deviations.

²⁸ Islamic Knowledge P.28-34

And monotheism requires the unity of the nation and the unity of humanity, which means that everyone is equal in responsibilities and account, and that there is no preference for anyone over anyone, for Islam does not contain racism or fanaticism for race, gender or color.²⁹ By this, he is alerting him to the policy of the Western occupation of his country in racial discrimination, and to the practices of the West against non-citizens of its civilization, which he touched during his stay in the West.

The doctrine of monotheism constituted the central issue on which his thought was based; So he translated the Book of Tawheed by Muhammad ibn Abd al-Wahhab, and wrote a book entitled “Al-Tawhid” in which his translator said: “It must go beyond simply reading it in Arabic and digesting its theses, to taking it as a guide for the nation’s research, and in line with all the basic and interdisciplinary knowledge disciplines that weave upon it... its description of the nation’s reality.. tainted with weakness, and her description of recovery and restoration of pride: “In it he demonstrated the distinction of the Islamic belief in monotheism over others, supporting his idea with the texts of the Noble Qur’an.”³⁰

2. Moral:

Al-Faruqi believes that morality is the guarantee that produces a balanced, lasting and reformable civilization. Therefore, he saw that a person’s work should be moral because he is accountable and rewarded for his work, and this stems from the doctrine of monotheism, and this means that the Muslim bears the responsibility of succession in the earth, its construction and prosperity, and benefiting from the harnessing of the universe around him, and his undertaking the task of reforming himself and those around him and helping them develop their abilities to the fullest extent possible.³¹

Elements of reform according to Al-Faruqi:

1. Awakening the awareness of the nation and instilling the Islamic vision:

Reform cannot be achieved at once, but it is a continuous and permanent task in the life of the nation, which, by remaining intact, is capable of renewing its path and absorbing the nation’s energies, capabilities, and its evolving and changing reality. Since the issue of thought and knowledge means the elite of the nation’s scholars, thinkers and students of knowledge in the first place, efforts in this must first be directed towards them, directing the discourse directly to them and inviting them to participate in reform through various channels of communication; In order for them to adopt its issues in their scientific and intellectual projects, and here it is necessary to establish a scientific body specialized in the issue of thought to follow up scientific studies in this field, and open the door for serious and sincere work to address this crisis, build the foundations of sound thought, and present convincing scientific programs that serve thought and Islamic knowledge.³² However, educating the elite must have a broad base that supports it in the sense of directing efforts towards the youth to raise awareness and immunize them against intellectual invasion by providing them with a measure of Islamic culture and teaching them the correct Islamic concepts,³³ and mobilizing all possible Islamic energies to serve the cause of thought, which did not receive the necessary care and priority during the past periods, which contributed to the aggravation of the problem and increased the suffering; Therefore, the treatment must proceed from the complete conviction of everyone to reform the thought first and foremost. Every measure does not aim at awakening the awareness of the Muslim and then correcting his personality and reforming his behavior. Rather, it is an ostensible formal procedure that does not go beyond patching that does not reach the heart of the issue.

And since the affliction has engulfed all Muslims, the real reform should be a radical and comprehensive reform... that clarifies the reality of Islam for all and provokes in them the desire for change. God’s victory is granted only to those who support his religion, for in the Almighty’s saying: “**And Allāh will surely support those who support Him**”³⁴ And saying: “**O you who have believed, if you support Allāh, He will support you and plant firmly your feet**”,³⁵ And here lies the sacred mission of education, for there is only one way to truly save the Islamic nation, and that is by raising the nation anew, and on the basis of Islam... It is the only possible and available means, and it is the lowest replacement for losses and costs...”³⁶

2. Elimination of double education:

By merging the two systems (Islamic and secular) together so that the new system takes the advantages of the two systems, and that the educational system stems from the Islamic spirit, and works as an integrated unit

²⁹ Islamic Knowledge, p. 83 and p. 103, and see Atlas of Islamic Civilization p. 131-144

³⁰ Mr. Omar: Exporting the Arabic translation

³¹ Islamic Knowledge p. 45

³² Islamic Knowledge, p. 16, p. 124, and see the formulation of social sciences, p. 26 and 27

³³ Atlas 142-143

³⁴ Surah Hajj, verse 40

³⁵ Surah Muhammad, Verse 7

³⁶ Atlas of Civilization p.47 and 48

with the doctrinal Islam program, and breaks with the system of imitating the Western system, and reconsiders the curricula, and the development of university textbooks consistent with the Islamic vision, and the study of Islamic law is not limited to students of Sharia colleges; Knowledge of Islamic law should be made available to all members of the nation, and it should apply to all aspects of knowledge and human social activities. It is the right of every Muslim youth to receive a complete religious education about Islam: its moral system, legislation, history and culture, and that the entire nation is legally responsible and liable to punishment before God, if it fails to provide basic education about Islam for every young Muslim, and to protect it from transgressing the limits of Islamic law, and to protect it from the processes of alienation that target it by its various means and everywhere. In the name of science and progressivism, and presented to him as scientific facts based on objective foundations, while his Islamic culture is limited to what he received at the hands of the family in the days of his youth when his mind was not mature enough to understand or appreciate “objective claims”; That is why his connection to the Islamic position was the result of an emotion and not a conviction supported by evidence, which makes his commitment to Islam weak, and he is unable to stand firm in the face of what he is exposed to; Which makes him succumb to the claims of secularism, as a result of the absence of any presentation of the issues of Islam that opposes these claims, supported by the same force; This would eliminate his Islamic awareness and make him materialistic and skeptical, neither he is a Muslim nor a Westerner, even though he is in his homeland, and he is willing to walk after everyone who fulfills his immediate desires; Therefore, the new system must satisfy religious, spiritual and Islamic needs, and the educational system should not be limited to meeting the worldly needs and material desires of students, or to achieving professionalization in a field of knowledge and achieving personal and material success.³⁷

3. The imposition of teaching Islamic civilization:

Al-Faruqi believes that the only possible antidote capable of resisting the flaying process that Muslim youth is exposed to is to impose the study of Islamic civilization on every student at the university - regardless of his specialization - over the years of study; To be provided with a living and growing amount of knowledge of the nation’s heritage and to be saturated with its spirit and civilization, for he deplores the fact that the young man is a citizen of this nation when he does not possess this knowledge?!

This study also obligates even non-Muslim children as long as they or their parents have agreed to be citizens of the Islamic state, then he must have a measure of necessary knowledge of the civilization to which his homeland belongs, and thus no person is left without being culturally and socially adapted with Islam and society. in which it resides; Thus, these youths can be immunized against the intellectual and ideological invasion, and they will be able to compete with the argument with the argument and the objective proof with its example. Also, such a study prepares the youth to contribute authentically to the cultural life and progress of the nation; Because through this approach, he will know the essence of Islamic civilization and increase his conviction that Islam is the only way to restore the nation to its glory; He knows how he can distinguish his nation - and therefore himself - from others and how he cherishes this distinction and is keen to maintain it and to attract others.

4. Integration of Knowledge or Unity of Knowledge (Transportation and Mentality):

The issue of the integration of revelation and reason is a fundamental issue for Al-Farooqi that stems from the principle of monotheism. The mind is gifted by God Almighty to man so that he perceives the world around him, to bear the responsibility of succession on earth. Revelation is intended to guide man and perfect his perceptions by defining the goals of his life and rationalizing his directions, efforts and behavior according to the will of God Almighty. Reason and revelation are necessary and complementary to achieve a correct human life; For without reason it is not possible to comprehend the truths of the revelation and it is not possible to accept and acknowledge and acknowledge its divine nature.³⁸ The revelation of revelation accompanied the beginning of human existence in this universe, which means that revelation does not contradict the human mind. Therefore, it is necessary to realize the correct position of both revelation and reason in the entity of the Islamic personality. With revelation and reason and the interaction between them.³⁹

5. Islamization of knowledge:

It can be said that Al-Faruqi’s reform project can be reduced to the Islamization of knowledge project in the sense of reformulating knowledge on the basis of Islam’s relationship with it, i.e. defining and arranging information, reconsidering the conclusions and interrelationships of these sciences, re-evaluating their results and visualizing their goals in a way that serves the cause of Islam, and substituting Islamic classifications of sciences for classifications. Western, and Islamic values replace Western values.⁴⁰ This requires, according to Al-Farooqi’s opinion, to reconsider education programs and curricula, and not to limit the study of Sharia to students of Sharia

³⁷ Islamic Knowledge P.41-42

³⁸ Islamic Knowledge P.65-66

³⁹ *ibid.* p. 113-116

⁴⁰ Atlas of Civilization p. 54

colleges, and to deprive students of other scientific colleges of these sciences. ... Therefore, this conception is supposed to be the first dominant principle in every branch of knowledge.⁴¹

In order to achieve this, he believes that, in addition to legal sciences, specialists from Muslim scholars must master all modern sciences, understand them properly and possess all the benefits that modern sciences can offer. He believes that everyone should work to integrate this new knowledge into building the Islamic heritage by deleting, modifying, reinterpreting and adapting all its components according to what is dictated by the values of Islam and its world view, and then clearly defining the appropriate meeting point between Islam and the philosophy of each science, and developing new ways to direct these Science to serve the ideals of Islam. He also believes that these scholars should give of themselves the ideal and present the new generations of Muslims and non-Muslims with good examples and work to expand the horizons of human knowledge, and to find new concepts conducive to the realization of the will of God Almighty and the provisions of Islamic Sharia, and to the discovery of more traditions (laws). Divinity in vinegar, and establishing new ways to put his will and costs into question in real life.⁴²

6. Drafting of university books in Islamic formulation:

The production of university textbooks in all disciplines according to the Islamic conception is part of the process of Islamizing knowledge. All that the previous reformers thought about was working on acquiring the knowledge and power of the West, without looking at the contradiction between the knowledge of the West and the Islamic vision, because this knowledge robs the Islamic spirit of Muslim youth in the universities of the Islamic world.

In order to achieve this, he called for the establishment of a university or a major center for Islamic thought, in which the process of Islamization of sciences is carried out and its results are put to the test in classrooms and research seminars dealing with the curricula of both the undergraduate and postgraduate levels. Among the institutions that have adopted this ideology is the “International Institute of Islamic Thought” and the Islamic world still needs official institutions that adopt this list.⁴³

7. Granting independence education:

This means that the state does not interfere with educational institutions, whether in terms of courses and subjects, or in terms of teaching methods, management methods, and so on.

In terms of funding education, the state should reconsider the endowment system and encourage the establishment of endowments to finance education, as it was in the history of Islamic civilization.

8. Work to attract the elite of talented people, and help them achieve the status that Islam has endowed them with.⁴⁴

9. Mastery of Islamic Heritage:

And that is by drawing the nation’s attention to the importance of its heritage and reminding it of its many beneficial and beneficial aspects, and working to develop, revive and preserve it, and benefit from it through an effective systematic plan of action that facilitates access to it, facilitate dealing with it by categorizing and categorizing it on the sections of contemporary sciences and activities, indexing and computing it;⁴⁵ to make it easier for researchers to achieve it and extract scientific material related to the topics of its research.

Al-Farooqi believes that the Islamic heritage should always remain the starting point in the reform process. From his point of view, reform is not based on denial of this heritage, but rather on good dealing with it, and knowing how to benefit from it; So he called for it to be facilitated for modern researchers; Because they are not qualified to search in it about the contributions of Islam to the advancement of sciences, because of the differences in the classifications of sciences and their nomenclature in heritage books from them in the modern era; This leads to defeating modern researchers in the face of the heritage being closed to them, and perhaps one of them will despair and leave the research, which called for the help of modern researchers by preparing several volumes that include selections of readings selected from the heritage and related to each of the branches of modern study, arranged according to the special classifications of each branch; Because it will put in front of the modern Muslim world a paved way to deal with heritage in its field of specialization.

As for his call to criticize the heritage, in it he separates the revelation that God, the Mighty and Sublime, pledged to preserve, and the Muslims’ understanding of it. Therefore, his call to critique heritage does not include revelation, but it does include revelation, but it does include human understanding of it, as well as the entirety of human knowledge emanating from it or dependent on it. At the present time and from the requirements of modern knowledge represented by the branch of specialization, if it is found that the heritage is inappropriate or not correct,

⁴¹ Islamic Knowledge pg 78

⁴² Islamic Knowledge p.52

⁴³ Atlas of Islamic Civilization pp. 50-52

⁴⁴ *ibid.* p.43-44

⁴⁵ *Ibid.* p. 16

we must correct it with our present efforts, and if it is appropriate, let us work for further development and creative crystallization for the future, and to do this we must know the strengths and weaknesses in the heritage, and then work to go along with it instead of radically detaching from it; Therefore, the task of estimating the value of what the Islamic heritage has contributed to in each of the fields of human activity is considered to be the responsibility of the experts in this activity. To assist heritage experts in order to ensure the highest possible level of competence and correctness in understanding heritage.⁴⁶

Findings and Recommendations

1. Al-Faruqi presented an action plan for reforming Islamic education characterized by authenticity and modernity, in harmony with the spirit and teachings of Islam on the one hand, and the spirit of the age and its data on the other.
2. Al-Faruqi's reform plan was also characterized by its breadth, coverage and comprehensiveness. It begins with the individual, regardless of his position and level, and calls for taking care of his upbringing. It expands to include all members of society, its groups and institutions, and thus everyone can benefit from this plan, individuals, institutions and countries.
3. His plan was characterized by its constant call to adhere to the principles of Islam in educational work, especially the issues of monotheism and morality.
4. The necessity of seeking to activate what was stated in Al-Faruqi's plan to reform education in the reality of the lives of individuals and societies by educating all these parties of the necessity of educational reform on the one hand, and that this reform stems from our faith and the teachings of our religion with a disciplined openness to the provisions of Islam and its legislation, on the other hand, to enable the nation to catch up with human civilization.
5. Activating the role of scholars, university professors and education experts in the educational reform process, and motivating them by various means to develop their perceptions of the educational reform process and to formulate textbooks in the different educational stages.

Endnotes

- 1) Surah Al Imran, Verse 104
- 2) Surah Al Imran, Verse 110
- 3) Surah Hud, verses(117 - 116)
- 4) Surah Hud, Verse 88
- 5) Sunan al-Tirmidhi: The Book of Fitnah, Chapter on Enjoining Good and Forbidding Evil
- 6) Surah Al-Baqarah, Verse 30
- 7) Abbas Arhilah: Reform Movements in the Islamic World, on the website of the Moroccan thinker Abbas Arhilah (article published in the Saudi Al-Manhal magazine, No. 528, year [21], Sha'ban 1416 AH / December 1995 AD, pp. 22 - 31) <http://abbasarhila.blogspot.com/2015/10/1.html>
- 8) Fatima Hafez: Ismail Raji Al-Faruqi: Islamization of knowledge as an introduction to reform, flags of thought, project to guide theses
- 9) Hisham Al-Talib: Introduction to the Atlas of Islamic Civilization in Arabic, pp. 15 and 17
- 10) See the formulation of the social sciences in an Islamic formulation, p. 14-20
- 11) From <http://www.ismailfaruqi.com>
- 12) (A dear translation by Dr. Ismail Raji Al-Faruqi prepared by: Institute of Islam Knowledge - University of Gezira - Sudan, and transmitted by Yahya Reda Jawad) quoting from the following references: Growth of Islamic Thought in North America: Focus on Isma'il Raji Al Faruqi (1994) by Muhammad Shafiq, Brentwood, Maryland: Amana Publications the Islamization of Science (Lund University (1996) Stenberg, Lief
- 13) Hisham Al-Talib: The previous reference, p. 16
- 14) <https://feqhweb.com/>
- 15) Islamic Knowledge p. 35
- 16) Islamic knowledge pg. 15, 16, 32 and others. See the formulation of the social sciences, p. 26
- 17) Atlas of Islamic Civilization p. 66
- 18) Atlas of Civilization pp. 67-68
- 19) Ibid. pp. 68-70
- 20) Islamic Knowledge p.12 and 23
- 21) ibid. p. 12
- 22) Islamic Knowledge P.13-25
- 23) Islamic Knowledge P.18-29

⁴⁶ Islamic Knowledge P.128-135

- 24) *ibid.* p. 32
- 25) Islamic Knowledge P.35-37
- 26) *Ibid.*, p. 38, and see the formulation of the social sciences in an Islamic formulation, p. 26-34
- 27) Atlas of Islamic Civilization p. 64
- 28) Islamic Knowledge P.28-34
- 29) Islamic Knowledge, p. 83 and p. 103, and see Atlas of Islamic Civilization p. 131-144
- 30) Mr. Omar: Exporting the Arabic translation
- 31) Islamic Knowledge p. 45
- 32) Islamic Knowledge, p. 16, p. 124, and see the formulation of social sciences, p. 26 and 27
- 33) Atlas 142-143
- 34) Surah Hajj, verse 40
- 35) Surah Muhammad, Verse 7
- 36) Atlas of Civilization p.47 and 48
- 37) Islamic Knowledge P.41-42
- 38) Islamic Knowledge P.65-66
- 39) *ibid.* p. 113-116
- 40) Atlas of Civilization p. 54
- 41) Islamic Knowledge pg 78
- 42) Islamic Knowledge p.52
- 43) Atlas of Islamic Civilization pp. 50-52
- 44) *ibid.* p.43-44
- 45) *Ibid.* p. 16
- 46) Islamic Knowledge P.128-135