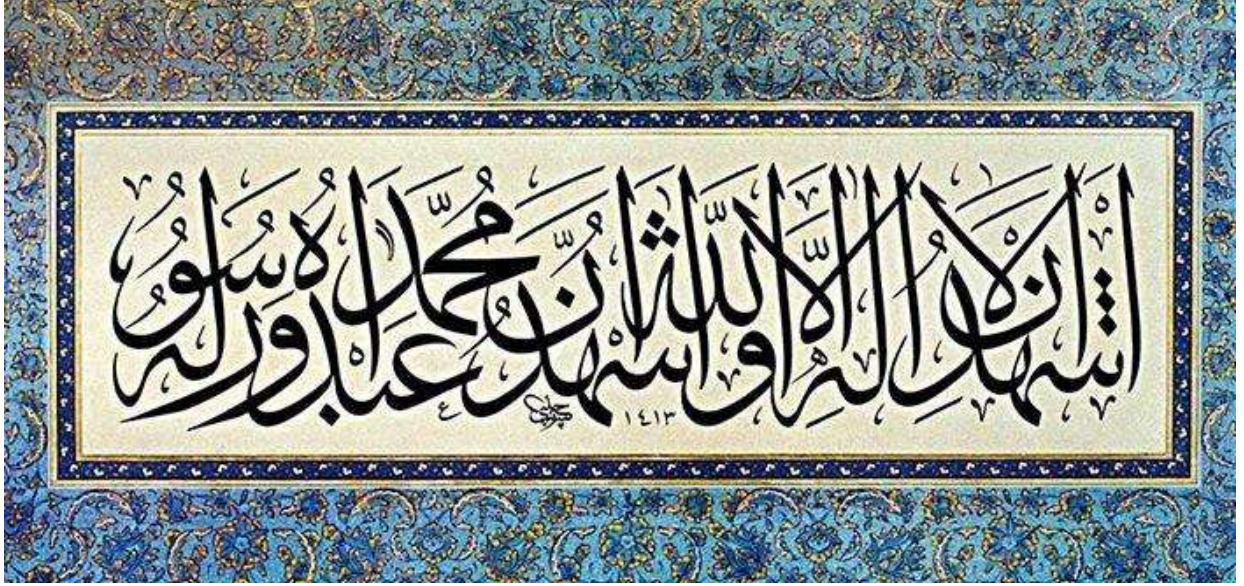




**(Eşhedü Enla İlahe İllallah ve Eşhedü Enne Muhammeden Abduhu
ve Resuluhu)**

Critique of Islamization of Knowledge

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The Islamic worldview was established in Mecca in general terms. As a result of the social change that took place under the leadership of the Prophet (pbuh) and with the contributions of the Companions, a unique knowledge structure was developed in Mecca and Medina. This development continued at full speed in the following centuries as well .

While Muslims were expanding their living spaces on earth, they also carried out activities to have a say in the world of science. During this period, many scientists were trained in every field. The knowledge produced by these scientists has been learned and taught in Europe and other countries for centuries.

While the West experienced a stagnation in scientific activities in the Middle Ages, science in Muslim countries reached an extremely advanced level. The most important reason why the West lags behind the Islamic world in science in this age is that the Christian church plays an active role in the life of western societies. The church presented scientifically incorrect concepts as divine truths and persecuted and tortured those who opposed them. At the end of this, there were uprisings in western societies, people left the church, so a secular and materialistic western culture was formed in science as well as in social life.

With the enlightenment that developed after the Renaissance movement in the West, scientific and cultural studies in the Islamic world were translated into western languages and started to benefit from them. Western societies have formed their own worldviews by passing Islamic knowledge through the filter of secularization. In this process, western thinkers have built their own understanding of culture and science by following a path that excludes all kinds of religious and moral values in their own society.

Since the 18th century, the Islamic world could not keep up with this scientific development of the West and regressed in all respects. Since this century, powerful Islamic countries have been influenced by the West in all respects and have not been able to resist their attacks. This process led to the destruction and colonization of Islamic countries. Islamic societies were attacked by missionaries and had to accept other religions by force and bribery. They could not resist the exploitation of their country's natural wealth. As a result, they lost their power in all respects and surrendered to the imperialist ambitions of the West.

In this case, although Islamic societies were attacked, victimized by terror and exploited, they were introduced to the world as a terrorist, conservative, primitive and outdated entity with the black propaganda of the western imperialists. Muslims could not prevent these black propaganda. History witnesses that Western imperialists systematically affixed these labels to Muslims.

This situation further depressed the Muslims and caused them to lose hope on a large scale. Despite the fact that Muslims showed counter-attacks on the basis of ideas in various periods against this situation, there was no rescue action that would cover the whole ummah. The most important factor in the failure of these actions is the existence of intellectual agents placed among Muslims by the imperialist powers. These agents of thought tried to misrepresent Islam with the vast possibilities at their disposal. They are trying to misrepresent the religion of Islam by using all kinds of social media and communication tools with the financial means given to them by the West. In this way, the environment of belief and culture necessary for Muslims to step out of true Islam was created. Movements such as Wahhabism and New Salafism should be understood in this context.

This situation has revealed great intellectual movements in Islamic societies. One of them is the "Islamization of Knowledge" movement. Many Islamic scholars have put forward their views on this issue. However, there was no full agreement on this issue. Those who argue that knowledge should be Islamized have cited the use of western culture-based education programs in Muslim countries as the reason for Muslims' backwardness. It is claimed that Muslims, who attribute the West's advancedness in science and technology to this secular education, cannot achieve results by applying this education exactly. For this, various views and methods are put forward. It is discussed how Muslims will achieve again the vitality and productivity of science and culture in the 8.-14. century. There is a great difference between the views that emerged in these discussions. A complete consensus on this issue has not been achieved among Islamic thinkers.

Two names stand out in particular regarding the Islamization of knowledge. These are Al-Attas and Al-Faruki. Al-Attas introduced this concept for the first time and Al-Faruki was the first to systematize this concept and transform it into a scientific research model.

Criticism on the Fundamentals of Islamization of Knowledge

According to those who support the Islamization of knowledge, the culture and civilization structure and thought of the Islamic Ummah needs reform. For this, it is necessary to consider the following five basic principles. These five principles constitute the existential presuppositions of the Islamization of Knowledge

theory. We would like to explain below and criticize the wrong aspects of these five basic principles expressed by Faruki in his book "Islamization of Knowledge".

These five principles are: The Principle of Unity, the Unity of Creation, the Unity of Truth and Knowledge, the Unity of Life, and the Unity of Humanity.

The Principle of Unity (Tawhid)

They think that Islamic knowledge is obtained by contemplating the works of God. Because there is no doubt that Allah created everything in the universe.

This view is wrong. Because people do not acquire Islamic knowledge by thinking about Allah's creations. Islamic knowledge is the news that comes through revelation and sunnah. By contemplating nature, man can only understand the power and might of Allah. Man understands His existence and that He is creative. However, this information is not all of the Islamic knowledge of man. Not all Islamic knowledge is acquired through reason, by observing and experimenting with nature. Mind and senses are created with limited possibilities. It is clear that it is not possible to fully comprehend the absolute truth with these limited possibilities. Here divine knowledge must come into play. These are the knowledge of revelation and sunnah.

They think that the unity of Allah (the principle of tawhid) will be reflected in the unity of history, life and knowledge. Tawhid does not accept a clear distinction between the world and the hereafter. Matter-meaning, world-afterlife, mind-revelation, etc., presented as a dilemma are not valid.

These thoughts are also completely wrong and have nothing to do with Islam. According to them, there is no clear distinction between material and spiritual. However, if the difference between matter and meaning is abandoned, matter becomes everything. This means understanding everything materially. This is the same as the views of the materialists and has been proven to be absurd. Matter and meaning are two separate aspects of an object and a phenomenon. These two separate faces are very different from each other. To say that there is no difference between them is to reject spirituality completely. This is something that Islam has never accepted. This fact is mentioned in the verses of the Qur'an and hadiths. It is also available in the discovery information of the Sufis.

It is not possible to say that there is no clear distinction between the world and the hereafter. The principle of tawhid does not equate or bind the world and the hereafter. The principle of tawhid is valid both in this world and in the hereafter. But this does not prevent discrimination in the life of this world and the hereafter. The life of this world and the hereafter has its own peculiarities. These are explained with verses and hadiths.

It cannot be said that there is no definite distinction between reason and revelation in terms of tawhid. This view is against Islam. Because the duties and properties of reason and revelation are different. They cannot be substituted for each other. That is, reason and revelation cannot be equated. Those who support the Islamization of knowledge think that they prove that these different concepts are the same with the unity of tawhid, which is completely wrong and absurd. The method used by religious reformers who wanted to pervert Islam for centuries is the same. Thinking that reason and revelation are the same thing, they try to put a divine guise on today's copies of the true Bible and the Torah, which were distorted by mind. Thus, they are trying to cover up the fact that Islam is the only divine religion for today. As a result, they are on the same side as those who claim that Christian and Jewish believers, who are involved in polytheism, will also go to heaven. These views have been proven wrong many times over. However, thinkers like Faruki rewarm these views and bring them before people.

According to their claim, the unity of tawhid also requires the unity of knowledge. Therefore, information on every subject should be open to criticism. Among these, there are divine information about truth and revelation information. This information should also be criticised. Because according to them, there is no difference between mental and transplanted information. Thus, the revelation information is lowered to the level of reason.

Alas! What a contradiction! To criticize the revelation information with the human mind. In other words, criticizing Allah's orders and prohibitions. In other words, trying to make these prohibitions partially true by criticizing the orders that express Allah's prohibition of adultery, alcohol and interest. O poor human, you are a creature. How can you criticize the One who created you? In the 77th verse of the Sura of Yasin, it is addressed as "*We created you from a spout, but you became an adversary to Us*". These views are against Islam and lead people

to disbelief. Because the knowledge of revelation can never be criticized or falsified. Those who dare to do so are deemed to have declared war on Allah and His Messenger (Al-Baqara, 2/279). Therefore, this wrong path must be reversed.

They say that the unity of tawhid requires the unity of life. Therefore, all disciplines require that life be organized according to the same goal. According to them, the purpose of every thought should have the same goal. So what is this goal? There are so many different ideas today that how can we direct them. How do we direct secular worldviews and spiritual views towards the same goal? These are diametrically opposed views. It is not possible for them to serve the same goal. In other words, belief in tawhid does not require that all views aim at the same life. Because in practice this is obviously not the case.

So, why do those who think like Faruki try to interpret the understanding of tawhid in this way? The answer is obvious. Because they are trying to rasp the spiritual and divine side of Islam and combine it with material views. Thus, an ambiguous understanding of religion and the world will emerge. This is the disappearance of the beliefs of the true religion of Islam. But these efforts are in vain. Because Allah protects His religion and makes it perfect.

“There is no doubt that We have sent down the Qur'an, of course We will protect it.” (Hijr, 15/9)

“They want to extinguish the light of Allah with their mouths. However, even if the disbelievers dislike it, Allah will perfect His light.” (Al-Saff, 61/8)

Principle of Unity of Creation

According to Faruki, there is no difference between the information obtained by a Muslim scientist by reading the order of the created universe through his mind and the information obtained from revelations.

These thoughts are wrong. Because the information that a person obtains through examining the nature by mind is not complete and they can contradict each other. The reason for this is that the human mind was also created as a limited being. It is a very wrong thing to claim that the knowledge obtained by human mind and the knowledge of revelation are the same, and that there is no difference between them. The revelation information is absolutely correct. But the accuracy of mental information is not absolute.

As a natural consequence of Allah's principle of tawhid (unity), the principle of the unity of creation can be put forward. This unity of creation is that the order in the universe operates as a whole with the rules set by Allah. This perfect order in the universe is the proof of the existence of Allah. Because there is nothing in the universe that comes into being by chance or spontaneously. It is possible to reach these thoughts through reason. The same things have been reported in the Qur'an through revelation. However, this does not mean that all knowledge obtained by reason is the same as revelation. Today, we know that the information that people obtain through reason sometimes contradicts revelation, and sometimes contradicts each other. This is because the mind was created as a limited being. Therefore, Faruki's claim that there is no difference between the knowledge of reason and revelation is false and contrary to Islam. Revelation information does not change and is the same over time. But the information that the mind acquires about the universe is not precise and changes over time.

It is wrong to think that these claims of Faruki will increase the production of science and technology by Muslims. Because the goal of scientific research is clear. According to Islam, science should serve people. Both the Qur'an and the Sunnah command this.

"O My Messenger, call to the way of your Lord with wisdom and good advice." (Nahl, 16/125)

"Therefore, be righteous as you are commanded. And let those who have turned to God with you be righteous." (Hud, 11/112)

"The most auspicious of people, it is people who are useful." (Hadith)

"Allah is not merciful to those who are not merciful to people." (Hadith)

However, claiming that the information that a person obtains with his mind is the same as revelation is of no use here. It even does damage. Because in this way, man puts his mind in the place of God, which is shirk and is a great sin. Such wrong views damage the beliefs of Islam. Therefore Muslims should stay away from these views and ideas.

Principle of Unity of Truth and Knowledge

They claim as follows: According to the belief of Tawhid, Allah is the creator of everything and the absolute reality. He is the founder of the order of existence. As a result, it necessitates the unity of knowledge and the unity of truth in terms of the theory of knowledge. The facts and truths that are the subject of the mind are embodied in the laws of nature. These are Allah's models of creation. The true and correct knowledge attained through the mind becomes the knowledge of the Truth with the expression of the Qur'an. According to them, there is no contradiction between reason and revelation as a natural consequence of the unity of truth and the unity of knowledge. If the Muslim researcher cannot reach the unity of truth by using the data of reason and revelation, he should review his understanding of revelation. The contradictions that seem to exist are either in the scientific methods used by the researcher or in his mental evaluations; or there is a mistake in their understanding of revelation. Because, according to them, there is no contradiction between reason and revelation and there can be no conflict. In addition, the researcher cannot make comments that would contradict the principle of unity of truth in the name of revelation.

In these thoughts, there is an effort to raise the mind to the level of revelation. However, the mind is never at the level of revelation. With this wrong thought, the Qur'anic verses of Islam have been reinterpreted in this century and their meanings have been tried to be changed. Today, we see and hear examples of this in our society. There are theologians who misrepresent the Islam we know to us again. Faruki's views above are also evidence for these opinion agents.

Those who, by asserting the principle of the unity of truth and knowledge, argue that the knowledge obtained by human beings through the study of nature should be the same as the knowledge of revelation, misjudge the relative status of the findings in the positive science and the information reported by revelation. Positive scientists and rationalists examine nature through reason and experiment and put forward some models to explain events with the results they have obtained. These models change over time with newly acquired data. This process continues in the form of a puzzle. It is always possible for a claimed theory to be falsified. Therefore, this information can never express the absolute truth. Because, as we have stated in our previous articles, the phenomena in nature have two sides. One is the external face and the other is the internal face. In this world, man can only examine the outward appearance of the facts. He can produce models only for the external face. However, it is not possible to see the

inner face (inner view) of the cases and to create a model for them. For this reason, the information obtained by man will never be sufficient to explain the absolute truth. As a matter of fact, in the Qur'an, Allah states that people are given little information. But the revelation information is not like that. They express the absolute truth. But not everyone can understand this information. Only scholars who have advanced in science know this.

"You have been given only a little knowledge." (Al-Isra, 17/85)

"Those who are experts in science say, "We believe in this, it is all from our Lord." No one else thinks deeply, except the supremely intelligent." (Al-Imran, 3/7)

The reason-revelation ideas put forward by Faruki and his friends are completely wrong and contrary to the basic beliefs of Islam. Their claims were made years ago. People who wanted reforms in religion, such as Cemalettin Afgani, Abduh, and Reşit Rıza, made similar claims and argued that they should therefore reinterpret the verses of the Qur'an and that traditional interpretations should be abandoned. However, these people who wanted to make reforms in religion received the necessary answer from real Islamic scholars. Faruk and his friends are also criticized by real Islamic scholars in this regard.

It is never acceptable to put reason and revelation into the same category. As positivists and materialists claim, the view that they will at last reach the absolute truth with reason is wrong and consists of conjecture. This is a way of thinking that the godless cling to. It does not suit a Muslim to put forward these views that will prove the claims of these atheists. Therefore, Muslims should stay away from such views.

We understand that the mind does not contradict the facts of revelation as follows: The facts of revelation are absolute. The mind receives these as information, and sees nothing around it that would falsify this information. However, he examines the evidence of those who put forward views that contradict the revelation and sees that there is no consistency in these evidences. He realizes that these evidences are only conjectures.

"They don't have any information about it. They only follow conjecture. Conjectures, of course, means nothing in terms of truth." (Al-Najm, 53/28)

A Muslim believes that it is impossible to reach all knowledge through the mind, by believing in the verse that states that the knowledge that Allah has given to

people is scarce. Therefore, he does not accept the belief that the human mind finally has the power to know everything, as positivists and materialists think.

However, this does not prevent Muslims from doing scientific research and thinking about facts. Doing scientific and technological research that will be beneficial to people is an act of worship for them. They gladly do this. However, they also stay away from scientific and technological research that will harm people. In addition, they aim to achieve the scientific and technological power obtained by the enemies of Islam. Because they know that lagging behind them in this regard will endanger their lives. However, they only use these equipment to protect themselves. They do not use it to exploit and dominate other people.

Science is a part of a Muslim's life. With these sciences, he reaches Allah and fulfills his duty in the life of this world. For this reason, Muslims do not need a mentor other than the Qur'an and Sunnah. That this is so has been proven in history.

Principle of Unity of Life

The purpose of man's creation is clear. This is clearly stated in the verses in the Qur'an. Man is responsible for uniting the divinity of Allah, worshiping Him and doing righteous deeds.

"He is such a God that He created the heavens and the earth in six days to test which of you will deed better." (Hud, 11/7)

"He created death and life so that He might test which of you will do a better deed." (The Kingdom, 67/2)

For this reason, man has loaded the entrusted to him. *"We offered that trust to the heavens, the earth and the mountains. They did not agree to upload it. They were afraid of it, so people took it. Man is very cruel and ignorant because he does not look out for the right of this trust"* (Al-Ahzab, 33/72). It is his duty to strictly obey the verses of the Qur'an and the Sunnah of our Prophet (pbuh) in order to properly fulfill this trust. He knows that this duty is a test for him in the life of this world.

Faruki and his friends see religiosity and mysticism as obstacles to this awareness. According to them, it is wrong for Muslims to stay aside and engage

in dhikr alone. It is wrong for them to be interested in Sufism. This takes people out of life. They say this is against the principle of the unity of life.

These views are also completely wrong. Being religious and a person of mysticism does not mean that a person leads a life outside the society. It is the order of Islam to work for a person to earn his own income and to provide his sustenance.

“The best thing that a person eats is the one from his own earnings.” (Hadith)

Religious and Sufis never aim to live on someone else's expense without working. For this reason, these people also had a profession and earned their income with their own work. Lodges of dervish are also places of production in the history of Islam. It has never been otherwise. Today, there are many engineers, doctors and scientists who are religious and sufis. The short seclusion of religious and Sufis for spiritual training has nothing to do with what Faruki and his friends claim.

This fact is not actually unknown by Faruki and his friends. However, since religiosity and Sufism are the elements that strengthen Islam, they misunderstand the slanders of the West. The West is against Sufis and religious people because it does not want Islam to become stronger. For this reason, religiosity and mysticism are prohibited in societies that imitate the West. However, these prohibitions did not make those societies richer and more peaceful. People whose aim is only material well-being have been brought up and these people have tried to do all kinds of injustice and cruelty ordered by their selves for their own benefit. In order for people to achieve happiness in both worlds, they must live according to Islam. This lifestyle is slandered as it does not suit the imperialists, and it is characterized as reactionary, unscientific and ignorant. However, that is not the case at all.

Islamic Sufism has a very honorable place. Starting in the time of the Prophet (pbuh), some Muslims learned Sufism and the science of God's Knowledge. They arranged their lives accordingly. These people are the most productive people in society. They are the most beneficial to humans and the environment. To claim the opposite is really an insult to many Sufi people, especially our Prophet. The greatest Sufi in Islam is the Prophet (pbuh). His way of life is an example for all Sufis. This lifestyle is based on education and production. It is to have the consciousness of doing one's duty best. It is certain that societies formed by

people who have this consciousness of our Prophet will be victorious. Indeed, there are many examples of these in history. Sufis were at the forefront in the establishment of great Islamic states. Their discovery information guided the people of state towards victory. To claim otherwise is truly miserable.

Since the enemies of Islam are disturbed by this fact, they try to denigrate Sufism and piety whenever they get the chance. Muslims should not show respect on these false ideas. The happiness of this world and the hereafter can only be found by following the path of the Prophet (pbuh). One of the most honorable of these paths is Islamic Sufism.

Islamic Sufism is not against scientific research. On the contrary, he is a supporter of science. Because Sufism is also a science. It is even superior to other sciences. Because the science of secrets is superior to all world sciences. With the science of secrets, it is possible to know and see many things that the external sciences cannot see or know. However, those who see matter and spirituality as the same cannot understand this. Just as a good education, mental power and ability is required to be a good physicist, a good education, mental power and ability are required to be a Sufi master and have knowledge of secrets. When those who have these opportunities walk on the path of Sufism, the science of secrets becomes clear to them. Then they will better understand what the truth is.

Unfortunately, in this time when Islamic ideas are being tried to degenerate, our people wholeheartedly believe in the theories put forward by a physicist, but they don't accept the knowledge of secrets of a Sufi. This is the result of wrong education and understanding of religion in our society. Unfortunately, Faruki and his friends are trying to maintain this misunderstanding. Therefore, they are on the wrong way. The principles they use to prove themselves are therefore contradictory and wrong.

Principle of Unity of Humanity

Faruki and his friends think as follows: Society is a model of God and an institution with a divine order. For this reason, man should realize the purpose of his creation in dialogue with other people. Differences between people are for identity, not for racism and discrimination between people.

It is not possible to agree with these views. Because what kind of understanding is it to see society as a divine being? People and social life are things created by Allah. However, Islam has set some criteria in the relations between people.

According to them, people should always be in dialogue with each other. The word "dialogue" inevitably evokes the concept of interfaith dialogue. What interreligious dialogue is, what it aims at and whom it serves have been examined and many books have been written on this subject. Articles on this subject have also been published on our website.

Faruki and his friends emphasize that there should be a dialogue between people. However, the features and limits of these dialogues are not explained. Islam is not against communication between people. Allah explains the purpose of creating people in different languages, races and colors in the verse of the Qur'an (Al-Hujurat, 49/13). This purpose is for people to know each other. However, this knowing does not mean accepting their culture and religion. This recognition means adopting the good sides of people and leaving their bad sides. A Muslim must know people belonging to other religions or irreligious and identify their wrong sides with his own thoughts and beliefs. For example, he should decide that today's understanding of Christianity, which sees Jesus as Lord, is wrong. He should see how atheists and godless people are in denial. In his relations with these people, he should not think that he would agree with their beliefs and thoughts.

People should evaluate the results of scientific and technological research in their own belief system and accept their reasonable side. They should not participate in thoughts and research that are incompatible with their beliefs and purposes. For example, they should stay away from knowledge and technology that is produced to exploit other people for financial gain. They must have such knowledge and technologies to protect themselves. There are many verses in the Qur'an on this subject.

"O you who believe! Do not take Jews and Christians as friends. They are each other's friend. Whoever among you takes them for friends, he will certainly be one of them. Surely, Allah does not guide the unjust people to the straight path." (Al-Ma'idah, 5/51)

"Neither the Jews nor the Christians will ever be pleased with you unless you follow their religion." (Al-Baqarah, 2/120)

“Help together in goodness and piety, and do not cooperate in sin and enmity. Fear Allah, for Allah is severe in punishment.” (Al-Ma’idah, 5/2)

These verses show that it is wrong to communicate with people unconditionally. Muslims should not be in solidarity with the infidels in order to establish the unity of humanity. Persecution should not be aided. Because he who helps the oppression is like the one who does it.

“Do not incline toward those who do wrong, lest the Fire touch you.” (Hud, 11/113)

“The oppressors and those who help them are in Hell.” (Hadith)

Warnings on this matter show that the views of Faruki and his friends are not entirely correct. There are many conditions for being in solidarity and being in alliance with regard to knowledge. These conditions should be explained to Muslims thoroughly. However, it is harmful and contrary to Islam to be with people who have views and beliefs that are contrary to Islamic beliefs and ideas, claiming that humans are one by nature.

Many events and views related to this have been put forward and discussed in the last century. Thus, the ulterior motive in them was determined. People will no longer act with such presumptive principles.

According to above basic principles, Faruki claims that the difference between mental and divine inspiration, valuable and non-valued sciences is relative. Therefore, since they are researching the same truth, it introduces a new definition as Ummah Sciences as a higher concept that will include them all. Does the unity of the Islamization of knowledge really bring about a new understanding of science? There are doubts about this. Because, according to this understanding, no claim that contradicts the principle of the unity of truth can be said in the name of revelation. When the findings of the scientist who studies the nature contradict the revelation, the researcher should either correct the understanding of revelation or correct them by thinking that he has got wrong assumptions while examining the nature. But will this be a solution?

To what extent will misunderstandings of intellectual and revealed knowledge be corrected? According to Muslims, revelation information is absolutely correct. The sources that will correct the misunderstandings in the revelation are sunnah and then analogy and agreement of Islamic scholars. However, it is not a

coherent idea to claim that the unity of truth can be achieved with a measure of testing by disabling these sources.

Such activities have been seen before, but without success. For example, if we look at the reform movements in India, Faruki's way of thinking was applied in Ahmet Han's naturalist theology. Ahmet Han argued that there is nothing contrary to scientific thought between the word of God and nature, which is the work of God. With this acceptance, he tried to establish a new belief system. Educational institutions have been established to put this belief system into practice. However, this has led people to the view that Islam and nature are the same thing. However, the fact that this point of view is the measure of religious truth has brought with it many drawbacks. As a result, these works were disbanded and disappeared.

Similarly, the concept of Islamization of Knowledge systematized by Faruki will ultimately reveal inconsistencies and disproportionateness in expressing religious truths. For this reason, it is necessary not to get caught up in such new movements of Salafism and to think carefully before taking a step.

Education Problem

In order for the Islamization of knowledge movement to get results, education is also given importance. It is known how important education is in Islam. Since the time of our Prophet (pbuh), Muslims have attached importance to education and have shaped it within the framework of the Qur'an and Sunnah. The largest universities in the world were founded by Muslims for the first time. The reason why Muslims were at the forefront of scientific activities between the 8th and 14th centuries is that mental sciences are taught in addition to religious sciences in educational institutions in accordance with the Qur'an and Sunnah. These educational institutions have also been supported by the state and private individuals.

While the Islamic world showed great progress in the field of education, the situation in the West was more backward. The West has used the information they received from Islamic countries for centuries to develop. Universities established in the West took Islamic madrasas as an example. The fact that the information produced in Islamic countries was transferred to the west and used

there has been one of the factors that triggered the Renaissance movements and enlightenment in the west.

Since the 13th century, the Islamic scientific world has entered a period of stagnation. The reason for this is the chaos environment created by the violent wars and political turmoil in Islamic countries. This environment caused the scientific activities in the Islamic world to decline and lose their effectiveness. Standing some science centers from place to place did not generally solve the problem, and did not bring the Islamic world back to its former glory.

Westerners, who took this opportunity, tried to impose an understanding that puts the mind in the center and pushes the revelation back to Muslims in order to completely degenerate the Islamic thought. For this, some idea agents are used. These intellectual agents have partially succeeded in overturning the traditional thought system in the Islamic world. However, they also faced great opposition. This conflict has lasted for centuries and continues today. The voices of those who say that Islam must be reformed are always heard. The minds of Muslims are distracted by these voices and cause many people to stray from the ways of their thoughts.

How much will the Islamization of knowledge be an obstacle to this trend? It is doubtful that this will be possible. Because some of this movement is financed by westerners, it is doubted that everyone in this movement is sincere.

But we believe that in this century, scientists who truly represent Islam will emerge and lead Muslims to think correctly. Success is from Allah Almighty.

Conclusion

Every civilization has a worldview formed by its culture. Life and knowledge are shaped by this worldview. The worldview in Islam was formed by deriving from the verses of the Qur'an and the Sunnah of our Prophet (pbuh). For this reason, the worldview of Islam does not agree with the worldview of other non-Islamic societies and civilizations, and even contradicts them. Although civilizations share common knowledge, interpretations are different and unique to each civilization.

Over the last two centuries, the Islamic world has been exposed and influenced by the ideas and worldviews of non-Muslim societies. In order to get rid of their

dangers, Islamic scholars have suggested many solutions during this time. Islamization of knowledge is one of them. The aim of this view is to create an Islamic world view by criticizing the method of western scientific understanding. Thus, the Islamic science model in line with this view will emerge. But unfortunately this model has some mistakes and contradictions in itself. These are expressed by many Islamic scholars.

By considering modern science from an Islamic perspective, it is desired to create an education system in accordance with the understanding of Islam. In this education system, it is aimed to create knowledge not with western interpretations, but with interpretations in accordance with Islam. Thus, it is estimated that the influence of western culture on Muslims will be removed.

In this context, not only knowledge but also economy, language, communication and social sciences should be Islamized. Thus, Muslims will be able to adapt their lives as a whole in accordance with Islam. This is what Islam commands. Imitating the West does not suit a Muslim. The knowledge and spirit he needs is available in Islam. The whole point is to learn this spirit and knowledge thoroughly and to take their data as a guide. Thus, the test, which is the aim of the worldly life, has been passed and it will be possible to reach happiness in the hereafter by attaining Allah's consent. This is what is required of a Muslim.

One of the most important things in this issue is that the many projects concerned with the Islamization of Knowledge are supported in financing by the countries in west. This is open to doubt. Because the west is always against to the developing of Islamic countries and Islamic culture. In this regard, Muslims must be careful.

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