THE NECESSITY OF RELEVANTISATION OF ISLAMIC REVEALED KNOWLEDGE DISCIPLINES

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THE WORD **RELEVANTIZATION** IS ADOPTED AS A CONVENIENT SINGLE TERM TO EMBRACE THE FOLLOWING IMPERATIVES FOR REFORM OF ISLAMIC RELIGIOUS DISCIPLINES:
IHYA’ ‘ULUM AL-DIN as a classical model and precedent. “You should also know that the source of the confusion of the blameworthy sciences with the sacred is the tampering with, and the changes in, the names of the praiseworthy sciences and the alterations introduced therein, in bad faith, so as to connote other than those which the righteous fathers and the first-century Muslims intended.
Consequently, five terms, namely jurisprudence (fiqh), the science of religion (al-‘ilm), theology (tawḥīd), admotion (tadhkir), and philosophy (hikmah), all names of praiseworthy sciences, whose possessors have held the chief positions in the religious organisation, but which now have been altered so that they cannot denote something blameworthy; yet people have become reluctant to condemn those who possess them because of the widespread practice of applying these names to all of them (alike).”

(Al-Ghazali, The Book of Knowledge, 1962, p. 80)
The rational basis for

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<th>IJTIHAD</th>
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<td>ISLAH</td>
<td>‘IADAT AL-NAZAR</td>
<td>BINA’ JADID</td>
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Iqbal’s *Reconstruction of Islamic Thought* as an example.
RELEVANTISATION (which embraces the 6 aspects mentioned above) of revealed knowledge disciplines/concepts/methods/ideas/systems is a parallel activity of ISLAMISATION/ISLAMICISATION of Contemporary Human Knowledge (IOCHK), and as a subset of IOCHK. The concept and process of RELEVANTISATION may also be applied to non-revealed knowledge disciplines, wherever necessary.
Included under this cluster of activity is the academic and intellectual effort of *reexamination* or *reevaluation* of classical or ancient Islamic works, treatises or manuscripts with the aim of highlighting their relevance, usefulness or otherwise, novelties or uniqueness.
In the division of Islamic revealed knowledge and heritage of KIRKHS, the methods of teaching, studying, assessment and student-teacher communication can also be modernized (tahdith), in the spirit of RELEVANTISATION, through e-learning and use of I.C.T.
The KIRKHS had agreed in 2008 to adopt INTEGRATION, ISLAMICISATION, RELEVANTISATION, RESEARCH (2II and 2 RR) as its niche and mission. However, the terms Islamisation/Islamicisation are not to be applied in the reform of IRK disciplines.
Therefore **INTEGRATION** of useful and beneficial ideas, methods of research, analysis, perspectives or theories from the natural sciences/applied sciences/social sciences/human sciences could also be undertaken in the departments of Islamic revealed knowledge (Usuluddin and Comparative Knowledge, Fiqh and Usul al-Fiqh, Al-Qur’an and Sunnah, General Studies and Arabic Language and Literature) in the Kulliyyah.
HOW TO COPE WITH THE 5 C’S and MALAISE OF CONTEMPORARY MUSLIM SOCIETIES AND COUNTRIES:

- **CORRUPTION** - political, economic, cultural, moral and intellectual leadership
- **CONFLICT** and disunity within the Muslim societies
- **EXTERNAL AND INTERNAL CHALLENGES FROM VARIOUS SECULARISING, MODERNISING, LIBERALISING, PLURALISING, RELATIVISING TRENDS**
- **FAILURE OF LEADERSHIP**
- **CRISIS of confidence and identity**
- **CHAOTIC administrative and management systems**
CONTEMPORARY CIVILISATION BASED ON SECULAR MODERNITY AND AUTONOMY OF HUMAN REASON SHOWING SYMPTOMS OF SEVERE SYSTEMIC CRISSES AND EVENTUAL COLLAPSE.

Some examples from Western scholars’ writings:

- Bernard Lewis. 2002. *WHAT WENT WRONG? : WESTERN IMPACT AND MIDDLE EASTERN RESPONSE.*
- Graham E. Fuller. 2010. *A WORLD WITHOUT ISLAM.*
- Jane Jacobs. 2004. *DARK AGE AHEAD.*
- Christopher Hitchens. 2007. *GOD IS NOT GREAT.*
• Veronica Bennholdt-Thomsen, Nicholas Faruclas and Claudia Von Werlhof. 2001. *THERE IS AN ALTERNATIVE SUBSISTENCE AND WORLDWIDE RESISTANCE TO CORPORATE GLOBALIZATION*. 
• Alan Greenspan. 2007. *THE AGE OF TURBULENCE: ADVENTURES IN A NEW WORLD.*

• Joseph E. Stiglitz. 2010. *FREEFALL: AMERICA, FREE MARKETS, AND THE SINKING OF THE WORLD ECONOMY.*

• Jeffrey Sachs. 2011. *THE PRICE OF CIVILIZATION: REAWAKENING VIRTUE AND PROSPERITY AFTER THE ECONOMY FALL.*

• Noam Chomsky and Robert W. McChesney. 2011. *PROFIT OVER PEOPLE: NEOLIBERALISM & GLOBAL ORDER.*

• Niall Ferguson. 2012. *THE GREAT DEGENERATION: HOW INSTITUTIONS DECAY AND ECONOMIES DIE.*
RELEVANTISATION of IRK DISCIPLINES: SOME GOOD INITIATIVES.

- Dept of Fiqh and Usul al-Fiqh – *International Conferences on the MAQASID al-SHARI‘AH and promotion of Maqasidic Thinking and Writing and the inclusion of new jurisprudential issues related to fiqh al-mu`amalah, etc.*

- Dept of Qur’an and Sunnah – *International Conferences on Methodologies of Interpretation and inclusion of contemporary challenges*
• Dept of Usuluddin and Comparative Religion – International Conferences on Contemporary Islamic Thought and inclusion of contemporary intellectual and ideological challenges in the curriculum

• Dept of General Studies – Revision of the syllabus on the Worldview of Islam to include the challenges of other worldviews
Innovation and Creativity in Qatar

- The Qatar Faculty of Islamic Studies in Hamad bin Khalifah University of Qatar includes the Center of Islamic Economics and Finance, the Center for the Study of Contemporary Muslim Societies, plus Master’s program in Urban Design and Architecture in Islamic societies, and Master’s program in Public Policy in Islam.
CONCLUSION:

Need for innovative, creative, hybrid, interdisciplinary courses in post-graduate programs, research and publication, besides the concern with the issue of Islamisation or Relevantisation – as a production of new knowledge, and solutions of new problems based on:
• Continuous collective **IJTIHAD**
• The integration of **AL-THABAT** and al-**TATAWWUR/AL-MUTAGHAYYIRAT**.
• The integration of **FIQH AL-NASS** and **FIQH AL-WAQI`**
• The integration of the study of **AYAT ALLAH AL-QUR’ANIYYAH** and **AYAT ALLAH AL-KAUNIYYAH, AYAT ALLAH AL-INSANIYYAH, AYAT ALLAH AL-IJTIMA`IYYAH, AYAT ALLAH AL-TARIKHIYYAH, AYAT ALLAH AL-HADHARIYYAH**