



Islamization of Knowledge and Modern Sciences: The Discourse of Seyyed Hussein Nasr

Ahmed Abdul Rehman¹

Prof. Dr. Mohyuddin Hashimi²

Keywords:

Reconstruction of
knowledge, IOK,
Islamization of
Knowledge, Seyyed
Hossein Nasr.

Receiving Date:

20 April 2021

Acceptance Date:

28 June 2021

Publication Date:

30 June 2021

Abstract:

Seyyed Hossein Nasr is a renowned scholar, philosopher, and author of more than fifty books and over five hundred articles. His works have been translated in more than fifteen languages. A whole section has been dedicated to him in the Library of Living Philosophers, and he is the first Muslim and non-western philosopher included in the group. He extensively writes on Islamic Sciences, Modernism, Perennial Philosophy, Islamic Worldview, and Sacred Science.

This paper is a descriptive study based on his own writings as well as other scholars' writings on his views about knowledge and modern sciences. As Nasr is a traditionalist par excellence, therefore, he believes that the modern science has lost the concept of sacredness in his endeavour after the renaissance in Europe. Desacralization has spread many chaos and disorders in the world, therefore, there is a dire need for Re-enchantment of the world in the realm of Sacredness, which can be achieved in his belief through the reconstruction of knowledge and Islamization of knowledge. And this will start with the realization by the Muslims that the Islamic notion of *'Ilm* is very different from the contemporary concept of knowledge.

In this regard, his unique and diverse perspectives have been considered such as his strong onslaught on Modernity and the loss of the element of sacredness in the Modern Sciences, as well as modern world's necessity for the Scientia Sacra, the Reconstruction of knowledge and the Islamization of knowledge in his view, which is comprehensively presented in this article. This paper finds that the knowledge needs to be reconstructed at least in the Muslim societies based on Islamic values as Seyyed Hossein Nasr recommended for a prosperous future of the Islamic world

¹ . PhD Scholar, Department of Islamic Thought, Faculty of Arabic & Islamic Studies, AIOU, Islamabad
abdurrehmanhq@gmail.com

² Dean, Faculty of Arabic and Islamic Studies, Allama Iqbal Open University, Islamabad.

Introduction

Seyyed Hossein Nasr,³ extensively writes on Islam, comparative religions, Islamic sciences and its arts, Muslim's education and Islamic Philosophy as well as the matters related to the contemporary issues of Muslim societies and the modern challenges to the Islamic thought. He considered the challenge of educational reforms as the greatest challenge to the Islamic societies and for the Muslim civilization. He believed that the modern sciences and the form of knowledge needs reforms not just in the Muslim societies but the whole world compelled to make the reforms in the situation. The humanity needs to overcome its crisis by developing the knowledge in a sacredness framework. The Sacredness only can be achieved if the sciences and knowledge base on the concept of God, the transcendent as well as consist of the basic moral values, which can meet the spiritual requirements of human beings and the very basic prerequisite for a prosperous society. However, the modern sciences lack the concept of God, as well as the moral values because these contemporary sciences totally depend on the physical things and ignore the metaphysical principles⁴ and spiritual realities.

Therefore, he consistently argued for the reforms in education system and highlighted the demerits and harmful elements of modernization and the contemporary modern sciences. He also developed his discourse on the Islamization of knowledge to reconstruct the knowledge on its true basis. His discourse on the Islamization of knowledge is very comprehensive and has many different dimensions and angles. He discusses the issue as the reconstruction of knowledge, Islamic worldview, *Scientia Sacra* or Sacred Science as well as his appraisal of Perennial Philosophy. He also emphasized in his writings on the importance of traditionalism. In the following sections it is tried to elaborate these different dimensions accordingly.

Modernity and the Modern Sciences

Seyyed Hossein Nasr's critique on the modern sciences as well as on the modernity is very comprehensive as he considered the different aspects of the modernity. He also highlighted the crisis in the contemporary human knowledge. He suggested the reorganizations and reconstruction of the contemporary knowledge as the remedy to the present-day dilemmas. Seyyed Hossein Nasr states that the endeavor of the reconstruction of knowledge took place

³Seyyed Hossein Nasr was born on 7th April 1933 (1352 A.H) in Tehran, Iran. He got his basic education at his home by his father. His early education was consisting of the learning of Islamic values and Persian culture as well as he learned different languages. In the age of twelve, he migrated to the United States, where he completed his schooling. He got his higher education from MIT and Harvard, as he did his graduation in Physics from MIT and Master in Geophysics from Harvard. His PhD was in history of science from the Harvard. He taught at different universities, including western universities as well as in Iran. He has written on several topics consisting of science, modernity, Islamic philosophy of science, Muslim civilization, Sufism, perennial philosophy, and modern sciences. He got many awards and recognitions throughout the world due to his great contribution. He has been included in the group of living philosophers, and a complete section has been dedicated to him in the library of living philosophers. He is the first Muslim as well as non-western philosopher, who has been included in the group. (Leaman, Oliver. "Living Philosophers: Seyyed Hossein Nasr." *Philosophy Now* 30 (2000): 49-49.)

⁴Metaphysics is a branch of Philosophy, which is concerned with the nature of existence, being and the world and discusses the ultimate realities of the world. In an Islamic context, the metaphysical principles are its basic beliefs on the unseen things or the realities beyond the human senses.

after the consciousness by the Muslims that the modern sciences and scientific knowledge cannot be absorbed as it is in an Islamic society for being the totally different in accordance with the Islamic paradigm of knowledge, the *'Ilm* (an Islamic notion for the knowledge). The holy Qur'an and the Sunnah of the holy Prophet (SAWW) repeatedly emphasized as well as motivated the Muslims to seek, the *'Ilm*, i.e., the knowledge developed and sleeked in a sacred framework.⁵ He claims that draining the knowledge and thought from their sacred nature resulted in the development of a profane or irreligious philosophy of science which is basically contain a destructive nature.⁶

Therefore, the basic condition of the process of the reconstruction of knowledge on its true basis is to replace the status of intellect over and above the status of reason. Seyyed Hossein Nasr states that there is a difference between the reason and intellect as the intellect is the rationale in a scared framework. By giving the intellect status over and above the reason, the humanity can again regain the lost link with the almighty God. And this will provide the basic premise for the reconstruction of knowledge.⁷ The concept of *Tawhīd*, which basically seems like a doctrinal notion directing towards the strict concept of the unity of the almighty God, hither described as a very inclusive metaphysical standpoint of the unity of all phenomena. He argues:

“Were a true metaphysics, a *Scientia Sacra*, to become once again a living reality in the West, knowledge gained of man [and nature] through scientific research could be integrated into a pattern which would also embrace other forms of knowledge ranging from the purely metaphysical to those derived from traditional schools of psychology and cosmology. But in the field of the sciences of man, as in that of the sciences of nature, the great impediment is precisely the monolithic and monopolistic character which modern Western science has displayed since the seventeenth century.”⁸

Seyyed Hossein Nasr have serious concerns on the modern science as well as on the implications of modern science for humanity. He never denies the merits of this science, however he does not agree to give it the status of higher form of knowledge. He opines that we should appreciate the knowledge based on empiricism and rationalism but this form of knowledge having the status lower than that the Divine truths, which have a higher status in the hierarchy of the knowledge. Besides this he criticized the contemporary human knowledge due to its being taken off from the “Transcendent, from the immutable principles which in reality govern all things, and which are made known to man through revelation in its most universal sense”.⁹

He deliberately states that if this modern science and the contemporary human knowledge is aiming to serve the humanity, then it must get cognizance and realization of the sacred. As was the similar practice in the discourse of knowledge before the emergence of

⁵Al-Quran, 96:1.

⁶Moten, Abdul Rashīd. "Islam and Civilisational Renewal: The Case for (Sacred Science)." *Islam and Civilizational Renewal* 274, no. 1707 (2013): 562-578.

⁷Nasr, Seyyed Hossein, and E. Rahmati. "Knowledge and spirituality." *Translated by Ensha-allah Rahmati*. (Tehran, Iran: Sohrevardi Publications, 2001), 311.

⁸Zaidi, Ali. "*Islam, modernity, and the human sciences*." (New York: Palgrave Macmillan of Macmillan Publishers Limited), 2011, p. 60.

⁹Nasr, Seyyed Hossein, "Reflections on Islam and Modern Thought." *Journal of Studies in Comparative Thought*, Summer-Autumn, Volume 15, Nos. 3 and 4 (Double Issue). 164.

modernity and in an Islamic paradigm of knowledge. However, the modern scientific revolution in the West transformed their philosophical thought and the paradigm of the knowledge as they started to rely only on the knowledge of the physical things, upon the scientific experiments, on the empirical data and the external experience. We can observe these are the things which are not the permanent elements and object to change and consequently is devoid of the “essence.” Therefore, he emphasized that this is the science that needs to be reconstructed on its true basis which ultimately results in an Islamized knowledge.¹⁰

Re-enchantment of the World

Hossein Nasr’s discourse of the Islamization of knowledge and the reconstruction of the knowledge into a *Tawhīdī* paradigm i.e., the Unity of the beings is therefore amounting a re-sacralization and re-enchantment of the world. Therefore, he broadens the concept of *Tawhīd* from its specific traditional concept or doctrine of the unity of God (*Wahdatūl-Wajōd*) to the unity of existence (*Wahdatūl-Shahōd*). Though Hossein Nasr not pointed out any definite or the specific in this process of the re-enchantment, however, the restoration and the reinforcement of the Tradition have a central role in it. As he strongly believes that a de-traditionalized world never can manifest the sacred. He claims that just only the sacred science has the ability to balance the scientism, that in other case will “not cease to grow in strength by the day, while the applications of science in the form of technology protrude to an ever-greater degree into the last bastion of ‘sacredness’ in the West, which is the human person, at the same time also accelerating the destruction of the globe ecologically.”¹¹

From the writings of Seyyed Nasr it is obvious and evident that he believes that without the Divine Presence in the Cosmos, the universality specifically the universal form of knowledge and sciences are not viable. His appeal to make the intuition as the base for the reconstruction of knowledge is apparent since he states that intuitive, sapiential knowledge develops a close link amongst which is to know, the knower and the act of knowing.¹² He has developed the view that for the process of knowledge reconstruction, this contemporary knowledge must be examined on the ontological standing of the material reality. Accordingly, His viewpoint of knowledge reconstruction spreads intensely into the metaphysical sciences as a prerequisite for the reversal of the rationalization in modernity. He considers the good things and the virtuous that derives from the modernity as accidental and incidental, whereas the evils and troubles that are produced by the modernity, is a very necessary consequence of its precepts.¹³

According to Hossein Nasr as well as all the followers of Traditionalist school of thought, the Modernity is an anomaly and irregularity in the history of the mankind, a rehabilitated *Jahiliya*, an era of Ignorance. Because the forgetfulness of God or the Transcendent became dominant in the modern worldview or the *Weltanschauung*, even though the forgetfulness of the God or the loss of component of Sacred in worldview has always been remain in the human history. He states that “[t]he classical error of modern civilization [is] to

¹⁰Nasr, Seyyed Hossein, “*The Need for a Sacred Science: An Intellectual Defense Of The Tradition*” (Albany: State University of New York Press), 1983, p. 6.

¹¹Nasr, Seyyed Hossein, “Reply to Shu- Hsien Liu,” in Hahn, L. E. Hahn, R. E. Auxier, and L. W. Stone Jr. (eds.), *The Philosophy of Seyyed Hossein Nasr*. La Salle: Open Court Publishing.: 275), 2001.

¹²Nasr, Seyyed Hossein, *Knowledge and the Sacred*. (Albany: State University of New York Press. 1989), 23.

¹³Ali. “*Islam, modernity*”

mistake the quantitative accumulation of information for qualitative penetration into the inner meaning of things.”¹⁴ Hossein Nasr believes that the contemporary sciences have destroyed the metaphysical foundations as well as the sacred basis of science and knowledge. These contemporary modern sciences either social sciences or the natural sciences, disregard the reality of the world and the orders of reality.¹⁵

Hossein Nasr believes that the Renaissance has originally initiated the course of the Secularization. In his view secularism, is an evil force which leading knowledge to become “nearly completely externalized and desacralized, especially among those segments of the human race which have become transformed by the process of modernization”.¹⁶ He states that the Desacralization is to separate the knowledge and the sciences form the traditional knowledge having the homogeneous form, which results in a new concept. Therefore, this Desacralization is the biggest destruction brought by the renaissance to the modern world as well as to the modern sciences and knowledge, which has created a big distance between the traditional knowledge and the modern sciences and knowledge.¹⁷

Ibrahim Kalin¹⁸ states in his essay titled “The Sacred Versus the Secular: Nasr on Science” that the five main traits of modern science come to the fore in Nasr’s critical analysis of the contemporary modern sciences. So, secularism is the foremost characteristic of modern science. As it does not find any trace of the Divine in the natural order as well as this science negates the teleological perspective of the universe, and in fact this teleological perspective was shared by all the traditional civilizations, but it denies of any telos or the purpose of the universe. The second characteristic and trait of the modern science is that these contemporary modern sciences visualize the world as a machine which provides himself to the specific methods of measurement, assessment, and analysis as these are practiced in the physical and natural sciences. Another attribute and trait of the modern science in his view is that these sciences consider the empiricism and rationalism as the only reliable and dependable way to find or reach to truth. Fourth characteristic and trait are that it presupposes a total separation and disconnection between *res cogitans* and *res extensa*, i.e., there is not any connection between the knowing subject and the object to be known. Fifth feature and trait of the modern science as viewed by Hossein Nasr, is that the modern sciences have embraced the “Promethean view of man”, seeing the man as the measure of all things as against the “Pontifical man”, i.e., man as a bridge between heaven and earth. After All, he states that this prevailing modern science is aiming and in work just for the sake of power and dominance exploits the nature. Therefore, it causes the destruction on a mass level.¹⁹

¹⁴Nasr, Seyyed Hossein, *Islam and the Plight of Modern Man*. London and New York: Longman, 1975, p. 6.

¹⁵Zaidi, Ali. “*Islam, modernity, and the human sciences.*” (New York: Palgrave Macmillan of Macmillan Publishers Limited), 2011, p. 61.

¹⁶Nasr, Seyyed Hossein, “Knowledge and The Sacred; The Gifford Lectures delivered at University of Edinburgh” (USA: State University New York Press), 1989, 1.

¹⁷Moten, Abdul Rashīd. "Islam and Civilisational Renewal: The Case for (Sacred Science)." *Islam and Civilisational Renewal* 274, no. 1707 (2013): 562-578.

¹⁸A renowned Turkish scholar of Islamic Studies and current Chief Counselor to the President of Republic of Turkey, Recep Tayyip Erdogan.

¹⁹Kalin, Ibrahim. "The Sacred versus the Secular: Nasr on Science". In L. E. Hahn, R. E. Auxier and L. W. Stone. Jr. (eds.), *The Philosophy of Seyyed Hossein Nasr*, Library of Living Philosophers: Seyyed Hossein Nasr, ed., Chicago and La Salle: Open Court Publishing, (2001): 445-462.

Traditionalism

Due to these shortcomings in the modern science, Nasr choose the Sapiential tradition. The contemporary sciences confine the knowledge merely to a rationalist insight and understanding of the phenomenal world, which ultimately give the rise to a fragmentary and analytical concept of the world, while a holistic concept of knowledge also take care of the rationality and the intuition, that is both reason and intellect.²⁰ Though, this is the intellectual understandings and intuitive insights in the higher levels of reality that is synthetic and interpretive and potentially allows Man to know God.²¹

He observed that the traditional sciences were based on the metaphysical principles and therefore, were the theocentric, having the consciousness of the almighty God. Those sciences were considering man as the theomorphic, that man has possessing not only the reason and senses but also having the spiritual intuition, rationale, and the faith. For that he states “(the) modern man in order to gain dominion over the natural environment, has created a situation in which the very control of the environment is turning into its strangulation, bringing in its wake not only ecocide but also ultimately suicide.” Therefore, man must keep himself away from this kind of beliefs and efforts which cause the mass destruction to the environment as well as to the world. For that reason, humanity severely needs to relink with the concept of tawhīd, the unity of all that exists as he believes.²²

Seyyed Hossein Nasr, as he is one of pioneers in critique of scientism in Islamic perspective, was also the very first Muslim thinker who recognized the threat of environment arising due to the modern worldview. He states that the modern belief in practice, is inherently against the nature and therefore results in the destruction of nature as well as leads to the environmental crisis. The modern sciences which are based on the modern belief and the worldview, causing the destruction as these sciences, worldviews and beliefs did not have the concept of Tawhīd or the unity in the universe and in the existence. So, they took all different beings aliens to each other. For overcoming to these crises, he suggests that the modern world should realize the nature of tradition as well as to construct the modern sciences and knowledge on its true basis which can be find in the tradition.²³

He has been recognized as a distinctive traditionalist, and his uncompromising advocacy of Tradition places him different in comparison to the other reformers. He is the opinion that the several scholars show their deep-rooted inferiority complex when they attempted to prove that Islam is putative compatible with the various Western intellectual trends as well as when these scholars denied the relevance of Sufiism with the Islamic philosophy and sciences. Therefore, he opines that these efforts could be considered as the Westernization of Islam and Traditionalism instead of the Islamization or reformation in contemporary modern science. Likewise, Hossein Nasr critically states that the early reformers

²⁰Huston Smith (2001: 142–43) writes: “Intellective knowledge derives from a distinctive noetic faculty that St. Thomas and the Scholastics called the *intellectus*, the Greeks called *nous*, Vedantists called *buddhi*, Buddhists call *prajna*, and Muslims call *aql*.”

²¹Nasr (2001a: 311) distinguishes an intellectual intuition of God from the mystical experience of God known as Bliss, though the two can often go together.

²²Moten, Abdul Rashīd. "Islam and Civilisational Renewal: The Case for “Sacred Science”." *Islam and Civilisational Renewal (ICR)* 4, no. 4 (2013). 562-578.

²³Zaidi, Ali. “*Islam, modernity, and the human sciences*.” (New York: Palgrave Macmillan of Macmillan Publishers Limited), 2011, p. 59.

attempted to find the traces of modern science throughout the Renaissance back to the Islamic Golden Ages. He contends that there may be some kind of role of the Islamic culture and the sciences of Golden ages in the rise of the Renaissance, however, this culture and sciences were used in the Renaissance after these were given divorced from the Islamic elements and their Islamic character and torn from the order in which they attained full meaning and significance in the classical Islamic world.²⁴ While evaluating the Darwinian biological theory of evolution Nasr questions that how this hypothesis or theory has been accepted as a scientific fact by the scientists alike to the laymen while it has been never proven across the species. Furthermore, this Evolutionary theory then interpreted from just a hypothesis about the biological sciences to the social Darwinism, considering that as the original hypothesis has been a scientific fact.²⁵

Hossein Nasr is well aware with the counter-currents within the modernity to sacralize such as reactionary counter-current as the Romanticism, therefore, these kind of counter currents couldn't persist major and aren't able to overcome the culmination of a number of different reductionistic currents that comprise modernity: the humanism and anthropomorphism of the Renaissance, the rationalism and mechanism of the Scientific Revolution, the secularization inaugurated by the Reformation, and the evolutionism of Darwinian biology that is extrapolated into a developmental theory of History and of Man.²⁶

In this regard, he also criticizes the earlier reformers and the Muslim intellectuals by pointing out that they tried to fit these theories in the Islamic concept. Nasr says that for them had better to deploy the traditional concepts against evolutionism. Nasr writes that "Just the one hadith of the Prophet that asserts that the best generation of Muslims is those who are his contemporaries, then the generation after, then the following generation until the end of time, is sufficient to nullify, from the Islamic point of view, the idea of linear evolution and progress in history."²⁷

Sacred Science

Hossein Nasr believe all the religions to be similar to some extent. Nasr believes that the "Sacred" which connotes the Divine Reality, named among others in the Holy Quran as Al-Quddūs which means the Sacred. He mentions all the things with holy nature having the notion of sacredness, as Bait ul Muqadas or Quds. So, sacred represents all the things that have the link with almighty God, thereby sacralized. Sacred sciences are however, built upon the metaphysical realities that are precisely known from the revelation and are directly attached in the principle of Tawhīd i.e., the unity of the God.

In Nasr's view the term Sacred is connected very closely with the term Tradition. He believes that the tradition means "truths of scared origin revealed originally...truths coming from God or from the ultimate Reality, speaking metaphysically, with their elaboration and transmission within a historical religious civilization."²⁸ So, the tradition means the truths that

²⁴Seyyed Hossein Nasr, *Islam and the Plight of Modern Man* (London ; New York: Longman ELT, 1976).

²⁵Ali Zaidi, *Islam, modernity*.

²⁶Ibid.

²⁷Nasr, Seyyed Hossein, "*Islam and the Plight of Modern Man*" (London and New York: Longman), 1975, p. 139. Cited by Zaidi, Ali. p. 62.

²⁸Nasr, Seyyed Hossein, and Ramin Jahanbegloo. "*In search of the sacred: A conversation with Seyyed Hossein Nasr on his life and thought.*" (California: Praeger an imprint of ABC-CLIO), 2010. P. 181. Cited by Abdul Rashid Moten.

are coming from the almighty God who is the Divine and the permanency of that tradition all the way through application and transmission of the principles of divine origin over the long period.²⁹ Accordingly, the traditional sciences derive their ethics and methodology and also metaphysical and ontological understanding, “from the principles of Divine revelation because they were rooted in a conception of knowledge according to which the knowledge of the world acquired by man and the sacred knowledge revealed by God were seen as a single unity.”³⁰

Reconstruction of Knowledge and the Islamization of Knowledge

Hossein Nasr considers the reconstruction of knowledge as the very basic step to overcome the problems and issues created by the modernity and the contemporary sciences in the contemporary world. He states its importance for the humanity and particularly for the Muslim societies by presenting the confusions, turmoil and chaos created by the modernity and these sciences. For those reasons, he asserts that the humanity should reconnect to the traditional sciences. He considers that it is very important for the Muslims to link back with their legacy of Knowledge, knowledge in an Islamic paradigm. For that, it is mandatory that Muslims should realize that the Islamic notion for knowledge i.e., *‘Ilm* is something very different from the prevailing form of human knowledge and the contemporary sciences. The *‘Ilm*, which is much emphasized in the holy Qur’ān and the Sunnah of the holy prophet (SAWW) is the knowledge in a sacred framework. This re-sacralization of knowledge is the essence of the Islamization of the knowledge.

Discussing about the Islamization of knowledge project as proposed by Ismail Raji Al-Farūqi, Hossein Nasr stated in a discussion that IOK project is now very popular as well as his published monograph on it by the International Institute of Islamic Thought, Virginia, U.S.A “is now being discussed in educational conferences throughout the Islamic World, [which] is finally going to bear some fruit...[but] the task is very daunting and difficult one.” However, he questioned the project that is Islamization of Knowledge project subsequently carried out just depending only on a single component of the Islamic tradition, i.e., the Islamic law or Shariah by neglecting the whole Islamic spiritual and intellectual tradition. If yes, then definitely that will not be the real representation of Islamization.³¹

Therefore, the Islamization process for the sciences and the human knowledge should be based on the foundations of whole Islamic tradition. That endeavor should not be focused on a single element such as Shariah or mysticism. He suggests that the knowledge should be developed in a sacred framework, the knowledge should be based on the *Tawhīdī* episteme as well as metaphysical principles, spiritual realities and should consist of the basic moral values. By this way, the knowledge can be in actual Islamized.

Conclusion

Seyyed Hossein Nasr strongly criticizes the Modernity as well as the Modern Sciences as he states that the modern sciences have the characteristic and notion of secularism based on the forgetfulness of almighty God. Therefore, these sciences are empty from the element of

²⁹Moten, Abdul Rashīd. "Islam and Civilisational Renewal: The Case for “Sacred Science”." *Islam and Civilisational Renewal (ICR)* 4, no. 4 (2013). 562-578.

³⁰Nasr, Seyyed Hossein, “Contemporary man between the Rim and Axis.” In Mehrdad M. Zarandi (Ed.), *Science and the Myth of Progress*. (Bloomington: World Wisdom), 2003, 93-94.

³¹Nasr, Seyyed Hossein, “*Islam and the Problem of Modern Science*” *Islam and Science*, 8, no. 1: (2010) 63-74.

sacredness. For that reason, he states it is mandatory the re-enchantment of the world. The re-enchantment of the world could not be achieved without rescuing to the Tradition. Nasr is the traditionalist par excellence, so like other traditionalists he believes that the modern sciences and the contemporary form of knowledge is a renewed Jahiliya, an age of ignorance. For that he suggests the reconstruction of knowledge, and to develop a sacred science or he titled that as the *Scientia Sacra*. This knowledge and the *Scientia Sacra* can be developed by relinking the humanity with the God, the Transcendent, a primordial link which has been lost since renaissance. As well as building the knowledge on the metaphysical realities, which has been put aside in the realm of the developments of physical sciences and technological advancements. He appreciated the Islamization of knowledge project of Isam‘il Rājī Al-Fārūqī, but he connotes that it just taking a single dimension of the Islamic tradition namely the Shariah perspective but ignoring all other dimensions of the Islamic Tradition.

He also criticizes the earlier scholars for their efforts to reconcile Islam with the modern theories and linking the development of modern sciences with the Muslim tradition of knowledge or with the Islamic golden ages. He states that they should have to reject modern theories based on traditional truths and declare the developments of modern sciences against the Islamic golden ages due to the difference between the nature of both. One basis on the metaphysical foundations and links with the God, while other on physical basis with the forgetfulness of God.

He extends the concept of Tawhīd from its traditional understanding of Unity of God to the Unity of Existence. He believes that without accepting the divine presence in the cosmos, the universality or more specifically addressing a universal form of knowledge is not possible. He declares the merits of modern science as accidental and incidental, however, considering its evils as the very basic results of its inherent features and nature. Therefore, he believes that the very basic need of the time is to purify the knowledge from the alien elements and therefore, we can overcome to the crisis of modern knowledge by reconstructing the knowledge on its true basis. The reconstruction of the knowledge on its true basis can be regarded as the Islamization of knowledge.