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Islamic Research, Information, And

Researchers' Needs

by

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SESSI II

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ISLAMIC RESEARCH, INFORMATION AND
RESEARCHERS' NEEDS

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1. Introduction DR. S. WAQAR AHMED HUSAINI

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Anjuran

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2. Islam Kajian Sains Perpustakaan dan Maklumat

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Islamic Research, Information, And

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1. Introduction

A study of this topic requires the definition and discussion of the five parameters: Islam, Islamic research, Islamic researchers, Islamic information, and the needs of requisites of Islamic research and researchers. We must also discuss various related issues in our historical, contemporary, regional, educational, socio-cultural, political and other contexts.

2. Islam

Islam can be described in a sociological and anthropological sense as it is understood and practised traditionally by Muslims. However, ideally, it should be understood first and foremost as given in the Quran in classical Arabic. We should then find out, by examining critically the historical information using Quranic criteria, how the Prophet Muhammad (and the other prophets) understood and practised Islam. In this hierarchy of understanding

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we must find out, before we finalise our own position, how Muslim scholars and masses of different times and places understood and practised it at their highest and sincerest levels of human perception. Ultimately any understanding of Islam must be accepted or rejected on the basis of the Quran.

One of the definitions of Islam given in the Quran can be derived from Shara'a, the root verb, and its derivatives Shari'atun (Shari'ah in pausal form) and Shir'atun¹. These terms are used in the Quran in only five verses (ayāt). Shara'a means "he made apparent, manifest, or plain"; "he directed"; "he instituted, established, or prescribed". Shari'ah means "a watering-place; a resort of drinkers (both men and beasts); a place to which men come to drink therefrom and to draw-water, and into which they sometimes make their beasts to enter, to drink; but the term was not applied by the (pre-Quranic) Arabs to any but such as is permanent, and apparent to the eye, like the water of rivers, not water from which one draws with the well-rope". Shari'ah also means "gaps or breaches, in the banks of rivers or the like, by which men or beasts come to water, or a way to water". A fifth verse² in which shurra an is used means, referring to fish, "appearing upon the surface of the water".³ These are the meanings of this word as understood in the classical Arabic of the times when the Quran was being revealed nearly 1400 years ago. These words were used in the Quran in the literal as well as the figurative meanings. We may derive a composite meaning of these terms based on the five Quranic verses and the original Arabic literal meanings. Islam, or the din, is what Allah has made apparent or manifest; what He has instituted, established, or directed to be

obeyed, followed, and fulfilled; and it is something permanent and accessible that should be used by human beings and other creatures as a life-giving source and substance indispensable for their survival and prosperity.

The subject-matter of this Shara'a and Shari'ah are the ayat of Allah. Ayat are the "signs", "messages" etc. consisting of both the verses of the Quran, and the ayat of Allah in the whole universe. Both kinds of ayat deal with the "facts" of cosmological sciences and technology as well as the "truth" of the humanistic-social sciences. For example, there are over 900 ayat in the Quran, excluding repetitions, under over 100 key-words concerning water resources sciences and engineering (climatology and hydro-meteorology, hydrology and hydro-geology, agriculture and irrigation, etc.)⁴. Similarly, there are over 1,400 ayat in the Quran, excluding repetitions, under nearly 180 key-words, concerning economics⁵. There are nearly 6225 ayat in the whole Quran. Islam thus is not merely what is taught in our "religious" schools and universities. Shari'ah is not just jurisprudence, religious rituals, and personal ethics. All these are Muslim reductionist fallacies which are now several centuries old and well-entrenched in Muslim traditional cultures all over the world.

This brief definition of the meaning, nature, and scope of Islam particularly Shari'ah, leads us to a few profound and far-reaching conclusions. The last several centuries are a period of the decline and decadence of Muslim civilization (roughly from about the Eighth H/Fourteenth G century). "Islam", Shari'ah, "din", etc. are a complete system of knowledge and education as well as a socio-cultural system and civilization. These have been confined

and reduced, however, to merely some humanistic studies, the so-called 'five pillars of Islam', personal law and ethics, traditionalism, etc. Islamic science and technology, Islamic economics, and hence Islamic socio-economic and technological development, for example, which form such an overwhelmingly large part of Allah's message in the Quran, have been ignored and rejected by Muslims. This deviation of Islamic scholarship and institutions from the Quranic definition of its most fundamental parameters and principles needs to be strongly borne in mind in any discussion of the revival of Islam through Islamic research, by the efforts of Islamic researches, in focusing on areas of needed Islamic research, and in the collection and use of relevant information.

3. Islamic Research and Researchers

There are many terms used in the Quran for knowledge, learning understanding, etc. The root verb alima and its derivatives occur some 750 times in the Quran⁶. It is estimated that these derivatives of ilm (knowledge) constitute about one percent of the vocabulary of the Quran.⁷

Let us consider one of these concepts. Fiqh (non-pausal noun, fighun) means "understanding of a thing, knowledge thereof, and intelligence; any knowledge of a thing such as fiqh al-lughah, The science of lexicology". The root verb faqaaha means 'he had or possessed, ... understanding, and knowledge, and intelligence'.

The intensive form tafaqqaha means 'he took, or applied himself to the acquisition of fiqh'; as used in the second person plural once in the Quran (9:122), it means 'that they may task themselves to obtain understanding ... , imposing upon themselves the difficulti-

es attendant in the acquisition thereof".⁸ This word and its derivatives have been used in 20 āyat in the Quran.⁹ The concept of fiqh derived from these āyat maybe summarised as follows: the sources and scope of fiqh are also the āyat of Allah in the Quran and the whole universe. The physical means of perception such as eyes and ears, and the discerning or evaluative criteria of the qulūb (hearts) must be employed to acquire fiqh. Those who do not pursue fiqh are the "rejectors" of Allah and "concealers" of His āyat (kāfiqūn) and the "pretenders" as Muslim (munāfiqūn). They are doomed to the severest consequences or punishments both in this world and the Hereafter because Allah's laws of causality operate against them. They do not have fiqh because they have their "hearts" sealed and veiled, and they are blind and deaf, though they do possess physically the organs of eyes, ears, and hearts. Thus, fiqh does not mean Islamic positive law, not the knowledge of very narrowly defined "religion" of "religious studies" alone; this concept must be regarded as just another Muslim reductionist fallacy. The other terms identified below, and their exact forms used in the Quran such as dhikr and ahl al-dhikr (the "remembrance" of Allah and those who do so), ilm and ulū al-ilm ("knowledge" and the people who have it), have all been similarly distorted, and subjected to our own Muslim obscurantism and reductionist fallacies. Their original Arabic and Quranic meanings are not known to most Muslim.

Many processes, methods, or concepts must be employed to seek or derive understanding, intelligence, or knowledge. Those which are evoked and given great significance in the Quran include tadabbur¹⁰, tadhakkur¹¹, tafakkur¹², tafaqquh¹³, ta'allum¹⁴, etc. Those who are in search of more and better ilm, who persistently strive

(hence jahada, jihād)¹⁵ in the cause of Allah, and employ the above goals, processes and methods must be considered, given some reservations and qualifications, engaged in "Islamic research" as "Islamic researchers". Those who strive for excellence (sabaqū)¹⁶ and engage in proper competition (sāri'ū)¹⁷ are extolled in the Quran; this is another characteristic of an Islamic researcher, innovator, developer, etc.

There are many spiritual (or psychological), mental or rational, and physical qualities, traits, faculties, instruments, etc. that are needed to attain a higher standard of Islamic understanding and knowledge. Some of these which are highlighted in the Quran include ʿaql¹⁸ (reason, verification of evidence, etc.), lubb¹⁹ (essence, hence ulu al-albab are those who can assess available data and derive its best part or essence), qalb²⁰ (the heart or conscience, hence the faculty of ascertaining the truth and making ethical assessment built in man's nature), etc.

A discussion of Islamic research and researchers must include the concepts of ijtihād and mujtahid. These words are derived from the root verb jahada²¹ but they have never been used in the Quran. Jahada means "he struggled" or "strove hard", or "exerted himself". Ijtihād may be defined as striving hard to form an independent and innovative opinion on an Islamic issue. It has been otherwise described as "systematic original thinking", "individual reasoning", "private expert opinion", "interpretation", "independent reasoning", "disciplined striving (to understand the meaning of the Quran and Sunnah for a given situation)" etc.²² Thus ijtihād maybe identified with the general process of Islamic research which is, indeed, a form of jihād (struggle, hard striving, etc.) as described in the Quran.

word and its derivatives occurring some 80 times concerning the Prophet Muhammad and the other prophets of Allah. The Prophets are both sources and media of information.

Several profound and far-reaching conclusions can be made concerning "Islamic research" and "Islamic researchers". The scope of their work and activities must cover everything that Allah has made manifest (Shara'a); this does not negate the need for specialization by individuals. No subject or discipline, institution, activity, and individual can remain outside the scope and jurisdiction of the Quranic concepts of shari'ah, fiqh, ilm, Islam, etc.

4. Information

Many key-words, and concepts, can be identified in the Quran concerning information, and mis-information. Some of them are discussed below.

Perhaps the most important concept on information, and for sources of information, is āyāt,²³ the "messages" or "signs" of Allah in the Quran and the whole universe created by Him. This word and its derivatives occur some 382 times in the Quran. This concept leads through the Quran to inductive knowledge.

A second concept deals with the Prophets or Messengers (sing. rasūl)²⁴ sent by Allah to mankind from time to time. This concept highlights, along with that of āyāt, the Quranic deductive knowledge. This particularly deals with ethics, values, metaphysics, and other "unseen" (al-ghayb) truths and facts.

A third concept, related to rasūl, is that of nabī, the bearer of naba'a²⁵ which means information and news. Nabuwwah (Prophethood) is also a widely used and emphasized concept of the Quran, the

word and its derivatives occurring some 80 times concerning the Prophet Muhammad and the other Prophets of Allah. The Prophets are both sources and media of information as well as physical and demonstrable facts such as those of the social and natural sciences and technology. The above sources of information and what is conveyed by them are, by definition, true as they represent the will of Allah. They specify the fundamental meanings of Shara'a, Shar'un, and Shari'ah as well as Islam (submission to Allah's will), etc. If the information "obtained" from these sources is found to be wrong or defective, then we must find fault with the medium, the recipient, the mechanisms used for their fah (understanding, knowledge); the sources are always right and correct a priori. This reconciliation and conformity can be achieved only through further research. The criteria of truth (haqq),

rationality (aq), proof (burhan), usefulness (na'uh), etc. There are many causes and sources of misinformation. Some of them are discussed below.

Jahalah²⁶ and its derivatives are discussed in the Quran in 24 ayat. This concept means ignorance, defective knowledge or weak reasoning, and what is based on the times before (or even after) the Quran was revealed such that it is in opposition to knowledge from Allah (Jahiliyyah). Thus total or partial ignorance, false knowledge, and wrong criteria are a basic cause of misinformation and wrong-doing. Mere desires or false desires (hawā')²⁷, as opposed to the truth, guidance and knowledge associated with Allah; subjective opinion or mere guess (zann)²⁸; hankering or wishful thinking (ṭamannā)²⁹; and lowly, wrong and unnatural desires or lust (shahawāt)³⁰ are some of the other sources and caused of misinformation

5. Pre-Requisites for Islamic Research, and the Needs of Islamic Researchers concerning both the truths of ethics and values as well as physical and demonstrable facts such as those of the social and natural sciences and technology.

Some of the basic needs of all researchers all over the world are the same or similar in many respects. These include man's deviation from truth and facts, and therefore, cultural

- 1) individual needs (financial and other support for a researcher to make pursuit of the research possible; and decline and backwardness and human misery, is traditionalism (taglidiyyah). This has been dealt with in depth and detail in the Quran. This concept means that the traditions of ancestors (abau, forefathers)³¹ should not be invested with an unquestioned authority, unlimited loyalty, and used for blind imitation (taglid mahad). The criteria of truth (haqq), rationality (aql), proof (burhan), usefulness (na'ufun), etc
- 2) the need for intellectual infrastructure (availability of literature, a community of dedicated scholars, an educated and appreciative public, etc.)
- 3) needs related to physical infrastructure (availability of institutions of higher learning and research, libraries, the hardware and software, information storage and retrieval systems, etc.) and criticisms are made in the Quran against many communities and cultures (uman) for practising traditionalism and thus rejecting the eternal Islam and the various Prophets who preached it. Islamic research and researchers must aim at subjecting all "traditions" as well as "modernisms" to critical evaluation on the basis of the eternal Islamic criteria in order to select whatever is approved by them. Blind imitation of any traditions or modernisms, and bad or wrong innovations (bid'ah al-sayyi'ah) are equally harmful. Their data and information must be critically assessed, through Islamic ethics and rationalism, before we accept or reject them.

A few of the Islamic researcher's Islamic needs, in particular may now be highlighted.

5. Pre-Requisites for Islamic Research, and the Needs of Islamic Researchers.

A) General Needs of Researchers

Some of the basic needs of all researchers all over the world are the same or similar in many respects. These include:

- 1) individual needs (financial and other support for a researcher to make pursuit of the research possible; and the high degree of hard work, intelligence, self-sacrifice, motivation, etc. expected from the researcher).
- 2) the need for intellectual infrastructure (availability of literature, a community of dedicated scholars, an educated and appreciative public, etc.);
- 3) needs related to physical infrastructure (availability of institutions of higher learning and research, libraries, the hardware and software, information storage and retrieval systems, etc); and
- 4) needs related to the institutional infrastructure (freedoms of belief, publication, information, dissent, etc.; institutionalised support, encouragement, and rewards for the researcher; appropriately high allocations for research and development in the budgets of the government as well as those of institutions such as the universities, private or nationalized companies, and charitable foundations); etc.

B) Pre-Requisites for Islamic Research

A few of the Islamic researcher's Islamic needs, in particular may now be highlighted.

For several centuries until now, Islamic scholars and the Muslim masses have been conditioned, and crippled intellectually, culturally and politically, by traditionalism, that is the taqlidiyyah mentality and culture. The methodology and philosophy of our institutions of formal education, and of others for informal dissemination of Islamic public information, are based on very faithfully following the rites of more or less absolute imitation (taqlid mahad). Therefore, the Islamic legitimacy and necessity of ijtihad and the right of dissent (ikhtilaf) must be recognized and promoted to make it possible to have Islamic research.

3) Ijtihad is of many kinds. Traditionalism tolerate only ijtihad of al-fatwa, or ijtihad in rulings of decisions within the narrow limits of an established school (madhhab) of jurisprudence). What is needed is ijtihad fi al-shari'ah, that is, ijtihad in the Quran itself, besides ijtihad in the Sunnah and the entire legacy of Islamic thought in all the disciplines. Several things are needed for the exercise of this widest and truest concept of ijtihad.

Any Islamic researcher must have the same freedoms from the constraints of traditionalism which the Islamic scholars of the first three centuries after the Hijrah had. Every Muslim, then, was in a real sense a "researcher" and a mujtahid. The spread of Islam was synonymous with the striving (jihad) to learn the Quranic Arabic and to understand (fiqh), the Arabic Quran. Literacy was almost universal among Muslims who had to develop a highly critical, rational, and independent,

A pre-requisite of ijtihad is dissent (ikhtilaf)³⁵ as defined in the Quran. The prophet is reported to have said: "The differences of opinion (ikhtilaf al-ra'y) among the learned (ulama) within my community are a sign of God's grace (rahman)." As explained by Allah in the Quran, differences of opinion among Muslims, and between Muslims and non-Muslims, should be respected and accepted without trying to forcibly or otherwise destroy and eradicate them; it is only Allah who knows the real truth, and He alone decides the differences of opinion among us only on the basis of His knowledge. Every Muslim had to use his or her discrimination based on (1) the Quran, (2) One's own understanding (fiqh) of it, and

- 3) natural reason (aql) to reject the spurious and accept those Hadith which had a high probability of being genuine. This required a genuine and high standard of ijtihad among those early Muslims as defined in the preceding sentence; they could not have, otherwise, rejected the false Hadith. The intellectual ferment of those times can be further gauged by the fact that, during these three centuries, nineteen major schools of Islamic thought and jurisprudence appeared among the Muslims³⁴. We can well imagine the intellectual alertness and participation required of common Muslims, and the debates and discussions among the more learned, of those times. Today, as in the last several centuries of our Muslim decline and decadence, we need the same kind of ijtihadiyyah mentality and freedom from intellectual rigidity and traditionalism.

A pre-requisite of ijtihad is dissent (ikhtilāf)³⁵ as defined in the Quran. The Prophet is reported to have said: "The differences of opinion (ikhtilāf al-rā'i) among the learned ('ulama') within my community are (a sign of) God's grace (rahmah)."³⁶ As explained by Allāh in the Quran, differences of opinion among Muslims, and between Muslims and non-Muslims, should be respected and accepted without trying to forcibly or otherwise destroy and eradicate them; it is only Allāh who knows the real truth, and He will resolve such differences of opinion among us only on the Day of Judgement. We need an unlimited right of dissent, and freedom of belief and organized activism, without the fear of any overt or covert threats and punishments from the religious, political and administrative establishments, and social pressure groups. There should be a complete absence of institutionalized traditionalism; that is, the Islamic researcher should not be required to submit to a prevailing orthodoxy, and the authority of any group of governmental or non-governmental 'ulama' and institutions. Allāh made subserviant (saqqara) to man the entire universe; He did not, in spite of that, put any restrictions on his freedom. Allāh even allowed him to exercise "absolute dissent" (ikhtilāf mutlaq), that is, to be a "rejector" and "engrate" (kāfir). Human beings and their institutions, therefore, have no right whatsoever to restrict freedom and dissent; for without them, there can be no research and researchers, and the truths of Islam will not be triumphant. And had your Sustainer so willed, all those who live on earth would surely have attained to faith, all of them; will you, then compel people until they become believers?³⁷

C) Specific Needs and Information Sources for Islamic Research

Two such needs and sources of information are discussed below.

(i) Islamic research requires the understandings of the Quran as it was revealed to the Prophet Muhammad. This is essential to avoid misinformed reading of the Quran. A most important implication of this is the knowledge of the classical Arabic of those times. This has been preserved in many classical dictionaries. The most famous among them are the Lisan al-Arab and Taj al-Arus in Arabic. However there is an English translation of the meanings of this classical Arabic based on the above two lexicons and many others. This is the monumental etymological dictionary prepared (and published partly posthumously) during the last century by Edward W. Lane, An Arabic-English Lexicon. It is of utmost importance that an Islamic researcher should know at least some Arabic to be able to use and understand the Quran in classical Arabic with the help of a dictionary such as the Lexicon. Another indispensable source is an index of all the Arabic words used in the Quran such as the Mu'jam. It is impossible to over-emphasize the importance of classical Arabic. For several centuries the Quran has been misunderstood by Arab as well as non-Arab Muslims. This has been happening because the Quran was "fifttered", and hence adulterated and distorted, by new meanings attributed to most of the Quranic keywords. This should be apparent, for example, from the classical meanings and Quranic usages of Shara'a, Sharifah, fiqh, etc. given in the earlier part of this paper. The best explanation (tafsir) and translation of the Quran is one that leads the reader of the Quran over and over again to the etymology of the key words in

Islamic jurisprudence and law, etc. in each ayat. Thus the best translation and explanation of the Quran in English is the Message of the Quran by Mohammad Asad.

First II/Seventh or even the Thirteenth N/Nineteenth Century to understand the Quranic ayat concerned with the natural phenomena, particularly, to develop modern Islamic sciences, libraries, etc. can do for Islamic research is to promote the study of the Quran, and every conceivable theme based on it, by providing this information in various forms. This should be done by providing such information through computer print-outs; microfiche films; published monographs, books and encyclopedias; etc. The quickest and easiest beginning that can be made in this respect is to stock-up in our libraries several copies of the Lexicon, Ma'jam, Asad's Message of the Quran, and other similar works.

(ii) In Islamic researcher must give the greatest possible importance to obtaining and using the most reliable and up-to-date data and information on phenomena which are observable, demonstrable, measurable, etc. in the study of the ayat of Allah in the Quran and the Universe. There are many mistakes which Muslim researchers commit which hinder or prevent their development of the fiqh (sciences) of various disciplines.

First, we cannot use the derived, interpolated, figuratively developed, and the mutilated meanings of Arabic terms. This is a clearest case of the most serious and criminal distortion (tahrif) of the Quran. We have seen above how we Muslims have ignored, concealed and rejected (literally, kafara and kurf) and overwhelmingly large part of the Quran by excluding from the definition of Shari'ah and fiqh the natural sciences, technology, economics, etc., and by restricting them to only

Islamic jurisprudence and law, etc.

Secondly, we cannot apply the data and information obtained in the First H/Seventh G or even the Thirteenth H/Nineteenth G Century to understand the Quranic āyat concerned with the natural phenomena, particularly, to develop modern Islamic sciences and technology. Traditionalism, that is, excessive veneration of old or ancient authorities, makes us commit this kind of mistake. This is not only against the concept of Sharī'ah as truth but also a great injustice to those truly venerable earlier authorities. They were the first to overthrow the traditionalism associated with Aristotle, Plato, Galen, etc. in science and philosophy. These Islamic authorities, jurists as well as scientists and philosophers, thought and practised the concepts of relativity, improvableity, and dynamism of all human thought. Let us illustrate the dangers of using outdated data in modern fiqh (understanding) of bio-medical sciences. The terms used in the Quran concerning human reproduction (and science in general) are mostly descriptive. These are derivatives of extremely meaningful and most appropriate root words. Generations of Muslim scholars "interpreted" these terms in the light of the "scientific" data available to them in their times. They had no other choice but to do so; and it was their duty to do so to obtain the fiqh of that phenomena within the limits of the capacity of their times and their socio-scientific environments. However, like them, we in our generation must exercise our ijtihad. Let us consider an āyat on human reproduction and embryonic growth:

"O Men (al-nās)! If you are in doubt as to the (truth of) resurrection, (remember that,) verily, We have created

(everyone of) you out of dust(turāb), then out of a drop of sperm(nutfah), then out of a germ-cell ('alaqah), then out of an embryonic lump (mudghah), complete and yet incomplete (mukhallaqah wa ghayr mukhallaqah), so that We might make (your origin) clear into you...." ³⁸

This is the translated "message of the Quran" which Asad has given; but not even one of his translations of the key words has the original, classical Arabic meanings! Such meanings are given by Bucaille.³⁹ Nutfah should translated as "a trickle" (noun) from its root verb which means "to dribble, to trickle".

'Alaqah or 'alaqa means "something that clings". Mudghah refers to a piece of "chewed flesh" which is just what the embryo appears to the naked eye at one stage of its development. The phrase mukhallaqah and its opposite mean literally something shaped "in proportion and out of proportion". Asad justifies his translation thus:

" This rendering conforms with the interpretation of the phrase mukhallaqah wa-ghayr mukhallaqah by Ibn 'Abbas and Qatādah (the latter quoted by Tabarī and the former by Baghawī), alluding to the various stage of embryonic development. In addition, Tabarī explains the expression ghayr mukhallaqah as denoting the stage at which the embryonic lump (mudghah) has as yet no individual life or in his words, " when no soul has as yet been breathed into it..."⁴⁰

We must pause to ask the question: who were Ibn 'Abbas and Qatādah, Tabarī and Baghwi? What were their credentials in the fiqh (science) of "embryonic development"? Is their

knowledge (fiqh) of embryology, and that of their times, credible and acceptable today? Ibn Abbas died in the year 68H (about the end of Seventh century G). Abu Ja'far al-Tabari (d. 310) and al-Husayn ibn Masud al-Baghawi (d. 516H) flourished, respectively, in the early Tenth and Twelfth centuries G. The sciences and technology concerned with embryology were so undeveloped at that time, comparatively, and they had so little factual information available on "embryonic development", that their opinions are completely unacceptable today. The most venerable classical explanations (sing. tafsir) of the Quran could be valid today for their etymological, historical, and ethical value but not their scientific content. We might even find that their tafsir is of limited value today even in social sciences like economics and sociology on matters where ijtihad has high sensitivity to environmental factors, the bases for data statistical information, etc.

6. Conclusions moved. This requires complete freedom of opinion, Islam must be re-understood today as a total and complete system. This definition requires the rejection of the Muslim reductionist definitions of Islam, Shari'ah, fiqh, din, etc. of the last several centuries of Muslim backwardness. This opens a wide area for Islamic research in every modern discipline to establish the relevance of Islamic ideology, ethics, and values to them.

The Quran must be understood according to the meanings of the classical Arabic attributed to each word and usage in the Quran; all interpolated or new meanings given to Quranic key-words over the centuries in Arabic and all other languages of the Muslims must be discarded as a most dangerous "filtering" and distortion (tahrif) of the Quran.

Modern information sciences and technology, publication and communication media, etc., should be used to most widely and effectively disseminate information on Quranic classical Arabic, the Arabic Quran, lexicons on all languages of the Muslim peoples and the classical Arabic (such as the Lane's Arabic-English Lexicon), the indexes of key-words (such as the Mu'jām), the subject indexes in various disciplines, etc. The new ijtihādiyyah literature on modern Islamic social and natural sciences produced in one part of the world should be available to Muslims and non-Muslims all over the world. The libraries in the Muslim majority and minority countries, especially those in Asia and Africa, are woefully neglectful of, and very poorly stocked on, Islamic literature; this deficiency must be urgently corrected.

The institutional barriers against Islamic research and researchers must be removed. This requires complete freedom of opinion, publication, and communication of ideas from the Islamic orthodox as well as non-orthodox viewpoints -- regardless of whether such "Islamic researches" are produced by sincere or suspected Muslims, "orientalists", or the open enemies of Islam and Muslims. "Islamic" scholars (the ʿulamāʾ), governments, organizations, libraries, etc. have been more intolerant of genuine Islamic dissent and ijtihādiyyah views and literature than of secular, Western, and Marxist publications though the latter promote blatantly anti-Islamic ideologies, disciplines, and world-views. This extreme form of discrimination and intolerance against Islamic ijtihād and ikhtilāf, practiced by Muslim traditionalism and conservatism through our own

ulama and masses as well as Muslim governments, must be ended without which there is no possibility of Islamic research, researches, and its intellectual resurgence. It was the Muslim ulama and masses who "ex-communicated" Imam Ibn Rushd (d. 595H/1198G) and prescribed his ideas and books and, thus, imposed a dark age upon Islam and Muslims for almost a millenneum!

3 Lane, Edward W. An Arabic-English Lexicon (London: Williams and Morgate, 1863-1893), Book I in 8 Parts or Volumes, 4:1534-36.

Islamic research can flourish only when modern data and information, from the natural and social sciences, is brought into the service of the eternal truths (Shari'ah) of Allah given in the Quran.

4 Hussaini, S. Waqar Ahmad. Water Resources Science and Engineering in the Quran. (To be publ.)

5. Hussaini, S. Waqar Ahmad. Economics in the Quran (to be publ.)

6 al-Baqi, Fuad Abdul. al-Mu'jam al-Mufahharis li al-Alfaz al-Quran al-Karim (Cairo: Matba' Dar al-Kutub al-Misriyyah, 1364H), pp.469-80. Hereafter referred to as Mu'jam.

7 Abdullah, A.R.S. Educational Theory: A Quranic Outlook (Makkah: Educational & Psychological Research Center, Umm al-Qura Univ., 1402H/1982G), p. 32; see also chap.III, p.81-III.

8 Lane, Arabic-English Lexicon, 6:2429f.

9 Quran 4:78; 6:25,65,98; 7:179; 8:65; 9:81,87,122,127; 11:91, 127; 12:44,46; 18:57,93; 20:28; 43:19; 59:13; 63:3,7.

Notes

- 1 Quran 5:48; 6:163; 42:13,21; 45:18. All references are to The Message of Quran, translated and explained by Muhammad Asad. Gibraltar : Dar al-Andalus Ltd., 1980; distributors, E.J Brill, London.
- 2 Ibid., 6:163.
- 3 Lane, Edward W. An Arabic -English Lexicon (London : Williams and Norgate, 1863-1893), Book I in 8 Parts or Volumes, 4:1534-36
- 4 Husaini, S. Waqar Ahmad. Water Resources Sciences and Engineering in the Quran. (To be publ.)
5. Husaini, S. Waqar Ahmad. Economics in the Quran (to be publ.)
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- 12 Ibid., 2:219,266; 3:191; 6:50; 7:176,184;
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22 Ibid., 45:13; 59:21. Islamic Environmental Systems
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13:19; 14:52; 38:29,43; 39:9,18,21; 40:54;
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31, 61-63, 118, 147, etc.
23 Quran 6:96-100; 10:1-6; 12:105; 13:1-4;
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26 Quran 2:67,273; 3:154; 4:17; 5:50; 6:35,54,111;
7:138,199; 11:29,46; 12:33,89; 16:119; 25:63;
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48:26; 49:6.

- 27 Ibid., 2:120,145; 4:135; 5:48,77; 6:56,119,150;
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45:18,23; 53:3,23; 79:40.
- 28 Ibid., 2:78,249; 3:154; 4:157; 6:116,148;
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48:6,12; 49:12; 53:23,28; 72:7
- 29 Ibid., 2:94,95,111; 3:143; 4:32; 22:52;
28:82; 53:24; 56:58; 62:7
- 30 Ibid., 3:14; 4:27; 7:81; 19:59; 27:55.
- 31 Ibid., 2:170; 5:104; 6:91,148; 7:28,71,95; 9:23f 10:78;
11:87,109; 12:40; 14:10; 16:35; 21:53f;
23:83; 26:74,76; 28:36; 31:21; 43:22f; 53:23.
- 32 For Islamically approved imitation and innovation, their potential, and constraints on them for Islamic socio-cultural dynamics and progress, See, Husaini, Islamic Environmental System Engineering, pp. 21,26,32f,41,52-56,146-67, etc.
- 33 It is estimated that Iman Bukhari selected 7275 Hadith (including repetitions) out of over 300,000 that he had collected (or 2.4 %); Imam Muslim chose 4000 out of the 300,000 (or 1.33 %); Imam Abu Dawud selected 4008 ~~out~~ of the nearly 500,000 (or 0.8 %); and Imam Ibn Hanbal retained 30,000 from 750,000 that he collected (or 4 %). Allowance is to be made in these figures for the fact that the Hadith text (matan) transmitted by a chain of ten transmitters (isnād) would be counted as ten Hadith. See Muhammad Asad, Sahih al-Bukhari : The Early Years of Islam

- (Gibraltar : Dar al-Andalus, 1981), pp. XV - XVI; A-H. Siddiqi and A.R. Shad, Selections from the Holy Quran and Ah'adith (Lahore : Kazi Publications, 1981), pp. XXXii-XXXV; and A-H. Siddiqi, Sahih Muslim (Lahore : S.M. Ashraf, 1973), Vol. I, p.VI.
- 34 Iqbal, S.M. The Reccnstruction of Religious Thought in Islam (Lahore: S.M. Ashraf, 1968), pp. 163-68.
- 35 Quran 2:113; 3:55; 5:48; 6:164; 10:19,93; 16:39,92,124; 22:69; 27:76; 12:25; 39:3,46; 43:63; 45:17; etc.
- 36 Asad, The Message of the Quran, p. Viii
- 37 Quran 10:99; also 2:213,253; 5:48; 6:35,105-108, 112; 137f, 149f; 10:19; 11:118; 14:4; 16:9,35,93,116; 18:29; 42:8; 74:54-56; 76:3,29-31; 80:11-17; 81:27-29; etc.
- 38 Ibid., 22:5
- 39 Bucaille, Maurice. The Bible, the Quran and Science (Aligarh, India : Crescent Publ. Co., n.d.), pp. 199-207.
- 40 Asad, Message of the Quran, 22:5 note 4, p. 505.