

# Islamic Revivalism in Post-Normal Times: The Obstruction of More Disenchantment of Islam Throughout Ziauddin Sardar's Whitewashed Approach Towards Evolution of Integration from Islamization of Knowledge in Higher Education of Muslim Societies

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## Abstract:

In post-normal times along with the advent of Artificial Intelligence (AI), human society around the world is often considered in the state of contradictory, complex, and chaotic in nature. For Ziauddin Sardar, Muslim societies are living within post-normal times now. Muslims need to deal with so many complex problems of societies. As world citizens, Muslims must contribute to face challenges with all the people of the world hand in hand. Islamic teaching of Unity and Universal brotherhood needs to be implemented when facing all the post-normal challenges. Ziauddin Sardar comes up with the solution to reform in higher educational institutions in Muslim societies. The revivalist movement in higher education in Muslim societies is called 'Integration of Knowledge' which is alternative Islamic Revivalism in replace of 'Islamization of Knowledge'. In the age of Globalization, Sardar urges Muslims to abandon Islamization agenda which is 'US vs Them' as Huntington emphasized being the representative of West. Instead, Sardar calls Muslims to embrace Integration of Knowledge agenda as a Cosmopolitan way of Islamic Revivalism. He proposes debate and discussion culture in higher education with all categories of people. This article uses qualitative methodology in which content analysis is adopted. This research finds that Sardar's approach of Integration of knowledge is effective and beneficial to work with different background of people. However, the more disenchantment of Islam through evolution of Integration from Islamization is visible in Sardar's approach for higher educational institution in Muslim societies.

**Keywords:** Islamic Revivalism, Ziauddin Sardar, Integration of Knowledge, Postnormal Times, Islamization of Knowledge, Disenchantment of Islam, Age of Artificial Intelligence, AI

## 1. Introduction:

With the advent of Artificial Intelligence, Russia-Ukrainian War or Palestine-Israeli War, post-covid era seems not same at all. This is the reality of postnormal times in which we live in. Climate change is happening and people are witnessing its consequences. The rising sea level due to snow melting in Antarctica is no more fictional. Global inflation is noticeable since it affects directly to daily necessity foods. Islamophobia is also visible within Muslim countries along with non-Muslim countries. Liberal ideologies by the name of Muslim feminism or Muslim LGBTQ+ are arising within Muslim societies. What is the possibility for Islamic revivalism in these intricate circumstances? Ziauddin Sardar brought new idea called Integration of Knowledge to offer some possible strategies for Muslim society to revive Islamic values.

This essay will explore some challenges that Ziauddin Sardar is trying to address to his Muslim readers in general. The article uses qualitative methodology to understand what Sardar is trying to propose for Muslim societies. Some major content of his books will be investigated to comprehend what kind of Islamic revivalism Sardar is trying to convince to his readers. This article will predominantly explore 3 questions: 1. How does Ziauddin Sardar address Islamic Revivalism? 2. How does postnormal times influence paradigm shift from Islamization of knowledge to Integration of Knowledge? 3. How Integration of knowledge will take challenge to deal with the issues arising in Postnormal times? It is important to grasp what is Islamic revivalism in general so that later confusion does not arise during the discussion.

Ali (2023) introduces Islamic revivalism as follows, "In Arabic, Islamic revival is called *tajdid*, which literally translates to "regeneration" or "renewal". It is also referred to as *as-Sahwah l-'Islamiyyah*, denoting "Islamic awakening" or "Islamic renaissance", as preferred by revivalists... Sometimes, the Arabic term *islah* (reform) is also used in connection with Islamic revival. A revivalist leader is known in Islam as a *mujaddid* (renewer)... Revivalists emphasize that Islam is the God's prescribed way of life, and provides a set of ethico-moral principles for individual behavior, instructions for personal and communal life, and universal goals for the stability and unity of the ummah." It will be misunderstood if it is thought that revivalism exists only within Muslim community. In fact, Christianity too had so many revivalism movements. For instance, Helleman (2016) shows how Hellenization took place in early Christianity that helped for revivalism of Christianity. In fact, Ziauddin Sardar referred Christian revivalism. Shafiq and Shah (2020) states that Sardar asks for change as Christianity went through in the West. Then, Sardar introduced his methodology to revive Islam in contemporary modern society. Lahuddin and Romadhon (2023) mentions how Sardar is pioneer in reconciling modern science with Islamic values. Arbi, Herlina, Syarifuddin, Hanafi, Dewi, and Anwar(2023) discuss how Sardar was successfully deal with epistemological construction using Islamic worldview when science and religion dichotomy lies within modern education system. Sardar, Henzell-Thomas, and Jordan (2018) show how Integration of knowledge serves as best way to deal with global problems.

Sardar, Serra, and Jordan (2022) discusses about current trends and emerging issues and future scenarios. Abitolkha (2021) talks how Seyyed Hossein Nasr emphasized on neosufism for the spiritual

crisis. Sardar and Nasr go two different direction to solve the problem of spiritual crisis arising due to modern science. Weber (2001) indicates the disenchantment due to science dominating the modern world. Ali (2023) states how Islamism works in contemporary world like arguing Ideas parting the sword aside. In fact, Ali's concept of Islamism aligns with Sardar's approach of Islamic revivalism. In the recent book , Sardar, Jones, Mayo, Miah, Tudge, and Ibrahim (2022) discuss about emerging epistemologies. The fabric of knowledge in postnormal times is changing. The term was used 'profit-driven algorithms' to expose how we weigh knowledge. It is no longer about truth rather it is 'the smog of ignorance'. Hence, it is the duty for people to develop new ways of thinking. That's of Sardar's revivalism works. Sardar (2019) talks about how Muslims needs to read and think in post normal times, especially when all of us are witnessing contradictory, complex and chaotic nature of our era. However, in his latest book, Sardar (2024) tries to show how our time for preparation is over since we are already in the storm of postnormal times. Now we (Muslims) must navigate the storm from within.

In fact, Islamic Revivalism is the main concern among Muslim Intellectuals in different forms since the advent of Islam. To some extent since the time of Adam till today there are different forms of revivalism within Abrahamic faith. In India, they have Hindu revivalism to uphold their belief due to challenge of Modernity. This article would try to grapple with Ziauddin Sarder's approach on Islamic revivalism. Ziauddin Sarder is famous to proponent idea of Integration of Knowledge. He asked his readers to get out from Islamization of knowledge and embrace Integration of knowledge. In 20h century, Islamization of knowledge was very active agenda. Maududi, Hasan al Banna, Sayd Qutub, Ismail Raji al Faruqi, Naqib Al Attas are major protagonists for Islamization of knowledge to revive Islam. However, after 9/11 attack things started to shift in new direction. The term ' Jihad' has negative connotation. Writing of Bernerd Lewes, later Huntington contributed to attack Islam and Islamic Civilization in General. Middle eastern countries were under the control of Western power in the name of Islamic terrorism. Arab spring came and disappeared along the way. The devastating consequence is still visible today. Since 2<sup>nd</sup> world war America had control over the world due to their attack on Japan using Nuclear weapon. Huntington ideas contributed to fight against Islamic civilization but by the time they focused on Islam, the other civilizations grew in power that Huntington indicated. Russia, China and India are emerging power. 21<sup>st</sup> century needs to deal with complex issues. Climate change is no more mythical stories. From religious battle to world powers are shifting new battle. The technology is new challenge. The globalization is there. The hegemony of dollar is under threat. World seems shifting towards new direction. In this context, Ziauddin Sardar proposed his integration of knowledge as a strategy to revive Islam. IIT has funding over the project of Ziauddin Sarder. Hence, integration of knowledge is one of the major variants of Islamic revivalism.

Obviously Sarder does not propagate perennialism like Sayd Hosain Nasr to propose a universal spirituality, but his approach is commonly understood by Sufi doctrine as his collaborator, Henzell-Thomas, (2017) wrote on the same book [ *Rethinking Reform in Higher Education: From Islamization to Integration of Knowledge*]. Sarder uses mostly pragmatic approach for Islamic revivalism whereas Nasr uses Sufiism to encounter western ideologies. That's the basic difference between Nasr and Sarder.

However, there is a pitfall for Sardar's approach of Islamic revivalism. It is strategic yet it seems like defeated mentality approach as his colleague, Henzell-Thomas, marked that (p.144). The story based on red Indian and American negotiation for culture is very instructive here that Sarder and his colleague

tried to approach. Hanzell-Thomas (2017, p. 144) states, “ In order to confront this fundamental paradox, asserts Sardar, we need to balance the other side of the equation and face up to the fact that our spiritual and ethical values cannot survive without the power to protect our societies from subjugation. And he comes to the inescapable conclusion that it is therefore incumbent on Muslim societies ‘ to appreciate and achieve a degree of excellence in contemporary knowledge’”.

That means whether we like it or not we have no choice but to accept western cultural hegemony. Red Indians will be destroyed or killed if they do not agree to exchange culture of white American. The problem is clearly visible and perhaps we have witnessed that in Afghanistan war against Al- Kaeda. To cite an example, in Turkey Said Nursi was only focusing on Islamic fundamental teaching and no political affiliation can be found in his writing, because if Turkish government found any political writing in Said Nursi’s work, it was extremely dangerous for Nursi to even write his ideas. That means social context tell Nursi to write like that way as prophet Muhammad did in Makka. Sardar approach of Islamic revivalism may seem cosmopolitan approach but to some extent this is to save Muslim community from utter destruction from western powers. Globalization is not an easy task when people have nationalistic, religious mentality, yet West is quite successful in terms of developing cosmopolitan approach through Multicultural working environment. The key point to be noted here that in Islam Muhammad used Islam to propagate brotherhood among all races whereas West uses multiculturalism, religious pluralism , globalization to propagate artificial bonding. How are you protected in the past within a territory? It was based on religion. For example, you must be Christian to have bonding in your society if you live in West in mediaeval period as we have noticed in the works of western writers and you must be Muslims to have bonding if you live in middle east. The crusade is real example . However, our contemporary society the case seems different because no matter where we live in the world, we are somehow affected from liberalism and other western ideologies. Freedom of expression and choice is the main concern for all. This is very lucrative offer for multi-civilizational world. Due to multinational companies, people work with different nationalities with whom belong different belief systems. Yet globalization and work culture allowed us to accept all people. Bukit Bintang in Kuala Lumpur is the real example for multi-civilizational discussion as Ziauddin Sardar indicated.

## 2. Nasr’s Spirituality vs Sardar’s Spirituality

This section is crucial because spirituality is the thing that modernity is looking for. Emily Dickinson (d.1886) uttered this famous line in her spiritual poetry,

‘I’m Nobody! Who are you?’

Ancient Spiritual Chinese Master Tzu (1996) taught the spirituality in ‘ *Tao Te Ching*’ for world people how to lead life with the universe ( Tuning with the universe). Emily’s profound verse repeats the same spiritual teaching of Tzu. The art of not reacting to lead the country using Taoist philosophy encountering enemies. Leo Tolstoy portrayed this example marvelously in his short story, ‘*Ivan the Fool*’. Nasr spirituality may be practical on this instance in the ideal world.

It is evident that from Nasr and Sardar’s two different approaches to defend Islam clearly indicate how they are not on the same page. Nasr promotes neo Sufism to defend spirituality in devoid modern world. Yogananda (1946) writes an autobiography and tried to defend spirituality through Hinduism. Nu’aymah (1971) wrote a novel to live with universal spirituality. Hermansen (2023) pointed out the place of

Sufism in the modern world. He mentioned about President Kemal Atatürk (d. 1937) of Turkey. Atatürk saw Sufism as superstition. However, after 9/11 attack Islamic Sufism seems to have a place for moderation. For Nasr, he used the perennialis idea to encounter modernity. Yogananda and Nu'aymah did not defend spirituality through academia but for Hossain Nasr case was completely different. Nasr had degree in science and he decided to defend Islam academically through neo Sufism that he promoted. Naquib al-Attas (2023) argues Islam is a universal religion indicating earlier prophets in Abrahamic traditions. However, for Attas also tries to bring Sufism to defend Islam as discussed in his famous book , “ Islam and Secularism”.

However, Sardar case of defense for Islam is not like Nasr or Attas. If we look at modern spiritual writers like Autobiography of a Yogi by Paramahansa Yogananda or The Book of Mirdad by Mikhail Naimy, it is clearly evident that these books are trying to encounter modernity through eastern spirituality using none academic ways. Sardar is rather extreme pragmatist to defend Islam considering in postnormal times, the attack on Islam is not only coming from modern or post-modern thoughts rather the flood of attacks on Islam coming from various ways. So , the complex problem must be solve with complexity. That's where his idea of Integration comes into business. Faruqi (1967) wrote his book on Christian Ethics and he clarified his position as a neutral observer on 3 variants of Abrahamic faith (Judaism , Christianity and Islam). He acted as if he was an atheist to observe 3 religions. Yet Faruqi ended up giving the idea of Islamization of knowledge which clearly polarized between Islam and West as Bernard Lewis used to do, but for Sardar case for the first time is unique variant added in IIIT. Sardar's idea of Islamic revivalism provides IIIT as an organization to relax and sit back in a sense that they do not need to fight with Western thought as Faruqi did. Integration idea in this sense very tolerant compared to Faruqi since it is defeated mentality (Sardar, and Henzell Thomas, 2017, p. 144). This is true that Faruqi's context of writing was before 9/11 attack. Hence, Sardar can not be blamed completely. Social context was completely different. Yet it can be argued still that IIIT is now new Eden across the world for Muslim intellectuals as a fantasy secured kingdom and Sardar is now Machiavelli's successful Prince who is acting as 'fox' character in defense of Muslims. This explanation is not to misrepresent the Islamic Revivalism of Ziauddin Sardar. In fact, Islamic Revivalism plays vital role but in cosmopolitan way because otherwise what options Muslim scholars have now when the disunity among Muslim Ummah is rampant and Muslims have no major military or Nuclear power. Huntington (2014) did not leave any variant of Islam to criticize like Richard Dawkins do for All religions. There is obviously new world order in contemporary context since so many things have been changed in last two and half decade after 9/11, but as Sardar warns how fake news and facts are being used to dominant discourse.

Foucault and Gordon (2015) show how power uses knowledge and how power reproduce and shape knowledge subjectively according to anonymous intensions. Islamization and Integration of knowledge can be interpreted using Foucault theory despite Sardar and Western power had positive outlook at Integration of knowledge. Hence, it can be seen that this discourse of Integration can be monopolized by the power. Bombing Hiroshima and Nagasaki is the real life example that Foucault was trying to say. The scientific knowledge was monopolized by American Government (power). This is to add that hard science can rarely be monopolized in the laboratory but as soon as the result is out from the lab, then the result is being monopolized by super powers who own it (New Atheism monopolizes in contemporary



context). In the case of social discourse, it is rather easy for authority to reshape it according to their intension. It is like King is instructing his historian, write history about my age but do not write bad about me. The case of Sardar in one instance, this is no doubt marvelous work of Islamic Revivalism but it should not go without scrutiny. His approach is pragmatic and can have benefit the society across the world like Nasr. In fact, both approaches got practical benefits in individual level and societal level to maintain peace and harmony. Hence, if we connect Machiavellian fox and Foucault's power controlling knowledge discourse, Sardar and Nasr both are, no doubt, politically correct to represent defeated Muslims of 21<sup>st</sup> century.

### 3. Max Weber and Ziauddin Sarder: Dealing with Disenchantment

The idea of disenchantment first appeared in the writing of German Philosopher Nietzsche. Nietzsche (2024) was talking about the death of God and he was indicating how disenchantment is coming from his philosophical master piece novel. Later, this disenchantment was realized by a Muslim Philosopher Muhammad Iqbal. He was in the West for higher education. Muhammad Iqbal and Max Weber were contemporary. Iqbal (1952) wrote in his poetry:

I have no need of the ear of To-day,  
I am the voice of the poet of To-morrow.  
My own age does not understand my  
    deep meanings,  
My Joseph is not for this market.  
I despair of my old companions,  
My Sinai burns for sake of the Moses  
    who is coming.  
Their sea is silent, like dew,  
But my dew is storm-ridden, like the  
    ocean.  
My song is of another world than theirs:  
This bell calls other travellers to take  
    the road.

...

No one hath told the secret which I will tell  
Or threaded a pearl of thought like  
    mine

Iqbal realized the problem of disenchantment that Nietzsche was trying to address. However, Nietzsche and Iqbal both did not mention disenchantment in the way Max Weber did by his sociological writing. The biggest problem or the biggest question comes now how Muslim countries are affected or how Muslims across the world are dealing with disenchantment that Max weber talked for Western countries. No doubt that Muslim countries are being modernized. Huntington was also referring how all the countries are being affected by modernity. Sarder approaches would allow Muslims to be materialistically successful because his spirituality is similar to protestant spirituality for materialistic success as Sarder refers in his recent book the hadith of prophet Muhammad which says about tie you

camel and belief in God. This specific hadith has profound impact on Muslim society like Protestant ethics that Max Weber was trying to emphasize.

However, the problem remains same if people emphasized too much on materialistic success, it also pushed us for religious disenchantment. This is to say that people slowly forget importance of religious rituals and they find absurdity in it because they are too busy to solve complex problems within a society. Max Weber (1930) in his book, '*The Protestant Ethic and the Spirit of Capitalism*' quoted from Jhon Wesley for this very problem in the context of Christian society in the West :

I fear, wherever riches have increased, the essence of religion has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches. How then is it possible that Methodism, that is, a religion of the heart, though it flourishes now as a green bay tree, should continue in this state? For the Methodists in every place grow diligent and frugal; consequently they increase in goods. Hence they proportionately increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away. Is there no way to prevent this-- this continual decay of pure religion? We ought not to prevent people from being diligent and frugal; we must exhort an Christians to gain all they can, and to save all they can; that is, in effect, to grow rich.(p. 118-19)

This quotation of Max Weber from Jhon Wesley is relevant in the discourse of Sardar's Integration of Knowledge because Sardar is not limited to increasing wealth of Muslim community rather he is asking to deal with various complex new problems arising in society. Islam is complete code of life as 20<sup>th</sup> century Muslim scholars were trying to emphasize. Hence, the scenario was like 'Islamic Bicycles', 'Islamic Train' under Islamization Vision as Jermy Henzell-Thomas (2017,p.153) pointed out in his essay "The Integration we seek". This short of mentality must be rejected for Thomas's conception while he was trying to defend Sardar's Integration. However, Thomas was referring Rumi and Sufism to bring unity in diversity in his essay which is contradictory to Sardar's Integration of Knowledge because Sardar does not make any discourse of Sufism because he is aware of scientific community of the western academia (Scientism writers).

Another crucial point was noticeable in Sardar's essay 'From Islamization to Integration of Knowledge' the expertise how they will be produced. Sardar (2017, p.133) asked to survey for International Islamic University Malaysia since it has been decades, and the kind of graduate they wanted to produce like having mastery of two disciplinary is still under scrutiny and when it is matter of solving complex problems, a graduate has to be expertise in not in two disciplinaries rather, he or she has to be expertise in multidisciplinary. Sardar (2017) in the essay 'Mapping the Terrain' discussed about integration that he was talking about. He discussed about intradisciplinary, multidisciplinary, cross-disciplinary, Interdisciplinary and transdisciplinary ideas with diagram (p.38). This essay was to prepare his readers to understand the following controversial essay 'From Islamization to Integration of Knowledge'. Till today this topic is on the table of academic discussion, but there is no actual outcome of it apart of funding within organization. In fact, Islamization of knowledge project is still highly problematic and doubtful because there is no significant outcome is visible when it comes to global stage in broadly perspective.

#### 4.1 Paradigm shift from Islamization of knowledge to Integration of Knowledge due to postnormal times influence

Post normal times that Sarder emphasized always in his writings is important in a sense that Humanity in general is under threat from so many issues. The possibility of Nuclear War, AI threat, Climate change, Bad leaders and so many major issues humanity need to tackle at the same time. Every action there is a reaction as Newtonian laws says. As Sarder talks about how emotion is back in postnormal times and fake news are rampant and bad leaders have tendency to misuse the emotion over fact. Islamization of knowledge is dangerous in fact for Sarder because it creates protagonist and antagonist in the picture and powerful Bad leaders may misuse the emotion to attack on Muslim countries. That's why Integration of knowledge is crucial for Sarder. It is defensive in a way because other types of revivalism may lead Muslims to backwardness and Muslims were unable to deal with complex problems. Leaders must understand and be aware of alienating themselves from being multicultural. Only through multiculturalism it is possible to avoid potential threats that can come over people. Let's assume in Afghanistan, there are people from all religious background and all countries people worked there. USA is unable to attack this place or China is unable to attack despite Afghanistan has no nuclear weapon. This is the power of multiculturalism because everyone has interest in this particular zone. That's how Integration would work for Sarder. In a goal table debate, all sorts of people (like Geoffrey Chaucer's 'The Canterbury Tales' in which every character gets to tell his or her story regardless of gender or social status) are welcome to debate and they can present their arguments. When everyone will be aware of others argument and they can debate and go safely back at their home without fighting, that is the real progress for Integration for Sarder. However, Sarder does not specify to which extent freedom of expression to be appropriate. Sarder tries to deal with Muslim community in general but the problem remains unsettle like his ideas can be implemented in high educational institutions in Muslim countries but how his integration will have impact and work perfectly in every corner of the world, that is unsettled.

Not every country has opportunity of multiculturalism. Muslim countries are not like Kuala Lumpur as Sarder tried to bring the example. His integration of knowledge is still day dream to some higher educational institutions in Muslim world. Hence, if we talk about Max Weber's disenchantment, Integration of knowledge will have more disenchantment than Islamization of Knowledge when dealing with contemporary society. Even with Islamization project, it is hard to maintain disenchantment because when you talk about Islamization of engineering, it means you need to be ethical in conducting research. First of all, science is on the basis of experiment. Hence, if you become ethical or not, it does not matter when it comes to actual research because the experimental research must be tested by other scientists. Secondly, other researches like modification of genes using CRISPER technology and change behavioral and physical pattern of animals and humans are matter of danger that human beings in general need to face together. In this instance also, religious ethics is nothing but subjective.

#### 4.2 Sarder's Fear for Islamization of Knowledge

Sardar (2017) quoted one Indian Spokesman to show his fear of dichotomy for Islamization of Knowledge:

we know that you highly esteem the kind of learning taught in those colleges, and that the maintenance



of our young men, while with you, would be very expensive to you. We are convinced, therefore, that you mean to do us good by your proposal; and we thank you heartily. But you, who are wise, must know that different nations have different conceptions of things; and you will therefore not take it amiss, if our ideas of this kind of education happen not to be the same with yours. We have had some experience of it; several of our young people were formerly brought up at the colleges of the northern provinces; they were instructed in all your sciences; but, when they came back to us, they were bad runners, ignorant of every means of living in the woods, unable to bear either cold or hunger, knew neither how to build a cabin, take a deer, or kill an enemy, spoke our language imperfectly, were therefore neither fit for hunters, warriors, nor counselors; they were totally good for nothing. We are however not the less obliged by your kind offer, though we decline accepting it; and, to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons, we will take great care of their education, instruct them in all we know, and make men of them.(p.86-7)

Based on this quotation few issues arise as Jermy Henzell Thomas also discussed this issue in the same book (p.141-63). Firstly, when a Muslim youth goes to west and get education from them, they forget the culture of Islam like this Red Indian spokesman experienced. Secondly, there is open threat of power because white Americans were strong enough to force them. Third, even though Red Indian spokesman denied to give their children and white American agree with the red-Indian leader, in future, they will come to be educated to these white Americans. This is basically modernization process. That means what we have noticed in Europe like from traditional religion to scientific enlightenment, same thing would happen anyway to red Indians over the time. To tell the truth, this is the death of God or this is the disenchantment that Nietzsche, Max weber and Muhammad Iqbal were indicating over the centuries. Regardless of geography, if the scientific enlightenment reached every corner of the world, people will intentionally or unintentionally will be disenchanting.

However, since Sardar and Thomas both quoted Huntington in their essays, there is another indication here. It would easy to comprehend to understand this complex problem through an example, a father and 6-year kid. This kid has no mother and he lives with his father, and his father is drug addicted and he beats up his son sometimes. This son can not go out since the home is locked always. At this instance, the best approach for this boy is to listen what his father asks you to do. It will reduce burden like he will have chance to be bitten up comparatively low. That's where integration of knowledge comes into business. It is like be cosmopolitans to save your back. With the advent of China and Russia as upcoming superpowers, west has shifting towards different direction since 9/11 attack, however, Sardar used this Integration policy for knowledge because Islamization of knowledge is open attack to western thought. Sardar is trying to reduce possible fight against West since Muslims are weak anyway in terms of Nuclear and Military Power.

Sardar and Thomas wanted to deal with 20<sup>th</sup> century problem of 'Us vs Them' and they emphasized on dialectical approach to reduce potential fights. The last concern that Sardar really was emphasizing in postnormal times is common problems and how do we deal together? For example, climate change and terrorism. World population are affected in general. That's where Sardar's Integration of knowledge plays vital role for Islamic revivalism because Sardar does not want anyone to leave behind in his ideal world. Hence, he is trying to engage everyone starting from farmer to Gov policy maker in one table.

That's ultimate vision of Sardar and that's how Islamic revivalism should take place in postnormal times through Integration of knowledge as first step forward.

### **5. Integration of knowledge will take challenge to deal with the issues arising in post-normal times**

With the rise of new atheism in 21<sup>st</sup> century, Islamophobia in the Muslim as well as non-Muslim countries is increasing day by day. Mohamad Fuad, Che Nordin, Hamat, and Qatawneh (2023) show how new atheism differs from classical atheism and how new atheism affects Muslim minds. They mentioned about Ibn Warraq and Ali Amjad Rizvi's works as to show how Muslims are leaving faith due to New Atheism. This is scientism as Ziauddin Sardar touched upon it as New atheism is rooted on philosophical foundation of atheism instead of science.

Despite indication by Muslim scholars on Abbasid period as golden age for seeking knowledge, the accusation is always coming saying Islam is against freedom of thought. Islam is not capable to deal with contemporary societies. Islam can not solve the problem of humanity in contemporary time. Sardar seems to try his best how to engage and deal with such complex societies in Muslim and non-muslim countries. His approach seems addressing arising issues and he also shows how to deal these problems in together. For example, climate change is the common problem and everybody needs to deal with it. Hence, Muslims need to come forward and need to deal with this issue as well. Multiculturalism is a major concern and Muslims need to engage and deal with it. There are so many issues in society and Muslims can not sit back at home rather they must come forward and engage with the situations and solve those issues.

Sardar at all (2019,p.233) quoted as last word one Qur'anic verse and one hadith[ *Qur'anic verse talks about God does not change any Nation's fate unless they try and Hadith asking to tie Camel (action) and trust God. Both were mentioned perhaps to remind Muslim readers to be practical*]. The entire book touched upon 19 trends in current world and then they talked about different emerging issues and then they gave few scenarios of future. This is to say that a father gives some amount of money to his son and gave some advice to choose his travel paths and give the son choice to decide how he wish to travel. No doubt that society needs to deal with complex problems since world is being cosmopolitan with the advent of AI. Hence, even though Sardar's approach seems disenchantment from Islam, but his approach can not be denied as anti-Islamic revivalism.

### **6. Conclusion**

Being passive is not the solution for the complex society. Mediation works when you are completely free of task, but when we have ample of tasks and we leave for tomorrow, it is not an active life. Society is going through tough time no doubt. Hence, it is duty for each individual to act actively to help society moves on. Everyone is important and everyone is capable to contribute to create a better future for future generation. Future Studies is definitely an important area that Sardar is working on. Future studies allow us to see possible scenarios and we are capable to choose one option and work effectively towards specific goal. Planning is not only important for individual rather it is necessary for society to improve. Sardar's studies on postnormal times allow us to be aware and to understand what is going on around us. Flood of new information is being created every day. Fake News is rampant and we get affected and

emotional and take decision based on our emotion. When we realize that the information was just fake and we feel cheated, it is too late by that time. If we consider Sardar's approach, we will be critical to hyperreality and can penetrate the real issue and come up with better alternative. That's where we can master and succeed on authenticity. Society is profit driven now. It is not about truth or false, so long it gets more viewer and earns more profit who cares? That's when scandal, fake news, blasphemy, defamation arise like wildfire.

The pattern of developments through stages we have witnessed till Post normal times and if we look at literature, art and society, it is clear how everything is evolving. We had traditional beliefs and romanticism and we converted to modernism. Then, we converted to post-modernism and then post-postmodernism. Sardar is propounding postnormal times. There are so many isms we have noticed already. That's how in the world of ideas, we are inside complexity as Sardar is always trying to emphasize. It is not only in the world of ideas rather in society itself is facing so many challenges. We have flood, disaster due to climate change. We have environmental pollutions and we have war, inflation, shortage of healthcare systems etc. No doubt that we are the most advanced civilization compared to our past generations, yet we are having all sorts of crisis. When disaster like flood or earth quakes strike upon us, we need to work together to build the society again. It is collective actions and everyone needs to work together.

It is imperative that this article will covered three important questions. Firstly, the essay dealt with how Ziauddin Sarder addressed Islamic Revivalism. Sardar clearly did not follow spiritual path of Nasr, rather he is pragmatic to encounter the complex problems that can arise within Muslim societies. Secondly, the article covers how postnormal times influence paradigm shift from Islamization of knowledge to Integration of Knowledge. The entire philosophy of Sardar revolves around goal table discussion where everybody has chance to speak up and no more us vs them rather it is time to work together to solve complex problems regardless of background. Thirdly, the paper has dealt with how Integration of knowledge will take challenge to deal with the issues arising in postnormal times. With integration of knowledge, it is possible to tackle multiple issues arising in postnormal societies at the same time. Obviously, there are various types of Integration of Knowledge by different scholars in the West and East in various names. There can be some limitations also for Sardar's Integration of knowledge.

For example, in sociological studies it is evident that different place got different context. Sardar's integration of knowledge may work nicely in the West, but it may not work in Muslim countries. There is, in fact, new school of thought called The Gombak Integrated School of Thought in Social Sciences (GISTS). Professor Hazizan Md Noon (2023, August 3) introduced this new thought at International Islamic University Malaysia (IIUM). He pointed out that since IIUM has its own experience over 4 decades and IIUM has its own experience and sociological context. Therefore, new thought must be developed within IIUM.

Over all, if doubt canon is used, it is noticeable that modern leader like Mustafa Kemal Atatürk doubted sufism is superstitious which brings another skeptic question on the defense of Sayyid Hossain Nasr and Naqib al-Attas, and when we reflect on Max Weber's quotation of Jhon Wesley, we will grow another skeptic mindset on the defense of Ziauddin Sardar. How to deal with such doubt canon who is right or who is wrong when all referred back to Quran. Allah says in Quran, " the Day when neither wealth nor

children will be of any benefit. Only those who come before Allah with a pure heart 'will be saved.' (Al-Quran, 26: 88-89)

Last but not least, Ziauddin Sardar, no doubt, is an excellent scholar for Muslim society. His contribution towards Islamic Revivalism gave the new pace to Islamic thought. Therefore, it is necessary to appreciate his contribution towards postnormal society. Sardar has been able to create awareness among scholars that there are complex problems that we can solve only collectively to serve better future for next generation. Integration of knowledge that Sardar has sketched for higher education in Muslim societies can allow to work, think, debate, discuss together to come up solutions that can benefit all the members of society. When higher educational institutions are capable to create safe environment to share and exchange knowledge through seminar, conferences, there is high chance to develop and move forward. Reforming higher education in Muslim societies is the very first step towards success. Sardar's Integration of Knowledge is an outstanding long-term strategy that can slowly change Muslims' thinking process because only debate and discussion can help people to understand and think outside of their comfort zone. Sardar is actively vocal in that instance. Sharing knowledge through debate and discussion and writing means, others are aware about the difficulties or problems that we are in, there are suggestions, comments and refutations from other sides and those ideas can help us to improve ourselves.

This is necessary as a world citizen to avoid radical action like 9/11 attack and killing thousands. People live other side of the world are humans too like us. We are not in alien world rather everybody lives here is human. Hence, Sardar asks to change our behavior and thinking pattern, we need to sit at debate and discussion room to create awareness that all are fellow human beings. Sardar does not ask to leave the faith of Islam rather he asks to share our view to the world and let them know and listen what they say. Quranic teaching definitely aligns with this since Quran requires Muslims to send the message of Islam with nice manner using wisdom. At this instance, Sardar's Islamic Revivalism perfectly suits with contemporary context because people are being more free and open-minded to listen other ideas nowadays with the help of technology and through other means. Hence, Sardar's Islamic revivalism in postnormal times through his Integration of knowledge strategy is appreciative and wise enough to engage Muslims and non-Muslims at the same table.

However, we also need to look at the drawback of the Integration of Knowledge project. Laabdi and Elbittoui (2024, p.13) states, "The first drawback is the lack of a profound conceptual understanding of knowledge integration, which often leads to confusion with close concepts... Consequently, rather than supporting IIIT's goal of reforming its Islamization project [main objective during its early establishment], these studies indirectly contribute to deepening its intellectual crisis." Hence, it is imperative to state that intellectual crisis does exist in Islamic Academia within the framework of Integration of knowledge as more disenchantment of Islam.

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