

## The Islamization Of Methodology Of Behavioral Sciences

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All praise and thanksgiving are for Allah (SWT) Lord of the universe, and peace and blessings be upon the Seal of the Prophets (ṢAAS), his kin and all his companions, and upon all who follow him and are guided by his Message, until the Day of Judgment.

Brothers and sisters: it gives me great pleasure to welcome you all in the name of the International Institute of Islamic Thought at the beginning of this conference, the fourth in its series of international conferences. We are happy and appreciate that this conference is being hosted by the Sudan, and is being held in cooperation with the University of Khartoum, to discuss a matter of great importance to this Ummah: *The Reform of the Methodology of Islamic Thought, and Ways of Islamizing the Behavioral Sciences*. Undoubtedly, these sciences form the general basis for the social sciences and humanities.

This is indeed the first time that the Institute has held one of its international conferences in an Arab country, under the auspices of a Muslim Arab president from an historical family whose deep concern for attempting to effect reform in this Ummah is well-known. For the benefit of the good people of this country, and for the audience here, we should briefly but accurately outline the aims and objectives of this Institute, its achievements so far, and its most important plans and projects, so that individuals are able to determine the part each can play as well as the extent of their possible participation in and contribution to this good work.

Many years ago, and after numerous conferences and exhaustive studies and consultations on the present situation of our Ummah, in addition to extensive analysis of our past as well as our future aspirations, an idea crystallized in the minds of a group of young committed Muslims. They were convinced that the crisis of this Ummah in both essence and reality is an intellectual

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crisis. This is so because everything else in the Ummah is sound except for thought. The Ummah still possesses in the present all the fundamentals which in the past made it "the best of Peoples evolved for mankind" (The Qur'an 3:110); it has definitely not lost any of them, except the soundness of its thought and the ability to develop, utilize and strengthen it. As far as the rest is concerned, the Ummah, if it is not better than it was, at least is no worse. Therefore, the various phenomena of corruption in the Ummah are, in our opinion, only a reflection and embodiment of the crisis of its thought.

Thought is the fruit of all sources of knowledge, of education, experience, ability, and social concepts and trends. It is formulated as far as the Muslim is concerned by Revelation as well as by man's inherent intellectual capacity, by all the cultural developments and the knowledge which man has managed to possess, and by the experiences he has gained, in addition to his own *fiṭrah* and potential which Allah (SWT) has bestowed upon him. Thought is like a tree which needs healthy and strong roots in order to survive. Hence, if the roots and sources of knowledge are sound, the methodology correct and the aims worthy, then both its situation and the situation of those behind it will improve. However, if there are mistakes or deliberate alterations and distortions in these sources, then thought will be corrupted and all aspects of life disrupted. Consequently, people will become short-sighted and narrow-minded. They will begin to neglect the basics and essentials, concentrating only on minor as well as irrelevant issues, to ignore the long-term aims and objectives, and to focus all attention on ritualistic details. They will also either ignore the relationship between effects and their causes or attribute effects to the wrong causes and, therefore, fall victim to superstitions. They will also fail to identify their priorities. When a society reaches such a stage, the social equilibrium crumbles and collapses, resulting in conflict between members of the group, or Ummah, which will dominate all political, intellectual, and social aspects of life. Security will disappear, and distrust and corruption will prevail. Odd ideas and principles will predominate creating serious divisions and schisms. People will be hesitant and afraid to participate in or contribute to collective and public work, endeavors, and activities. Lacking both in trust and confidence, they will tend to isolate themselves from society. Positive, disciplined, and fair attitudes will disappear only to be replaced with whimsical, frivolous, and erratic ones. Objective thinking will be lost, only to give way to Machiavellian and precautionary ideas and thought and to the mixing up of different issues and means. The members of the Ummah will have nothing in common. Killing, torturing, and repressive silencing of any form of opposition will become the only way of communication between the rulers and the people. Thus will the Ummah lose its ability to understand its own situation and fail to plan for the future; its efforts and activities will be limited to combating non-issues which are the product of selfishness and greed. All

these systems serve as clear indicators of nothing more or less than a crippling intellectual crisis.

If a nation's thought is distorted and suffers such a crisis, then it should be reformed before the Ummah is able to rectify and improve its situation and develop. Attempts to reform any aspect without first resolving the crisis of thought will always be doomed to failure and lead to more confusion and corruption. Undoubtedly, all means of reform will be rendered ineffective if influenced to any extent by corrupted and distorted thought. Positive effects, if any, of such attempts will always be short-lived and may even be turned into and used as a means of repression and destruction. Indeed, there are many striking examples of this in our own history.

Allah (SWT) has ordered us to believe in *qadar*; i.e., His assignment of ends to all processes of life and existence on earth. Belief in *qadar* is considered to be one of the most important pillars of *īmān*; i.e., the conviction that Allah (SWT) is indeed the One and only God and that Muḥammad (ṢAAS) is His last Prophet. Anybody who does not believe in *qadar* is not considered to be a *mu'min*; his *īmān* is invalid. The effect of belief in *qadar* is to encourage the Muslim to endeavor to make great achievements. Moreover, belief in *qadar* releases mankind from all kinds of desires and fears and frees them from all sorts of pressures and evil influences. It gives them self-respect and enables them in accordance with the will of Allah (SWT), to explore the universe and utilize it for their own benefit and to study its natural laws and the interrelationships between them, so that they can build civilizations and establish truth, goodness, and beauty.

When the first generation of this Ummah, the *Ṣaḥābah* and the *tābi'ūn*, combined this driving force with enlightened thought and were able to understand it within this framework, they were neither hampered by obstacles nor did they allow difficulties to prevent them from achieving their aims and goals. But when this pillar of *īmān* is combined with disturbed and distorted thought, it leads to laziness, indifference, and apathy.

If we study the relationship between causality and divine power, we will find that this relationship was fully understood by the first generation of the Ummah. Their understanding was comprehensive and clear. Everyone of them would take all the means at their disposal and, if they were successful in their endeavour and task, then they would thank and praise Allah (SWT), who had created and made available such means and brought about the desired result. However, if they failed, then they would go back and carefully examine the means again to find out where they had gone wrong in order to rectify the mistake; then they would do their best again, within the God-given *sunan* ("laws"), to achieve the desired results. At the same time, they believed that Allah (SWT) has complete power to do whatever He wills, and that He "hath power over all things" (The Qur'an 2:20).

The first generation of Muslims were also aware that complete divine power does not prevent the believer from using available and appropriate means to bring about the required result. The believer, they rightly felt, must do everything possible, proficiently, accurately, and sincerely, and then leave it to Allah (SWT) to bring about a result in accordance with His *sunan* and with *qadar*. Allah (SWT) has the right to test His servants, but they do not have the right to test Him by neglecting the necessary means and causes in order to see whether or not the same result would come about. The first generation never failed to seek the appropriate means in any matter they pursued. None of them felt that by doing so they would detract from the sincerity of their *īmān* or from the reality of *tawakkul*; i.e., reliance on Allah (SWT). The Prophet (ṢAAS) summed up this matter in one single sentence. When an upset and surprised Bedouin, who had left his camel untied outside the mosque only to find later that it had run away, complained to the Prophet (ṢAAS) that he had relied on Allah (SWT) to take care of his camel, the Prophet (ṢAAS) said, "Tie the camel up ("*ʿaqil*"), then rely on Allah (SWT) ("*wa tawakkal*")."

However, the thought of the contemporary, crisis-stricken, generations has dramatically changed this simple, clear matter into an insoluble problem. The *kalāmīyūn* have spoken and written a great deal on the reality and the nature of the cause and the relationship between causes and effects. They have raised such questions as these: Is the effect necessarily brought about by the cause? When is it necessary to mention and explain causes and when is it not necessary? Such questions and consequent arguments confounded, bewildered, and confused the Muslim mind. Sometimes the Muslim was told that resorting to means is a sign of the weakness of his *īmān* as well as of his *yaqīn*, i.e. apodictic certainty of the truth of Islam and its claim. The Muslim was sometimes told that to adopt and resort to means is a requirement of faith. In all cases, this had a tremendous shattering effect on the Muslim mind and conscience. The Ummah now needs to make great educational and intellectual efforts in order to rid itself of these debilitating and paralyzing effects. The deviation of thought caused by the principle of causality is responsible to a great extent for the spread of superstition, indifference, lack of objectivity, and apathy. These bad effects have been exacerbated by the exponents of superlative *fiqh* and cryptic issues. An example would be those who would affect the application of punishment in the case of a woman who, pregnant through adultery, claimed that a *jinn* had impregnated her, by rendering her guilt "doubtful."

For the first generation of the Ummah, the relationship between the intellectual capacity of *ʿaql* ("*reason*") and *naql* ("*revelation*," "*transmitted knowledge*") was complementary. Nothing has been narrated which might indicate that any one of that generation felt that there was a dichotomy between

the two. Whenever there was a revelation concerning *ghayb* (“hidden,” “invisible,” “unseen,” “that which is beyond perception”), they all used to accept it in all submission, with no *ʿirāḍ* (objection), no *jidāl* (argument), no *taʿīl* (delay), no *tashbīh* (doubt), and no *taʿwīl* (interpretation), with no arguments or objections, and without trying to find explanation for it. In other words, they proceeded without *taʿīl*, *tashbīh*, or *taʿwīl* because their intellectual capacity had already played its role in determining whether or not the Prophet (ṢAAS) was speaking the truth, and they had already pondered, argued, discussed, and asked for evidence (the miracle), and then had embraced Islam. As long as they believed that the Prophet (ṢAAS) was the Messenger of Allah (SWT) and was telling the truth in everything that was revealed to him, and that the Qurʾān was the Book of Allah (SWT), which “no falsehood can approach it from before or behind it” (The Qurʾān 41:42), then in matters of *ghayb* they were easily able to accept whatever the Prophet (ṢAAS) told them. They were genuinely convinced that these are matters which can only be known by means of revelation, and that the revelation had been proven correct and authentic by miracles. Therefore, there is no need to waste precious intellectual energy as well as time on matters of *ghayb*. It is far better to devote ourselves to the study of the tangible universe and to use it as creatively as possible.

The relationship between the intellectual capacity of reason and Revelation was severely affected by that time of thought crisis which had a damaging influence on scholastic theology and philosophy. This led to much distortion, confusion, and sterile arguments about fate, free-will, cause and effect, people’s deeds, the role of man, and the value and importance of life and its goal. All of this affected the Muslim’s way of thinking, outlook, education, behavior, attitudes, and reactions; all have transformed Muslims into negative, indifferent, and fatalistic beings, weak-willed and shortsighted, who blindly imitate others and are totally occupied and exhausted by trivialities. Such Muslims are like worthless flotsam, as no harmony whatsoever exists between them and their surroundings.

If the wonderful harmony between intellectual capacity and Revelation had continued, and the Muslims had continued with studying the universe and its laws and ways to harness it for the benefit of humanity in order to establish truth and justice, we would not find ourselves in this situation. It would not be possible for the reins of civilization to be in alien hands, nor for the Muslims to be worthless flotsam. If the Muslim had remained industrious, worshipping Allah (SWT) with his mind, intellect and meditation as well as with his actions and deeds, would this present intellectual lethargy, laziness, and inertia be arresting and paralyzing his intellectual capacity?

Moreover, if Islamic thought had continued to ascribe appropriate importance to the *sunan* of cause and effect, and to establish the relationships between results and their causes, could superstition in all its manifestations

dominate the Muslim mind? If it were not for the blind imitation of others which has made Muslims behave like a lost herd, would we now find our Ummah being driven headlong into destruction and ruin as millions of Muslims are killed (the majority of them by Muslim hands, not by the hands of our enemies)? The situation is so chaotic that the killer does not know why he kills, nor does the slain know why he died. If it were not for the widespread confusion caused by the intellectual crisis, would it be possible for thousands of Muslims to die of diseases caused by overeating and by other features of imported alien cultures while millions of others die of starvation and lack of shelter?

This Ummah has been in existence for a rather long time. Although it is difficult to determine exactly when its crisis actually began, the split between the political leadership and the 'Ulama and *fuqahā'*, which appeared after the era of the rightly guided *khulafā'*, can be considered a starting point. This split continued to grow and develop, leading eventually to the formulation of policies which, unlike those of the rightly guided *khulafā'*, bore no relationship to the aims of Islam. These policies have had the worst effect on the Ummah and its thought, heralding as they did the spread of wrong ideas and concepts which brought about intellectual corruption.

Undoubtedly, the field of knowledge, with its sources and methodologies, and the field of education, which is based on such knowledge, have been most seriously affected and damaged by the intellectual crisis of our time. The human personality is formed from an intellect and a psyche, two features which distinguish man from animals, enabling him to think, analyze, and make decisions. Human intellect is formed by education and knowledge, plus the experiences and experiments of life. The psyche is formed by arts, literature, and attitudes. So any distortion in education will of necessity be reflected in the intellect, and any disturbance or change in the arts and literature will likewise be reflected in the psyche.

The social sciences and humanities in the disciplines of psychology, sociology, education, economics, politics, media, and others, form the intellect of contemporary man (whatever his religion) in accordance with their orientation and educational influence. All of these subject areas without exception are the product of the Western mind, which formed them in accordance with its own philosophy and complicated outlook on the universe, life, and man, and molded them to suit its own needs, with no regard for the needs of other peoples. The Soviets often describe the standards and methods of these sciences as being Capitalist sciences and methods. I wonder what term the Muslims would ascribe to them after their thought is reformed and their will freed from their shackles and fetters.

The methodologies of these sciences, their subject matter, results, aims, explanations of human behavior, and outlook on life and the universe, are

all in sharp conflict with our beliefs, concepts, and aims in life. They have succeeded in dividing the educated Muslims into several groups, each adhering to one of their various philosophies and schools of thought. Some of them are described as “logical and positivist,” others as “existentialist,” and still others as “materialist.”

Shortly after its formation, Israel established a committee for the social sciences and entrusted it with conducting research in those fields and calculating the extent of the threat which they posed to Jewish and Zionist thought. The committee was required to plan to rid these fields of any negative effects on the Jewish mentality, because the leaders and thinkers of the Jewish state were well aware of the negative and destructive effects these sciences could have on life. The fact that many of the main exponents of these philosophies and schools of thought were Jews has not prevented Israel from seeking to neutralize their effect on the Jewish people, inside and outside of Israel.

Tragically, however, Muslim youth are being greatly influenced and affected by all of these alien ideas and concepts. They accept and propagate the positive and negative elements without thinking; they become absorbed in daydreams. The excuse they give themselves for accepting such cultural and intellectual colonialism is that the West took the foundation of its culture and civilization from our Islamic legacy. In the whole of the Islamic world, there is not one single center for the critical study of these sciences from an Islamic view point, let alone centers which could provide an Islamic alternative.

The time has come for our universities in the Islamic world to turn away from their role of producing clerks and officials and to begin to produce educated scholars: not merely graduates with general knowledge but educated Muslims who are aware of their duties, who are well-versed in their fields, and who understand and are committed to the Islamic concepts of the universe, life, and man. This cannot be achieved unless the educated Muslim resumes his proper role in life. That role is conveying the message of Islam and reformulating his own legacy as well as the cultural and scientific heritage of mankind by giving an Islamic character to its methodologies, principles, results, and aims. Thus, all fields and methods of knowledge, both in the arts and the sciences, will begin and end with Islamic concepts. However, this cannot be achieved without the Islamization of knowledge.

## Shari‘ah Sciences

Our knowledge suffered a split very early on. The origins of this split may be traced to the age of translation, classification, compilation, and recording. As a result of this split, knowledge has been divided into two separate

areas: Shari'ah knowledge and "other" knowledge. This division still prevails. When the West colonized the Islamic world, it reinforced this division and gave it new impetus. Western strategists took advantage of the dual system of education to completely isolate Islam from life, and to confine it to mere theoretical issues which served little practical purpose and had no great effect on everyday life. In every Islamic country which they colonized, they established a secular system of education that enforced the Westernization of the Muslim mind. Consequently and tragically, Muslims began to believe in Western values and adhere to Western methodologies in all aspects of life and knowledge. The colonialists gave this secular educational system the capacity to influence society and provided it with all the means to achieve this. In order to kill any serious opposition, they deviously allowed some religious schools to remain. In most countries, these schools were attached to the mosques and, in others, they were kept independent. They taught the legacy of fiqh, kalam and 'uṣūl, as well as Arabic sciences, using books written and ideas formulated after the gates of ijtihad had been closed. This dual system of education helped to split the educated members of the Ummah into two groups: the Westernized group, which tries to establish all kinds of connections and rapport with the West, thinking that this will bring about an improvement in the Ummah's situation, and an opposing group that strongly resists this, not through sound thought but through a thought and a mentality formulated during the period of decline when the basis of studies and education were formed. This conflict is still going on, wasting the Ummah's energy and destroying its unity, and is a major factor of its backwardness.

Here we can clearly realize the urgent necessity for what we call the Islamization of knowledge, which, in addition to the goals mentioned above, also aims to abolish the dual system of education in order to rid the Muslim mind of this dichotomy of knowledge. This would produce a united educational system and a methodological syllabus capable of providing the Ummah with Muslim specialists in every practical area as well as in the social sciences and humanities. These specialists would understand the general *ahkām* of the *Shari'ah* in addition to the rules of their field, so that they can know what to accept and what to reject. This would enable them to bring their own activities in line with the general aims of Islam and its conception of the universe, life, and man.

The studies known as "Shari'ah Studies" need to be completely revised with regard to the books used, the tutors involved, the subject matter studied and researched, and the teaching methods followed. A great deal needs to be added and the syllabus needs to be changed. The humanities and social sciences, and the study of human nature and natural laws should be added to the syllabus in order to enable the *faqīh* to understand human nature and instinct, both individual and social, and also to understand the various aspects



of life, thereby enabling him to interact with them. In this way, he can play an active part in society after becoming aware of its problems and values.

It has now become essential for this Ummah to establish academic institutions for research and study to deal with and specialize in the areas mentioned above in order to utilize its potential to hold meetings, invite scholars to research and write, to adopt the most intelligent young people and prepare them to take to the Muslim world the methodologies, program, steps, plans, and conditions for reforming thought and Islamizing knowledge. Moreover, such institutions would work hard to make the issue of the Islamization of knowledge the main concern of the educated Muslims, thus establishing a trend which will lead the Ummah to a real, solid renaissance, carrying the message of Islam from a comprehensive, civilized viewpoint and perspective and putting its basic issues into action. This will lead the Ummah toward a life of goodness in this world and a great reward in the hereafter.

The First International Conference on the Islamization of Knowledge was held in Europe in July 1977. It decided on the establishment of an institute to work toward reviving Islamic thought and its methodology. Thus the International Institute of Islamic Thought was established in Washington in 1981 by some brothers who have volunteered to shoulder this responsibility and duty and to devote themselves to fulfil the Institute's objectives and secure its independence. The Second International Conference on Islamization was held in Islamabad, Pakistan, in 1982 in cooperation between the Institute and the Islamic University there. As a result of the research and discussions of the participants, a plan for the Islamization of Knowledge was crystallized and published as *The Islamization of Knowledge, General Principles and Work Plan*. One result of that conference was that the Islamic trend in Pakistan was not confined to knowledge. The Pakistani President himself participated in the conference, and instructed his advisers and the leading figures in Pakistan to take part in the research and discussions. Since then, Pakistan has taken wide-ranging steps towards Islamization in many fields. Civil and criminal laws have been reviewed and have been replaced with Islamic alternatives. A system of *zakah* was announced and is being put into action. The study of Islamic civilization and Islamic thought has been included in the syllabi of all universities, and specialist research centers have been established in many branches of knowledge in the universities to study the Islamization of those subjects. Many Pakistani brothers and sisters see a direct connection between that conference and the Islamic changes which followed it.

The Third International Conference on the Islamization of knowledge was held in Kuala Lumpur, Malaysia, in cooperation with the Islamic University there. The Prime Minister, Dr. Mahathir Muhammad, government officials, party members, and many prominent Malaysian scientists and scholars took part in the conference. This had far-reaching effects on the wide-ranging steps

which Malaysia has taken toward the Islamization of many fields. Useful alterations have been made to most syllabi, and an International Islamic University and an Islamic Bank have been established in Kuala Lumpur. One is delighted to hear that the non-Muslim majority in Malaysia has been very good and encouraging to the call for Islamization and the moves in that direction. This proves beyond any doubt that if Islam is presented to people in a correct and positive way, and as a solution to their problems, a cure for their ills, an answer to their questions, and a just and practical way of dealing with matters, then they will rush, not to reject but, to embrace it. But if Islam is presented in a negative way, merely in empty words and slogans and in strict actions, then it will only be met with rejection and resistance.

Today, the Institute is holding its Fourth International Conference in cooperation with the University of Khartoum. The hope is that this conference will produce a comprehensive view of Islamic methodology and a practical conception necessary for the Islamization of the behavioral sciences that form the basis of the social sciences. These should be presented to the teachers of those sciences so as to enable them to give examples and evidence of the Muslim mind's ability to structure and develop knowledge, and to reintroduce these sciences to their students from an Islamic angle by adopting from the Qur'an and the Sunnah their ideas of man's soul and human nature, the rules of individual and social *fiṭrah*, the purpose of creation, and the divine laws governing the universe, man, and life. At the same time, they should seek to make use of all sound means and methods of scientific research which Allah (SWT) has bestowed upon His servants, so that these sciences will then become means for producing a new strong Muslim and will enable him/her to fulfill his/her role as Allah (SWT)'s vicegerent on earth. Therefore, mankind's *raison d'être*, which is the service of Allah (SWT), involves building civilizations and utilizing all the energies and potentials—both apparent and hidden—which Allah (SWT) has provided to enable mankind to fulfill its role.

The Institute hopes that Sudan will, *in shā' Allah*, carry out this trust, especially since its government is led by an important Muslim thinker who has contributed a great deal to many Islamic causes and issues. We also hope that the Prime Minister will include this message in his suggestions to the Islamic Summit Conference, and ask Muslim leaders to give due and appropriate attention to the reform of the methodology and the Islamization of knowledge.

As we have pointed out earlier, the three Western behavioral sciences—psychology, sociology, and anthropology—are today considered the basis and the starting point for all Western humanities and social sciences. Their assumptions, rules, and theories define the understanding of man and his nature, aims,

motives, and reactions, the significance of his various activities, his relationships, and his interaction with others. One could almost say that the other social sciences are merely the application of the assumptions and rules of these sciences to the fields of education, politics, economics, administration, media, law, and so forth. However, Western thought in these sciences has many negative features and serious shortcomings. The most important of these are:

### 1. **Limitation of the Sources of Knowledge**

As the West has confined the sources of its knowledge to human intellect alone, it has thus deprived itself of the most important source of knowledge, namely divine revelation, which can provide comprehensive and detailed knowledge.

### 2. **Limitation of the Means of Examining the Knowledge Produced by Human Intellect**

As they have limited these means to experiments alone, they have made this the only proof of soundness in any branch of knowledge. Hence they think that experiments are the only means of verification and are, therefore, suitable for every field of knowledge. But this is not the case, as we all know.

### 3. **Application of Deduction Regardless of Wide Differences**

The behavioral and social sciences were subjected to the rules and methodologies of the natural and applied sciences. The motive for doing so was the great achievements realized in the applied and natural sciences.

At this point I hope you will permit me to pause briefly in memory of two great martyrs of the Institute:

Professor Ismā'īl Rājī al-Fārūqī was an exponent and a leader of this cause. He traveled throughout the world, advocating it in his books and lectures. Like his ancestor, 'Umar Ibn al-Khaṭṭāb al-Fārūq (RAA), he was able to distinguish between truth and falsehood. Like him, he also compensated as a committed and devoted Muslim for all the time and energy wasted in earlier gatherings, meetings, and activities. The cause of reforming the methodology of thought and the Islamization of knowledge ignited the *īmān*, which had lain dormant in this man, shrouded in the fog of philosophy, both ancient and modern, Western and Eastern. This cause stirred in him strong emotions

which had been scattered between many causes. Suddenly he became devoted to this one cause: The Islamization of knowledge. It dominated his life and activities as he pondered, discussed, and planned with his brothers how to realize it and how to mobilize people and resources for it.

He (may Allah (SWT)'s mercy fall upon him) always expressed himself sincerely and clearly, and used to present his arguments well. He was aware of all the faults of Christianity and Judaism, having studied and mastered both well, in addition to being well versed in the history of religions. As an expert in Western philosophy, he had identified its faults and was cognizant of the advantages of the Shari'ah. He enjoyed an international reputation, and there was hardly a conference in any field of the humanities and social sciences where he was not one of the main speakers or did not captivate the minds of his audience.

Always by his side was his wife, the *shahīdah* Lois Lamyā. She had been his partner in life since his arrival in the United States. A distinguished scholar in the field of arts and civilization, she managed to combine her energies with his. For many years, she devoted her efforts to trace the roots of and establish a theory for "Islamic Arts." She took it upon herself to Islamize the arts and succeeded in doing—with the utmost humility and modesty—that which hundreds of Muslim women, raised in Muslim homes, have indeed failed to do. The whole family was the enemy's target, so Lamyā was killed by the same Rambo knife with which her husband was slaughtered. She died minutes before him. The killer tried to finish off their pregnant daughter, whom he repeatedly stabbed with his knife, stopping only when he thought she was dead.

This is the first conference held by the Institute since the martyrdom of the al-Fārūqīs. We want to ensure that the flag will be kept flying, *in shā' Allah*, that the Institute will continue spreading its message, and that the brothers and sisters of al-Fārūqīs will carry on their mission regardless of challenges, obstacles, and hindrances.

In conclusion, we ask Allah (SWT) to enable us to complete our task and achieve our aims; to grant us all resolution and sincerity; to bless this conference from which we shall be able, *in shā' Allah*, to take on that which will benefit our Ummah and help to spread progress; and to make our efforts and those of all sincere Muslims successful. He is indeed the only One we can ask for success and the only One who is able to grant it.