

Al-Faruqi - Man of Thought, Man of Deeds

The late Professor Isma'il Raji Al-Faruqi was a man of exceptional talents. As a man of learning, he made a sterling contribution to contemporary Islamic thought and, as a man of action, he devoted his entire life to the service of the Muslim community. **S Parvez Manzoor** assesses the intellectual legacy of an eminent scholar who influenced a whole generation of young Muslims and whose absence will be deeply felt within the scholarly community of Islam.

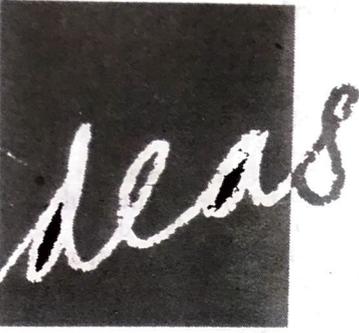
sive dosage of western learning, leavened as it always is by Christian theological thought, must have elicited a strongly emotional reaction in the impressionable al-Faruqi. It is reasonable to assume that he did come very close to the fire of, what to him always remained, an alien faith but did not burn himself. Nevertheless, he got scalded enough to realise 'the state of (his) ignorance and remoteness from the Islamic legacy'.

It is quite revealing of his personality that the solution he sought of his spiritual and cognitive uncertainty had to be as 'practical' as possible. Later, he was to recount this as such: 'So I retreated and entered al-Azhar University to learn anew, but with a very fast intensive special programme as if I was doing another doctorate in the three years that I was spending at the quarters of al-Azhar'. The toxic of Christian theology, which apparently had upset his system, required an equally potent antidote of traditional Islamic learning'. The traditional cure obviously worked in his case. Despite all the dialogues and trialogues, notwithstanding all inter-faith disputations and polemics in which he routinely indulged at both academic and popular level, never for once did he come close to doubting the veracity of his ancestral faith - not even when it was at its most traditional. In fact, he chose to be its partisan and, in due time, came to be regarded as the champion.

Al-Faruqi's stay in Egypt coincided with the rise of the nationalist sentiment in the Arab world. The ideology of Arabism had been given a very powerful impetus by the political ambitions of the charismatic per-

sonality of Gamal Abdel Nasser. The Arab's loyalty to his 'nation' came, so it seemed, in direct conflict with his traditional allegiance to Islam. Intense emotional, intellectual, even political animosity between the adherents of 'Arabism' and Islam was the order of the day. The tension within the Arab's personality was matched only by the turmoil within his body-politic. In fact, in the wake of the Arab euphoria created by the nationalisation of the Suez Canal, Islam seemed to be losing its sway - at least over the minds of the young and the politically active. Al-Faruqi could not have remained unmoved by this ideological conflict. He decided, however, to resolve this tension by a concrete intellectual endeavour. His first major publication, a work of mature religious reflection, acute ideological analysis and sophisticated stylistic expression (*On Arabism, 'Urubah and Religion; A Study of the Fundamental Ideas of Arabism and Islam at its Highest Movement of Consciousness*, Amsterdam, 1962), was the outcome.

The problem of Islam's relationship to 'Arabism' always retained its acute intellectual and emotional urgency for Al-Faruqi. It was a permanent milestone of his mental landscape and he continually returned to it in his later writings. Whatever may have been his motives for regurgitating this theme so often, it is almost certain that he found a personally satisfying and convincing solution at the time of his first reflection. The answer he found was, despite all the novelty of its expression, traditional to the core. It uncompromisingly re-affirmed the identity of the 'Islamic' and the 'Arabic', but also upheld the sovereignty of the religious



THE Islamic tradition takes great pride in its scholars. The learned of Islam are supposed to be 'the inheritors of the prophets'. The vocation of a Muslim scholar, therefore, is not to seek knowledge for the sake of knowledge, but to make knowledge a path to guidance and bliss. His true mission is to be a man of thought as well as action, to provide theoretical vision but also to give practical counselling, to be a philosopher and a statesman all at the same time. In short, it is the duty of the scholar to emulate the best model of humanity, the Prophet of God, the founder of the historic community of Islam. It is clear that in this vision, there is no place for men of ideas who live for and by their ideas alone. In Islam, men of ideas have to be men of deeds as well. A scholar's responsibility is as much to his learning as to his community. History testifies that many a scholar has lived up to this very demanding ideal. One such worthy representative of the scholarly tradition of Islam, a man contemporary with our own age and hence closer to us in thought and emotions, was the late Professor Isma'il Raji Al-Faruqi. Though as a man of action, he also influenced nearly the whole of scholarly community of Islam in a very perceptible way, we will look only at his intellectual legacy of the eminent scholar.

Al-Faruqi's doctoral thesis, presented to the University of Indiana in 1952, was in the general nature of American dissertations: it was not supposed to present any mature study, nor has it ever been published to allow one to have an opinion about it. However, its subject matter, the metaphysical and epistemological justification of charity for faith, must have been decisive for stimulating al-Faruqi's interest in metaphysics, epistemology and ethics - something that he retained throughout his very productive life. Moreover, such an inten-



values. Transposed to the modern ideological circumstances, al-Faruqi's 'insight' thus implied a total renunciation of all secularist strands of Arab nationalism. In this, he was quite outspoken and made no reservations as to which of the two loyalties ranked higher with him - and ought to do so with the Arabs in general:

'There is nothing more damaging to this identity of Qur'anization - Arabization than the introduction by the Western enemies of Islam of a meaning to 'urubah that is foreign to it, namely, the racist or nationalist meaning differentiating the Arab Muslim from his Muslim brothers belonging to other ethnicities. This so-called Arab 'ethnocentrism' or 'nationalism' is a new *shu'ubiyyah* designed only to split the *ummah* asunder and separate Arab from Berber, Turk, Persian, Kurd, Indian, Chinese or Malay, to alienate white from black, and to set the Muslim against his co-religionists in a fratricidal conflict and war. That this is the work of the enemies of Islam who first seduced the idealistic youths of Turkey in search of progress and dignity, and then turned to the Arabs to set them against the Otto-

man Caliphate, is a well-known fact. In both these instances, Christians and Jews were the instruments of this sedition. In the Arab World, the Christians continue to be the firmest advocates of 'Arab nationalism' copied from the West. From Jurji Zaydan, the Taqla brothers, the Bustanis, and Khuris to Michel Aflaq and Constaïne Zuryak, they have advocated a cause designed to de-Qur'anize and de-Islamize the Muslims.'

Clearly, in the discussion of this highly emotive issue which ever since its inception has plagued Islam as the two viruses of *jahiliyya* and *shu'ubiyya*, al-Faruqi's comes out squarely on the side of the 'Islamic' sentiment which, while asserting the essential arabicity of the Qur'an, completely disassociates this linguistic identity from any racial and ethnic pride. By delineating the legitimate boundaries of 'uruba within the universalism of Islam, the Muslim mind had always kept the sentiments of *jahiliyya* in check. Al-Faruqi also upheld this traditional position, namely, that only the linguistic and cultural form of 'uruba, which anyhow is the woof and warp of the religion, is

legitimate: everything else is 'un-Islamic'. Despite this felicitous, and in large measure conventional, solution to the problem of national and ethnic emotions and despite the fact that al-Faruqi's perception of the world and its categorization into intellectual categories always situated itself within the parameters of Islamic intellectualism, the problem of ethnic identity resurfaced in his later thought. Even if as a Palestinian expatriate he was barred from feeling any political identity as a citizen of a national state and even if he really never had any other homeland but Islam, it is quite probable that the later periods of his life saw an uncontrollable resurgence of his ethnic identity. His later discourse is strewn with unhistoric assertions about 'the semitic genius' and 'the semitic mind', which, so it appears to me, unmistakably are over-compensations, in religious terms, for a racial pride gone sour. It is also my contention that through his identification of monotheism as a gift of the semitic race, so to speak, he was moving dangerously close to the Jewish claim of 'election' which is an anathema to Islam. Whether he was actually aware of this tension and inconsistency in his 'Judaised' thought, remains uncertain. We may merely hope at this juncture that this part of his legacy will also come under proper Muslim scrutiny.

For his students and readers, al-Faruqi is chiefly remembered for his expertise on 'comparative religions'. Clearly, he had mastered the modern discipline of the phenomenology of religions, but his interest in studying other religions, was mainly for the purpose of polemics and apology. His disciplined academic study of the Christian tradition, which was also the next stage in his intellectual development, prepared him for his later role as the debator *par excellence* of Islam. In 1959, al-Faruqi went to McGill on a post-doctorate Fulbright scholarship to study Judaeo-Christianity. His most scholarly work, *Christian Ethics, A Historical and Systematic Analysis of Its Dominant Ideas*, Montreal, 1967, was the result of his short stay at McGill - that peculiar Christian institute which has a way about drawing Muslim talent to its bosom! Against all expectations, however, the close encounter with McGill and Christianity did not succeed in mellowing al-Faruqi. If anything, it crystallised his distaste and aversion for Christianity. It is quite true to say that despite his lifelong exposure to Christ-

ianity, he never came close to feeling any genuine empathy for it. (It also need mentioning that, for all its association with highly antipathetic political emotions, Judaism did represent for al-Faruqi a sister tradition of congenial religious temper.) His much acclaimed *Christian Ethics* is in fact an unbroken string of indictments, finding little in the whole spectrum of Christian ethics - the pride of Christian achievement according to its self-assessment - that is of value. Here, al-Faruqi proves out to be more than a match for those Christians with whom too the comparative and historical study of religions has become a tool for the self-aggrandisement of their own tradition.

Though the *de facto* pluralism of religions has often been perceived as a challenge to those traditions, such as Islam and Christianity, which are 'totalitarian' in their claims to the possession of truth, it is certain that al-Faruqi did not share this view. For him, the multiplicity of religious traditions always served as a reminder of the uniqueness of Islam. Every reflection forced on him by the encounter and plurality of faiths resulted in a sharper perception and a clearer delineations of the contours of Islam. For him, the purpose of the comparative study of religions was undoubtedly that of making the borderline between 'Islam' and 'un-Islam' razor sharp. In the psychological sense, then, al-Faruqi's genius was particularist and analytical and it worked through exclusion and rejection. One could almost say that al-Faruqi's vision of Islam was puritanic at heart and the purpose of his phenomenological discourse was merely to give intellectual clarity to that vision. Comparisons between religions therefore heightened their differences in al-Faruqi's eyes and his writings are thus strewn with rubrics like 'Uniqueness of Islam', 'Unlike the Religions of India', 'Unlike Judaism', 'Unlike Christianity', 'Unlike Modern Secularism' and so forth (See, his: *Tawhid: Its Implications for Thought and Life*, IIT, Wyncote and Kuala Lumpur, 1982/1402, pp 98-105).

Al-Faruqi's heightened sensitivity to differences made him an ideal debator in inter-faith dialogues. With respect to Christianity, he was always 'on the offensive' and utilised his specialist's knowledge of Christian history to argue forcefully against the plausibility of Christian dogmatic positions. Even against such persuasive, glib and knowledgeable missionaries as Bishop Kenneth Cragg, al-Faruqi could wield

his argumentational armour with deadly efficacy (See: *Christian Mission and Islamic Da'wah*, The Islamic Foundation, Leicester, 1982/1402). Certain traditional Christian doctrines such as the 'Original sin' and 'Redemption' left him quite cold. In the delineation of the Islamic position vis-a-vis these, which to him certainly were, aberrations of religious perception, al-Faruqi could be at his rhetorical best. Here is, for instance, how he contrasts the Christian doctrine of 'salvation' with the Islamic stance: X

'Islam has no soteriology. 'Salvation', in its purview, is an improper religious concept.... Man stands in no predicament from which he is to be 'saved'. Adam, the first man, committed a misdeed...; but he repented and was forgiven. His misdeed was an ordinary human mistake; it was the first error in ethical judgement, the first misconduct, the first crime. But, for all its firstness, it was the deed of one man, and hence his own, personal responsibility. It had no effect on anyone else besides him. Not only was it devoid of cosmic effect, but even of any effect upon his own children. It constituted no 'fall', neither for Adam himself, nor for anyone else. It did send Adam from Paradise to earth but it changed nothing in his nature, his capacities, his promise, his vocation or his destiny. Man is not 'fallen' and hence there is no need to "save" or ransom him... Rather than 'fall', Islam asserts innocence; rather than 'salvation', felicity. Being an exact function of his own deeds, man's felicity or infelicity is his own work, totally. Such felicity does not depend on anyone's blessing or agency; it is not the effect of a sacrament, or of an ontic participation in a mystical body such as the Church. Islam is free of both'.

It would perhaps be quite a superficial reading of his personality to assert that all that al-Faruqi was interested of the inter-religious debate was the vindication of his own tradition. True enough, the fighter and the partisan in him often had the upper hand in such debates and he conceived of his task more in the nature of 'mission' than of 'dialogue', but he was also a seeker. And as a Muslim, his faith in the unity of mankind was unshakeable. It is not accidental, then, that al-Faruqi was also the moving force behind a radical effort to find a common forum where the adherents of the three monotheistic faiths, Judaism, Christianity and Islam, could talk to each other in earnestness and honesty and reflect on seminal issues in the light of their

specific experiences. The outcome of these talks has appeared as the *Tri-ologue of the Abrahamic Faiths* (IIT, 1402/1982) and has been hailed as a highly significant event in the development of inter-faith discourse. In the conception and execution of this tri-ologue, al-Faruqi also showed the conciliatory side of his personality. Without searching for a sham compromise that could only be achieved by the effacement of individual differences, he charted an intellectual agenda which proved challenging to all the protagonists but which raised no points of inner contention and conflict. In proposing themes such as 'the Nation State as a form of Social Organisation' and 'the Faith-Community and World-Order' - which had to be reflected and deliberated from the specific perspective Judaism, Christianity and Islam - he not only brought momentous issues of our times to common religious reflection, but also provided ample evidence of the vast potential of Islam's untapped intellectual resources. The most refreshing ideas came from the Muslim participants - even if their lack of intellectual sophistication and refinement was also sorely felt. Clearly, within the context of personal-political morality, certain universalist strands of Islamic legacy are devastatingly radical and promise felicitous solutions to mankind's present predicament. Certainly, these ought to be explored fully by Muslim intellectuals.

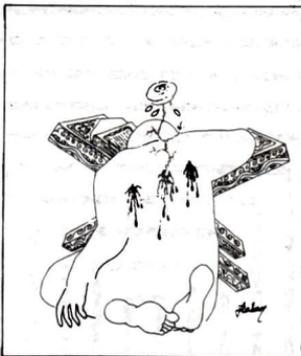
Notwithstanding al-Faruqi's almost compulsive interest and involvement in inter-faith issues, both as a debator and missionary as well as a seeker and pilgrim, he was essentially an *Islamic* thinker whose main intellectual aim was the elaboration of the Islamic self-image. Whatever insights that he elicited from his extensive study of the phenomenology of religions or from his numerous debates with the partisans of other traditions, he always incorporated them in his mental picture of Islam. The terminus of his phenomenological pugilism, indeed of all his intellectual strivings, thus, was the elucidation and understanding of Islam itself. However, he did not work systematically and concertedly in this regard. No major hermeneutical work issued from his pen. Instead of giving any comprehensive picture, he made available his desultory thoughts in the form of numerous articles. However, if not a systematic thinker, he was at least a voracious intellect and a copious writer. Everything - ethics, art, economics, metaphysics, political science, sociology etc - be-

came a subject of reflection with him and he did incorporate them all in his comprehensive intellectual scheme. Towards the end of his life, he strung all these pearls together in a magnificent volume *Tawhid: Its Implication for Thought and Life*. Whatever its other failings, it is an impressive feat of synthesis. Stray articles written over a period of twenty years and printed mostly in 'learned journals' were collected, amended, annotated, popularised, 'Islamized' and brought under the sway of a single theoretical category: *Tawhid!* Reading it today, one never gets any impression of the original looseness and disconnectedness, so superbly structured is the present disposition! No doubt, it is the genius of Islam which is ultimately responsible for this unity and clarity of intellectual vision. Nonetheless, it is also a testimony to al-Faruqi's perception and effort to have delineated that vision with such elocution and splendour.

Al-Faruqi's *Tawhid*, however, does not bear comparison with seminal works of religious insight. It is neither a *Summa* of Aquinas, nor an *Ihya'* of Al-Ghazali, nor even a *Reconstruction* of Iqbal. It is a nervous, self-conscious, and even apologetic tract of a Muslim 'modernist'. And yet despite all its shortcomings, it is an inspiring work. The level of discourse is sophisticated, the expression elegant and the vision of Islam it proffers is intellectual through and through. Islam, in this comprehensive scheme, is a perfect system of norms and values, coherent in its logic, persuasive in its appeal, noble in its mission and perfect in its possession of the absolute truth. There is no logical inconsistency, ethical rigidity or spiritual aridity in the grandiose picture of Islam painted by al-Faruqi. True enough, al-Faruqi's ethereal Islam is ethically undemanding (Cf. our 'Re-educating the Muslim Intellectual', in *Afkar-Inquiry*, vol 2, no 7, pp 42-3), nevertheless, it is a very seductive vision, providing gratuitous intellectual ecstasy and emotional satisfaction. Hence, its appeal to the young and deracinated Muslims searching for self-confidence and dignity in an increasing hostile and alien world! In essence, al-Faruqi's intellectualised, abstract and euphoric Islam is in tune with the cravings of our age and he is a true son of his times. Significantly, therefore, there's very little by the way of nostalgia, the obligatory cry to return to the glorious past of Islam, in his writings. There is certainly an awareness that things were different

before, that Muslims were once the masters of their destiny and that their culture earlier was more authentic and harmonious, but there is no apothecosis of the past, no incapacitating sentiment of loss, no concessions to retrograde emotions. For all its apology, thus, al-Faruqi's Islam is confident and resourceful: it is a gratifying expression of his *faith* in the capacity of the *umma* and in the transcendence of the vision granted to her.

Like all perceptive Muslims, al-Faruqi too was slowly coming to the realisation that the essence of the conflict between the Islamic and western civilisations was metaphysical and spiritual and not merely historic and political. The problem of the West's power and superiority, which ever since the political debacle and military rout of the Muslim societies in recent times had engaged Muslim thinkers of all shades and persuasions, has assumed acute proportions in this century. Without getting too much involved in the details of this highly significant chapter of recent Muslim



intellectual history, one may say that quite early in the modern confrontation, the Muslims identified the source of the West's power as its superior science and technology. At first, western science was conceived in terms of its military hardware - something which could be bought, borrowed or stolen. Soon, however, it dawned upon the Muslim world that behind this military power lay the intellectual enterprise of the *scientific* mind - something which the Muslims did not possess. It was therefore found advisable to acquire this - seemingly objective and value-neutral - scientific personality through a system of modern education. In recent decades, it became apparent that the West had lost its Christian moorings, that the system of its scientific knowledge is 'Faustian'

'at heart and that the 'scientific personality' which dazzles us with such awe-inspiring technology is 'Promethean' to the core. Today, therefore, one hears numerous voices that are quite outspoken in their condemnation of 'western' science and technology and call for the acquisition of an indigenous science. The more perceptive among the Muslim intellectuals in fact go even beyond the 'practical' solution of the creation of 'indigenous' science. Sensing a real conflict at the metaphysical level, they would like to launch a new enterprise of knowledge which would be fully 'Islamic' in its metaphysical axioms and presuppositions but would be capable of probing and moulding the world of nature and man as effectively as any other system known to man. The seemingly 'matter of fact' perception of the West's 'power' thus has led the Muslim straight to the highly 'abstract' problem of 'knowledge'.

The painful realisation that deep down, the Muslim's conflict is not with the West conceived as a civilisational entity but with the kind of personality and 'mind' it represents, has been with us for quite some time. Muhammad Iqbal perceived it quite clearly at the turn of this century. Later, even Muhammad Asad, S. Hossein Nasr and Naquib Al-Attas have, in their own special ways, re-authenticated this seminal insight. Certainly with this realisation, namely, that Islam is metaphysically and epistemologically at variance with the ethos of 'modernity', have also come all sorts of intellectual 'solutions' - from very radical and fundamental, say, in the manner of Fazlur Rahman, to very traditional and superficial, like the ones proposed by Maryam Jameelah. It is in conformity with the 'practical' nature of al-Faruqi's personality that he conceived of this problem essentially in terms of a *solution*. His *Islamization of Knowledge* (IIIT, 1402/1982) - the work which he himself considered to be his most important - is indeed as he intended it: a presentation of 'general principles and workplan'. Because of its special blend of analytical and prescriptive theory, it ought to command our special attention.

Al-Faruqi starts his epistemological enquiry on an intensely emotional note, profoundly distressed by the plight of the Muslim *umma*. 'The world-*umma* of Islam', he laments in a highly moving statement, 'stands presently at the lowest rung of the ladder of nations. In this century no other nation has been subjected to comparable

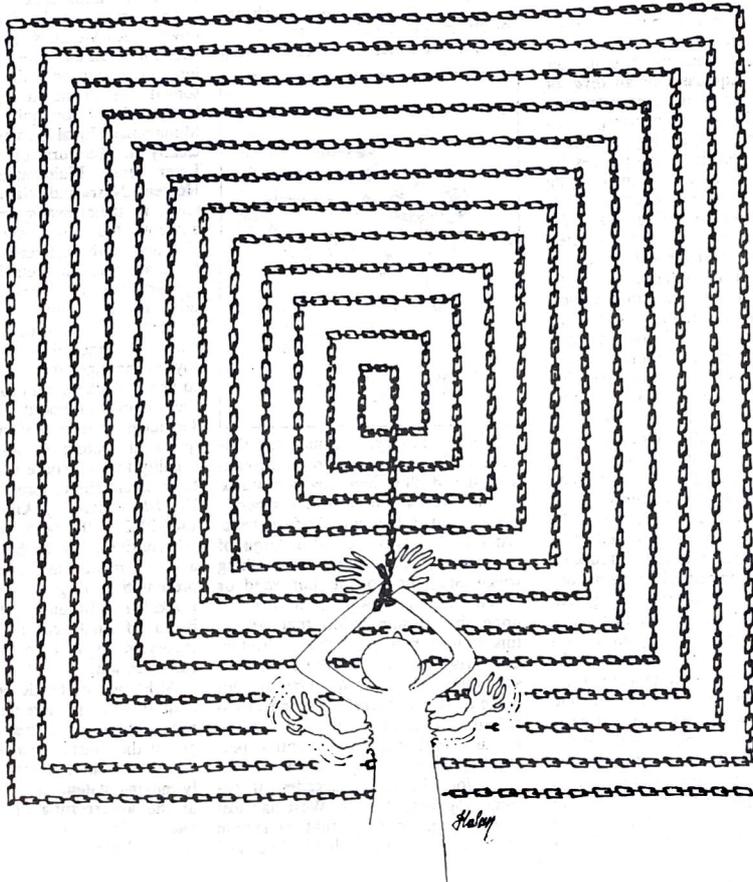
defeat or humiliation. Muslims were defeated, massacred, robbed of their land and wealth, of their life and hope. They were double-crossed, colonized and exploited; proselytized and forcefully or bribefully converted to other faiths. And they were secularized, Westernized and de-Islamized by internal and external agents of their enemies.... They enjoy the worst possible 'image' in the world today. In the mass media of the world, the 'Muslim' is stereotyped as aggressive, destructive, lawless, terrorist, uncivilized, fanatic, fundamentalist, archaic and anachronistic. He is the object of hatred and contempt on the part of all non-Muslims, whether developed or underdeveloped, capitalist or Marxist, Eastern or Western, civilised or savage. The Muslim world is known only for its inner strife and division, its turbulence and self-contradictions, its wars

and threat to world peace, its excessive wealth and excessive poverty, its famine and cholera epidemics. In the minds of people everywhere the Muslim World is the 'sick man' of the world; and the whole world is led to think that at the root of all these evils stands the religion of Islam. The fact that the *ummah* counts over a billion, that its territories are the vastest and the richest, that its potential in human, material and geo-political resources is the greatest, and finally that its faith - Islam - is an integral, beneficial, world-affirming and realistic religion, makes the defeat, the humiliation and the misrepresentation of Muslims all the more intolerable.'

The root cause of the malaise of the *umma*, according to al-Faruqi and other like-minded Muslims, is the *secularisation* or *westernisation* - indeed the two terms are often used synonymously and interchangeably - of its

mind and its most effective remedy, the creation of new Islamic personality through a radically reformed system of Muslim education. It is thus within the framework of coteremporary educational reform that al-Faruqi's proposed enterprise of the 'Islamization of knowledge' must be squarely situated. His work is not a theoretical tract, even if it does fully expose its theoretical underpinnings, but a *plan for action*. One could almost say that in this plan, theory does not proceed but follow its practical aims. This point is important because any criticism directed against its theory - and there's plenty of room for such criticism - must be fully cognizant of the pragmatic nature of this enterprise.

Essential to al-Faruqi's 'realistic' approach is the recognition of the fact that not only are there two widely divergent systems of education, the 'Islamic' and the 'secularistic', firmly



established even in the Muslim world, but that the whole corpus of human knowledge, with its myriads of sciences, disciplines and sub-disciplines, may also be perceived - practically that is, and not theoretically - in terms of its 'Islamic' and 'secular' branches. Clearly, such a dualistic perception of knowledge implies a recognition - and to some extent even, acceptance - of the kind of epistemological secularism that it seeks ultimately to eradicate! Be that as it may, al-Faruqi is enough of a universalist and humanist so as not to blast his way out mankind's vast mountain of cumulative knowledge to the green valley of 'Islamic' epistemology. In any case, he certainly does not advocate a total renunciation of 'western' knowledge in favour of some, as yet unrealised but in its theoretical conception quite pure and perfect, system of 'Islamic' knowledge. The task before us, thus as he sees it, is to *'recast the whole legacy of human knowledge from the standpoint of Islam'* (our italics). From this choice of goal, the choice of means inevitably follows and al-Faruqi himself conceives it 'in concrete terms' as *'to Islamize the disciplines, or better, to produce university level textbooks recasting some twenty disciplines in accordance with the Islamic vision'*. It is characteristic of al-Faruqi's thought that from the heaven of Islamic knowledge we are immediately brought down to the earth of university text books! It is also in the nature of such a 'down to earth' enterprise that its execution can be visualised in terms of a scheme of concrete and practical steps. In fact, al-Faruqi supplies an explicit 'workplan' for the realisation of his objectives.

Clearly, this is neither the occasion nor the proper forum for presenting a full critique of al-Faruqi's bold and imaginative plan. His insights into the dual nature of our educational system, of the continued erosion of the Islamic identity in our institutes of higher learning and of the desirability of having access to an authentic epistemology are shared by many of us. So is his realisation that the modern system of knowledge which is being taught at all levels of our educational system is essentially 'western' in its norms, values, logic, emotional ambience and historical development. None of this requires any further comment. Al-Faruqi's contribution lies in the 'practicality' of his vision and of having provided a 'workplan' as well as a general theory. More than that, he has been successful in soliciting con-

siderable support from a number of established Muslim institutes for translating his visionary theories and plans into concrete realities. In fact, not only his own 'International Institute of Islamic Thought' but the newly established Islamic University in Islamabad, Pakistan have been pursuing the 'Islamization of knowledge' option with determination and devotional zeal. Even some revision of university text books is already on the way. It is therefore no longer necessary to defer one's judgement till al-Faruqi's theory has been duly refined and reflected.

Very briefly expressed, therefore, it may be pointed out that the very 'practicality' of al-Faruqi's vision is its Achilles' heel. At the level of pure theory, he may in fact be justifiably indicted for not being 'perceptive' enough. His theoretical analysis fails to penetrate the problem of knowledge and its institutionalisation to the core. He seems to ignore - deliberately or otherwise - the whole modern debate on the sociology of knowledge. The interrelationship between worldview, disciplines and teleology is also not given due attention in his 'Islamization' plan. In fact, to recognize, as he does, the existence of a secular system of knowledge - even at the level of pure empiricism - is an admission of defeat on the part of the Muslim epistemologist. From the axiomatic assertion of the identity of 'Knowledge' and 'Truth' - claimed unambiguously even by al-Faruqi himself - follows that all modern, secularistic, knowledge together with its umpteen disciplines, is perforce partial, reductionist, truncated and erroneous. In fact, it is not 'knowledge' at all but 'fallacy'; for such is the force of the of the Islamic epistemological claim about the unity of 'knowledge' and 'truth' that the Islamic concept of 'knowledge' can never be emptied of its 'normativeness'. Empirical data, no matter how disciplined and systematised, can never attain the status of 'knowledge' in Islam. To call for the 'Islamization' of 'secularised' disciplines is indeed to be content with half-measures. Islamizing disciplines that are infused with a materialistic metaphysics and secularistic ethics, is tantamount to plastic surgery, a cosmetic epistemological face-lift and nothing more. If it may accomplish anything at all, it would be the perpetuation of the dichotomy of secular and Islamic knowledge. Moreover, even at the practical level, the task of 'Islamizing' so many disciplines, especially so if one follows al-Faruqi's comprehensive scheme in its exec-

ution, is such an onerous and time-consuming task that, best possible intentions on the part of a few intellectuals to the contrary, it is hardly likely to arvest anything beyond a few half-baked monographs. This brings us to another tragedy of modern Muslim thought: even when it tries to be rabidly practical and realistic, it indulges in schemes that are utopian and idealistic in the extreme. The reason for this, no doubt, is the virtual banishment of the Islamically-minded intellectual from the centres of policy-making as well as the total absence of Islamic institutions where Muslim thought may be tied down to Muslim realities. For this, however, one may not blame al-Faruqi alone. It is the bane of all Muslim intellectualism and al-Faruqi was no more than a child of his age. His contribution to the epistemological debate, despite our misgivings, remains highly significant and singular. What may become of it would depend on al-Faruqi's disciples. It is their duty to bring their master's legacy to fruition.

No discussion on al-Faruqi's intellectual legacy may ever be complete unless it also takes into account his role as a teacher and institute-builder. He translated numerous Arabic works into English, a thankless job for a man of originality and ideas, which has earned him the gratitude of all non-Arabic speaking students of Islam. His dedication to the cause of the youth, whether in Malaysia, Pakistan, Saudi Arabia or the US, knew no bounds. For all his intellectual inconsistencies - which anyhow were not personal but merely personified the collective failings of the Muslim legacy - al-Faruqi was a towering personality. Bold in 'combat', imaginative in planning, resourceful and shrewd and utterly devoted to the cause of Islam, he could also be warm-hearted, tender and loving. In the American academic milieu, he commanded respect and was even allowed access to such prestigious establishments where the presence of an 'Islamic partisan' was an anathema. Despite his lifelong effort to groom intellectual heirs, alas, he leaves none equal to his stature to replace him. Indeed, in his scholarship and in his *Da'wa*, in the use of bombastic phraseology and in the coinage of jaw-breaking neologisms, in the mastery of the phenomenology of religions and in his skill in inter-religious debate, the genius of al-Faruqi was quite singular and unique. Without doubt, he was a true son of Islam who would be sorely missed by us all.