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The Recuperate Muslims' Understanding of Islam to Face the Contemporary Challenges: A Comparative Study

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Abstract:

Reform is an important movement the aim of which is to revive Muslims' understanding of Islam so as to achieve vigor with which to defend all challenges posed to them and problems they encounter such as globalization, information technology, liberation and individualism. To accomplish this aim, several Qur'anic verses and Prophet Sayings call the attention of Muslims to reform. In response to this call, scholars have immensely worked to ensure that Muslims are salvaged from difficult challenges facing them. This article attempted to explore the concept of reform in Islamic perspectives as well as the contributions of three West-based modern Islamic scholars on reform: Tariq Ramadan, Isma'Īl Rāġi al-Farūqī, and Tāhā Jābir al-Alwānī. The findings showed that even though these scholars differ in their ways and dimensions, they have contributed greatly in their attempts to reform this Ummah through the so-called, 'radical reform' and 'Islamization of knowledge'.

Keywords: Reform, radical reform, Islamization of knowledge, globalization, information technology, liberation, tariq ramadan, Isma'Īl Rāġi al-Farūqī, tāhā Jābir al-Alwānī

1. Introduction

Reform in Islam has its root traced back to the dawn of Islam when the struggle to rescue people from ignorance in which they wallowed for centuries began. Since many scholars have contributed to reform of Islam. In this article, three prominent Islamic scholars of this era are chosen as a focus in order to explore their views on reform in Islam. Since these scholars have lived in the West, their experience about the situation of Muslims therein and the problems they encounter is thought to have influenced their perceptions about reform. These scholars and their likes have a common goal of reviving the original teachings and doctrines of Islam as well as denouncing the practices that are antithetical to Islam. Therefore, this article is an attempt to explore the views of three prominent Islamic scholars of this era with regards to the Islamic reform. These scholars are Tariq Ramadan, Isma'Īl Rāġi al-Farūqī, and Tāhā Jābir al-Alwānī respectively. Having lived in the West, their experience of Muslims' malaise which emanated from Western ideology, culture, civilization and education and its influence on their contributions to Islamic reform shall be examined.

2. Methodology

The qualitative method of analysis used in this paper to discuss Tariq Ramadan, Isma'Īl Rāġi al-Farūqī, and Tāhā Jābir al-Alwānī's views on reform. It mainly a library based research. It also includes descriptive, analytical and critical methods. Descriptive, analytical and critical methods are used throughout this study to collect data and explore the meaning and implications of the key terms. However, since this study is basically a library-oriented research it collects data from review articles, seminar papers, proceedings, journals, newspapers and other relevant academic websites. It focuses on content analysis. With this, our analysis begins with the views of Tariq Ramadan who takes radical reform as a solution to the Muslims' contemporary challenges. Then, the other two scholars: Isma'Īl Rāġi al-Farūqī, and Tāhā Jābir al-Alwānī's views and opinions will be discoursed.

3. Tariq Ramadan and His Views on Reform

According to Tariq Ramadan, the debate over the question of the renewal, revival, and reform of Islamic sciences, and more specifically of fiqh is a very old one among Muslim scholars. He claims that intense legal discussions have opposed those who favour strict attachment to historically constituted schools and those who call for a constant return to the primary scriptural sources: the Qur'an and the Prophet's tradition (Sunnah) since the establishment of the first schools of law (madhĒhib) between the eighth and tenth centuries.¹ However, based on this and the failure of the autonomous critical reasoning (ijġthĒd) that has been promulgated for more than one hundred and fifty years, he is curious for radical reform.² Ramadan argues that all the attempts made by Muslim scholars on reform have negative results.³ He contends

¹ Tariq Ramadan, *Radical Reform: Islamic Ethics and Liberation* (198 Madison Avenue, New York: Oxford University Press, 2009), 1

² Tariq Ramadan, *What I Believe* (198 Madison Avenue, New York: Oxford University Press, 2010), 85.

³ *Ibid.*

that no any positive results are achieved from these efforts. Instead of solving the problems, predicaments and hindrances still remain.⁴ Hence, he declares that there is a need for return to the sources of the fundamentals of law and jurisprudence (us'ul al-fiqh). He adds, the original categorizations and methodologies need to be questioned and this is what he means by radical reform.⁵ Ramadan believes that doing so will give direction from battling with adaptation reform to creative transformational reform.⁶ So, it is comprehended from Tariq Ramadan that instead of following the same step of reform like previous reformists, he would like to suggest a new system of reform which is creative transformational in nature in which new framework of reform will be established.⁷

Tariq Ramadan continues explicating that the reform to be presented in the course of "Radical Reform" must begin with reconciliation with the texts, their meaning, and their higher goals considered in history and in various human societies.⁸ He claims that it is imperative to struggle against the two phenomena of restrictive imitation (taqlid) of past scholars and contemporary literalist reduction (qir'ah ahariyyah). He contends that those two intellectual attitudes were often motivated by fear of deviations, of the texts not being respected, or of excessive influence from the West, or from homogenized global culture.⁹ He highlights,

It clearly appears, however, when considering the higher goals related to human communities, religious traditions, and cultural systems, which require respecting the rule of law, independence, pluralism, cultures, religions, and memories, that this attitude too must be reconsidered.¹⁰

Furthermore, Ramadan continues explaining that in the process of finding solution to the problems of Muslims in the world over which have much to do with spirituality and psychology as with strictly religious, social, or political realities, he had developed an approach and discourse and summarized them in the theory of the "Seven Cs". (Confidence, Consistence, Contribution, Creativity, Communication, Contestation, and Compassion). Explaining that the idea of these "Seven Cs" was to set priorities and open simple, clarifying prospects as to understanding issues and getting Muslims involved. It is suggested that Muslims are urgently in need of confidence. What he means by confidence is that Muslims must understand their identities through education, for it will help to develop better knowledge of oneself and one's history. Confidence is also needed to shape a conscience and intelligence that is confident and serene: that is both sure of itself and humble toward others. Ultimately, self-confidence should be allied to confidence in others. He claims that this process must be associated with a permanent, rigorous duty of consistency. He asserts that if one's values and message have been realized, definitely, a thorough critique of the contradictions, malfunctioning, or even betrayals that run through Muslim societies and communities would be able to draw up. Adding that critical mind, critical loyalty, active rationality are not the best allies of deep spirituality but also the conditions for development and renewal. Ramadan continues arguing that Muslims should be the witness to the richness and positive potential of their message. They must contribute to the common welfare without looking at people's religion, status, or origin: the poor, the sick, and the oppressed in our eyes. Muslims must recapture the energy of creativity and a taste for initiative and risk. Claiming that minds and talents must be liberated and women and men must be offered space for expression, experimentation, criticism, and renewal. It is also added that communication is essential between Muslim leaders and their followers. This is because many fellow citizens have fears, do not understand and they would like to know more. Among of the "Seven Cs" is Consistence. Ramadan argues that being consistent and self-critical cannot justify failure to criticize others' inconsistencies or hypocrisies. One must retain one's duty and right to contest. One must be able to resist the betrayal of principles, even when the betrayers are one's own family, one's fellow believers, one's government, or whoever else. Developing the capacity for empathy, understanding, forgiveness, and reaching compassion for oneself and others is another imperative. He explains that this does not involve pity or passive sentimentalism but understanding and forgiveness in action, demanding justice without ever forgetting the realm of the heart and of love. Finally, Ramadan claims that these "Seven Cs" provide a clear framework and above all a sense of priorities. Advocating that education, self-knowledge, critical thinking, and creativity are areas that must be urgently addressed. He adds that Muslims both women and men are psychologically and intellectually lack of confidence. Only through such personal efforts can Muslims learn to communicate with their environment in more than a reactive or emotional, and too often defensive manner. Ramadan furthers arguing that it is also necessary condition to think out contestation and strategies to resist dictatorship, domination, and discrimination not in a random, chaotic manner but with a vision that defines priorities and stages. It is urgent that Muslims must raise the voice of, and show the way to, confidence, poise, and critical rationality- but also wisdom, love, and forgiveness. He requests from Muslims to remain themselves, refusing to become "stock Arab" or "stock Muslim," spreading peaceful, balanced, critical, generous discourse in times of crises and tension but also speaking out firmly whenever women and men, Muslim and not, betray the universal values of dignity, freedom, and justice. There is no doubt about all what have been suggested by Ramadan, but what happens is that when the Qur'an and Sunnah are not properly followed, definitely this kind of hullabaloo will occur. We do not against the idea of the seven Cs suggested by Ramadan to approach the challenges facing Muslims but these seven Cs cannot really solve the present problems. To say Muslims need to have confidence has to be questioned. What kind of confidence that Muslims are urged to have? Is there any other confidence rather than following the Qur'an and Sunnah with their rules and regulations? If Muslims can stand still and follow what was revealed to them by Allah, they do not need to search for any other confidence from other sources. The

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

⁸ Ibid. 293

⁹ Ibid.

¹⁰ Ibid. p. 294

same thing goes to the other Cs: Consistency, Contribution, Creativity, Communication, Contestation, and Compassion all of them have been discussed by the Qur'an and Sunnah. Nothing is left without been foretold by the Qur'an and Sunnah in anything related to what is happening today. The only what is missing in Muslim societies is disobeying of the Qur'an and Sunnah. Another argument is that in Islam there is limitation for Muslims, not everything Muslims have to participate in doing them like other non- Muslims. Islam is a religion of rules and regulations, therefore, before any step has to be taken, definitely, Muslims have to be cautious, otherwise, law-violation will occur and it will lead to sins constraining. Moreover, as a part of his reform agenda, Tariq Ramadan calls for thinking of what strategies to be used to fight dictatorship, domination, and discrimination without involving any chaotic manner but with a vision that defines priorities and stages.¹¹ Besides, Tariq Ramadan contends that faithfulness will never be attained without evolution.¹² He argues that Muslims need new interpretation of the text, evolution of minds, and evolution of connection to the world. It is added that Muslims need to go from adaptation reform to transformation reform because Islam is all about transformation. He also suggests that there is an important twofold question to be asked. What are the principles and objectives that Muslims have to know, and in which way they need to transform themselves? In answering this question, Tariq Ramadan himself has made a clear emphasis on it. He says: "to be more generous, to show more solidarity, to master their angers, so they can understand the principles and objectives of transformation."¹³ It is understood from Tariq Ramadan that for Muslims to understand ideologies and goals of transformation, they need to be unstinting, i.e. they do not need to be extremists. Muslims also need to show more camaraderie, which means to be more friendly. Finally, they need to control their annoyances. Elsewhere, Tariq Ramadan clarifies that the notion of reform (islāh) expresses the idea of betterment and purification.¹⁴ It is explained that human hearts, knowledge, and minds are the tools to be used to transform the world as a whole to a better place to live.¹⁵ Tariq Ramadan asserts that from al-Ghazalī till date, purification of human minds and hearts are among the reform. Unarguably, no one can dispute these (heart, knowledge, and minds) as tools of reform, but what happens is that those tools cannot work independently without a guidance. What we are saying is that human intellect itself cannot guide human being to the right path that is why Messengers have been sent to mankind. Otherwise, we will not need any Messenger to be followed, if human intellect can alone guide human being. As Muslims, there is no way to avoid message from our Creator. For instance, Prophet Muhammad (PBUH) was sent to us Muslims and was given the Qur'an to be followed by Muslims. Hence, Tariq Ramadan's suggestion on reform can be useful and be invaluable if the Qur'an and Prophetic tradition are included to avoid conjecture and to acquire true, authentic, and universal knowledge.

3.1. Islamic Ethics and Medical Sciences

Many aspects have been discussed by Tariq Ramadan claiming their need of radical reform. Amongst of these issues is medical sciences which is considered as one of the Islamic ethics. It is expounded that ritual purification (at-tahārah) which refers to bodily care refers according to fuqahā (medical specialists) to what would today be called medical ethics.¹⁶ This point is buttressed by Tariq Ramadan when he says:

In the light of Islamic conception of life and death, it is obviously comprehended that the aims and objectives of (ad-din) is to protect the life, self-esteem, and wellbeing of humankind by protecting their integrity and their personal steadiness (on the level of their intimate being) as well as their personal veracity and health (on the individual level).¹⁷

According to Ramadan, it is argued that Islamic scriptural sources, both the Qur'an and Prophetic tradition are suggestive with references to the human body and to health and cleanliness in general.¹⁸ It is further illustrated that the aim of the Islamic law is to protect the life, dignity, and welfare of humankind by protecting their intimate being, as well as their personal stability and health.¹⁹ Additionally, after purification of human body Ramadan expounds that there is a need of reform of human's ego, arrogance and lying in order to return to God. To him, mind-setting is very important rather than any other physical aspect of mankind. Consequently, purification of human minds from any spiritual maladies is one of the most aspects that need to be radically reformed. He argues:

For someone to understand the essence and meaning of life for believers, it is needed to fight all the diseases of the heart from denying the one to hypertrophy of the ego, arrogance, lying, etc. and struggle to protect one's heart to come back to God, beyond death with a healthy heart, calm, at peace, balanced in good spiritual health.²⁰

Without any argument, we agree with Ramadan that purification of human minds from spiritual syndromes is needed. This is because Allah (SWT) also requests for that in the Qur'an when He says:

Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allah ordered, by following the true faith of Islamic Monotheism and by doing righteous good deeds). And indeed he fails who corrupts

¹¹ Ibid.

¹² Video recorded retrieved from youtube website.

¹³ This is a transcribed video entitled Tariq Ramadan the meaning and the need of a radical reform. All the information provided about it, is from the speech given by Tariq Ramadan in exposition on his book entitled *Radical Reform: Islamic Ethics and Liberation*, Published in 2009.

¹⁴ Tariq Ramadan, "The Challenges and Future of Applied Islamic Ethics Discourse: A Radical Reform?," *Theor Med Bioeth* 34 (2013): 111, doi:10.1007/s11017-013-9246-4.

¹⁵ Ibid.

¹⁶ *Radical Reform*, p. 159

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Ibid.

his own self (i.e. disobeys what Allah has ordered by rejecting the true faith of Islamic Monotheism or by following polytheism or by doing every kind of evil wicked deeds)²¹

From the above-mentioned Qur'anic verses, Allah has made it clear that anyone who purifies his or her mind will prosper and he who suppresses it will be ruined. In the Qur'an if Allah uses "قَدْ"²² which means "indeed" followed by past tense form such as "أفلح" or "خاب" which are (prospered and ruined), according to Arabic linguistic, it has the meaning of "sureness". That is to say, no any doubt about it. This can be seen when Allah says: "قَدْ أفلح المؤمنون" which means "Successful indeed are the believers."²³ For sure if you believe in Allah, you are automatically a successful person no any doubt for that. Consequently, from this point of view, we understand that purification of human minds is highly required. However, what remains here is, how Ramadan is going to reform human minds? It could be implicit, if Ramadan can shed light on how human minds will be reformed. What method (s) he wants to apply? But for us we do not see any other method rather than the Qur'an and Prophetic tradition. Allah says:

Those who believed (in the Oneness of Allah-Islamic Monotheism), and whose hearts find rest in the remembrance of Allah: verily, in the remembrance of Allah do hearts find rest.²⁴

Subsequently, it is derived from this Qur'anic verse that the only way of sanitization of human minds from ego, arrogance and lying is to remember Allah, the Creator of the earth and the heaven and everything as a whole. Another aspect to be discussed in this work is Ramadan's argument of associating medicine with the word "Islamic." Ramadan argues that to Islamize medicine will not solve the problem facing Muslims today.²⁵ Instead, there is a need of reform by allowing medicine specialists to participate in formulation of law regarding medicine rather than just adding adjective "Islamic" to medicine to become "Islamic medicine".²⁶ He believes that there must be a connection between texts scholars and contexts scholars.²⁷ This is because, contexts scholars have applied knowledge about medicine.²⁸ Therefore, to avoid them in formulation of law is a problematic. So for this point, there is a need of radical reform.²⁹ Ramadan emphasizes that,

This section is not to define the outline of an "Islamic medicine" purported to be different from "Western medicine" but instead it deals with explanation of the fundamental like that exists between establishing the objectives of Islamic ethics relative to the health of the heart and body. And how medicine is practiced, and how limits are determined in difficult situations (serious diseases, end of life, or general bioethics issues).³⁰

From the aforesaid quotation, what Ramadan claims is acceptable in denying naming medicine by Islamic. Undeniably, all medicine can be considered equal either made by Muslims or by non-Muslims. This is because all natural materials belong to all human beings equally. The only condition when there will be a difference is when the ingredients used to make medicine are from prohibited materials (haram) like pig meat, dog, alcohol, etc. then, in this situation Muslims need to take good care in using this kind of medicine. In the point of how medicine is practised and how limits are determined in difficult situations, without any argument, this issue will be given to the specialists in this field. We do not see where fuqahÉ intervene to this issue, the only role to be played by fuqahÉ is to give fatwa on how medicine is going to be used in Islam based on their knowledge about the Qur'an and Prophetic traditions. The rest will be given to the specialists in medicine. So our conclusion is that there is nothing called Islamisation of medicine. It is suggested that authorisation must be given to fuqahÉ to come up with law abiding medicine since their knowledge is based on the Qur'an and the Prophetic traditions. Then, implementation of the law will be left for the specialists of medicine.

3.2. FuqahÉ and Physicians

From Tariq Ramadan's point of views on reform, a mutual interrelationship is needed among both fuqahÉ and physicians to formulate law abiding medicine.³¹ He supports his claim with what have been agreed on by texts scholars. Texts scholars according to Ramadan, assert that for dealing with the complexity of contemporary medical sciences, they need those who specialize on medical sciences.³²

Texts scholars easily admitted that it was impossible for them to deal with the complexity of contemporary medical sciences that requires more and more specific specialization within the profession itself.³³

However, from this quotation, it is understood that, fuqahÉ alone cannot solve the problems relate to medicines. Doing so or leaving formulation of law guiding medicine will cause inaccuracy to the world.

It is clear today that medical ethics must integrate elements of clarification and sometimes resistance regarding different forms of pressure, particularly political and economic.³⁴

²¹Qur'an Chapter 91, verses 9-10 (SÉrah Ash-Shams). The Noble Qur'an: English Translation of the meanings and commentary.

²²قَدْ: حرف يفيد التحقيق إذا جاء مع الفعل الماضي. مثل: "قَدْ جاءنا نذيرٌ"

²³Qur'an Chapter 23, verse 1 (SÉrah Al-Mu'minÉn)

²⁴Qur'an Chapter 13, verse 28 (SÉrah Ar-Ra'd)

²⁵Ibid., p. 161

²⁶Ibid., p. 162

²⁷Ibid.

²⁸Ibid.

²⁹Ibid., p. 161

³⁰Ibid.

³¹Ibid., p. 166

³²Ibid.

³³Ibid., p. 166

³⁴Ibid., p. 167

It is further argued by Ramadan that there is a need of reform of how law guiding medicine is being practiced. He admits that the experts (those who are dealing with real life problems about medicine) are needed.

The list is very long indeed but one can see that the point here is to integrate the ethical decision related to strictly medical issues within wider social, economic, and human contexts, which also requires calling on the expertise of other specialists acquainted with real-life, day-to-day situations.³⁵

3.3. Facing Death: Euthanasia and Organ Transplantation

Tariq Ramadan, the very enthusiasm Islamic scholar, has contributed immensely to the reform of many issues in Islam. Through our research, different areas that need to be reformed have been discovered. Amongst of these areas is the position of fuqahÉ on the issue of euthanasia and organ transplantation. Generally speaking, and from the outset, it is controverted by Islamic law to kill human being without any permissibility of doing so. Ramadan claims,

The aim has always been, in the light of the requirements of the Islamic conception of life and death (ad-din), and of humankind's al-maslahah, to protect first life then personal integrity and dignity, while preserving conscience, autonomy, balance, development, and welfare as best as possible.³⁶

It can be understood from the above quotation that, Islam as a religion of peace incalculably concerns about the life and its protection. It is against any violence that might endanger the life of the whole mankind. Not only Muslims, it is all humans. This is because the purpose of creation is to live, therefore, anything action that might cause putting end to life is not supported by Islam. As a result of this, from Ramadan's point of view, in accordance with Islamic law, killing or taking someone's life is not allowed. He only made an emphasis on the issue of euthanasia and says that, application of euthanasia is nothing rather than reliving of person facing death from critical pain. He emphasizes that,

The aim is not to cause death intentionally but above all to ease suffering for a woman or a man in an irreversible situation involving morbidity. Death may indeed come sooner than it would have if things had been left to pursue a natural course, but the main intention was to ease pain and consider the patient's welfare in the final moments of life.³⁷

After that we have seen how euthanasia was explicated and that we have understood the Islamic rule on it, however, the position of scholars on it is now going to be illustrated. Based on our research, it is found that there are two different opinions on euthanasia. These two opinions are: outlawed and allowed. The first opinion is that, since it is forbidden by Islam to kill someone, or taking life of any person intentionally, then, it is not allowed to carry out euthanasia. This point is buttressed by the Qur'anic verses when Allah says:

"And do not take human life which God has made sacred except for justice." Quran 17:33

"Do not kill yourselves: for verily God has been most merciful (infinitely good) to you." Quran 4:29

Subsequently, from these Qur'anic verses, Allah (SWT) has stated it apparently that, killing human beings is illicit. This is the stand of this group who to them euthanasia is illegal practice in Islam. The second stance is, in some situations, killing or taking human life is allowed. For instance, if man is in a critical condition that cannot withstand life anymore, in which he/she is undergoing psychosomatic pressure or any other bodily anguish, then euthanasia is allowed. This can be seen from Ramadan when he argues that,

There are situations in which human beings, because of an accident, illness, or simply because they are at the end of their lives, express the wish to stop living or must accept news of impending death while experiencing psychological pressure and / or physical suffering.³⁸

In accordance with this kind of situation, however, Ramadan suggests that, before legal ruling is given, fuqahÉ need to contact physicians to seek for their knowledge about it. Claiming that, doing so, will guide them to come up with accurate law. This is because physicians with their understandings and talents in this field, are the only people who can give proper resolution to this matter. He asserts,

To formulate a legal ruling (fatwÉ) about euthanasia, fuqahÉ must know the specific details of situations, the latitude available to physicians, and the consequences of such action. Only physicians, with their knowledge, skills, and experience, can shed appropriate light on how to deal with such issues.³⁹

Furthermore, Ramadan continues expounding that, there is a need of reform in a way patients are being treated in hospitals today. He encourages doctors to give proper care to their patients. He also gives advice on how to deal with their patients who are in critical conditions that require putting an end to their lives. He suggests that there is no need to make any attempt for prolonging their lives by using any artificial method. They (the patients) should helped to face death when their conditions demand for it. He explains,

It is society's responsibility, and that of hospitals and doctors, to provide adequate support for patients and to help them face divine decree in such extreme situations, without artificially prolonging life but providing palliative care aiming to protect the higher goals during the final hours of life.⁴⁰

With all these explanations, Ramadan claims that, leaving formulation of rules that govern euthanasia to the hands of fuqahÉ is dangerous. He claims that, doing so will lead to ethical reflection. As a result of this, there is a need of cooperation between fuqahÉ and physicians. So that, they can work together and they will be able to succeed positively in their work when dealing with patients. This can be observed from him when he says,

³⁵Ibid.

³⁶Ibid., p. 174

³⁷Ibid. p. 175

³⁸Ibid.

³⁹Ibid., p. 174

⁴⁰Ibid. p. 176

This reduction is dangerous because it can lead to the ethical reflection as it is linked to use of specialized techniques and practices being subsumed into a political and economic order whose agents avoid questioning their own choices and attendant consequences. Joint fuqahÉ and physician committees rarely go that far unfortunately.⁴¹

Another point to be highlighted here is the issue of organ transplantation. Optimistically, from Ramadan's point of view, it is agreed by fuqahÉ generally that, organ donation is allowed in Islam if the situation requires for it.

FuqahÉ generally admit, in the name of the principle of the priority of life over death, that organ donation is lawful: from a (consenting) living person, if it is imperative and does not endanger the donor's life; from a deceased person (with prior consent, or the consent of relatives⁴²) as soon as death is verified.⁴²

From the above quotation and from what is understood from Ramadan is that, there is nothing wrong with the donation of organ for needing people. But with one condition and this condition is when donation of organ will not affect the donor. Otherwise, is not allowed to do so. It is also understood that, organ donation is allowed from both living and died person. The only important thing is to be under agreement between donors and patients and it will not cause any danger to the donors. It is also claimed by Ramadan that, in organ donation, there is no religious intervene. That is to say, anyone can donate organ for anybody. There is no discrimination between religions. Christian can donate organ to Muslim while Muslim also can donate organ to Christian.

Donating all organs (except for the genitals) has been considered lawful, regardless of the social status or religion of the donor or recipient.⁴³

So, from understanding of Ramadan, there is a need of radical reform on the issue of organ donation. This is because to him, there is lack of paying a crucial attention to organ donation by contemporary Muslim ethical reflection. He calls for resolution of this inadequacy. He argues that,

Contemporary Muslim ethical reflection has not responded to such debates on organ transplantation. It is urgent to say and repeat that this specialist approach cannot be separated from the global ethical approach that takes all parameters into account, and particularly the social and economic systems of which such practices are part, and thus can betray the principle of human dignity in whose very name the reflection had been initiated.⁴⁴

That is all about Islamic ethics and medical sciences. We have seen the comments of Ramadan on how the ongoing Muslim problems will be triumphed. Based on Ramadan, there is a need of integrated, a cooperation, and a working together. This togetherness of Muslim scholars and physicians has to be compromised.

3.4. Women: Traditions and Liberation

The issue of women is one of the crucial defies in Muslim world which Ramadan aims to settle through his call for radical reform. Ramadan has complained on how women have been immorally treated by Muslims. He argues that the women abuse is not Islamic, because Islam itself has no problem with women.⁴⁵ He argues,

Islam has no problem with women, but Muslims do clearly appear to have serious problems with them, and the reasons and sometimes the (questionable) justifications for this must be sought from within. First, there is a double phenomenon at the source of all the theological and social constructions that have been established a posteriori.⁴⁶

However, Ramadan rejects any action that may lead to women maltreatment. For instance, female expurgation, involuntary marriage, using women for crimes like carrying drugs, women trafficking for illegal sexual practices and others. All these practices according to Ramadan need to be seriously reformed. He argues,

Female excision, forced marriages, honour crimes, for instance, are not Islamic even though certain scholars may attempted to provide religious justification for them.⁴⁷ This critical work is a long way from being completed, and awareness must be raised among Muslims and their fellow-citizens about those confusions that lead to the original message being betrayed.⁴⁸

Unarguably, Ramadan is right in his complaint on how women have been treated by some Muslims. Definitely there is a need of reconciliation of those abovementioned points. Islam the code of life has bitterly condemned women maltreatment, and unmercifully treatment. Allah says:

Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they obey you, seek not against them means (of annoyance). Surely, Allah is ever Most High, Most Great.⁴⁹

⁴¹Ibid., pp. 176-177

⁴²Ibid., p. 177

⁴³Ibid., p. 178

⁴⁴Ibid., pp. 178-179

⁴⁵ Ibid., 162

⁴⁶Ibid., 162.

⁴⁷Ibid. 164

⁴⁸Ibid., 64.

⁴⁹ Qur'an Chapter 4, verse 34 (SÉrah An-NisÉ')

It is derived from the aforesaid Qur'anic verse that women have to be protected and guided by men. Women are urged to follow Allah and their husband instruction. In case if there is misunderstanding between a husband and his wife they have to go for settlement. However, if the problem still persists which shows that women do not want to obey their husbands' rules then they should be beaten but not harshly. From this point, the Qur'an has made a clear explanation on how women have to be treated. So if there is any opinion contradicts the Qur'an as well as the Prophetic tradition, then, attention would not be paid to such outlook. Ramadan further argues that:

It is therefore important to carry out in-depth critical work and encourage women to become involved and acquire the religious learning necessary to develop new feminine readings.⁵⁰ Women must be present in the religious community's decision circles, in organizations, in mosque managing bodies, and other places. Things should be shaken up so that women can recover their proper place, but women themselves must also get organized: they will achieve nothing if they retain a victim mind-set.⁵¹ It is obvious today that wherever women have had access to schooling, have received Islamic education, or have become involved at the community or social level, they perform better than men; they achieve better results, they are more committed, more rigorous, and more earnest.⁵²

Truly, in some or many cases, women are more talented than men even it is medically proved. Islam does not support idea of abandoning of women. They have their rights as men also have theirs. So women need to be educated for they are the pillars of Muslim men houses. If they are illiterates what do we expect to happen? How do we think Muslim societies will develop? Even we can say that one of the factors contributing to backwardness of Muslims today is lack of educating Muslim women. But, there is limitation for women in Islam. Islam is different from other religions. Muslims cannot follow the way of non-Muslim women are doing. Muslim women cannot be liberated as those of non-Muslims. There are some aspects that are not allowed for Muslim women to engage themselves into. For instance any activity that will drive Muslim women away from their right is not supported by Islam. Therefore, we disagree with Ramadan for his demanding for women liberation. Although we agree with him in some cases but not all. The important thing is that women cannot be fully allowed to participate in all activities. So, throughout the Qur'an from the beginning to the end no place is found where Islam says women should be treated badly. What is blatantly stated in the Qur'an is to be kind to women. Even in the Prophetic tradition there is a cause on any man that treats his wife (ves) unjustly. So if a woman is maltreated such person's mind needs to be reformed no dispute on that. But we will not say because women are maltreated then they need to be liberated.

3.5. *The Islamic Penal Code (Hud'Ed) and the Moratorium*

The notion of radical reform has been influenced by many things in which Islamic Pena Code and Moratorium are one of these facilitators. It is explicated by Ramadan that in March 2005, he launched a call for a moratorium on the death penalty, corporal punishment, and stoning in the Muslim world which resulted to revealing of the subsequent reactions.⁵³ Ramadan establishes his position on Penal Code refuting implementation of law in this kind of form. Because of this injustice, he suggests adoption of Moratorium for eradication of applying undeserved punishments. He asserts,

My position defended the idea that whatever the number of poor people or women who were executed, physically punished, or stoned in the world (the argument of opponents to the Call insisted on observing that such implementations were marginal, which in any case statistically highly questionable), a moratorium (ta'lîq) needed to be decided on to end to the implementation of penalties that today represent complete pure injustice.⁵⁴

What Ramadan is claiming for, is indisputable because Islam is a religion of justice. Islam treats all humankind equally, no difference between rich and poor. Islamic laws must be applied equally to all Muslims. No discrimination, no override, no cheating, every individual are equal before Allah, the Creator of everyone. Allah says:

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwâ [i.e. he is one of the Al-Muttaqîn (the pious)]. Verily, Allah is All-Knowing, Well-Acquainted (with all things).⁵⁵

This Qur'anic verse obviously emphasizes that all human beings are from the same origin. Diverse national and tribal entities does not make any difference. It does not provide any justification for some people to claim any inherent superiority over others. It does not consider some as high and others as low, some as noble and others as ignoble. The only recognized people before Allah are the pious. But, the only disagreement is choosing moratorium instead of execution of adulterers. Islam has made everything clear, it is not allowed to change Islamic rule for human favour or because it is implemented wrongly. The only what is needed is the role of fuqahÉ' to remind people what Islam says about it and follow it rightly and correctly. So, we do not see what will make Muslims not to execute Islamic rules and regulations accordingly. Ramadan continues asserting that:

In the name of the higher objectives of the message that call for respect for the life and dignity of women and men, equality, and justice, it was urgent to put end to an instrumentalization of religion through literalist, formalist implementations that continued to affect the poor people, women, and political

⁵⁰Ibid. 65

⁵¹Ibid

⁵²Ibid.

⁵³Ibid., p. 274

⁵⁴Ibid. 276

⁵⁵ Qur'an Chapter 49, verse 13 (S'erah Al-Hujur'Et)

opponents who have never had the means to defend themselves and who are punished for example's sake and without justice.⁵⁶

Undeniably, the aim of MaqĒsidShar'ah is to respect human dignity, equality and justice as was previously clarified. However, we argue that since the Qur'an is the Book revealed from Allah to be followed by Muslims, therefore any law that found in it must be truly implemented. So calling for moratorium instead of applying what Allah has said in the Qur'an is regarded as disobedient to Islam. The reason is that to be a Muslim is to subject to Allah's will. If there is any problem in Muslim societies especially in the issue of stoning the adulterers, theft hand amputation, and others, definitely Muslims minds have to be checked. There is a problem in how Islamic rules and regulations are being executed. Thus, in such situation like this 'UlamĒ' need to take a careful step to scrutinize how the laws have been applied and make a quick correction. With this, our research will stop on Tariq Ramadan's views on reform. It is then followed by Isma'Ēl RĒjĒ Al-FarĒqĒ and his opinions about reform.

4. Isma'Ēl RĒjĒ Al-FarĒqĒ and His Opinions about Reform

Many efforts were made by al-FarĒqĒ, especially his idea on Islamization of knowledge which may be taken as his pioneering contribution to the reform. Al-FarĒqĒ accentuated that "the world-'Ummah of Islam stands at the lowest stage of the ladder of nations.⁵⁷ He argued that Muslims were defeated, murdered, robbed of their land and wealth, of their life and hope. They were double-crossed, colonized and exploited; evangelised and forcefully or converted to other faiths. And they were secularized, Westernized and de-Islamized by internal and external agents of their enemies.⁵⁸ He claimed that the prevalent educational system is the main locus and core of the malaise of the Ummah. It is the breeding ground of the disease. It is in schools and colleges that self-estrangement from Islam, from its legacy and style, are generated and perpetuated.⁵⁹ As far as Islamization is concerned, the traditional and the secularist schools, colleges and universities have never been more daring in the advocacy of their un-Islamic theses, and never had they the captive ear of the overwhelming majority of Muslim youth, as they do today.⁶⁰ Consequently, he aimed to educate the new generation of Muslims about the problematic of modern Western education and colleges and schools. He claimed that the existing system of education in Muslim societies is developed based on Western system method of education which goes against the Islamic educational system especially its aims. It is causing many problems.⁶¹ As a Muslim thinker, he addressed these hurdles in a different way. For achieving reform, he suggested that Muslim thought must be combined with action, the ideology with its institutionalization, as well as implementation. He had foreseen that the Islamization of Knowledge will be the only remedy for reform of the ground reality. He did so in order to motivate Muslims to participate in intellectual life of the community and to contribute to it from an Islamic perspective. Al-FarĒqĒ saw the Islamization of Knowledge as an obligatory task for both Muslim intellectuals and leaders. Therefore, he proposed that the modern knowledge needs to be reorganized in Islamic way. Look at this quotation.

"The great task facing Muslim intellectuals and leaders is to recast the whole legacy of human knowledge from the standpoint of Islam. The vision of Islam would not be a vision unless it is a vision of something, namely, life, reality, and the world. That vision is the object of study of various disciplines. To recast knowledge as Islam relates to it, is to Islamize it; i.e., to redefine and reorder the parameters and the data, to rethink the reasoning and interrelationships of the data, to reevaluate the conclusions, to re-project the goals, and to do so in such a way as to make the reconstituted disciplines enrich the vision and serve the cause of Islam."⁶²

From the above-mentioned quotation, many points have been derived and they are:

- To redefine and reorder the parameters and the existing data.
- To rethink the reasoning and interrelationships of the data.
- To reevaluate the conclusions.
- To re-project the goals.

Some other scholars such as Tamara Sonn expounds that Islamization of Knowledge was advocated by al-FarĒqĒ as a way to guarantee the reform of the Muslim mind and attitude. For which he also suggested integration of Islamic values in modern learning, particularly in the social sciences.⁶³ In order to achieve aim of reform al-Faruqi recommended that the body of modern knowledge has to be Islamized.⁶⁴ So in the view of al-FarĒqĒ, the only solution to the challenges facing Muslims is to Islamize the existing knowledge. On one side, it will free Muslim mind from Western system of education and on the other create confidence about Islam.

⁵⁶Ibid. 276

⁵⁷Al-Faruqi, Ismail Raji. Islamization of knowledge: General principles and workplan. International Institute of Islamic Thought, 1982. 1

⁵⁸Ibid.

⁵⁹ Ibid., 5

⁶⁰ Ibid.

⁶¹Rahman, Tasnim Abdul, Zuriati Mohd Rashid, Wan Sabri, and Wan Yusof. "The Works and Contributions of Isma'i IRaji al-Faruqi in Islamization of Knowledge."

⁶²Tasnim Abdul Rahman (Corresponding Author), "The Works and Contributions of Isma'i IRaji Al-Faruqi in Islamization of Knowledge," Journal of Islamic Thought and Civilization 5, no. 1 (n.d.),

⁶³Shireen Hunter, Reformist Voices of Islam (United State of America: M.E. Sharpe, 2009), 269.

⁶⁴Ibid.

4.1. Definition of Islamization of Contemporary Knowledge (IOCK)

Al-FarĒqĒ defined Islamization of knowledge as "integrating the new knowledge into the corpus of the Islamic legacy by eliminating, amending, re-interpreting and adapting its components as the world view of Islam and its values dictate."⁶⁵ Therefore, for al-FarĒqĒ, to Islamize the knowledge means to restructure the body of knowledge in a way to comply with the Islamic legacy by removing all that are opposing the Islamic values. Additionally, al-FarĒqĒ considered tawhĒd as the basic and unifying principle of Islam upon which he elaborated and developed his conception and methodology of Islamization of modern knowledge.⁶⁶ He believed tawhĒd is the core of the Islamic worldview. At-tawhĒd is a general view of reality, truth of the world, of space and time, of human history and destiny.⁶⁷ Al-FarĒqĒ further explained that Islamization of modern knowledge is recasting knowledge as Islam relates to it. He believed that to Islamize knowledge is to redefine, and reorder the data, rethink the reasoning and relating of the data, to reevaluate the conclusions, to re-project the goals and to do so in such a way as to make the discipline enrich the vision and serve the cause of Islam.⁶⁸ Al-Faruqi asserts that for the successfulness of Islamization of knowledge, there is need of a framework to be followed. With this, an outline for the Islamization of modern knowledge which consists of five intents is laid down as follows:

- To master the modern disciplines
- To master the Islamic legacy
- To establish the specific relevance of Islam to each area of modern knowledge
- To seek ways for creative synthesis between the legacy and modern knowledge
- To launch Islamic thought on the trajectory which leads it to fulfillment of the divine pattern of Allah.⁶⁹

These are the five outlines laid down by al-FarĒqĒ to be used as a means to Islamize the modern knowledge. So, in order to acquire the targeted goals on Islamization of modern knowledge, it was suggested by al-FarĒqĒ that each five frameworks must go through twelve steps. Those steps are:

- Mastery of the modern disciplines
- Discipline survey
- Mastery of the Islamic legacy: Anthology
- Mastery of the Islamic legacy: The analysis
- Establishment of the specific relevance of Islam to the disciplines
- Critical assessment of the modern discipline: The state-of-the art
- Critical assessment of the Islamic legacy: The state -of-the art
- Survey of the Ummah's major problems
- Survey of the problems of humankind
- Creative analyses and syntheses
- Recasting the disciplines under the framework of Islam: The University textbook
- Dissemination of Islamized knowledge.

These are the ways of Islamizing the knowledge that proposed by Al-FarĒqĒ.

4.2. The Principles of Islamization of Knowledge (PIOK)

Al-FarĒqĒ established a systematic and comprehensive framework for Islamization of Knowledge that struggled to dissolve the Western ideological claims, and reassert universal Islamic principles and values. Also, al-FarĒqĒ asserted that knowledge ought to be Islamized in order to get rid of malaise of Ummah, claiming that doing so will serve as a precondition for the removal of dualism from the educational system. He argued that Islamization of knowledge ought to observe a number of principles which constitute the essence of Islam.⁷⁰ These five principles are:

- The Unity of Allah
- The Unity of Creation
- The Unity of Truth and the Unity of Knowledge
- The Unity of Life
- The Unity of Humanity that defined the Islamic principles.

4.3. Islamizing the Social Science (ISS)

Another aspect of Isma'il al-Faruqi's works on reform in Islam is his contribution to the Islamization of Social Science. Al-FarĒqĒ, in his philosophical research for the Islamization of social and natural science, promulgated that there is need for developing alternative paradigms of knowledge for both natural and social sciences. It is also needed to consider most relevant disciplines to be used for the need of contemporary Muslim societies. However, based on this, al-FarĒqĒ introduced a comprehensive framework for Islamization of knowledge. He discussed its fundamental construct and worldview as an alternative to the Western convention and system. This is because to al-FarĒqĒ's understanding of

⁶⁵Rosnani Hashim & Imron Rossidy, "Islamization of Knowledge: A Comparative Analysis of the Conceptions of Al-Attas and Al-Faruqi," *Intellectual Discourse* 8, no. 1 (2000), 29.

⁶⁶Ibid., 25

⁶⁷Ibid.

⁶⁸Ibid., 28

⁶⁹Ibid., 31

⁷⁰Al-FarĒqĒ, *Islamization of Knowledge*,... 22-33. See also Tasnim Abdul Rahman (Corresponding Author), "The Works and Contributions of Isma'i IRaji Al-Faruqi in Islamization of Knowledge," *Journal of Islamic Thought and Civilization* 5, no. 1 (n.d.), 36

knowledge, Western social science is incomplete and thus, violates a crucial requirement of Islamic methodology. In addition, according to al-FarĒqĒ, it is the role of Muslim scholars to fight against Western spot on the knowledge. He added that Muslims need to restructure their borrowed heritage and Islamize it. That is how he developed his ideology of Islamization of knowledge.⁷¹ What we understand through our exploration on al-FarĒqĒ and his thought on the reform in Islam is his ideology of Islamization of contemporary knowledge (IOCK). He laid down a very brilliant and understood framework to be followed to reform knowledge in order to comply with the Qur'an and Prophetic traditions (Sunnah). This can be buttressed when he said "to do so (Islamize knowledge) in such a way as to make the reconstituted disciplines enrich the vision and serve the cause of Islam."⁷² In contrast, Ramadan does not agree with the ideology of Islamization of Knowledge. Instead, he argues that the determined and meaning of this attempt is to recolonize the Universe of knowledge. Claiming that this is not a good idea and this movement cannot solve the existing problems. He asserts: "Most important, this is not a good way of solving the problem of the dichotomy and discrepancy between the different Universes of knowledge."⁷³ Indeed, adding the adjective "Islamic" to all the "other" sciences those that are not text sciences will not help in harmonizing approaches or establishing a coherence among norms, ethics, and the experimental and social sciences"⁷⁴ Based on this, Ramadan condemns associating "Islamic" to non- Islamic science to become Islamic. He proclaims:

As I said, the text sciences are no more "Islamic" than the sciences of the Universe, and there is no more an "Islamic medicine" than an "Islamic astrophysics" or an "Islamic economics": can there be an "Islamic" way of operating on hearts or brains surgically or an "Islamic" method to understanding the law of supply and demand? Such terms may be comforting but they are mostly misleading: the methods, techniques, and scientific methodologies established to understand and analyze an object of study and realize how it functions are by no means inherently "Islamic"; they must meet the requirements of the indicated object of study and they must therefore remain free and autonomous about the rational frameworks and techniques chosen by scientists to comprehend their field of investigation.⁷⁵

He continues:

What is "Islamic" are the ethics, the norms, and the goals that are to orient-and limit-the use of the knowledge acquired. Thus there are properly speaking, no "Islamic sciences," nor "Islamic medicine," nor "Islamic economic," but "Islamic ethics" assists in the treatment of texts, study of the human body, or in the conduct of commercial affairs. To avoid being misled by formulations that connect without harmonizing, it is imperative to distinguish ethical goals from scientific methods, not to divorce them but to unite-to reunite-them as we should, in an approach that integrates higher objectives and scientific techniques while avoiding the dangerous and counterproductive confusion of the religious, ethical and scientific orders.⁷⁶

5. Taha Jabir Al-Alwani and His Thought on Reform

Taha Jabir al-Alwani argues that in order to formulate the desired Islamic civilizational scheme, contemporary Islamic discourse needs to give the reform of Islamic thought and the Islamization of knowledge a place of highest priority. For in our view, it is the issue which holds the key to many aspects of our present crisis and it is the torch needed to banish the darkness of the intellectual and scientific turmoil in which the Muslim nation has continued to wander for more than a century now.⁷⁷ It is understood from the aforesaid quotation that before Islam can be relevant and compliant with the new civilization, there is need for two important things. First, Muslims' minds have to be rehabilitated, re-oriented and formatted from Western thought. Second, the kind of the acquired knowledge needs to be restructured as well. There is also a need of restructuring the curriculum to be in line with the Qur'an and Sunnah. Therefore, a very intensive attention is needed to be paid for such actions.

Consequently, it is comprehended from the views of Taha Jabir that the reform of Islamic thought and the Islamization of knowledge are inevitable to stop the falling of day-to-day chaotic rains in Muslim societies. If attention is not paid to these fallacies, Muslims will remain under Western colonialism with their education. In Taha Jabir's compiled book entitled, "Issues in contemporary Islamic Thought (2005)," it is illustrated how Islamization of knowledge must be molded and framed. It is also argued that there is no justification in how knowledge is defined by maxim: "Every piece of knowledge is subject to tangible experiment."⁷⁸ What is understood from this definition is that knowledge is physical, and that any invisible or metaphysic cannot be considered as knowledge. To them (the West) only the empirical method is capable of producing scientific knowledge.⁷⁹ The followings are the opinion of Taha Jabir al-Alwani on Islamization of Knowledge.

First, it was recommended by Taha Jabir that formulation of an Islamic cultural strategy is needed by redefining knowledge in terms of an Islamic epistemology and in making it understandable to the Muslims world over.⁸⁰ So for him (Taha Jabir al-Alwani), there is a need to emphasize that the inception of all knowledge is revelation, reason, perception, or

⁷¹Ibid.

⁷²Ibid.

⁷³Ibid., 127-128

⁷⁴Ibid., 128

⁷⁵Ibid.

⁷⁶Ibid.

⁷⁷Taha Jabir Al-Alwani, *Islamic Thought: An Approach to Reform* (USA & Washington: The International Institute of Islamic Thought, 2006), 2-3.

⁷⁸Shaykh Taha Jabir Al-Alwani, *Issues in Contemporary Islamic Thought* (London & Washington: The International Institute of Islamic Thought, 2005), 15.

⁷⁹Ibid.

⁸⁰Ibid.

experiment.⁸¹ According to Islam, knowledge has two sources: the revelation and tangible universe. He argued that revelation (the Qur'an and Sunnah) is the source of absolute facts and truth about which there is no doubt and concept of relativity.⁸² He added, in Islam, without verifying evidence from revelation or tangible universe, no knowledge can be considered as true or worthy of acceptance.⁸³ He continued that even knowledge of tangible universe has to be derived by reason, perception, and experiment.⁸⁴ Second, it was also suggested by Taha Jabir that, humanity should have some knowledge and understanding of two fields: "the unseen world" and "seen world" in this case there is a need of revelation as the primary source to understand the unseen world. Also, there is a need of tangible universe as the basic source of knowledge about the seen world.⁸⁵ Third, for the successful of Islamization of knowledge, it is proposed by Taha Jabir that, there is need to present the humanities, social sciences, and arts from the Islamic perspective.⁸⁶ It is added that, in order to achieve this goal, there is need to study the directives of the Qur'an and the Sunnah on all social and human matters.⁸⁷ Fourth, Taha Jabir suggested that there is need for full concentration on studying the Islamic bequest. Also, all available materials must be classified according to the issues of sciences.⁸⁸ Fifth, it is suggested that special attention has to be paid to the study of Islamic civilization while developing an Islamic alternative in thought and knowledge. In addition, he argued that in order to choose the best elements for study Islamic civilization, there is need for critical study of contemporary thought.⁸⁹ Sixth and finally, it is claimed that in order to use and benefit from all the Islamic materials, there is need for drawing up tangible and fruitful plans. There is a necessity of re-writing of colleges, institute, and school textbooks in a way that will reflect the Islamic vision of contemporary reality and needs.⁹⁰ With this brief explanation of Taha Jabir al-Alwani's thought on reform in Islam, it can be summarized and concluded that in order to reform the Islamic thought, Islamization of Knowledge is essential as a step for the acquisition of the assumed aims and goals.

6. Summary and Conclusion

This study has explored the concept of reform through the contributions of the targeted scholars to reform as an attempt to offer solutions to the problems encountered by Muslims nowadays. It has become obvious that these scholars have immensely contributed to reform even though they differ in their ways and dimensions. What we understand through our exploration on Al-FarĒqĒ and his thought on the reform in Islam is his ideology of Islamization of contemporary knowledge (IOCK). He laid down a very vivid and understood framework to be followed to reform knowledge in order to comply with the Qur'an and prophetic traditions (Sunnah). This can be buttressed when he said "to do so (Islamize knowledge) in such a way as to make the reconstituted disciplines enrich the vision and serve the cause of Islam."⁹¹ It is derived from Taha Jabir that the Western definition of knowledge is conjecture, ambiguous, equivocal, ambivalent, and vague. Therefore, Muslims need not to follow them. As a result of this, Islamization of knowledge's inevitability was presumed. In Tariq Ramadan's point of view, the conventional fiqh and jurisprudence are no longer relevant to Muslims' phenomena due the spread of Islam to all continents as well as the advent of technology that drastically changed the lives of today's Muslims. Therefore, Muslims need to relook into the sources of Islamic law and jurisprudence and reform them in a way that will make them capable of defending the contemporary Muslims' challenges. Conversely, both Al-Faruqi and Al-Alwani thought that the challenges facing Muslims today are the result of Western ideologies inculcated in their minds through their acquisition of Western education. Thus, for Muslims of this generation to be rescued from this plight, there is need for purification of their education from all sorts of impurities left by Western beliefs and ideologies. The only what the researcher sees as the flaw here is that Tariq Ramadan's framework for radical reform is not explicit. He did not explain clearly how these issues must be approached and implemented. As a thinker who is an intellectual explorer and well-rounded writer, based on his understanding of the problems facing Muslims today, he needs to provide a clear remedy to contemporary challenges facing Muslims or faced by Muslims in the World over. According to what he himself claims "reformists must take the time to put things in perspectives, to contextualize, and to suggest new understandings."⁹² If the same problem still persists, then how well his calls for radical reform could be sound if a clear framework is laid down for Muslims to be followed. Nonetheless, for him to have failed in coming up with a clear and fathomable framework, his calls will only be considered as just a condemnation of other scholars' works without any factual base.

⁸¹Ibid., 16

⁸²Ibid.

⁸³Ibid.

⁸⁴Ibid.

⁸⁵Ibid.

⁸⁶ Ibid., 19

⁸⁷Ibid.

⁸⁸Ibid.

⁸⁹Ibid.

⁹⁰Ibid.

⁹¹Tasnim Abdul Rahman (Corresponding Author), "The Works and Contributions of Isma'i IRaji Al-Faruqi in Islamization of Knowledge," *Journal of Islamic Thought and Civilization* 5, no. 1 (n.d.),

⁹² Ibid., pp. 2

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