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APPLICATION OF ISLAMIZATION OF HUMAN KNOWLEDGE AND RELEVANTIZATION OF ISLAMIC SCIENCES

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Abstract

The concept of the Islamization of Human Knowledge (IOHK) stands as one of the most promising yet contentious intellectual initiatives of Islamic revival, drawing considerable attention from both Muslim and non-Muslim thinkers in the modern era. The founders of IOHK have worked diligently to frame it as an epistemological and methodological response to the challenges facing the Muslim Ummah. Despite the sincere dedication and tireless efforts of scholars, this groundbreaking project has been marred by various misconceptions. Skepticism has led to fundamental misunderstandings regarding its scope, objectives, and methodology. Thus, this study explores the potential application of the term "relevantization" to Islamic sciences, referred to as Islamic Revealed Knowledge Disciplines (IRKDs) at International Islamic University Malaysia (IIUM). The study observes that, despite numerous challenges and criticisms, the IOHK project has made gradual progress in refining its framework, scope, objectives, and methodology since its inception. Its scope has broadened from producing textbooks and Islamizing disciplines to advancing Islamic thought and methodology. Although IOHK has contributed substantially to intellectual discourse and clarified its concepts, practical implementation remains a challenge. Achieving its goals demands more focused and collaborative efforts on a holistic level. The study underscores the obstacles that scholars must address to move the project forward.

Keywords: *Islamization of Human Knowledge, Islamic Reveal Knowledge Disciplines, Religious Sciences, Relevantization*

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INTRODUCTION

The application of relevantization is a new concept and phenomenon which was introduced by Kamal Hassan, in International Islamic University Malaysia (IIUM) discourse and documents about two decades ago. The purpose of setting up this term is to convey clear and comprehensive meaning of a very significant aspect of IOHK. This particular aspect of IOHK known as relevantization deals with intellectual act of reform, re-evaluation or re-examination of Islamic sciences developed in the past centuries.

This paper deals with the issue of 'relevantization', which is of special concern at IIUM. The discussion is followed by the meaning of Islamic Revealed Knowledge Disciplines [IRKDs], its place and role along with other disciplines. In addition, this study discusses the matter of relevance of Islamic heritage with contemporary issues, as understood and explained by various scholars. The main concern and objective of this study is to analyse the use of Islamization and relevantization of Islamic sciences or Islamic Revealed Knowledge Disciplines [IRKDs].

THE MEANING OF ISLAMIC REVEALED KNOWLEDGE DISCIPLINES (IRKDs)

The term IRKDs has been introduced and is still being used specifically in the documents of IIUM. In order to clarify the meaning of IRKDs, we explain it in two steps; first 'Islamic Revealed Knowledge' and second 'Disciplines'.

Islamic Revealed Knowledge refers to revelation revealed to the Prophet Muḥammad (pbuh) comprising of two main sources; the Qur'ān and the Sunnah.

Disciplines of Islamic Revealed Knowledge are actually sciences or Islamic sciences which were developed in the light of the revelation. They refer to *uṣūl al-dīn*, *uṣūl al fiqh*, *sharīḥ* studies; the Qur'ān and Sunnah studies, etc.

Rephrase the above text.

The concept and phenomenon of relevantization was presented in detailed to differentiate Revealed Knowledge (revelation) from Islamic sciences which were based on revelation. While emphasizing the need for reformation of Islamic sciences Kamal Hassan affirms that these sciences like *ulūm al-dīn* or *ulūm naqliyyah* or *ulūm sharīḥ* or what we call now in the present era as *al-dirāsāt al-islāmiyyah*, are based on two major sources; the Qur'ān and *Sunnah*. These sciences were developed by Muslim scholars in the light of the worldview of Islam and normative Islamic values.¹

Disciplines of Islamic revealed knowledge are dealt here in a modern context. Therefore, they have been distinguished from Islamic revealed knowledge. Nowadays we

refer to 'Usūl al-Dīn' and 'Usūl al-Fiqh' as revealed knowledge disciplines or Islamic sciences. It means these subjects should not be taught in a pure traditional manner, rather the mode of instructions or explanations of these subjects must be according to the requirements of contemporary times, issues and challenges, so that graduates of these subjects can understand modern challenges and lead modern society. The major focus of teaching of these subjects is to create a relevance and contextualisation with contemporary societies. The main idea behind this is to lead modern societies, on one side, from the Islamic perspective, on the other, replacing the secular foundation of society with an Islamic one.²

From the historical viewpoint, traditional sciences were named as Islamic or religious sciences. In order to distinguish Islamic traditional sciences IIUM introduced a terminology of 'Islamic Revealed Knowledge Disciplines and they were taught in the AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences (AHASIRKHS). Later on, this Kulliyah was divided into four departments, Department of Qur'ān and *Sunnah*; *Fiqh* and *Usūl al-Fiqh*; *Usul al-Dīn* and Comparative Religion, and Department of Fundamental and Inter-disciplinary Studies. These departments are attached to (AHASKIRKHS). These sciences are supposed to be taught within the sphere of human sciences because these sciences basically deal with life and society.

Ghulam Nabi Saqib also explained about the classification of Islamic sciences. He said:

Revealed or Perennial Knowledge: This includes the Qur'ānic sciences: recitation (*qirā'ah*); memorization (*tahfīz*); interpretation (*tafsīr*); tradition or the Prophet (*Ḥadīth*); life model of the Prophet (*Sunnah*); Monotheism (*tawhīd*); Islamic Jurisprudence (*uṣūl al-fiqh* and *fiqh*); and Qur'ānic Arabic. It also includes ancillary subjects like Islamic metaphysics, Comparative religion, Islamic culture and civilisation³.

However, the classification, as described by Kamal Hassan of all religious sciences other than the Qur'ān and *Ḥadīth* should be considered as Islamic revealed knowledge disciplines because these sciences have been developed by Muslim scholars on the basis of the Qur'ān and *Ḥadīth* as a result of their intellectual activities. In the past, these sciences used to be called religious sciences, '*Ulūm al-Naqliyyah* or *Dirāsāt al-Islāmiyyah*. Nowadays, specifically in the academic sphere of IIUM, these sciences including the study of Qur'ān and *Sunnah* are called Islamic Revealed Knowledge disciplines.⁴

THE PLACE OF ISLAMIC REVEALED KNOWLEDGE DISCIPLINES

The term IRKDs refers to the study of the Qur'ān and *Sunnah*, fiqh, usul al-fiqh and usul al-din and other disciplines related to the Qur'an and sunnahh in order to understand them comprehensively in the contemporary context. These disciplines guide a person to live a healthy and good life and perform his responsibilities as an *abd* and khalifah at the individual and collective levels, as commanded by Allah (s.w.t.).

According to Kamal Hasan, the disciplines dealing with the Qur'ān and *Sunnah* do not encourage rigidity and stagnation but support justifiable changes while taking into consideration the requirements of society in accordance with Islamic norms and values.⁵ He argues that there are some aspects which are immutable and some other mutable. The activities of renewal, revival or reform are applicable for mutable features of Islamic teachings, human ideas, thoughts, social system, etc.⁶ These aspects are subject to change. They are not permanent because human intellectual is involved in the development of these features. On the contrary, everlasting aspects of Islām, like form of salah, prescribed ratio of zakah and seeking knowledge is obligatory like Nikah and obligations of parents towards the upbringing of their children. The first two would remain permanent whereas the second example's form may change according to the need of time whereas their obligations are unchangeable because the origin of these sources is God Himself.

From this perspective, IRKDs constitute the fundamental foundation of all other branches of knowledge in the university because whatever knowledge students acquire have to be guided from the perspective of Islamic Revealed Knowledge. Other branches of knowledge like natural sciences, applied sciences or human sciences have to be rooted in the fundamentals of the Qur'ān and *Sunnah*. In this way all departments of IRKDs occupy the central place in the scheme of dissemination of knowledge.

For example, an institute of the University, International Institute of Islamic Thought and Civilization (ISTAC) is offering disciplines related to Islamic Revealed Knowledge which was established in 1987.⁷ It plays a vital role in higher research in the field of IRKDs and contemporary Islamic thought. Initially the curriculum of ISTAC was designed to focus on Islamic thought, Islamic science and civilization in general but later in 2002, it was expanded to cover contemporary Muslim world issues and concerns.⁸ As research-oriented institute, ISTAC secures very significant position by providing academic training to students and scholars in order to play creative role in society through appropriate Islamic responses to intellectual and cultural challenges of the modern world. In the same way the IRK division in the Kulliyah of AHAS IRKHS is also offering courses related to IRKDs.

THE ROLE OF ISLAMIC REVEALED KNOWLEDGE DISCIPLINES

The role of IRKDs becomes fundamental because it motivates all other branches of knowledge to progress within Islamic paradigms of knowledge as discussed earlier. These fundamental branches of knowledge provide dynamic and necessary intellectual education to all students for the betterment of the Muslim *Ummah*. They are not taught in a traditional and religious manner but adopt scientific and rational approaches in time-space context.

Al-Fārūqī emphasizes the study of Islamic civilization and suggests a four-year course work at the university level based on Islamic worldview and heritage. He stresses that all students must take this course regardless of their area of specialization.⁹ However, AbdulḤamīd AbūSulaymān did not use the term 'Islamic civilization' but made these courses compulsory for students of IIUM at all faculties and departments. He also suggests that students of other faculties, especially the students of Human Sciences that they should take IRK courses as minor and the students of IRKDs are supposed to study minor in Human Sciences. This scheme was introduced to achieve double degree programmes.¹⁰

The paradigms of natural and social sciences have been developed and established merely on the rational foundation and endeavour of human mind, contradicting Islamic values of *iman* (a comprehensive understanding based on knowledge) the *Sharī'ah* and *akhlāq* (morals). Hence, the above-mentioned disciplines require directions and the process of filtration and evaluation on the basis of the criteria given by Islamic Revealed Knowledge.

IRKDs, on the one hand, tend to distinguish shortcomings and flaws within secular based paradigms of knowledge from social realities, and on the other hand, guide them to get rid of any kinds of false notions, faulty theories, subjective or false ideas and values about truth, reality of God, universe, man, his life and society. In addition, IRKDs are supposed to contribute essentially to establishing relevance among these sciences and Islamic norms and values based on divine revealed knowledge. This is a mission of IRKDs to inspire the researchers to develop their own ideas of disciplines in human sciences and social sciences based on Islamic revealed knowledge and educational activities.¹¹

IRKDs have a tendency to carry out the vision of IIUM which ventures to reform the contemporary Muslim mentality in the light of Islamic Revealed Knowledge. IRKDs aim to prepare academic force equipped with *īmān*, knowledge (*ilm*) and good character (*akhlāq*) who can serve society for the progression and advancement of culture and civilization. These scholars and intellectuals should be able to disseminate knowledge in their societies with quality Islamic spiritual values and morals.

RELEVANCE OF ISLAMIC HERITAGE

To develop a contemporary Islamic methodology, experts suggest Muslims should benefit from the Islamic intellectual heritage at the first place during the process of revision and reform. Thus, referring to the significance of Islamic heritage it is argued that Islamic heritage is enriched with educational and intellectual contribution which should be made accessible for the advancement of the *Ummah* through proper planning and methodology. Systematic arrangement of Islamic heritage and its specific relevance to modern disciplines and social sciences will be very effective to benefit from the Muslim heritage.¹²

AbdulḤamīd AbūSulaymān also seems to advocate the idea of relevantization but he calls this whole process “crystallization of thought and reformation of methodology”. According to him, to develop an Islamic thought and its methodology, Muslims should study and understand the contents and methodology of Islamic thought as it was undertaken and implemented in the past. He asserts that after deep and proper understanding in the light of contemporary issues, intellectuals are required to present them in an integrated style with the capability to relate and resolve problematic present issues.¹³

Islām as a final message or way of life addresses all aspects of human life, whether it is personal, social, political, physical or spiritual. Therefore, it is relevant to everything and every issue concerning human endeavour to whole life, individual and collective. It is unlike other worldly religions.¹⁴

For instance, the very basic and essential concept of *shūrā* was effectively followed and implemented to resolve various issues at individual and collective bases in Islamic history. We can benefit from this concept through proper understanding of the specific relevance of this important element to the present context. As this concept has already been applied to economics and politics, it can be useful to deal with other disciplines as well, if we try to understand the nature of circumstances and the way *Shūrā* was practiced in the past, and its relevance to present era of the 21st century.¹⁵

Islām is not confined to explaining ayat of the Qur’ān or *Ḥadīth* of the Prophet Muḥammad (s.a.w.) or to practise specific rituals solely. But proper understanding of Islām requires practical aspect in exercising its teachings and theories in human life.¹⁶

It is, therefore, recommended that Muslims need to realize the nature of the challenges they face and try to identify the relation of Islamic teachings with contemporary issues. Exercising the practise of relevantization is indispensable to analyze the modern problems in the light of the Qur’ān and *Sunnah*.¹⁷

Some scholars reason that integration through Islamizing secular sciences and modernizing religious sciences will be problematic because Islamic sciences are not

required to be modernized in order to make them relevant to the modern world. Hence, proper integration is suggested by isolating the secular element from the Western modern body knowledge then incorporating into Islamic paradigm of knowledge.¹⁸ In other words, it would be better to say that it is modern Western knowledge which needs to be further improved in the light of the Islamic paradigm of knowledge because it has been secularized and needs to bring it back to the origin. This is called Islamization of knowledge.

Syed Ali Ashraf is not in favour of specific relevance of Islamic tradition with Western modern issues, unlike al-Fārūqī who wants to compare the Islamic and the Western knowledge according to concerned subject and make specific relevance where possible. Ashraf asserts that the relevance between two very different worldviews and even from some aspects based on opposite ideologies is not feasible. He emphasizes that research must begin from the Islamic principles, not from the Western one. According to him, the first task for Muslim intellectuals is to establish Islamic principles and paradigms for each branch of knowledge based on the Qur'ān and *Sunnah*. After developing Islamic concepts then we should compare them with Western ideologies in order to produce new Islamic schools of thought in different branches of human and natural sciences.¹⁹

Rossidy and Hashim acknowledge the efforts of al-Fārūqī to develop the concept of Islamization of modern knowledge but they think the articulation of Work Plan in terms of first priority assigned to the mastery of modern knowledge and then relevantization of Islamic legacy to modern disciplines have caused considerable problems and criticisms. It is reported that there is a need to relevantize modern knowledge to Islām because it is a complete religion for everyone and for all time.²⁰

Al-Attas seems to agree with the above regarding the issue of relevance of Islām to modern knowledge. As reported by Hashim and Rossidy, the central difference between al-Fārūqī and al-Attas is their approach towards Islamic heritage. According to al-Fārūqī, traditional and modern methods are both problematic and need reconstruction. For al-Attas, modern Western knowledge which is secular only needs reconstruction but there is no need to deconstruct the Islamic tradition. Rather Islamic tradition needs examination to identify its original principles and paradigms to improve further. It will determine and verify the validity of modern knowledge and its deviation from Islamic tradition.²¹

RELEVANTIZATION OF ISLAMIC REVEALED KNOWLEDGE DISCIPLINES

Under the discussion of Islamization of Human Knowledge, Muḥammad Kamal Hassan introduced the term 'relevantization' or 'contextualization', but frequently he used the term

‘releventization’. This concept was suggested specifically to address the subjects of Islamic heritage with new terminology, the IRKDs. According to him, relevantization of IRKDs is not a parallel activity of Islamization of Human Knowledge but an integral part of it. The truth is that this activity is also applicable to non-Revealed knowledge disciplines. It actually refers to the intellectual venture of re-evaluation of traditional Islamic sciences in order to identify their relevance and to reform those aspects which are subject to improvement according to social realities.

Kamal Hassan used a number of Arabic terminologies to explain the term ‘relevantization’ and their possible use for further development of IRKDs as well all other branches of knowledge in human and natural sciences. He enunciates that for IRKDs, we should use Arabic terms such as *Taghyīr* (individual or societal change), *Islāh* (reform and improvement), *Tajdīd* (renewal, restoration and reconstruction), *Ihyā* (revival or regeneration), *Takāmul* (integration of useful knowledge or skills from other disciplines, including those from human, social or natural sciences) and *Ijtihād* (exercise of independent reasoning for solving new issues not covered by the revealed texts). These terms are more relevant and appropriate than Islamization for IRKDs. Thus, he suggested the term ‘Relevantization’ to be used at the Kulliyah level to present above-mentioned six Arabic terms for Islamic or religious sciences such as *Uṣūl al-Dīn*, *Uṣūl al Fiq*, *Sharī‘ah* Studies; the Qur’ān and *Sunnah* Studies, etc.

He asserts that the term ‘Islamization of Human Knowledge’ is not appropriate for AHAS KIRKHS, rather he suggests relevantization for IRKDs. That is because IRKDs are purely based on Islamic worldview, their methodology and epistemology are derived from the Qur’ān and *Sunnah*. Thus, these disciplines do not need Islamization like social sciences, human sciences or natural sciences. However, these sciences need the process of reform and re-evaluation. In terms of substantive content, methodologies, practice, approaches, and implementation they are subject to revision then improvement and development.²²

Kamal Hassan clarifies that the term ‘relevantization’ refers to the activity of reform which can be practised by revision of Islamic sciences to make them relevant and useful to the pertinent condition of societies. Hence, Kamal Hassan recommends the use of relevantization for the activity of reform of traditional Islamic sciences such as *‘ulūm al-dīn* or *‘ulūm al-naqliyyah* or *‘ulūm al-shar‘īyah* or in the 20th century as *al-dirāsāt al-islāmiyyah*. He suggests proper revision of these sciences so that they can become relevant and useful for contemporary societies. These sciences are supposed to go through constant changes in the form of improvement, specifically in those areas and issues which are

subject to change with the passage of time. In this context, relevantization refers to the reform or revival of traditional religious sciences. Kamal Hassan defines relevantization as:

Relevantization stands for “integration of useful and beneficial ideas, methods of research, analysis, perspective or theories from the natural sciences, applied sciences, social sciences and human sciences” etc.²³

IRKDs are now being taught in IIUM based on relevantization of Islamic sciences. The relevantization tends to keep academicians and students updated about contemporary issues and challenges through their updated understanding of IRKDs. In this way at higher level of education, masters and PhD students are prepared to be capable to achieve from their intellectual practice the *ijtihad* solutions in the light *maqāsid al-shari'ah*. This guided rational activity helps them to face and resolve the problems and issues related to individuals, social, cultural and civilizational domains. It will protect people from involvement in stagnant traditionalism and blind following of classical Islamic thought and civilization.²⁴

For the term Islamization in general and IOK in particular, Kamal Hassan states that we first need to focus on the Islamization of Self which means all the academics of the IIUM must be from the hearts and mind Islamic. Their way of thinking, understanding, teaching and research must reflect the Islamic worldview. They should not demonstrate half the way remaining secular as well as Islamic. One should become through the process of Islamization of the self whole heartedly Islamic, in terms of his thinking and understanding. Since the establishment of Center for Fundamental Knowledge “CFK” the IIUM and Kamal Hassan were emphasizing on the spiritual and moral development. Later, the introduction of IOHK in IIUM in 1990, he focused on the Islamization of the self. It is therefore, totally invalid to argue that Islamization of the self refers to character building. The development of the moral dimension of staff and students are the goal of basic Islamic teachings. Therefore, he considers the moral development of staff and students a basic obligation of Islam.²⁵

Ibrahim Mohamed Zein has also produced a very detailed work on relevantization, where he discusses three essential aspects of this issue, the meaning of “relevantization”; the essence of the desired renewal and its implications for the method of understanding religious sciences which he calls ‘*Ulūm al-Millāh*’. He enunciates that the process of relevantization should begin from the reconstruction of Islamic legacy. For him, classification of knowledge should be understood as a source to bring different sciences

into the circle of unified structure which is based on the Qur'anic worldview. He reminds that the practice of relevantization will only be helpful if it is conceived systematically based on Islamic values.²⁶

Zein argues that to have proper understanding of the meaning of relevantization and to fulfil the requirement of its implication and method, one should pay special attention to the factor of classification of knowledge. The study of history shows how past scholars developed specific approaches to these sciences to address the social realities of their time and resolve contemporary issues. A notable example is the scholarly consensus (ijmā') regarding investigative methodologies. One key aspect of this consensus was distinguishing between the permanent, core principles of these sciences and those elements considered adaptable, as they were shaped by Muslims' social and rational responses to their circumstances. For this reason, it is argued that both the classification of knowledge and historical context play a crucial role in the process of Islamization of Human Knowledge (IOHK) and its contextual relevance.²⁷

According to Ibrahim Zein, the process of relevantization should begin with a critical revision of traditional Islamic sciences, including an examination of how knowledge has been categorized and how Muslim scholars have historically narrated its development. He highlights Ibn Khaldun's insightful observations on the connection between sciences and civilizations, noting how he analyzed the continuous emergence and evolution of knowledge alongside the progressive advancement of societies.²⁸

Ibrahim Ragab critiques the application of the term 'Islamization' to traditional religious sciences, arguing that it should not be extended to disciplines like Sharī'ah sciences, revealed knowledge, or Islamic sciences. He contends that the label is misleading, as these fields are already rooted in Islamic sources and therefore cannot be "Islamized" in the same way as other disciplines. Nevertheless, he acknowledges that the broader Islamization of Knowledge project offers valuable insights and frameworks that traditional Islamic sciences could benefit from.

Ragab argues that modern natural and social sciences currently lack essential principles, failing to lead humanity toward ultimate Truth and Reality. He emphasizes the need to reform and advance these disciplines within an Islamic epistemological framework. Specifically, he highlights the importance of developing the theory of maqāsid (higher objectives of Sharī'ah) in response to contemporary challenges, which would contribute to the evolution of Islamic social sciences.²⁹

Ragab acknowledges that the IOHK, as an intellectual discourse, holds significant epistemological and methodological value for contemporary scholarship. However, he argues that applying the term ‘Islamization to religious sciences—or even more broadly, to societal reform—is both confusing and problematic. Instead, he suggests that proponents of this movement adopt clearer and more precise terminology tailored to specific academic and educational contexts, such as ‘reform of Islamic studies’ or ‘reform of social sciences, etc.’³⁰

From Ragab’s perspective, discipline-specific terms are preferable rather than labeling disciplines with a general term. While he critiques the broad use of ‘Islamization’, Kamal Hasan’s concept of ‘relevantization’ could serve as a middle ground, as it focuses on specific ‘Islamic Revealed Knowledge Disciplines’ (IRKDs). This approach aligns with Ragab’s emphasis on precision while addressing the need for contextual adaptation.

It is hoped that the practical aspect of relevantization would appear as innovative and creative factor in interdisciplinary courses at all levels, in teaching, research and publications. This intellectual practice will be based on rigorous critical approach and the integration of physical and metaphysical facts. It would be the integration of the study of theories and social realities based on human experience about life, society, civilization and history.³¹

A crucial aspect of ‘relevantization’ is fostering awareness among academics and students, enabling them to acquire modern, in-demand skills and expertise in their fields. This includes advancing teaching methods, consultancy, student-teacher communication, and research quality to the highest standards. By embracing ‘relevantization’, both faculty and students in ‘Islamic Revealed Knowledge and Heritage’ should stay current, utilizing the latest interdisciplinary sources and techniques to enhance their work.³²

CONCLUSION

The aforementioned analysis demonstrates the importance of the mission and vision of IIUM specially in the Kulliyah of IRKDs. The foundation of IRKDs is considered a benchmark to fulfil the central mission of IIUM in order to instil and disseminate core knowledge of Islām and its worldview through effective and seminal role of academics and students of Islamic Revealed Knowledge disciplines.

We also realize that relevance of Islamic heritage to contemporary social realities will enable Muslims to cope up with present issues and challenges accordingly. However, some scholars disagree with the idea of relevantization between Islamic heritage and present issues. We need to understand their actual reason of disagreement. We argue that

Islām and its teachings are valid for all times. Nevertheless, we make difference between Islamic revealed knowledge and IRKDs. Hence, we argue Islām is not out-dated so we can relate it to the present era. Moreover, we also argue that we need to identify the validity of the IRKDs and their relevance to current issues and matters in the light of Islamic revealed knowledge and its principles.

According to the authors, both groups actually present and support the same idea but with different interpretations. The proponents of relevantization, in fact, do not challenge the authenticity of Islamic revealed knowledge and principles. They simply argue that we need to analyze, examine and improve the traditional Islamic and religious sciences by comparing them with contemporary knowledge. Their aim is to allow students to understand or identify the reality and validity of IRKDs. In this way it is contended that the application of the concept of relevantization will help the ummah to overcome the shortcomings of traditional disciplines and resolve the contemporary issues and march towards the path of further development. Thus, the process and activity of relevantization refer to reformative, critical and creative efforts of academics and students. It will also help to gain a proper understanding of the contemporary issues. No human knowledge is infallible. All branches of knowledge are always in need of further improvement and refinement in the context of time and space.

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