Religion Between Turats And Modernity; Reflections Of Applied Islamology By Mohammed Arkoun

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Abstract

This research is an agenda of problems faced by Muslims. The relation between Islam and modernity has taken up intellectual energy, but there has not been a complete discussion. Mohammed Arkoun tries to offer a set of methodologies to answer various problems faced by Muslims. Thus, this research will answer the research questions, including how is Applied Islamology offered by Mohammed Arkoun? Besides, how to analyze the methodology of applied Islamology of Mohammed Arkoun. It will also discuss essential and futuristic aspects of Applied Islamology by Mohammed Arkoun.

Keywords : Turats, Modernity, Deconstruction, Applied Islamology.

A. Introduction

The 19th century was the beginning of a revival in the Islamic world[1]. Jamaluddin al-Afghani, Muhammad Abduh, Rasyid Rida are among a series of reformers in Islam. They are trying to make Muslims return to Islamic teachings that are based on the Qur'an and Hadith and to erode all forms of deviation (bid`ah, khurafat, tahayul) that have existed.

In addition, there is an internal condition that must be resolved. The issue of modernization is also among the agenda of problems faced by Muslims. Islam as a political force declined drastically in the 18th century; it has consumed much energy among Muslim intellectuals, then it becomes a problem of the relationship between Islam and modernity. However, it is not a complete discussion, both in terms of solutions and anticipations regarding the relationship problem of Islam and modernity.

Many scholars have come to the surface to formulate an Islamic response to the West developments. In Egypt, Rifa`ah Rafi`at Tahtawi (1801-1873)[2] argues the importance of ijtihad and modern sciences; so Muslims could adapt to the needs of modern science and technology. Another reformer, Jamaluddin al-Afghani (1839-1897), argues a similar opinion. According to him, the decline of Muslims is not because Islam is not suitable to the

changing times and new conditions, but because Muslims have left the nature of Islamic teachings. To improve this condition, he proposed that the misconceptions held by Muslims should be abandoned and eliminated; they should return to the basics of Islamic teachings, namely the Qur'an and hadith. In terms of politics, al-Afghani argues that the democratic government has replaced autocratic government, and above all, the unity of Muslims must be re-established[3].

Muhammad Abduh (1849-1905), who also came from Egypt, said that the decline of Muslims was because of the ideology of jumud (static, no change) that hit almost all levels of Islamic society. Therefore Muhammad Abduh invites Muslims to return to the basics of Islamic teachings, as practiced during the Salaf era. In addition, it is because the current situation has changed much compared before; therefore, the realities of life must adapt to the basics of Islamic teachings. In line with that, Muhammad Abduh also recommended the reopening of the door of ijtihad[4].

Although the previous scholars made efforts and the objective conditions of Muslims, there are still weaknesses in Mohammed Arkoun's view. Mohammed Arkoun accused the previous sholars in terms of apologetic intellectuals, avoiding all Western interventions and the progress achieved by Muslims.

According to Mohammed Arkoun, Islamic thought is rare and has a very narrow

development. Islam has not opened itself to rational methodologies and critical attitudes because it cannot face challenges of contemporary Muslims except in several efforts of reformations. He even considers that approaching religion based on direct belief without criticism of Islamic thought is naive. Also, not realizing the distance between the potential meaning given by Divine revelation and the actualization of that meaning are actualized in various understandings, narratives, and reasoning of theological and fiqh[5].

Islamic scholars are less aware of various socio-cultural, psychological, political, and other factors that affect the actualization process. Islamic thought also does not realize that the process is not only reasoning and interpretations. They are determined and acknowledged. They remove other understandings and interpretations. As a result, the actualization and incarnation processes are the freezing and terminating of Islamic thought, the birth of many absurd things, and the development of a group that faced apologetic and rejecting attitudes, the inability of Islamic thought in answering the problems of Muslims nowadays.

Mohammed Arkoun wants humans should be able to face the dominant forces of nowadays. For this reason, Mohammed Arkoun criticizes Islamic thought because it cannot lead to a position under what Islam itself wants. Therefore, Mohammed Arkoun's view is centered on the

deconstruction of Islamic thought and reformulating the actual Islam.

Relating to the background above, the research discusses Applied Islamology by Mohammed Arkoun and methodology in Applied Islamology. It will also discuss futuristic aspects of Applied Islamology by Mohammed Arkoun. The research uses a deconstruction approach to the Islamic tradition by Mohammed Arkoun.

Implementation of Applied Islamology (al-Islâmiyah at-athbiqîyyah)

As mentioned earlier, what is meant by Applied Islamology (al-Islâmiyah at-Tathbiqîyyah) is the relationship between theory (al-`Ilm) and practice (atTathbiq), the correlation between Islam as a science and Islam as teaching in life; or at least the way of description between them.

At the theoretical level (al-`Ilm), Mohammed Arkoun reinterpreted the word "Islam" by many interpreted into French with the meaning of "submission". According to Mohammed Arkoun, this understanding is not true at all. The believer is not submissive to Allah, but he feels the love vibration of Allah and a sense of wanting to rely on the commands of Allah. Through revelation, God exalts man to Him, so that good thought arises about the Creator. Therefore there is a voluntary, longing relationship between Him and creation[6].

God does not need human surrender. Basically, the act of Islam is merely an act of following the natural laws determined by Him. Those who do not follow it are sinning against themselves.

Etymologically, in Arabic, Islam means to give something to someone. It means a state in which a person surrenders himself completely to Allah. But Arabic historians have found another meaning of the word Islam that fits perfectly with the use of the word in the Qur'an: eight times the word Islam is used: "to return the soul to God" (remise de soi a Dieu), in QS Ali Imran: 125, as-Saff: 7, az-Zumar: 22, the obligatory trust (religion) in Allah the Most Merciful in Surah Ali Imran: 19 and 85, al-Maidah: 3; then faith in its firm form as in Q.S. at-Taubah:74 and al-Hujurat: 14[7].

From the description above, Mohammed Arkoun wants to explain the difference between the meanings of Islam in the Qur'an, Islam for fiqh experts, and Islam as reflected in various theological. Due to the less of historical awareness among the Islamic community, contemporary Muslims believe that the notion of Islam is constant as it has been since the time of the revelation of the Qur'an until today. Besides, Islamic civilization is a dialectical process between the normativity of the permanent teachings and the historicity of the human caliphate experience on earth changing.

The attractive relationship between the two dimensions has colored the journey of

Islamic thought throughout the ages. The normative authority of revelation applies in the concrete experience of human history in a specific era. How Muslims can understand and distinguish the substance of revelation normativity that applies universally in the frame of the historicity of the Caliphate.

It turns out that it is not easy to distinguish between them. The dialectical relationship between the normativity of revelation and historicity often turns into a prolonged conflict relationship, which adds to the psychological burden for the followers of Islam. It is not uncommon for historical discourse to change its rules into something permanent – it cannot be changed.

The main aim of Applied Islamology (al-Islâmiyah at-Tathbiqîyyah) is to create favorable conditions in liberating Islamic thought from various outdated orders and misleading mythologies. Applied Islamology (al-Islâmiyah at-Tathbîqiyyah) will be the liberator.

As mentioned earlier, the main goal that Mohammed Arkoun pursues is an integration of the noblest elements in Islamic thought and the most valuable elements in modern Western thought. What is valued in Islamic thought is the religious spirit and social imagination (imaginer) in Muslim society. The negative aspect of Islamic thought is the stagnation and closure and various abuses and slavery in the social and political fields.

Modern Western thought takes over rationality and critical attitude to understand religion in a deeper way and to uncover closure and deviation. But the rationality of Western thought still needs to be combined with the social ideals, religiosity, and involvement that characterize the poorly preserved Islamic world, sometimes even rejected in the Western world. Through this integration, Islamic thought can answer the challenges faced by Muslims in the modern world and an obstacle for the development of Muslims into human emancipation. Therefore, the development of Islamic awareness is essential. It becomes a modern consciousness that is not the destruction of contemporary Islamic discourse such as rejection as stupid, backward, wrong discourse. However, the effort is deconstructive-constructive.

This historical and critical review of Islamic allows the creation of a modern consciousness from a theoretical point of view. The view is under the latest scientific awareness from a practical point of view the needs of contemporary Muslim society. As for the style of Applied Islamology (al-Islâmiyah at-Tathbiqîyyah), Mohammed Arkoun presents six main ideas, as follows:

First, there is a need for a research program on the Qur'an. This is because as a religion and a tradition of thought, Islam plays an important role in making the official ideology of the state, maintaining the psycho-social balance of society and as an inspiration for Islam. There is a need to recognize the objective of the Qur'an in the

establishment of traditions. However, Applied Islamology must not be neutral as in the attitude of Classical Islamology, but also not follow certain lines or powers and purposes and are not value-free.

In his research, Applied Islamology (al-Islâmiyah at-Tathbiqîyyah) must be objective, free and courageous, based on truth alone by using reason and contemporary intelligence to find the truth.

Second, Islamic thought today is still based on an episteme that is medieval, not yet modern. For example, there is confusion between myth and history; there are dogmatic categories of ethical and religious values, Islam as higher degree compared to other religions, they still believe in the sacralization of language, they still apply the understanding of one direction and cannot change the meaning of Islam as desired by the fiqh experts. Likewise, there is a persistent attitude that because Islam was born from the word of God, a critical study of history is not allowed.

Third, the study of religious phenomena cannot be limited to one particular religion. Based on Applied Islamology (al-Islâmiyah at-Tathbîqiyyah), there are two complementary perspectives in Islam. First is internal scientific activity in changing attitudes in long traditions that are apologetic and polemical in viewing other religions and Islamic thought. Therefore, it is necessary to propose critical methods, historical, comparative, linguistic analysis, philosophical, and others.

Fourth, Applied Islamology (al-Islâmiyah at-Tathbiqîyyah) should not limit itself to one's own culture and reject other cultures. The difference between classical Islamic thought limits itself to the discussion and views of Islamic experts as representative.

Fifth, Applied Islamology (al-Islâmiyah at-Tathbiqîyyah) is a multidisciplinary scientific practice. It has a loyal friend attitude both on success and on failure in current thinking.

According to Mohammed Arkoun, the stance of traditional Muslim thought and Western Islamogy needs to be transcended by an open study of scientific research and cutting-edge critical thinking. In terms of the relationship between Islam and society, Mohammed Arkoun states that traditional Muslims tend to give too much position to Islam as a determining factor for society. According to Mohammed Arkoun, through a sociological and anthropological approach, we can understand the development of Muslims. We pay attention to various social factors related to geographical conditions.

Sixth, Applied Islamology (al-Islâmiyah at-Tathbiqîyyah) must be open to criticism and pluralistic in methodology. So that Islamic thought is avoided from narrowing, reducing the object of study. Critical thinking does not control ideology. It cannot escape the alienation of critical society because it will instead give birth to new alienations.

From Arkoun's thoughts on Applied Islamology (al-Islâmiyah at-Tathbiqîyyah), it appears that various

practical and theoretical problems must be faced. However, the most important thing is to examine the formative values of an intellectual production that is still confined in a mental space that is still medieval. Except that methodological and epistemological conditions are needed that allow the formative values of intellectual production to be seen.

Methodology Analysis of Applied Islamology (al-Islâmiyyah at-Tathbiqîyyah) Mohammed Arkoun

The construction of Mohammed Arkoun's methodology is built on historical realities that have a direct influence. He was born in Al-Jazair and raised in France. He had a significant influence on his intellectual development. The socio-political conditions of France created a great motivation for Mohammed Arkoun to learn comprehensively Islamic teaching.

According to the writer, Mohammed Arkoun's central thought lies in the critical word "epistemology". The term is used in various works, although in different contexts. Perhaps the use of "criticism" was inspired by Immanuel Kant. However, this assumption is not entirely true. In classical Islamic intellectuals, the culture of criticism has existed, especially in testing the authority of a narrator of a hadith. The at-ta`dil wa at-tajrih methodology is in the hadith scholarly environment. Of course, the meaning of criticism in the area of at-ta`dil wa at-tajrih among hadith experts is much different from the meaning of epistemological

criticism as proposed by Mohammed Arkoun.

Mohammed Arkoun is a modern Muslim scholar affiliated with a reformistic typology with deconstructive tendencies. He parallels Abid Al-Jabiry who is a Moroccan-born scholar.

There is a similarity between Mohammed Arkoun and Al-Jabiry in terms of intellectual tendencies; both see the need for a critical method in reading history. In 1984, both accidentally published critical books. Mohammed Arkoun published: Pour une critique de la reason Islamique (Kritik Nalar Islam), in French, translated into Arabic by Hasyim shaleh with the title: Tarikhiyyah al-Fikr al- arabi al-Islami (History of Arab-Islamic Thought). Meanwhile, Al-Jabiry published Naqd al-Aql al-`Arabiy (Criticism of Arabic Reason). Both focus on the same problem, namely the reading of the Arab-Islamic tradition.

Mohammed Arkoun and Al-Jabiry argue that the study of "historicism" (tarikhiyyah) and interpretation through a "hermeneutical" approach are importance. The understanding and meaning of epistemological criticism in Mohammed Arkoun's conception is more critical because it is aimed at the scientific building of the religious sciences as a whole. The structure and building of religious scholarship (Islam) are seen as a product of the history of ordinary religious thought which only applies to certain parts of time and space. Arkoun saw the philosophical and theological errors of the

people that hindered all efforts of reflection of thought, both systematically and in an ordinary way. Therefore, Applied Islamology must cover all the conditions needed in the process of change towards an efficient Islamic thought compared to contemporary Islamic thought.

Here the author sees the courage of Mohammed Arkoun in formulating his thoughts, especially those related to his epistemological criticism of the building of religious scholarship, especially the Islamic scholarship. It is very rare, especially in Muslim culture, both in the Sunni and Shia circles. Because the culture of epistemological criticism, especially in religious thought does not grow naturally in Muslim culture, in the end, what Arkoun termed the process of "taqdis al-afkar ad-diniyyah" (sacred or sanctified religious ideas). Religious thought is taken for granted, cannot be touched, cannot be peeled off, and the truth must be admitted for granted, without the need for serious study and study of the background that drives the emergence of religious thought.

Due to the culture of criticism in the environment of a religious scholar, it often leads to excessive emotional nature among the religion. For example, Indonesian political jargon always mentions and classifies religious issues. The sensitive issues are in the SARA category. The naming and classification itself may not be a problem in facilitating categorization. On the other hand, this line of thought also brings religion to be sterile and stagnant. This thought is protected by political

protection, gains self-justification, and considers other groups as opponents.

Mohammed Arkoun calls himself a historian because his critical-epistemological study is aimed at Islamic historical thought, entrenched in various cultures, and absorbed in existing Islamic literature.

According to Mohammed Arkoun, Islamic thought is built and composed of a generation and historical challenges. The previous generation was inherited by the next generation without further questioning how the historical situation determined the systematic style of Islamic science. As a result, almost all Islamic thought is detached from the socio-historical conditions when the sciences were compiled. Islamic thought is so standardized that the next generation inherits and continues, without questioning its relevance to historical challenges and problems of a new era that surrounds the last generation.

Because of the lack of writer courage to criticize the previous writers and develop a new systematic reflected the spirit and challenges of the times. The mental attitude will produce a type of literature that is only repetitive, without creativity and innovation.

In this regard, another aspect is his attempt to introduce a hermeneutical approach to Islamic thought. Mohammed Arkoun assumes that the understanding of Islamic tradition is always open and never finished because the meaning always develops along with Muslims who are always

involved in reinterpreting from time to time. That way, not all religious doctrines, and understandings apply throughout the ages and places because not all of the universal ideas of Islam are accommodated by the socio-cultural Arabic language.

Hermeneutics is related to language, which includes the process of thinking, making interpretations, speaking, writing, and so on. In a simple sense, hermeneutics is a discipline that focuses on understanding texts, especially scriptures. Because all works that get divine inspiration such as the Qur'an, to be understood and understood by the Islamic community, really need interpretation or hermeneutics.

Mohammed Arkoun uses his hermeneutical analysis to put forward several working hypotheses. First is how the Qur'an can speak to the generations that came after the text was born, who have a different style of life and culture. What is the guarantee if an idea is was translated perfectly? Isn't every language related to the culture of a society that uses it? Can the text message be conveyed without distorting meaning? Or what is the condition for the original meaning of the text to be safe from distortion?

Theologically it is believed that there are differences between the Qur'an and other holy books. According to the Muslims believe in the Qur'an, both its pronunciation and meaning are from Allah, while the holy books of other religions are messages from God but the editorials are human. Al-Quran has written in Arabic, hermeneutical problems always arise when

the text is read and studied by the next generation who live at a very different time and place.

Komaruddin Hidayat gives an example of the Koran as the Teacher who always wanders and is faithful to visit his students-even his rebellious opponents and critics who have spread all over the earth since 14 centuries ago. The Qur'an serves every question and rebuttal of its readers, who come from various cultural backgrounds and scientific disciplines.

By saying that the Qur'an carries out an intellectual odyssey and dialogue with its readers, it implies that the Qur'anic text is an independent personal figure. Autonomous and objective has a rational truth.

Mohammed Arkoun wants to achieve this through his hermeneutic analysis of the holy book al-Quran. Al-Quran turns out to have a very strong impetus for Muslims to interpret and develop the meaning of its verses which then ensues an intellectual odyssey because of the encouragement of the Qur'an.

For Mohammed Arkoun, many things cannot be expressed in Arabic but are available in French. For example, the word "myth" (myth). This word, according to Mohammed Arkoun, has no Arabic translation. If translated with usturah as stated in the verse asatir al-awwalin, then the meaning becomes negative. Mohammed Arkoun argues that myth is very important in any society. Even the Qur'an itself contains a mythical arrangement (elements of usturah) in it.

They are in the scriptures, of course, do not contain a negative meaning. There are difficulties in expressing adequate Arabic vocabulary because they have not been thought of by Arabs and Muslims in general.

Futuristic Aspects of Applied Islamology Mohammed Arkoun

In the era of cultural globalization, a religious approach is only limited to the dimension of faith without involving a dialogue of historical, open, egalitarian, exclusive mindset. It only applies in a limited area of the internal environment. Such a particularistic mindset has difficulty when dealing with communities outside the environment. This mindset is less able to appreciate other groups outside their area.

On the other hand, a religious approach that is purely scientific is also not without risk. The scientific only sees religion as a merely social phenomenon. It appreciates the depth dimension of religious appreciation possessed by every human being. The scientific approach to social phenomena that ignores the religious dimension (ab-bu`du ad-dini) is dry from spiritual values.

The types of approaches, Mohammed Arkoun attaches importance to critical work, historical clarification, and faith because a tremendous liberating power is born. Having liberating power in historical criticism and clarification can liberate reason. It is historical awareness that is very weak in the body of Muslims and very difficult to be awaked. Historically, we can

see the separation of the forming text (al-Quran) from the interpretation produced by Muslims (tafsir experts). This separation is not visible and not be recognized by Muslims. As a result, Muslims in interpreting the Qur'an are not aware of socio-political factors and have narrowed the flexibility of the Qur'an. This can be seen in the tendency of Muslims as follows:

First, assume that the interpretation of the Qur'an is correct and perfect so that there is no more opportunity for new interpretations to emerge and develop regarding a verse of the Qur'an. Second, it is possible to practice the principles taken from the Qur'an through interpretation, to all and places, from generation to generation, past, present, and future.

These two tendencies still exist today. The understanding and the interpretations are different from the previous one. They are automatically rejected and considered imperfect.

As an illustration, when a tafsir expert, al-Tabari wrote the interpretation of a verse: Allah said (then he wrote down the verse of the Qur'an), then he interpreted the verse lightly, with the assumption that the interpretation is true and perfect of Allah's words.

Al-Thabariy was not aware that the interpretation was related to the style of culture he adhered to, to the need community (namely the third-century Hijriyah), to the ideological and theological positions. He believed himself to be a mujtahid. Al-Tabariy probably

ignored this issue. That is why he, with an innocent mind, dared to say that Allah said (then called the verse), then wrote his interpretation which was deemed correct and appropriate to the word of Allah. Al-Tabariy is not a fraud. But he believed what he said and what he wrote. He admits that he can interpret Allah's word perfectly, thoroughly, and correctly.

Then modern historians based on the current context of the whole period, al-Thabariy, examines all the literature and knowledge available in the Arab-Islamic literature, also sees the dominant methods of interpretation, of course, the historian will see or measure how far the separation the period of the Qur'an and the period of al-Tabariy. At the next stage, he can put every interpretation and act of interpretation in its proper cultural and epistemological position.

The historicism approach and hermeneutic analysis develop Islamic thought and the holy text (al-Quran). The implications are significant because there is a deconstruction of the interpretation of the Qur'an. Some are considered final and standard. The tension and completeness that has emerged in the history of Islamic thought are always about sanctifying texts, traditions, and rationalizing on the other.

So a linguistic approach must always be carried out on the Qur'an, to respond to various thought discourses that are appropriate to the development of science and technology. For example, the current issue of women's leadership. There are two opposing camps and they are difficult to

reconcile. The first, approve of women's leadership in a country that is predominantly Muslim. Meanwhile, the others refuse to make women's leadership hierarchy. How did this problem arise? What is the source of the difference? Does the Qur'an tolerate women's leadership in Islam? This issue requires a hermeneutical analysis of the verses of the Qur'an that relate to it.

Talking about women's leadership in Islam relates to how the women position in Qur'an. An-Nisa verse 1 is a verse about women.

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women".

The different interpretation about the creation of the woman originates from this verse, namely when understanding the word nafs with Adam. Some of the tafsir experts include Jalaluddin al-Suyuthi, Ibn Katsir, al-Qurthuby, and others. Among the scholars of this tafsir, the context of the word zaujaha (literally "couple") refers to Adam's wife, Eve. The verse explains that the couple from nafs is Adam, the tafsir of the past interpreted Adam's wife (woman) as created from him.

This view has a negative impression on women. The woman is descended from a man (Adam). Why do the tafsir books of

the past agree on such an interpretation? It comes from the interpretation of the hadith by al-Tirmidhi from Abu Hurairah who states: order each other to do good to women because they are created from men ribs".

What if the words nafs are no longer defined as Adam but translated into type (same type). Similarly, the hadith about the process of creation of women is (literally), what if it is understood metaphorically. If the meaning of the hadith is distorted, then it is understood that the hadith warns men to treat women wisely because there are traits, characters, and tendencies that are not the same as men. Thus we can dig into the truths contained in the Qur'an.

Another issue is regarding the division of inheritance literally from the verses of the Qur'an. The male part is twice the female part. The socio-cultural condition of the Arab society considers women as goods that women can be traded under the wishes of their employers.

Then this moment changes appropriate to the development of the situation and conditions of Islamic society. Women already have the same credibility (position and profession) as men. The question is how the spirit of justice offered by the Qur'an regarding inheritance under the dynamics of Islamic society itself.

Mohammed Arkoun offers the way of hermeneutic work by taking over Saussure's linguistics. There are two terms in understanding a text, namely Signifian and Signifie. Signifian is aspects of sounds, symbols, and writing. While, **Signifie** is

aspects of interpretations of symbols, sounds, and writing as well as external factors in developing understanding. More possible contradictions between interpretation and external factors are giving new meanings to a verse.

The shift of civilization as an external factor demands the development or change of understanding of the initial interpretation of a verse. Thus, to answer the questions, there are several possibilities. First, the purpose of the Qur'an is 1: 1, the socio-cultural society is no longer the same when the Qur'an was revealed, but between men and women already have same degrees or equalities. Second, the possibility of agreement in Minangkabau custom that the division of the inheritance is 2: 1, the female shares twice as much as the male share. The possibilities still exist following the development of a society. Whether the possibilities offered are beyond the text or rather a return to re-understanding, as the understanding of the earlier ones.

Conclusion

Mohammed Arkoun offers a conception as an alternative methodology called Applied Islamology. The point is to carry out historical criticism and a hermeneutical approach to explore the Qur'an or the possibilities of meaning contained in it. Mohammed Arkoun believes that a person will not understand the Qur'an if he does not found new understandings other than his understanding. The aim is to create favorable conditions and liberate Islamic thought from various outdated systems,

closure, and misleading mythologies.

The way is to combine the noblest elements of Islamic thought in religious spirit and social imagination with the most valuable elements in modern Western thought in terms of rationality and critical attitude. Through this integration, Islamic thought can face the challenges of Muslims now and future.

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