A New Framework for the Unity of Muslims: Some Reflections

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ABSTRACT

The phenomenon of the presence of Muslims all over the world by naturalization and migration is being understood in terms of a new concept, "Transnational Islam" for the united Muslim Ummah. The sense of the unity of Muslim Ummah has been always integral to Muslim conscience throughout the ages. Transnational Islam, it is expected, being a modern rubric, will create, on one side, the sense of oneness of Ummah in the presence of so many nationalities and, on the other, loyalty to individual countries. It would be helpful to face multi-dimensional challenges posed by the modern world for Muslims and humanity. To face and overcome the impending challenges, the Muslims need to study their current phenomena afresh but in the light of the teachings and spirit of the Qur'Én and Sunnah. They also need to come up with a realistic and practical framework. This proposal, therefore, identifies obstacles and suggests as solution, the regeneration of the revivalist intellectual tradition of Islam and its framework.

Keywords: *Transnational Islam, Unity of Ummah, Islamic revivalist, Muslim Youth, multi-dimensional challenges.*

Introduction

The phenomenon of the presence of Muslims all over the world by naturalization and migration is being understood in terms of a new concept, "Transnational Islam" for the united Muslim Ummah. The concept of Ummah reflects not only the universality of Islam but also oneness of humanity. Hence, it is mentioned in the Qur'ān repeatedly. Unity of Muslim Ummah was shattered by the unexpected events in the history of Islam. Since 1250 AC to 1850 AC Ummah was divided into Ottoman, Mughal and Saffavid (Persian) empires. The

notion of Ummah was always seen not only as a religious and political concept but also means of cultural and civilizational development. Unity of Muslims has always been a major concern of several Muslim thinkers of the past and present. It was Jamaluddin Afghani who realized importance of civilizational development and the link with the Ummah. Hence, he used the term Pan-Islam to create the unity of the Muslim Ummah. Al-Fārūqī in recent decades emphasized on the unity of Man and Muslim Ummah based on the conceptual framework, drawn from the Qur'ān and Sunnah. The idea of the formation of OIC was forwarded for the same purpose. The sense of the unity of Muslim Ummah has been always integral to Muslim conscience throughout the ages.

Interesting to note, it had been more than fourteen centuries when the similar phenomenon occurred in the Arabian Peninsula wherein the Prophet Muhammad ﷺ conveyed the message of Islam based on a universal *Tawhidic* worldview and teachings. It was the *truthful* and *realistic worldview* which brought change and unity among the people and created strong Ummah. In the past the resources of the Ummah were unitedly used under a strong central leadership, whereas, today the Ummah is divided into the modern nation states. The emergence of various new trends in the name of Islamic thought, such as, traditional Islam, modern Islam, Progressive Islam, Liberal Islam, Voices of Reformative Islam and Civilizational Islam have caused confusion and further division. Today, it seems difficult for young people to understand and appreciate the universality of Islam and the unity of Ummah. The Ummatic consciousness of Muslims due to the above-mentioned factors have been shattered. Islam is no more taken as the truthful and realistic worldview and the way of life. This view of Islam and Muslim Ummah has practically gone into oblivion.

To counter this issue, we observed the emergence of another stream of thought that can be rightly designated as Islamic revivalist thought that denounced and deconstructed the modern false worldviews and ideological frameworks and established the universality of the truth of Islam, the need of the restoration of the nation of Ummah as the worldview and oneness of humanity on the sound basis of scholarship. This framework of Islamic Revival needs to be adopted seriously and practically for the meaningful transnational unity of Ummah which requires the rigorous intellectual efforts and the application of the Islamization of the contemporary human knowledge throughout the process of education in the Muslim world. It also requires the replacement of the modern Western theories and models of development and modernization with the revitalization of Islamic culture and civilization.

Islamic Revival, however, does not mean the negligence of humanity and the application of science and technology. The focus of Islam has always been on the guidance of humanity and its welfare. No Islamic revival, the revival of Islamic culture and civilization is possible without addressing the issues of humanity and its development. To achieve the above-mentioned goals, this paper aims to highlight some of the important features of the proposed framework of the transnational Ummah. This framework first highlights the obstacles to achieve transnational unity which will be followed by detailed explanation of the required model.

Obstacles to Achieve the Transnational Unity of Muslims

Notwithstanding, a lot of serious efforts have been taken to address the issue of transnational unity of Muslims but due to some shortcomings, the sought-after goals have yet to be achieved. Some of those inadequacies are:

The Lack of Knowledge from Islamic Perspective

The lack of Islamic knowledge among many Muslims is the primary cause for not practicing

Islam. A recent survey showed that more than 80 percent of Muslims living in Canada are "less committed" and "least committed" to practicing Islam. Yousif in his "Muslims in the Canadian Mosaic" asserts that this lack of commitment to Islam deepens a future identity crisis for Muslims. He argues, if the issue is not addressed seriously by establishing a proper institutional base, Muslims will lose their sense of Ummah.[1]

Scholars have realized that Muslims who are living in secular societies can avoid identity crisis through the establishment of Islamic educational system in time-space context. Education of Islamic way of life, the Sharīʿah and Islamic values are very important for Muslim youth and families.[2]

The knowledge of Islamic principles helps Muslims to increase their understanding of Islam. This understanding will lead the value system in the right direction and enable Muslims to resist modern challenges by empowering them with peace and stability. This education model should illustrate the need for Islamization of contemporary human knowledge as proposed by various scholars.[3]

The Lack of the Education of Islamic Values

Lack of Islamic values is another major cause of moral degradation in secular societies. Whose values, one should consider important: friends, parents, teachers, or leaders? What kinds of values should be promoted by an education system? This crisis of values has been a key factor behind several past mishaps, be it political or social. It is contributing to the present-day problems like, drug use, teenage pregnancy and Muslim disunity. At present in most of the places the Islamic values are not embedded in our educational system. Even in religious education it is inferred in a traditional way. Our youth do not understand the value of punctuality, hard work, in depth research and discipline. They do not understand that Islamic values provide complete code of life. The implementation of true Islam in our lives, can bring peace, security and transnational unity to Muslim Ummah.[4]

The movement of Islamization of contemporary human knowledge, in fact, directs educational system to create positive traits among students such as rational and scientific understanding, critical and creative thinking. This approach will help to fill the gap of Islamic values which are lacking in the existing educational system prevalent in the Muslim world. There are some other aspects of Islamic value system. Look at the ground realities of Muslim societies. Firstly, education should encourage modesty and prohibits immorality. If we look at prohibitions prescribed by Islam, they are now socially acceptable. Moving to freedom factor, Islam allows freedom with moderation which means freedom with self-control and self-respect. Hence, if a society moves in wrong direction, a Muslim should not follow it. Regarding professional growth, Islam does not restrict its adherents from advancing in any professional field as far as it is in line from Islamic perspective.

Failure of Muslims to Understand the Root Causes of the Lack of Unity of Ummah

Nonetheless, various approaches and efforts have been made to address the issue of the disunity of the Ummah and to emerge from the status quo through reform and renewal processes. Some reform movements dealt with symptoms of the issue, but no due treatment and research has been done to deal with the root causes of the disunity. According to al-ʿAlwānī, there is a dire need of a systematic, epistemological reform to identify major and essential causes of the crisis and to explore sound system of thinking of reconstruction.[5] Muslims must play a universal and effective role which they carried out in the past. Now they need some epistemological and systematic change to restore their legacy.[6] Muslim youth must learn Islamic way of life, Islamic value system through their educational system, family

environment and society. The need for change in educational system was identified and explained but at the state level it is not implemented. Governments plan education of youth without realizing what kind of education is needed. According to al-Fārūqī, the present education system is the source of disunity among Muslims.

Crisis of Muslim Mind and Thought

Muslim intellectuals have identified various causes for the decline of the Muslim Ummah but the major cause of the crisis of the Muslim Ummah is diagnosed as the crisis of the Muslim mind or thought and the absence of intellectual integrity and creativity" i.e. activity of '*ijtihād*' in its broader sense. The development of Islamic paradigm of knowledge has a vital role to play as an alternative to both the traditional religious and the secular positivist paradigm that presently dominates the educational system in the modern world and the Muslim world as well.[7]

Al-ʿAlwānī, while identifying the dilemma of Muslim thinkers, states that they could not recognize the significant issue of reforming the Muslim thinking. In spite of the prime importance of this problem, it has not been taken into consideration seriously. Moreover, the reason for lacking interest has not been studied by Muslim intellectuals scientifically, so efforts should be put forward to construct an agenda to overcome the predicament of Muslim mind.[8]

Hence, it has been emphasised by al-ʿAlwānī and AbūSulaymān that corruption of mind and thought is the *raison d'être* of the decline and disunity of the Ummah. It is contended that the present crisis in Muslim mind is much more alarming than in the past. It is not because of its incompetency or superficiality of Muslim mind but the main reason of this crisis, is due to the lack of framework of Tawhidic paradigm of thinking. Due to this, Muslim thinkers are not able to realize the true nature of analysis, critical approach and creativity. Consequently, they failed to understand the true nature of development which has, no doubt taken place in the realm of knowledge, culture and civilization in the modern world but has gone wrong way.[9] On the other hand lack of ability to identify the quality points in Islamic legacy and to learn from past. At this juncture, they see the dire need of the restoration of *ijtihād* and a radical change in our attitude towards knowledge and educational system.

Lack of Collective and Institutional Efforts

Another reason for the persisting dilemma is the lack of combined and uniform efforts. I contend, however, that issues in reforming Muslim thinking system and Islamization of contemporary human knowledge, no doubt, have been addressed with some seriousness by Muslim thinkers but all these efforts took place at the individual level but could not move further up as institutional ventures at the level of Ummah. Lack of collective efforts should be recognized as one of the major shortcomings. Muslims could not achieve the historical goal of reform and revival despite their enormous contributions in carrying out the mission of intellectual reform and cultural renewal.[10] To accomplish this goal, genuine collective attempts have to be made to respond to the challenge of reform of Muslim mind in particular and the mind set of humanity in general.[11]

To emerge from the current crisis, we need contemporary Muslim thinkers to locate the genuine issues of reforming Muslim thinking through the process of Islamization of contemporary human knowledge in the right way. In this regard, adequate approach, priority and commitment should be considered as basic elements in solving the crisis of the lack of Muslim unity.[12] For this purpose, al-Fārūqī suggests that Muslim thinkers and scholars must equip themselves with the 12-steps Work Plan, but we do not see any mechanism for this.[13]

Ignorance of Muslim Leadership

According to some scholars, 'Western cultural imperialism' is one of the modern challenges, which is more treacherous than economic imperialism. Cultural imperialism is the product of superiority of Western culture which has gigantic effect over Muslim minds via modern Western media and education that play a seminal role in shaping up their minds and culture.[14]

It is time to develop mutual understanding among Muslim thinkers and Muslim state leaders to consider an Islamic order of thinking and understanding which should not contradict the modern spirit of quest for knowledge.[15] One of the key points to achieve transnational unity of Muslims is to possess strong position in science and technology through rigorous endeavours in the field of research and knowledge besides firm understanding of Islamic ethical paradigms within which Muslim thinkers are supposed to work.

Need for the Islamic Thought and Islamic Revivalist Tradition

Since 1970's Islamic thought is represented by the Islamic revivalist tradition. The Islamic revivalist discourse on Islam and civilizational crisis seems to stand for an alternative for civilizational development. It dominated the scene and poses an intellectual challenge to the World of modernity.[16] To achieve the objectives of this discourse in its real sense we need to work collectively and courageously. Since the beginning of the 2000, it is gradually overlooked and blamed for terrorism, extremism, radicalism and fundamentalism.

The most important aspect of Islamic Revivalist movement is its realization of the root cause of decline of the Muslim Ummah. Main motivational factor for Islamic revivalism came from the proper reading of the Islamic texts – the Qur'ān and Sunnah, based on observation of the existing conditions of the Muslim Ummah which were caused due to the emergence of religious and modern Western type educational institutions. This dualism was considered as the root cause of the decline by al-Fārūqī.

Adding to this debate in his re-edited version of Work Plan AbūSulaymān argued that main reason of the decline of Ummah lies in the rise and fall of Islamic thought and its methodology. He contended that incomparable development of Ummah in the past was due to the development of Islamic thought and its methodology. Earlier Muslim scholars developed a *methodology* which was relevant for reading and interpretation of Islamic texts in the light of the conditions of life at a given time. That *methodology* was neither reformed nor further developed in the later centuries, which has caused stagnation in Islamic thought and resulted in the decline of the Ummah. Thus, it is concluded that the development of the *methodology* of Islamic thought is the *raison d'être* for the development of dynamic Islamic thought and Ummah. This was considered as the urgent need of time which was not taken at the level of Ummah seriously. As a matter of fact, Ummah in general did not take seriously the advices and diagnoses of Said Nurse, Muhamed Asad, Allama Iqbal and many others.

The reformulation of methodology and development of Islamic thought requires, as a prerequisite, a reformulation in the process of dissemination of knowledge and education in the Muslim world. For this, the process of change and development in the existing body of knowledge and education became urgent need but failed to attract the Ummah. It was necessary to prepare the mind-set of the members of the Muslim Ummah who would be able to bring change in *methodology* and create dynamic Islamic thought. This need of change and development in methodology, knowledge, education and mind-set will have to be done in the light of the texts of Islam. This whole process of change and development is designated as Islamization of contemporary human knowledge.[17] It must be taken seriously.

Islamization of contemporary human knowledge [IOCHK] is not merely a slogan today but an intellectual and epistemological movement which cannot be explained properly by any other term such as integration of knowledge. Its main task is neither to obtain a 'creative synthesis between contemporary human knowledge and the Islamic tradition' nor to identify the details for the development of the Quranic paradigm of knowledge alone. It is an epistemological and methodological movement which stands to create a new but dynamic Islamic thought based on observation, reading of history, critical and comparative approach and creativity and innovation. It represents the desire of all those who want to recognize and acknowledge Truth and Reality of this world and to structure life and society in accordance to Truth and Reality.[18]

Al-Fārūqī had a clear vision. He wanted a university which could play the role of a factory wherein raw materials (students) could be processed and produced in the form of 'finished goods.' He said:

> What is needed is a university which acts as headquarters for Islamic thought, where the disciplines undergo Islamization and the process gets tested in the class and seminar rooms of the undergraduate and graduate programs of study.[19]

The establishment of the International Islamic University, Malaysia was a genuine step in this direction. After rigorous work for more than four decades, IOCHK must have entered a new dimension wherein scholars should have emphasised the main thrust of IOCHK – the development of dynamic Islamic thought. Unfortunately, it is not done. There is no hope for transnational unity without demonstrating creativity in Islamic thought. All sciences like natural sciences, human sciences and religious sciences must have become part and parcel of IOCHK. So, how can we bring changes to the existing body or branches of knowledge as part of Islamic thought? We should try to understand IOCHK in the context of the framework of Islām, its vision and mission of life and society. There is a need for the development of a proper understanding of IOCHK. The development of Islamic thought is prerequisite for educational development and over-all the development of culture and civilization.[20] Through the modern style universities, colleges and schools and their secular curriculum and method of teaching we cannot expect the unity of mind and thought.

Features of Islamic Revivalist Thought
Originality
The main feature of Islamic revivalist thought was neither the reaction to the modern Western philosophical thought nor a response to it. The Islamic revivalist thought originated from the reading of the texts of Islam along with the biography of the Prophet Muhammad ﷺ in time-space context. This thought, united Muslims all over the world consciously, the establishment of the Islamic Development Bank, the formation of OIC, World Muslim League, International Islamic Federation of Student Organizations (IIFSO), World Assembly of Muslim Youth and other International organizations and bodies were the result of the originality of Islamic revivalist thought. The above-mentioned organizations brought Muslims together irrespective of their national boundaries especially Muslim youths. Because of this, the slogan of IOCHK, the implementation of the Shariah, the revival of Islamic culture and civilization became observable realities.

All this phenomenon reveals the fact that the original, authentic, truthful, universal and intellectual imagination would only achieve practically the transnational unity among the Muslims of the world. Repetition and imitation of the modern Western thought will not

suffice to create unity among Muslims. The KEY for transnational unity is the production of creative and dynamic thought for which IOCHK is indispensable. The universal and transnational role of Islam demands the creativity, the originality with empirical, historical and ethical evidences, and the development of an ethical and scientific discourse of Islamic revivalist tradition.

The Islamization of Knowledge invokes the notion of Tawhid in the sense of guiding principle of reconstruction and a justification for the reunification of the humanities and the social sciences. Tawhid as a theoretical framework, "requires the unification of empirical and normative knowledge, so that human beings may embody God's will on earth" and Divine Way may articulate into social reality.[21] It is the Truth and Reality of our world and life.

Holistic and Comprehensive Approach

In revivalist thought life is taken as single unit. Hence, the material and spiritual aspects are not separated from one another. To gain spiritual success devoid of material achievement is not considered holistic accomplishment. This comprehensive view of life and its success is emanated from the unity of Islamic values that is based on the Tawhidic view of Islam. Divine knowledge and guidance in life, eliminates functional disturbances by addressing the three aspects of human life; biological, psychological, and sociological and embodies the principles of total quality management of individual functioning.[22]

Human functions in three spheres; 1. Biological (breathing) 2. Psychological (thinking) 3. Sociological (living by a moral code) are integral. Islam stressed a spiritual relationship between these functions. In the holistic view of revivalists, these functions emanate hierarchically based on spiritual view of life. So, no disturbance at any level affects other parts of the totality. This view stresses the truth and reality of an integrated system of life without showing how the holistic development is achieved. Evidently, a unifying force becomes in the holistic view of life central and fundamental. To bridge all aspects of life, *din* (Islam) as the scheme of life is applied, which contributes to the success through the process of serving as a unifying force based on Islamic values.[23]

According to revivalists the development here refers to improve all aspects of life. It includes the conditions of Muslim society; economically, politically, socially, culturally, educationally, scientifically, technologically. The concept of development that has been proposed by the Islamic revivalists takes all the factors of spirituality, ethics, morality and faith simultaneously. Similarly, IOCHK also means, when it is applied to development, to address all the needs of man. And man, from the point of view of truth and reality is not just mind or body but it has a soul also. Therefore, the spiritual needs of man are in fact the needs of life and society. The view of life based on speculation and conjecture fails to see the truth and reality, hence, divides life into artificial compartments. This fabricated worldview does not really give much attention to the spiritual development of man. So, the development in IOCHK is based upon the development of a holistic and comprehensive person and the person represents the unity of body, soul and mind.[24]

Universality of Islam and Islamic Thought

Essentially, Islamic revivalist thought is universal in nature. Since life is God gifted hence all humans are respected and valued. Everywhere in the world everyone follows the same worldview and values. No discrimination is made between them. The human knowledge therefore devoid of God guidance is not sufficient for human and civilizational development. Reason, sense perception which are not guided by divine knowledge and *īmān* or divorced from divine guidance are not capable to produce knowledge which is useful for people. Thus,

Islamic revivalist suggested forcefully for the implementation of IOCHK. This initially developed universal thought and helped humanity to think for an alternative for existent notion of development, modernization and scientific and technological development.

The Development of Human Resources

For the development of society and civilization, first we need human capital, which is termed nowadays, as "human resource". Human resource is the foundation of the development of any civilized society. It includes professionals, educated people, administrators and skilled workers who are trained in educational institutions. But the knowledge at present disseminated through the institutions has failed to prepare a complete person. Their focus is on some trivial aspects of human life which mostly refer to the material aspect. Institutions and universities have become the factories of raw material in the form of humans, who can be used by tycoons of economics according to their interests. They are not concerned about character building or welfare of people. Human resources are not aware of their responsibility that they are accountable and responsible individuals. The increase in financial and moral corruption is an empirical evidence. Hence, revivalists focussed on the proper development of human resources.

Islamic revivalism is meant to target the preparation of professionals, skilled workers and academic experts in different fields and sectors. They would be major assets of the Ummah vis-a-vis humanity, equipped with knowledge of truth and reality or what the Qur'ān calls 'haq', free from corruption and other kinds of evils.[25] At present majority of professionals are not committed, scientifically oriented and dynamically courageous to utilize their skills in the service of humanity according to the aims and purposes for which God has created them.

To achieve this goal, we have to create an educational system based on Islamic revealed knowledge as main source of knowledge to produce human resource "inspired with the Islamic vision" and capable to understanding the methodological issues of both traditions, Islamic and the modern Western.[26]

The Development of Educational System – Master Key to the Unity of Muslims

The development of human resource is contingent on the establishment of a reformed educational system. Any educational system without disseminating the true knowledge is futile so the first task is the reformation of the educational system. Islamic educational goals are holistic and comprehensive which encompass spiritual and worldly needs. The Islamic education system is based on Islamic values, instead of the values being based on the education system.[27] It must be established throughout the Muslim world. It cannot be delayed or ignored. The future of Muslim Ummah depends on the introduction of the Islamic educational system in time and space context. The system of education adopted in International Islamic University Malaysia can be taken as a model of education.

The aim of true and authentic education, as quoted by Mumtaz Ali, is to build such a personality and character which should be free from any kind of evil like selfishness, greed and corruption. The Islamic educational system helps man to develop true relationship with God and nature. In the same manner, it also encourages equity, justice and right of freedom for every individual.[28]

It is a fact that the idea of Islamization of contemporary human knowledge was initially used for "Islamization of modern knowledge", which was gradually expanded from a lower level of Islamization of education to the higher level of development of Islamic thought and its methodology. Earlier, the Islamization of specific categories of sciences and disciplines such as Islamization of social sciences or of sociology were the targets.[29] Referring to the initial

level of IOCHK, Kazi contends that:

> The starting point for Islamization of Knowledge is to reshape and restructure the education system in the Islamic world.[30]

The practical side of this plan is to produce curricula for institutions as top priority.[31] Al-Fārūqī felt the serious danger of the existing educational system and was called upon to tackle this challenge. While identifying the problem he contended that:

> The greatest task confronting the Ummah in the fifteenth Hijri century is to solve the problem of education. ……The two systems must be united and integrated, and the emergent system must be infused with spirit of Islam and must function as an integral part of its ideological program.[32]

The manifestation of this basic and fundamental issue which was marked in a considerable manner is the development of an education system as an integral part of the IOCHK programme. Great consequences of rigorous efforts are the establishment of numerous educational and intellectual institutions for the purpose of IOCHK, establishment of schools and universities, educational reform in some countries and emergence of Islamized curricula in the form of textbooks and journals.[33] All these efforts were put forth to define and develop an Islamic model of education for young Muslims in order to help them realize their responsibilities as vicegerents of Allah (s.w.t.). This accountability requires humans to carry out their job by contributing to the building and sustenance of a civilized society.[34] What is needed today is to systematize all these activities and extend them to every single educational institution. Despite all these efforts, thousands of colleges still are based on modern Western secular model.

The Development of Islamic Thought

Aforementioned features including the framework suggested by ʿAbdulḥamīd AbūSulaymān will finally lead to the development of Islamic thought. His focus is on the need for reformation in the following three areas as the only process to successfully achieve the objectives of IOCHK:

1. Clarifying the relation between revelation and reason
2. Redefining the role of *ijtihād* and *iftā*
3. Reorganizing the methodology of Islamic education in order to end the existing dichotomy between secular and religious education[35]

Mumtaz Ali posits that earlier scholars have practised the intellectual activity of *ijtihād* and developed principles for understanding the divine texts as well as social and natural phenomena of their time. However, those principles have not reformed accordingly by latter generation of scholars in order to accomplish the requirement of modern times and its challenges.[36]

In identifying the essential role of contemporary Islamic thought in the development of Islamic civilization, Mumtaz Ali states:

> The central thrust of the IOHK movement is to reconstruct contemporary Islamic thought for the revitalization of an Islamic civilization.[37]

He further argues that another severe predicament in contemporary Muslim thought is the absence of originality, which represents a collection of various methodologies. He believes the only feasible solution is the reconstruction of Islamic thought. This thought will be based on new methodology which would incorporate the *Tawhidic* paradigm. After being able to develop this level of thinking, a mind can demonstrate the intellectual activity of *ijtihād* and face modern challenges.[38]

Hence, he emphasizes on the development of a new methodology of Islamic thought. In order to do so, he describes some requisites to make some clarifications regarding the term *fiqh* and its meaning in broader perspective to widen its role in contemporary society. He enunciates that the principles of *fiqh* should be revised and the term should be redefined as well. Because *fiqh* is considered to address the legal principles of Islām only whereas the truth is another, the term *fiqh* means understanding and implies the understanding of the whole life which covers all aspects of life.[39]

The present condition of the Ummah is quite different compared to its past, the major concern of the revivalist tradition today is to emerge from the present status quo. For that reason, the Muslim scholars must study the Islamic heritage and tradition critically and in innovative way. In addition, Muslims should acquire knowledge in science and technology from the West but with an independent position.[40]

The renewal or reform of our legacy cannot be considered as a renewal of religion, just like blindly following the modern West cannot be regarded as modernization. It is advised that the real reformation has to occur in the Muslim mind in order to understand the significance of divine injunctions for thought, knowledge and jurisprudence. The divine injunctions include Revelation and Prophetic traditions, along with the Messenger's biography and traditions which are considered obligatory and helpful sources.[41]

A Proposed Framework for Transnational Unity of Muslims

The focus of all, countries, organizations, Islamic leaders, thinkers and scholars must be on the creation of new educational system, knowledge and thought. They should invest their energies and resources to inspire Muslim youth to new insights and creativity based on the worldview and framework of the Qur'ān and *Sunnah*, instead of responding to the challenges of modernity and modern world. No positive change and unity of Muslims is possible without changing the perception of Muslims. Muslims need to develop their own agenda and must work based on it.

They must liberate themselves from the long-standing myth that for benefitting from the modern world we must response to the modernity. The Qur'ān and *Sunnah* must be made as the fundamental sources of thinking and thought in a practical sense. Muslims should understand clearly that the Qur'ān is the source of authentic and universal knowledge which gives the guidance to all mankind irrespective of their language and ethnicity. They must be capable based on their creative imaginations to pose the challenges to the modern world. The tendency of learning form others, borrowing, imitation and repetition must be changed, otherwise, it would cause the failure of the goals of transnational unity of Muslim Ummah. This proposal, therefore, suggests to everyone to regenerate the revivalist intellectual spirit of Islam and the framework of revivalist thought.

This proposal further suggests that Muslim intellectuals should apply both, the textual and content analysis along with the empirical and historical evidence for understanding the basic teachings and the spirit of the Qur'ān and *Sunnah* through conducting workshops, seminars, penal discussions etc, in which focus must be on the inspiration and motivation drawn directly from the Qur'ān and *Sunnah*. The following framework should be adopted as early as possible by the Muslims around the world for the achievement of Muslim unity:

1. Application of Islamization of contemporary human knowledge in all educational institutions all over the world from primary to higher education.
2. Teaching of Islamic worldview and civilization of Islam as a compulsory course and establishment of new disciplines of knowledge.

1. Application of Islamization of Contemporary Human Knowledge

One of the important tools as identified by revivalists is the application of IOCHK. As early as possible the dissemination of modern secular knowledge through modern Western secular educational system must be stopped. So, all educational systems must be Islamized to make them useful and efficient. Islamized modern knowledge and education system should be promoted. For this purpose, we need to Islamize the curriculum and textbooks.

The process of Islamization of contemporary human knowledge was proposed to instil positive values, and morals among students and save them from corruption and moral degradation. They must be capable by demonstrating in theory and practice teachings of Islam. This is the only way through which they can save humanity from destruction. One of the aspects of IOCHK is contextualization with regard to the existing so-called religious sciences. They are subject to renewal and revival according to the requirements and needs of the Ummah. This also refers to "releventization". The main objective of IOCHK is neither Islamization of contemporary human knowledge nor the production of mere Islamized textbooks but the creation of new dynamic Islamic thought in each and every field and branches of knowledge. So that Ummah can achieve the status of developed nations.

Overall development of Ummah depends on the formation of new and dynamic Islamic thought for which Muslims need creativity. Creativity requires new epistemology and methodology based on Islamic revealed knowledge. Islamization of contemporary human knowledge in this way means development of powerful Islamic thought which can replace the existing destructive modern Western secular thought. The development of new, dynamic and creative Islamic thought can guarantee the development of a new culture and civilisation. Development of new culture and civilisation would guarantee the development of Ummah and humanity, which is the sole goal of IOCHK. This goal cannot be achieved through the mere process of Integration of knowledge. Integration of modern secular and traditional religious schools and colleges was suggested by revivalist. Development of the Ummah requires revolutionary approach to knowledge, education and Islamic thought.

There is a need to define the difference between Islamization and integration of knowledge. Integration of knowledge in fact defeat the purpose of IOCHK. However, integration in the sense of 'human knowledge' (Ulum al-Dunya) does not fulfil the needs of the Ummah and humanity. In the same way the integration of religious sciences into the modern sciences would not fulfil our needs. Islamic values and teachings must be imbued with the spirit of modern time. Integration, in reality, will not lead to the creativity and production of new thought which is the main goal and objective of IOCHK. Those who argue that integration and IOCHK, both are same they must provide sound reasons along with empirical evidence. Just statement will not suffice to make claim sound. Scientifically, claims are accepted or rejected based on evidence.[42]

2. Teaching of Islamic Worldview and Establishment of New Disciplines

Muslims need to develop new disciplines according to the requirements of society in the contemporary age within the premises of Islamic worldview. I would like to suggest that disciplines established by the West must not be adopted as they exist. They are not reliable because these disciplines are founded based on secular and Western worldview and fulfil the needs of Western societies according to their cultural and civilizational circumstances.[43] One can introduce a few new disciplines which I believe would be urgently needed. They must be developed to produce authentic body of knowledge:

a. *Occidental Studies*

The first discipline recommended by Muhammad Amin is 'Occidental Studies' and according to him, this discipline would comprise the following themes:

- Study of the ideological foundation of the Western civilization
- An analysis of the policies and the strategy of the West in regard to Islam and the Muslim world
- An analysis of Orientalist study
- The effect of the Western civilization on the Muslim society
- A comparative analysis of the Western and the Islamic thoughts, basic concepts, terminologies and their institutions[44]

b. *Tazkiyah wa Tarbiyah (Sciences of Personality Development)*

The nature of this discipline will be like traditional institutes or '*Madrasah*' where children acquire education to develop their personality; intellectually and spiritually. Certain books and subjects have been taught with specific purpose of students' personality development. In the same manner, a new discipline needs to be promoted for the personality development of students and teachers according to the Islamic worldview. This objective could be achieved through the analysis of Islamic and Western approaches in dealing with damaged personalities in terms of their rehabilitation.[45]

c. *The Ummah Studies*

The third discipline deals with the *status quo* of the Ummah for its unity and identity. It is very crucial for Muslims to realize their identity and the glory they had enjoyed in the past. They were united on the basis of the truthful and realistic worldview. Muslim youth should study the challenges of modern age and obtain skills to sort out possible solutions based on teachings of Islam.[46]

d. *The Muslim Civilization*

The discipline of Islamic civilization will involve the study of ideological foundations of Islamic civilization, its cultural expressions and influence on other civilizations. Proper arrangement and precise perspective of these disciplines in the academic curricula should be available for Muslim students in particular and for others in general.[47]

To achieve the objectives, the establishment of this discipline should follow the following procedure that comprises of four stages.

The first stage is called "The Worldview" and has three aspects namely:

1. Study of the Western worldview
2. Study of the Islamic worldview
3. A comparative and analytical study of both Western and Islamic worldviews

The second stage is the study of "epistemology" which consists of the same three dimensions as mentioned in the first stage; study of the Western epistemology including concept of knowledge, its purpose, sources and branches; study of the Islamic epistemology, then comparative and analytical study of both epistemologies.[48]

The third stage is for basic study of discipline which will follow the same mode of conduct as mentioned above. First is the study of Islamic disciplines and their basic concepts; second, the study of Western disciplines and their basic concept and third, the comparative and analytical study of disciplines in both Islamic and Western traditions. This study focuses on the historical development of Islamic tradition and sciences with required suggestions for future advancement.[49]

The fourth stage is the preparation of courses for several disciplines. It has been asserted that development of courses is contingent on promising efforts of the previous three stages. Preparation of course and curriculum for the abovementioned disciplines should have intellectual and practical bases according to the Islamic point of view.[50]

Conclusion:

In the light of the present study, it can be concluded that the revivalist Islamic thought and IOCHK are the only remedies to bring transnational unity of Muslims. To revive that Islamic thought, we need a framework which should be based on the methodology that is established on the principles of the Qur'ān and *Sunnah*. The available literature on IOCHK is enough to help to develop the framework of Islamic thought as this framework is the essential part of the project of IOCHK. Therefore, IOCHK should be taken as a critical, comparative, analytical, creative, and productive discourse which ultimately generates transnational unity among Muslims. It promotes a new understanding for achieving the development and prosperity. Its main concern is universal and human. We, therefore, argue that it must be explained in its universal and human perspective. The Islamic and ummatic identity of Muslim youth was the concern of al-Fārūqī and many others. This was the main concern of Islam which Islam built and sustained through the generations. It is achievable only through the study of Islam its values, and principles in the time-space context as worldview not as a mere religion.

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