



Bridging Faith and Knowledge: Hamidullah's Role in Philosophical and Comparative Approaches to Islamization

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Bridging Faith and Knowledge: Hamidullah's Role in Philosophical and Comparative Approaches to Islamization

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Abstract

This paper explores the contributions of Hamidullah Marazi to the Islamization of knowledge, focusing on his unique approach to integrating Islamic and Western philosophical thought. Marazi's work, situated within the broader context of the Islamization movement, aims to reconcile Islamic metaphysics and ethics with secular and often materialist Western philosophies. His comparative analysis of Islamic and Western philosophical traditions highlights points of convergence and divergence, allowing for a deeper understanding of both. Marazi's emphasis on Islamic epistemology as a distinct and coherent system capable of addressing modern ethical dilemmas is a key aspect of his approach. His work has had a significant impact on Islamic scholarship, inspiring a new generation of scholars to engage with Western thought while preserving Islamic values. However, his approach also faces critiques regarding its accessibility to non-Muslim audiences and its potential to limit the scope of Islamic thought. Despite these limitations, Marazi's contributions remain valuable in fostering interfaith dialogue and promoting a more comprehensive understanding of Islamic philosophy in the contemporary world.

Keywords: Islamization of Knowledge, Philosophy, Epistemology, interfaith dialogue, scope of Islamic thought

Introduction: Contextual Background

The concept of "Islamization of knowledge" emerged in the 20th century, aiming to address the secular and materialistic orientations of Western knowledge systems that, in the view of some Islamic scholars, marginalize the spiritual and ethical dimensions central to Islam. Scholars like Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi were pioneers of this movement. Al-Attas (1993) argued that secularism leads to a fragmented understanding of reality, proposing instead a unified framework in which divine principles influence all domains of knowledge. Al-Faruqi (1982) expanded on this idea by advocating a systematic restructuring of disciplines such as the social sciences, humanities, and natural sciences through an Islamic lens that integrates Islamic ethical and epistemological principles. Seyyed Hossein Nasr (2006) further emphasized that Islamic metaphysical principles provide an essential framework for understanding both religious and scientific knowledge, critiquing the modern scientific approach for neglecting spirituality and the interconnected nature of reality. He suggested that integrating Islamic metaphysics could help address ethical dilemmas in fields like biotechnology and environmental science, aligning academic pursuits with principles of justice and stewardship, derived from the Qur'anic concept of khilafah, or human custodianship of the Earth.

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Additionally, Ziauddin Sardar (2003) argued for a "postmodern" approach to Islamization, critiquing Western knowledge systems and highlighting the need for diverse epistemologies that reflect cultural and ethical values outside of secular paradigms. In practical terms, Islamization has significant implications in areas like economics and medicine. For instance, Islamic economics, as outlined by scholars such as Chapra (2000), emphasizes social justice and equitable wealth distribution, offering a counterpoint to the profit-driven nature of capitalist models. In medicine, Islamic bioethics, described by Bakar (2008), addresses moral issues in practices such as organ transplantation and genetic engineering, offering alternatives to secular approaches based solely on scientific or economic considerations. Overall, the Islamization of knowledge seeks not only to create a knowledge paradigm rooted in Islamic values but also to contribute to global intellectual discourse by promoting frameworks that prioritize ethical and spiritual integrity across disciplines. This movement encourages dialogue between Islamic tradition and modern academic fields, fostering a balanced approach that respects Islamic tenets while engaging with the complexities of contemporary society.

Methodology

This article employs a qualitative approach, utilizing textual interpretation and comparative analysis to examine Hamidullah Marazi's contributions to the Islamization of knowledge, particularly his integration of Islamic and Western thought in philosophy. Key primary texts, such as *Religion in Modern World* and *Challenges to Religions and Islam*, are analyzed to interpret his distinctive approach to ethics, metaphysics, and epistemology. The study further uses comparative analysis to situate Hamidullah's work alongside Western thought and the approaches of notable Islamic scholars like Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi, highlighting unique aspects of his methodology. Secondary sources are also examined to assess the scholarly reception and critiques of Hamidullah's work, providing a balanced evaluation of his impact on Islamic scholarship and potential future research directions.

Literature Review

Syed Muhammad Naquib al-Attas's seminal work critiques the secular basis of Western epistemology and proposes the Islamization of knowledge as a means to counter the fragmentation of knowledge caused by secularism. Al-Attas emphasizes the importance of Tawhid (the unity of God) in creating a holistic understanding of reality, integrating ethical and spiritual dimensions often neglected in secular thought. This text provides a foundational perspective that influenced Hamidullah's approach, particularly in his focus on ethics and metaphysics.¹

Al-Faruqi's framework for the Islamization of knowledge introduces a structured process for adapting and reforming academic disciplines to align with Islamic values. His approach, focusing on critical mastery, synthesis, and practical application of Islamic principles, serves as a direct reference point for Hamidullah's own work. Marazi builds on these ideas to explore how Islamic philosophical principles can be integrated with contemporary academic discourse, especially within ethics and epistemology.²

Seyyed Hossein Nasr's exploration of Islamic philosophy's metaphysical foundations highlights the field's capacity for addressing modern scientific and ethical questions within a spiritually rooted framework. Nasr argues that Islamic intellectual tradition, grounded in metaphysics, is well-suited to critique secular biases in Western knowledge systems. His

¹ Sayyid Muhammad Naqib al-Attas, *Islam and Secularism*, Kuala Lumpur: ISTAC, 1993, 36, 82.

² Ismā'īl Rājī al-Fārūqī, *Islamization of Knowledge: General Principles and Workplan*, Herndon, VA: International Institute of Islamic Thought, 1982, 22–35.

perspective on metaphysical inquiry aligns closely with Marazi's efforts to reinterpret classical Islamic thought to meet contemporary academic needs.³

Osman Bakar discusses the traditional Islamic categorization of knowledge and its implications for modern scientific and ethical inquiries. His work underscores the importance of aligning scientific exploration with Islamic ethical principles, an approach that resonates with Hamidullah's efforts to develop Islamic epistemological frameworks. Bakar's insights support Hamidullah's stance on synthesizing Islamic and Western knowledge systems in a way that maintains spiritual integrity.⁴

In this work, Marazi himself offers a critique of contemporary secular and religious perspectives, discussing how Islamic epistemology and ethics can be applied to address modern issues. His discussion of philosophy and ethics emphasizes the compatibility of Islamic teachings with global academic thought, establishing a foundation for Islamized knowledge that promotes both ethical responsibility and intellectual autonomy. This text serves as a primary reference for understanding Marazi's approach and methodologies.⁵

Hamidullah Marazi (Hamid Naseem Rafiabadi)

Hamidullah Marazi, also known by his pen name Hamid Naseem Rafiabadi, is a distinguished Islamic scholar, philosopher, and educator renowned for his extensive contributions to Islamic studies, comparative religion, and philosophy. His academic journey began with a Master's degree in Sunni Theology from the prestigious Aligarh Muslim University in 1983, where he specialized in fields such as *Tafsir Jalalayn* (Qur'anic exegesis), *Hadith Bukhari* (Prophetic traditions), *Fiqh* (Islamic jurisprudence), and comparative religion. He later obtained his Ph.D. from the University of Kashmir in 1996, with a dissertation focused on the *Philosophy of Al-Ghazali and its Impact on Western Philosophers*. He is the founding president of The HOMA-Civilizational Dialogue and Harmony (HCDHF). HCDHF fosters mutual respect, cultural preservation, and peaceful coexistence in civilizational and religious studies through dialogue, education, research, and global collaboration. This work highlights his enduring interest in exploring the intersections between Islamic and Western intellectual traditions, a theme that has characterized much of his scholarly work.

Areas of Specialization

Marazi's areas of expertise include a wide array of subjects: comparative religion, Qur'anic studies, ethics, Sufism, and Islamic philosophy, as well as more specialized areas such as Orientalism, religious conversions, woman studies and the intersection of ethnicity and religion. His scholarship is particularly noted for its focus on prominent figures within Islamic thought, such as Al-Ghazali, Al-Kindi, Ibn Sina, Ibn Rushd and Ibn Taimiyah, alongside his studies of contemporary thinkers like Iqbal Nursi and Ali Shariati. Marazi has made significant contributions to the discourse on comparative religion by providing a nuanced perspective on the similarities and distinctions among Islam, Christianity, Hinduism, and Buddhism, emphasizing the potential for ethical and philosophical harmony between these traditions⁶.

³ Sayyid Husayn Naṣr, *Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy*, Albany: State University of New York Press, 2006, 128–150.

⁴ Osmān Bakār, *Classification of Knowledge in Islam: A Study in Islamic Philosophies of Science*, Cambridge: Islamic Texts Society, 2008, 55–78.

⁵ Ḥamīdullāh Naṣīm Rafī'ābādī, *World Religions and Islam: A Critical Study*, New Delhi: Sarup & Sons, 2009, 12–45.

⁶ Ḥamīdullāh Naṣīm Rafī'ābādī, *Comparative Study of Religions: Islam, Hinduism, Christianity, and Buddhism*, New Delhi: Sarup & Sons, 2020, 60–120.

Marazi's work in Islamic philosophy, especially the works of classical philosophers like Al-Ghazali and Ibn Rushd⁷. His translation of Ibn Rushd's *Fasl al Maqal* (On the Harmony of Religion and Philosophy) showcases his dedication to bridging Islamic philosophical traditions with contemporary issues in science and rational inquiry.

Scholarly Publications and Major Works

Marazi's prolific scholarly work includes over 60 publications on various aspects of Islamic studies. Notable among these are *Hindustan Men Mutaliah Quran Majeed Muasir Manzarnamah*, which examines contemporary interpretations of the Qur'an in India, and *Challenges to Religions and Islam* (2007), where he explores the historical and intellectual contributions of Muslim figures and movements. His work *Hindustan Men Mutaliah Quran* (2004) also addresses similar themes. His book *Islam in Kashmir: A Study of Prominent Sufis and Rishis* highlights his deep connection to Kashmir's rich Sufi heritage and reflects his efforts to document the spiritual and cultural contributions of Sufi figures in the region.

Marazi's scholarly output extends beyond monographs to include academic articles and introductory chapters on various Islamic and philosophical themes. His contributions, such as *Al-Ghazali's Method of Doubt*, *Al-Farabi's Philosophy*, and *Emerging from Darkness: The Impact of Al-Ghazali on Western Philosophers*, explore the enduring relevance of classical Islamic philosophy in addressing contemporary intellectual challenges⁸. Additionally, his work on ethical issues, such as *Birth Control and Islam—A Balanced Viewpoint* and *Woman Between Religions and Feminism*, demonstrates his commitment to applying Islamic ethical principles to modern social and cultural debates⁹.

The concept of Islamization of knowledge

The concept of the Islamization of knowledge, as theorized by scholars like Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi, seeks to create a synthesis between Islamic worldview and contemporary knowledge systems, particularly those grounded in Western secularism. This movement emerged in response to the perceived challenges and limitations of secular academic frameworks, which often exclude the metaphysical and spiritual dimensions essential to Islamic thought. Through their pioneering ideas, al-Attas and al-Faruqi aimed to develop a knowledge paradigm that integrates Islamic values, ethics, and worldview into modern disciplines.

Syed Muhammad Naquib al-Attas' Approach

Syed Muhammad Naquib al-Attas, a Malaysian philosopher and theologian, is one of the earliest proponents of the Islamization of knowledge. Al-Attas identified secularism as the primary issue in modern academic and scientific disciplines, arguing that secularism disconnects knowledge from the divine and fragments understanding of reality. According to him, this secularization leads to a form of knowledge that is incomplete and potentially harmful, as it often disregards ethical and spiritual values that are central to the Islamic worldview.

In his seminal work *Islam and Secularism*, al-Attas contends that modern Western knowledge is built on a philosophical foundation that is incompatible with Islam. He critiques the Cartesian dualism and positivism that underpin much of Western epistemology, suggesting

⁷ Hamīdullāh Naṣīm Rafī'ābādī, trans., *Ibn Rushd's Fasl al-Maqal: The Attitude of Islam Towards Science and Philosophy*, New Delhi: Sarup & Sons, 2007, 15–35.

⁸ Hamīdullāh Naṣīm Rafī'ābādī, *Emerging from Darkness: The Impact of Al-Ghazali on Western Philosophers*, New Delhi: Sarup & Sons, 2007, 70–95.

⁹ Hamīdullāh Naṣīm Rafī'ābādī, *Woman Between Religions and Feminism*, Srinagar: Insight Press, 2013, 10–50.

that these frameworks divide knowledge into material and non-material domains, with the former often given greater legitimacy. Al-Attas believes that Islamic epistemology, rooted in the principle of Tawhid (the oneness of God), provides a holistic approach where knowledge and ethics are intertwined. For him, Islamization is a process of “de-secularizing” knowledge—removing the influence of secular and materialist thought structures and re-centering knowledge around Islamic metaphysical and ethical principles¹⁰.

The primary goal in al-Attas’s framework is not to reject Western knowledge altogether but to reinterpret it in a way that aligns with Islamic values. He advocates for an education system that imparts knowledge in a manner that reinforces Islamic ethics, cultivates intellectual and spiritual development, and fosters a deep sense of accountability to God. Al-Attas’ approach is thus transformative, emphasizing an intrinsic connection between knowledge and moral purpose.

Ismail Raji al-Faruqi’s Contribution

Ismail Raji al-Faruqi, a Palestinian-American philosopher, expanded upon Syed Muhammad Naquib al-Attas’s ideas and became a leading figure in the Islamization of knowledge movement. While al-Attas concentrated on critiquing the secular roots of Western knowledge, al-Faruqi developed a systematic approach to Islamizing academic disciplines. In his foundational work, *Islamization of Knowledge: General Principles and Workplan*, al-Faruqi proposed a framework for critically analyzing and reformulating modern academic concepts and methodologies to align with Islamic values. He believed that Muslims should master contemporary knowledge systems while reinterpreting them to serve Islam’s ethical and social objectives. Al-Faruqi described the “epistemological crisis” facing the Muslim world as rooted in an uncritical adoption of Western paradigms, and he advocated for all fields—sciences, humanities, and social sciences—to reflect justice, compassion, and truth, core Islamic principles. His approach included steps like critical mastery of disciplines, creative synthesis with Islamic principles, and practical application that promotes ethical standards beneficial to society. Al-Faruqi also emphasized interdisciplinary research to foster dialogue between Islamic sciences and Western knowledge, thereby creating universally relevant frameworks while remaining deeply rooted in Islamic principles. This pragmatic methodology, focused on curriculum and policy, set al-Faruqi apart from al-Attas’s more metaphysical focus.¹¹

Islamization of knowledge: Hamidullah’s Contributions

In alignment with al-Attas, Hamidullah underscores that Islamization should involve a “de-secularization” of modern knowledge, purging it of secular biases and reinforcing it with Islamic principles. This approach is evident in his work, where he advocates for a return to Islamic metaphysical roots as a counterpoint to what he sees as the moral relativism prevalent in Western philosophies. For example, in *Challenges to Religion and Islam: A Study of Muslim Scholars’ Response*, he discusses the need to re-anchor ethics, social norms, and personal development within an Islamic framework that integrates intellectual, moral, and spiritual elements¹².

Where Marazi diverges most notably from al-Attas and al-Faruqi is in his unique focus on comparative religion and interfaith dialogue. While both al-Attas and al-Faruqi emphasized the Islamization of secular knowledge, his approach places greater emphasis on the potential for Islamized knowledge to foster constructive interfaith relations. In his book *World*

¹⁰ Ḥamīdullāh, *Woman Between Religions and Feminism*, 10–50.

¹¹ Ḥamīdullāh, *Woman Between Religions and Feminism*, 10–50.

¹² Ḥamīdullāh Naṣīm Rafī‘ābādī, *Challenges to Religions and Islam: A Study of Muslim Movements, Personalities, Trends, and Issues*, New Delhi: Sarup & Sons, 2007, 25–85.

Religions and Islam: A Critical Study, he argues that Islamization of knowledge should not only engage secular academic frameworks but also bridge gaps with other religious traditions, allowing for a cross-cultural and interreligious exchange that broadens the reach of Islamic ethics and spirituality¹³.

This focus reflects Marazi's belief that Islamized knowledge can serve as a means of fostering understanding and respect between Muslims and non-Muslims, positioning Islamic thought as a global contributor to ethical and philosophical discourse. This approach is both an extension of and a divergence from al-Faruqi's interdisciplinary emphasis. While al-Faruqi's work laid the groundwork for integrating Islamic perspectives across disciplines, he extends this integration into interfaith studies, thereby applying Islamization to the realm of religious dialogue. This divergence illustrates his broader vision of Islamization, which not only refines secular fields but also encourages Muslims to find common ethical ground with other faiths.

Hamidullah's methodology also resonates with al-Faruqi's systematic approach to Islamization, which involves critically analyzing and restructuring disciplines within an Islamic framework. Marazi, like al-Faruqi, believes that mastering contemporary disciplines is essential for Muslim scholars, but he stresses that these fields must be reinterpreted and realigned with Islamic values. This approach is most evident in his comparative studies, where he examines other religious traditions to identify shared ethical principles while affirming the distinctiveness of Islam. By advocating for a comparative approach that engages with other belief systems, Marazi adds a unique element that aligns with al-Faruqi's call for intellectual synthesis but extends it into interfaith and intercultural engagement.

Marazi's application of Islamization across fields like philosophy and religious studies also echoes al-Faruqi's interdisciplinary approach. His work in comparative religion is designed to help Muslim scholars and students understand and critique non-Islamic belief systems in a way that is respectful yet firmly rooted in Islamic epistemology. This aligns with al-Faruqi's goal of producing scholars who are not only well-versed in Islamic knowledge but also equipped to critically engage with global academic discourse¹⁴.

Philosophy and Islamization

In his philosophical works, Marazi offers a unique interpretation of Islamic philosophy that reflects his commitment to the Islamization of knowledge. He explores how classical Islamic philosophy, with its ethical and spiritual foundations, can be applied to address modern issues in metaphysics, epistemology, and ethics. His scholarship emphasizes that Islamic philosophy is not static but capable of evolving and responding to contemporary challenges, thus exemplifying the dynamic nature of Islamization.

Marazi sees Islamic philosophy as providing a robust ethical framework that can offer alternative perspectives to secular moral systems. He argues that Islamic ethics, grounded in the Qur'an and Hadith, offers a coherent and universal system that can address modern moral dilemmas in fields such as bioethics, environmental ethics, and social justice. This position aligns with the overarching goal of Islamization, which seeks to develop a knowledge system that promotes ethical accountability and aligns with Islamic values. For instance, in addressing questions of ethics in the modern world, he critiques utilitarianism and relativism dominant frameworks in Western philosophy arguing that they lack a stable ethical foundation. By contrast, Islamic philosophy, with its emphasis on accountability before God and the concept of Akhlaq (moral character), offers a more comprehensive approach to moral

¹³ Ḥamīdullāh, *Challenges to Religions and Islam*, 25–85.

¹⁴ Ḥamīdullāh, *Challenges to Religions and Islam*, 25–85.

and ethical questions. Marazi's work demonstrates how Islamic philosophy can contribute to global ethics by providing perspectives that emphasize responsibility, compassion, and social justice¹⁵.

Comparative Approach to Islamic Philosophy

Marazi's philosophy is also marked by a comparative approach, in which he examines Islamic and Western philosophies side by side to identify both points of convergence and divergence. By doing so, he brings Islamic philosophical ideas into dialogue with Western thought, highlighting where Islamic principles can address the shortcomings of secular perspectives. His comparative approach enables Islamic philosophy to engage in broader intellectual debates, thus furthering the Islamization of knowledge.

This comparative methodology is a distinctive aspect of Hamidullah's Islamization approach. By positioning Islamic philosophy as an interlocutor in global philosophical discourse, he not only advances the field of Islamic philosophy but also strengthens the influence of Islamic ethics within contemporary academia. This dialogue, Marazi argues, is essential for challenging prevailing secular paradigms and presenting Islam as a constructive contributor to intellectual development.

In summary, Marazi's work in philosophy exemplifies the goals of the Islamization of knowledge by applying Islamic principles to address modern philosophical questions and fostering a comparative dialogue with Western philosophy. His approach combines elements of both al-Attas's metaphysical focus and al-Faruqi's structured methodology, while also extending the Islamization project into the realms of comparative religion and interfaith relations, areas that both engage and diversify Islamic perspectives in the contemporary world.

Bridging Islamic Philosophy and Modern Western Thought

Hamidullah Marazi has made significant contributions to reconciling Islamic philosophy with contemporary Western thought, advocating a balanced approach that maintains Islamic intellectual integrity while engaging with modern philosophical issues. His work focuses on harmonizing Islamic metaphysical and ethical frameworks with the secular and often materialist foundations of Western thought. Through his scholarship, he seeks to establish Islamic philosophy not as an isolated tradition but as a vibrant, evolving field capable of addressing universal concerns alongside Western philosophy.

One of Marazi's primary contributions is his emphasis on Islamic epistemology as a distinct and coherent system of knowledge that can stand alongside, and at times critique, Western epistemological paradigms. He argues that Islamic philosophy, rooted in Tawhid (the unity of God) and the belief in a divinely ordered universe, offers a holistic view that incorporates both spiritual and rational dimensions. This view contrasts with Western secular epistemology, which often separates metaphysical or spiritual considerations from scientific inquiry and academic pursuits. In works such as *Challenges to Religion and Islam*, Marazi argues that Islamic epistemology provides answers to existential questions that Western thought frequently approaches with skepticism or moral relativism. By integrating faith-based concepts like divine accountability, purpose, and moral absolutes, he asserts that Islamic philosophy can address ethical issues in a more robust way than secular frameworks, which may lack consistent ethical standards. He contends that this Islamic epistemology offers an alternative that can effectively respond to contemporary moral crises in fields like bioethics, environmental ethics, and social justice¹⁶.

¹⁵ Hamidullāh, *Challenges to Religions and Islam*, 25–85.

¹⁶ Hamidullāh, *Challenges to Religions and Islam*, 25–85.

Marazi's approach to reconciling Islamic and Western thought is perhaps most evident in his engagement with Western ethical theories, particularly utilitarianism, relativism, and existentialism. He argues that while these Western theories provide valuable insights, they often fall short in providing a comprehensive moral framework due to their secular orientation and lack of spiritual grounding. For example, Marazi critiques utilitarian ethics for its focus on outcomes and efficiency at the expense of moral principles, suggesting that it can lead to ethically questionable decisions in areas like medical and environmental ethics. In response, Marazi advocates for an ethical framework grounded in Islamic principles such as Akhlaq (moral character) and Khilafah (stewardship), which he believes provide a more holistic approach to ethical decision-making. By integrating these principles into discussions on contemporary ethical issues, he aims to show that Islamic philosophy offers practical solutions that Western frameworks may overlook. In his book *World Religions and Islam: A Critical Study*, he explores this idea further, examining how Islamic ethical principles can be applied in secular contexts to promote justice, compassion, and human dignity¹⁷.

Another significant contribution by Marazi is his use of comparative analysis to bridge Islamic and Western philosophical traditions. By studying Western philosophers such as Immanuel Kant, Friedrich Nietzsche, and Martin Heidegger alongside Islamic philosophers like Al-Farabi, Ibn Sina, and Al-Ghazali, he demonstrates points of convergence and divergence, allowing both traditions to inform and critique each other. This comparative approach not only highlights areas of philosophical synergy but also reveals the unique insights that Islamic philosophy brings to enduring questions about existence, ethics, and the human condition.

Marazi's comparative method enables him to address complex philosophical issues that transcend cultural and religious boundaries, fostering a global dialogue. He argues that Islamic philosophy's focus on metaphysical questions, such as the nature of the soul and the purpose of life, offers a counterbalance to the often-materialist focus of Western philosophy. For instance, his discussion of Islamic perspectives on the soul and human purpose challenges Western existentialist views that see life as devoid of inherent meaning. By framing Islamic teachings as complementary, rather than oppositional, to Western ideas, he makes a case for a more inclusive and diversified global philosophy that respects both tradition's contributions.

Marazi's reconciliation efforts also focus on reaffirming the relevance of classical Islamic philosophy for addressing modern challenges, such as the rapid technological advances and ethical dilemmas in fields like artificial intelligence, environmental sustainability, and human rights. He argues that Islamic philosophy's commitment to universal ethics and justice can provide a moral foundation for addressing these issues. In doing so, he builds upon the works of philosophers like Al-Farabi and Ibn Rushd, who argued for the compatibility of reason and faith, to suggest that Islamic philosophy is well-suited for engaging in contemporary debates on human well-being and technological responsibility. His writings often emphasize that Islamic philosophy is not bound to any particular era but is instead a dynamic tradition that can respond to new intellectual challenges. He believes that by reinterpreting classical texts through the lens of modern concerns, Muslim scholars can demonstrate the relevance of Islamic philosophy in contemporary global discourse. In his view, this approach not only preserves the integrity of Islamic thought but also enriches global philosophical dialogue by introducing perspectives that prioritize ethical accountability and human dignity over purely pragmatic concerns.

¹⁷ Hamidullah, *Challenges to Religions and Islam*, 25–85.

By engaging with Western philosophy and encouraging a cross-cultural intellectual exchange, Marazi expands the scope of the Islamization of knowledge. While traditional Islamization efforts, as championed by scholars like al-Attas and al-Faruqi, often focus on de-secularizing knowledge within the Muslim world, Hamidullah's work suggests that Islamic philosophy can offer valuable contributions to Western academia as well. His comparative approach serves as a model for Muslim scholars who wish to engage with Western ideas critically but constructively, promoting a dialogical process that respects both Islamic and Western intellectual traditions.

In this way, Marazi's work represents a broader and more inclusive vision of Islamization, one that positions Islamic thought as an active participant in global intellectual exchanges rather than a separate or oppositional tradition. His scholarship exemplifies a form of intellectual diplomacy that fosters respect and understanding across cultures, while remaining firmly rooted in Islamic values.

Dr. Osman Bakar and Dr. Hamid Naseem, in their discussion, highlight the concept of Integration of Knowledge as a foundational principle in Islamic scholarship. Rooted in the Quranic concept of Tawhid (unity), this integration harmonizes physical, spiritual, and rational dimensions of knowledge into a unified framework. Dr. Osman critiques modern science for its fragmented approach to data and emphasizes the Quran's ability to synthesize diverse knowledge systems using terms like *Tafakkur* (reflection) and *Basira* (insight). He underscores the historical engagement of Islamic scholars with Greek philosophy, demonstrating how integration enriches intellectual traditions while preserving religious authenticity. In contemporary contexts, Dr. Osman advocates revisiting the Islamization of Knowledge to address challenges like materialism and scientism, calling for a Tawhid-based framework to unify empirical and spiritual insights. This holistic approach aims to advance intellectual and ethical contributions, ensuring Islam's relevance in global academic discourse.¹⁸

Impact and Legacy of Marazi's Work

Hamidullah Marazi's work has garnered attention in both Islamic and Western academic circles, particularly for his efforts in integrating Islamic theology with contemporary disciplines such as philosophy and comparative religion. His commitment to bridging the gap between Islamic and Western knowledge systems has been praised for its intellectual rigor and its emphasis on ethical responsibility. Scholars in Islamic studies have noted that his contributions to the Islamization of knowledge are particularly relevant for Muslim students and academics who seek to engage critically with secular philosophies while remaining anchored in their faith.

In Islamic circles, Marazi's approach has been lauded for its methodological sophistication and respectful engagement with non-Islamic religious traditions. His work has been seen as an intellectual advancement in the study of comparative religion, as he brings Islamic theological perspectives into dialogue with global religious thought. Marazi's engagement with other religious texts and ethical systems has made him a respected figure in interfaith dialogue, and his comparative studies have been influential in presenting Islam as a faith capable of coexisting and cooperating with other religions in addressing universal ethical and social issues.

In Western academia, Marazi's work has attracted interest among scholars of religion and philosophy who value his comparative approach. His focus on shared values and ethical

¹⁸ Osmān Bakār and Ḥamīdullāh Naṣīm Rafī'ābādī, interview, Thursday, 28 December 2023, https://www.academia.edu/113694190/Interview_of_Dr_Osman_Bakar_by_Dr_Hamid_NaseemRafiabadi.

principles resonates with Western discussions on universal ethics and interreligious harmony. However, while his contributions are appreciated, his work is often framed within the context of Islamic scholarship, and some Western academics may approach his methodology with caution due to its religious grounding. Nonetheless, his publications have been well-received as a valuable perspective in global interfaith and intercultural discourse.

Critiques and Limitations of His Approach

Despite the overall positive reception, critiques of Marazi's work center around the challenges inherent in reconciling Islamic theology with secular and pluralistic academic frameworks. Some critics argue that his approach, which places significant emphasis on Islamic values and ethics, may not be fully accessible to non-Muslim audiences who may find it difficult to relate to theological premises that are uniquely Islamic. Critics in Western circles have noted that while his comparative studies promote ethical commonalities, they sometimes underemphasize the distinctive theological differences that can create challenges in practical interfaith initiatives.

Another critique of Marazi's approach is that his commitment to Islamizing knowledge may inadvertently limit the scope of his influence. Some scholars argue that his methodology could benefit from greater openness to non-Islamic epistemologies, which might enrich his comparative analyses. Additionally, while Hamidullah's comparative studies are praised for their depth, some critics believe that his integration of Islamic philosophy could more rigorously engage with recent advancements in Western philosophy and science, particularly in fields like cognitive science and artificial intelligence.

Marazi's contributions have left a lasting impact on Islamic scholarship, particularly in the fields of comparative religion, philosophy, and the Islamization of knowledge. His work has provided a model for Muslim scholars who wish to engage with secular and interreligious frameworks while preserving their Islamic identity. By emphasizing the integration of Islamic ethics and metaphysics within modern academic disciplines, Marazi has helped shape a generation of scholars who view Islamic philosophy not as a relic of the past but as an evolving intellectual tradition capable of addressing contemporary issues.

Marazi's work has been particularly influential in Muslim-majority countries, where educational institutions increasingly recognize the importance of integrating Islamic teachings within secular academic frameworks. His emphasis on comparative religion has also encouraged Islamic universities and research centers to develop programs that foster interfaith understanding, a legacy that contributes to peacebuilding and mutual respect in multicultural societies. By promoting an ethical approach to knowledge, Marazi's legacy resonates in the ongoing efforts to build a more ethically and spiritually conscious global society.

Future Directions for Research Building on Marazi's Ideas

Future research inspired by Hamidullah's work could explore several promising directions:

1. Integration with Emerging Scientific Disciplines:

Marazi's reinterpretation of classical Islamic philosophy provides a foundation for engaging with modern scientific fields like cognitive science, environmental science, and artificial intelligence. Future researchers could develop an Islamic framework that addresses the ethical and metaphysical questions posed by these fields, particularly in areas such as human consciousness, environmental sustainability, and technological ethics.

2. Development of Islamic Educational Curricula

Inspired by Marazi's ideas, Islamic educational institutions could design curricula that integrate Islamic philosophy with contemporary disciplines, fostering a generation of students who are well-versed in both secular knowledge and Islamic teachings. Such curricula would

support the ongoing Islamization of knowledge, equipping students to engage with modern challenges from an Islamic perspective.

3. Application in Global Ethics and Policy:

Marazi's emphasis on ethical responsibility and social justice aligns with global discussions on ethics in governance, business, and social policy. Future scholars could build on his work by exploring how Islamic principles could contribute to ethical frameworks and policies on global issues, such as climate change, economic inequality, and human rights.

Conclusion

Hamidullah Marazi's scholarship profoundly advances the discourse on integrating diverse knowledge systems within an Islamic framework, particularly regarding the synthesis and critique of Greek philosophy by early Islamic scholars. His work exemplifies the importance of balancing rational inquiry with Islamic metaphysical and ethical principles, creating a holistic approach to knowledge that aligns with Islamic values. Marazi emphasizes the intellectual maturity of early scholars who engaged deeply with external traditions, selectively adapting and contextualizing them to enrich Islamic thought. Marazi's exploration of historical debates, such as those between Ibn Taymiyyah and Al-Ghazali, highlights the dynamic and rigorous nature of Islamic intellectual traditions. His insights into political philosophy illustrate how Islamic thought harmonizes ethical and religious values in governance models, showcasing its historical adaptability to spiritual and societal needs. Countering Western critiques, Marazi argues that Islamic caution towards Greek ideas preserved the authenticity of knowledge and facilitated meaningful advancements in fields like medicine, sociology, and psychology.

In the contemporary context, Marazi calls for a reimagined integration of knowledge that addresses challenges like materialism, scientism, and moral relativism, advocating for an Islamic epistemology that synthesizes empirical, philosophical, and spiritual insights. His work serves as a roadmap for scholars aiming to contribute meaningfully to both Islamic and global intellectual traditions. Despite critiques of accessibility and scope, Marazi's contributions remain invaluable for fostering interfaith dialogue and promoting a nuanced understanding of Islamic philosophy. As the Islamization of knowledge evolves, his scholarship provides a foundation for future scholars to engage critically with both Islamic and Western traditions, unlocking Islam's intellectual and spiritual potential in addressing 21st-century challenges.



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