



Islam's Normative Discourse On Knowledge And Education

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Submission: July, 07, 2020

Revision: August, 21, 2020

Acceptance and Publication: September,21, 2020

Abstract

Angles in spite of their natural and racial superiority (light vs mud), adored Adam. It is indicative of the fact that nobility depends upon knowledge and intelligence rather than upon racial superiority. The entire universe is on disposal of man for salutary ends. However, knowledge is double edged sword, if it becomes instrument of power instead of finding truth; it leads to destruction and annihilation. To Quran, knowledge needs moral responsibility, which is sure recipe to power, peace and prosperity. Crisis of present civilization, the most evident of them in Noam Chomsky's words: nuclear arsenals and climatic change are testimony to the fact that man has proved himself as an evolutionary error. Our attempt is to find intent and purpose of education in Islam. We are standing at the threshold of Third World War. Is it knowledge devoid of moral responsibility that has brought humanity at the

precipice of imminent dangers of mutual assured destruction? Knowledge has become tool of imperial powers to satiate their unending pursuit of hegemony. What moral responsibility Quran attaches to Education, and what is be all and an end all of education; in this paper by literature review of Quran, Sunnah and historic formulations of scholars of Islam we would attempt to resolve this riddle.

Key words: education in Islam, knowledge, imperial powers, qur'anic testimony.

Islam's Normative Discourse on Knowledge and Education

To Quran knowledge is an essence and raison detere of man. At the outset, on the chessboard of competitive knowledge Adam gave decisive blow to angles. So, the critics of Adam's creation prostrated themselves before him and faculty of creative knowledge in Adam establishes his superiority over angles and the rest of the creation. Pointing to this reality says Shariati "This is indicative of the fact that nobility depends upon knowledge and intelligence rather than of racial superiority¹". On this account, a fabric of man's glorious esteem is weaved out in Quranic narrative by signs of various grades and intensities. "We created man in best of molds (95:4)"; made him vicegerent on earth (6:165; 35:39)"; we have subjected to him all that is in the heaven and on the earth (45:13)"; whatever initiative he takes God is his co-worker, co-operative, comrade, helper and friend (see 2:257; 3:149;4:28;8:4022:78;41:31;45:19;47:11 etc). How independent man is to carve out his destiny is that when he takes initiative God entrenches him in it. It is over to man whether he opts for Evil or Good, God makes the same easy for him (92:5-10). However, it is height of man's greatness that the creator says that we stayed him (mankind) esteemed (17:70) i.e he inherently has been crowned with knowledge. Just as a seed has potential to become a gigantic tree, man has powers, potencies, dispositions, tendencies and faculties to discover the laws of, and thus get mastery of nature and approach the reality in an utmost sense. That is the meaning and understanding of "and he (God) taught Adam the nature of all things (2:31). Event of Miraj, the Ascension of Prophet (PBUH) is demonstration of (and He taught Adam the nature of all thing...2:31-34); prophet actualized potencies to such an extent that at a certain level of mature spirituality His "self" enveloped all reality in its comprehensive sweep (53:5:18): "and his heart has not lied about what he saw (53:11). For in both cases whether it be the highest horizon, or the furthest lote tree reference is to an ultimate and final boundary of the Reality (53:5-18). It is worth remembering that in Hindu tradition "the Lote Tree marks the limit of human knowledge²". To Iqbal here manhood seems to come at par with Godhood³. "It is not you who slew them; it was God: when you threw (a handful of dust), it was not thy act but God's (8:17). Again, Iqbal enters the foray and helps us to understand the imbroglio.

مردمومن باخدا دارد اساس با تو ما سازیم تو ما بساز

عزم او خلاق تقدیر حق است روزیجا تیر او تیر حق است⁴

Momin strikes harmony with his Lord, in an ultimate analysis both emerge concur and concord. In his intentio lies the destiny of God (He strikes just moral order on the earth that is fate of God, man builds it). At battleground his arrow runs from his bow but God runs it (8:17). God created the destiny of universe and mankind, man chalks out His [God's] destiny. He established himself on the highest horizon, then he drew near and descended so that was at two bow lengths or even nearer [to Muhammad] (53:7-9) portrays heavens coming down rather than Muhammad going up! The self of Prophet (pbuh) expands to such an extent that it contains, encompasses and envelops all reality which is total in its comprehensive sweep. This grand fact unfolds in Sarmad a Sufi saint of Islam.

ملا گوید کہ بر شد احمد بہ فلک شد سرمد گوید فلک بہ احمد در شد⁵

Orthodoxy claims Muhammad went to the heavens while my view is heavens absorbed in the heart of Muhammad. Iqbal generalizes this reality and extends its scope even to the class of believer -

کافر کی یہ پہچان کہ آفاق میں گم ہے مومن کی یہ پہچان کہ گم اس میں ہیں آفاق

The sign of kafir is that he is lost in the horizons; the sign of Mumin is that the horizons are lost in him. Sultan Bahu a prominent poet and Sufi saint of Jhang states the nature and states of heart in one fell swoop-

دل دریا سمندروں ٹونگے کون دلاں دیاں جانڑے ہو وچے بیڑے وچے جھپڑے وچے ونج موہانڑے ہو چودہ
طبق دلے دے اندر تنمبو وانگوں تانڑے ہومرشد کامل ملیا بابو جو ایہہ رمز پچھانڑے ہو

Hearts are deeper than oceans; here lie the overlapping whirlpools of storms, boats, boatmen and relevant paraphernalia. Fourteen heavens are like tents flexibly accommodated in hearts. This fact unravels only through perfect spiritual guide.

If such are generic human feelings, then, what would be the sensitivities of prophets' hearts? It unfolds in Shah Wali Allah's theological constructs "the first point [to be grasped] is that the immaculate souls of the prophets (PBUH) have been created in utter purity and moral exaltation. And, in the Divine Wisdom, they have become worthy of [receiving] Revelation and also the governance of the world has been trusted to them- as God the Exalted has said: "God knows where to put His messenger-ship or message (6:124)⁶.

However, here in this verse meritorious credentials rather than exceptionality is established, for when God told Abraham He was going to appoint him leader of men and Abraham asked about the destiny of his progeny, he was told, my promise does not extend to the unjust ones (2:124). In both cases of Abraham and his progeny; and even in case of fatality of Noah's son the destiny is earned one. Whether God had chosen he or Abraham had earned this by various deeds both are two sides of the same coin. The binding principle is whoever is humble before the unseen and brings with him a heart such that it can respond [when the

truth hits it (50:33)] is liable to be chosen by God. But for what aspires the heart of prophet and what is the gamut of Sufi saint's feelings is an interesting thing to explore. To grasp the nettle firmly, words of great Muslim saint Abdul Qudus of Gangoh are revealing "Muhammad of Arabia ascended the highest Heaven and returned. I swear by God that if I had reached that point, I should never have returned....psychological difference between prophetic and mystic consciousness. The mystic does not wish to return from the repose of unitary experience; and even when he does return, as he must, his return does not mean much for mankind at large. The prophet's return is creative. He returns to insert himself into the sweep of time with a view to control the forces of history, and thereby to create a fresh world of ideals. For the mystic the repose of unitary experience is something final; for the prophet it is the awakening, within him, of world shaking psychological forces, calculated to completely transform the human world^{1*}". On the other hand Sufism claims that man reaches God and imagines Him to be stationary and in a fixed point. In reality God is infinite, everlasting, and absolute. Man's journey toward Him is perpetual and eternal.

Man has latent knowledge of everything which he may suppress or conceal to his own detriment. Before presenting our thesis regarding concepts and detail of Quran's general discourse about knowledge we deem necessary to discuss nature and an essence of knowledge of revelation.

Quran vehemently abnegates the allegations of being poet or sorcerer hurled to the side of prophet by the polytheists of Mecca. For the source of revelation is God, while poetry most often gushes out from the emotion box of man, and here poetry per se is not being condemned but as opposed to Quran. Holy Scripture is an absolute truth, and poetry is kneaded into the emotions, biases and wishful thinking of the poet. But, though there is no simile between an eagle and a butterfly so far as scope of their power, disposition and flight is concerned, we cannot deny that butterfly too has wings and flies as per its potentials. Similarly, there is yawning gap between signs (ayats) of Quran and sorcery. The former is real, while the latter illusory. Sorcery in its entirety has psychological dimension and conceals and distorts reality while sign shows the reality in its full plenitude. The question arises wherefrom, how and to whom does revelation come? To grasp the nettle firmly the understanding of Quranic term Amr bears supreme importance in various contexts and connotations in the narrative of Quran. That is because in our theological constructs creation assumed two phases. God in first phase, devised rules of the game in which minutiae of everything of the universe was construed and constructed. Here the constitution of our cosmos was formulated and termed as Amr so we call it Alam e Amr. Hence Amr is a key-book of universe variously referred in Quran, occasionally um-al-kitab (mother of all books) either Kitab-al-Maknun (Hidden Book) or Loh-e Mehfooz (the preserved tablet) as per

¹Muhammad Iqbal, Reconstruction of Religious thoughts In Islam, Sh. Muhammad Ashraf, at Ahraf press; 1960; p.124.

context. Icing on the cake is the statement that there is nothing of whether wet or dry which is not detailed in this Manifest Book (ref). Then in second phase strictly following Alam e Amr the world of dry and wet come to existence that is termed as Alam-Khalq. The cohesion and harmony in the universe and rules governing the rise and fall of communities are self-evident that God never changes his Sunnah (laws of Amr). Ponder the subtleties and delicacies of His creation that in Amr the formula of water was H₂O, and if one atom of oxygen adds it becomes hydrogen per oxide a new compound with quite different properties.

So, when Iblis the grand seductor managed to get Adam and Eve out of paradise or spiritual bliss, both were left in the throes of crisis. Contrary to the unblushing effrontery of Satan who after defiance stayed the course, Adam and Eve against despair put their confidence in hope, repented and were forgiven. Now the man a moral being the bearer of Trust was obliged to struck a moral order on this earth or in an utmost sense he had to swing history on Divine Pattern. In a final analysis, the God the scribe of human destinies stood in need that man should strike his fate, establish a just moral order on this earth, fill the yawning gaps in his creation, make his nights enlightened with encased lamps, create cup from his dust, turn his deserts into flowerbeds, fashion a mirror from stone and prepare antidote from poison. In this esteemed enterprise God is his co-worker, comrade, helper and friend. The glaring great glory of man lays in the fact that he becomes scribe of the destiny of his Lord the Cherisher, The sustainer.

But, how God co-operates and co-works with man. God never did leave man on his own resources after he was expelled from the Garden of spiritual bliss. He helped man by sending prophets with revelation. But how revelation comes from Amr? God opens the heart of chosen personalities towards Amr, the Mother of Books, the Hidden Book or Preserved Tablet. If God wills, He shall seal up your heart [so there shall be no more revelation] (42:24) and “if We willed, We would surely remove the Revelation We have given you; then you will find no one who can help you with it despite Us” (17:86) and other signs of Quran amply demonstrate that locus of Revelation is heart of the prophet. Presenting Gabriel as a public figure conversing with prophet or sometimes companions saw him is a latter fiction or traditions like these perhaps have been devised in good faith to address the understanding of ordinary common mind-set. In nutshell, Revelation emanates from the source of all being Primordial Book or amr from which the Spirit or the Holy Spirit comes, enters into the hearts of prophets, and bestows Revelation thereupon, or whence the spirit is brought by the angles to the hearts of prophet. In both cases not angles but the Trusted Spirit Gabriel (26:193; also see 97:4, 81:19-21, 70:4, 78:38, 26:193) is the bearer of Revelation. Perhaps concerning the queries of Jews regarding Spirit Quran rebukes them saying that “They ask you [O Muhammad] concerning Spirit, say the Spirit is by the command of my lord (17:85) and you have been given but little knowledge about it. Shah Wali Allah of Delhi says that people of average mind were rebuked to inquire about the Spirit but people of par excellence can

understand it⁷ and we see discussion of major imports in his works and subsequent Indian Islamic scholarship. Iqbal and Fazlur Rahman are cases in point. Fazlur Rahman's Major Themes of Quran is a worth-read. The Spirit is perhaps something different or weightier than angles, for in Quran angles are also being portrayed as recipient of Revelation. "When [in the battle of Badr] God revealed to [or inspired] the angles [saying] I am with you, so give courage to the believers (8:12). Moreover, the persons who are true to their nature or inlaid laws which are engraved on their hearts (91:7-10) and bring with them hearts who respond when truth hits them (50:33), their unbiased and balanced observation of well-coherent harmonized cosmos while standing sitting and reclining catapult them to say "Nothing is undue in your creation o Lord and are ever engaged in active goodness, their knowledge is kneaded in faith, on their hearts faith is firmly inscribed the Holy Spirit descends upon their hearts and support them. "You will not find any people (community) which believe in God and the Last day, loving those who resist God and his Apostle, even though they were their fathers are their sons, or their brothers or their kindred. For such He has inscribed faith on their hearts and strengthened them with Holy Spirit from himself...(58:22). He fortifies their "selves" against the incursions of Satan. Famous tradition of the prophet (PBUH) detail and clarifies this Divine principle "fear the insight of believer for he sees from the light of God".

So, an essence of our argument is that according to the discourse analysis of Quran real knowledge, the absolute truth, alright, truism lies with God in amr⁸ wherefrom it descends upon the hearts of prophets who lead their communities to the right side of history. People of mature spirituality are also endowed with this faculty, though intensity of their knowledge and truth cannot be at par with the revelation sent to prophets. Anyway, human heart being a Divine seat is deeper than oceans, here run currents and cross-currents of moral tensions and chaotic cyclones of constructive and destructive ideologues. Quran stays faculty of sight(eye), hearing (ear) and Fuad (intuition) as an essential constituent of real knowledge and stresses upon their organic link and integration rather than their mere juxtaposition. Eyes and ears are instruments of sense perception i.e empirical knowledge while faculty of Fuad (Qalb) preys, feeds and pounds at the ultimate causations behind natural phenomena or the working of this gigantic machine (universe) which is automatic rather than autocratic in its operations. This reality unfolds in R.A Nicholson he observes that though Qalb is connected to the physical heart in some mysterious way, it is not a thing of flesh and blood but "is rather intellectual than emotional...whereas the intellect cannot gain real knowledge of God, the qalb is capable of knowing the essences of all things, and when illuminated by faith and knowledge, it reflects the whole content of the divine mind, hence the prophet said, my earth and my heaven contain me not, but the heart of my faithful servant contains me"⁹.(Dr Riffat Hassan, Islam's sources of knowledge, dawn Friday March 5, 2010). In Rumi's metaphysics intellect is a terrestrial vehicle it drops us on the coasts when we enter the oceans of true monotheism intellect says goodbye to the intuition¹⁰. Tennyson espouses the same fact "the absolute reality intuitively can be grasped but is inimical to be stated. Our

point is intuition stands at the heart of reality and if faculty of fuad does not work properly even the right information of eyes and ears (empirical sciences) are apt to be misconstrued. Pointing to the same reality says Quran “Have these people not travelled on the earth so that they might come to possess hearts [minds] wherewith they can understand or ears wherewith they can hear- for it is not [the physical] eyes that become blind but the hearts that are set in breasts (22:45-46). So the Divine Capital seat the Heart is instrument of perception and discernment, when forces of greed and lust plunder it, it becomes dulled and insipid to reality. It grows and prospers at fair living and active goodness. Subsistence is a seed and ideas are its fruit. Unfair earning works as a water for the lamp of Qalb which instead of lightening it not only does extinguish its flame but spoils it. Moreover, the utility of knowledge itself is of paramount importance. According to the theological constructs of Christianity God created this world with fatherly instinct and the same recreational worldview culminates in callous and cannibalistic capitalism. Same was the case with the mercantile elite of Mecca when God stays their single-minded pursuit of wealth as height of their knowledge (53:30) in the same vein says that they only knew the exterior of life and are heedless of its higher ends (30:7). Portrayal of the crisis of the utility of such knowledge we see in the metaphysics of Rumi.

علم را برتن زنی مارے بود علم را بردل زنی یارے بود¹²

In our world of cannibal Capitalism humanity is engaged in scientific pursuits to merely satisfy its carnal pleasures instead of harnessing it for the creation of just moral order, the fulfillment of Primordial covenant which this unlucky creature took as a privilege rather than obligation that man has not yet fulfilled (80:23).

In sum total, to Quran Heart is the locus of absolute truth and real knowledge. In Quranic parlance knowledge is termed as Nur or light and Hidayah or guidance (5:17, 47, 48; 24:40 etc). For literally it supplies man with inner eyes to see his path crystal clear. Therefore Quran exhorts “it is not the eyes that grow blind but it is the hearts which are in the breasts that grow blind (22:64). Equally important is the fact that God is described as the “Light” of the heavens and the earth (24:35) and the opposite condition is described as layers upon layers of darkness (24:40). Imam Ghazali¹³ did a marvelous job to deliver his Mishkat-ul-Anwar in light of his valuable insight and spiritual itineraries to deal with verse of Light. The crux of his treatise is that Man’s ‘self’ has five faculties or spirits. At first stage works sensory spirit which takes in the information brought by the senses say it an avenue of input. On second stage comes imaginative spirit or faculty which records information brought by the senses and presents it the third faculty of intelligential spirit which apprehends ideas beyond the approach of sense and imagination. At fourth stage the discursive or ratiocinative faculty gets operational and deduces abstract knowledge from the data of pure reason. Fifth is the transcendental prophetic spirit, a faculty which develops in prophets’ hearts a zenith of illumination whereby prophets penetrate into tables and statutes of the Law of other world

together with several of the sciences of the Realms Celestial and Terrestrial, Theology etc which the intelligential and discursive faculties cannot comprehend. All of these are light upon light. Henceforth, these five faculties are symbolized by the Niche, Glass, Lamp, Tree and Oil in the verse of Light. On the other hand minds of misbelievers and their perceptions are perverse and support each other mutually in the actual deluding of their owners and work as darkness upon darkness that is because says Quran that “ do not be like those who forgot God and [eventually] he caused them to forgot themselves- these are the unrighteous ones (59:19). So in such a state truth neither hits their heart nor do their hearts respond (50:33). These people are [as though] they are being called from a place, far distant (41:44).

In fact, since later medieval era Muslim scholarship had been in a habit to appeal to the individual verses rather than logical whole, integral thrust or tenor of Quran regarding any idea, concept or theological constructs. More or less western scholarship too remained victim to same syndrome, had been more often concerned with loom than the fabric being woven. Basic flaw of this approach is that it culminates in atomistic, piecemeal, truncated and fragmented knowledge devoid of any organic or interactive link: a set of ideas or constructs juxtaposed rather than organically interfaced together. To some extent, same lacunas are visible in Iqbal’s valuable seminal work of Reconstruction of Religious Thoughts in Islam. The best recipe to overcome this syndrome is Muhammad Abduh’s statement that “Quran is its own best commentary”. It works like a light-house to those who are habitual of atomistic approach to Quran. Careful perusal of Quran states that its real appreciation and understanding lies in its internal coherence rather than in mere contextual studies. Being a serious student of Quran Allama Muhammad Asad suggests that “the Quran must not be viewed as a compilation of individual injunctions and exhortations but as one integral whole: that is, as an exposition of an ethical doctrine in which every verse and sentence has an intimate bearing on other verses and sentences, all of them clarifying and amplifying one another. Consequently, its real meaning can be grasped only if we correlate every one of its statements with what has been stated elsewhere in its pages, and try to explain its ideas by means of frequent cross-references, always subordinating the particular to the general and the incidental to the intrinsic¹⁴”. It should be borne in mind that though Quran is very easy and simple it is as deep as life itself for it took twenty three years to be revealed.

Let us now investigate Quran’s thesis about knowledge. The real knowledge develops the inner faculties of man in such a way that all knowledge gained by him becomes organic to his total creative personality. The be-all and end-all of that knowledge is to construct just, progressive social moral order on this earth, a liability or obligation wherefrom all the universe shrank back, but man accepted the challenge and God tenderly rebuked him as an aggressively unjust and foolhardy(33:72). From Adam to Muhammad establishment of egalitarian moral order had been the bedrock of the endeavors of all prophets. On these grounds, Prophet of Islam, unlike so many of the earlier prophets, not only cultivated in his

followers the new vision of hope, had taken the grand task of redeeming history making it field of Divine activity through creation of just society. Quranic term Al-amana (Trust) basically denote the same Herculean task. Violation or fulfillment both constitutes the enterprise of Trust. Man has a choice either to fulfill his promise or violate the same. To Quran basic duty of man is to decipher moral engraving on his heart, reconstruct a scientific picture of the universe and to engage in striking socio-economic and spiritual order for just as with cognitive situations so is the case with moral situations. Any streak of knowledge or activity that negates or is inimical to moral order in the words of Quran is abath or vain or even dangerous. It says, say: shall we tell you of those whose works have come to aught? It is those people whose efforts have lost in naked pursuit of material life and they think that they have achieved great things (18:104-105). Man more often tends to fall short of his promise. However, Herculean task of man is the fulfillment of Primordial covenant or true realization of Al-amana or in simplest words the materialization of Trust: which is to discover the laws of, and thus get mastery over nature, or in the Quranic terminology “to know the names of all things and then use this mastery, under the human moral initiative, to create a good world order¹⁶”. So discharge of this Trust (Al-amana) is “service to God” (Ibadah) on realm of Islamic theology. Unlike Christianity in Islam salvation does not redemption from sin, but the creation of just society in which the individual more easily makes that existential surrender of his or her whole being that would bring fulfillment. Karen Armstrong justifiably says “Pragmatic politics is messy and cruel; the ideal Muslim state is not a “given” that is simply applied, but it takes creative ingenuity and discipline to implement the egalitarian ideal of the Quran in the grim realities of political life¹⁷ (173).

So fragile his being and so hard his lot! In this endeavor Quran divides mankind into two camps Dar-al-Islam and Dar-al-kufr and even in the course of struggle for positive moral creativity Quran stresses ideological progeny the torch bearer of Trust (Al-amana) rather than physical one. For, when Noah prayed for the survival of his son, the reply was he is not from your family (11:45-46); but Quran also clarifies we made His [Noah's] progeny to survive him (37:77) which proves that his ideological followers were saved. Similarly, when God told Abraham that He was going to appoint him leader of men and Abraham asked about the destiny of his progeny, the simple reply was: “my promise does not extend to unjust ones” (2:124). So both cases clarify and amplify each other that ideological rather than physical progeny do matter in the sight of God. For, it is the ideological class that strikes just moral order on the earth. That needs critical appraisal of the universe, man's own status and laws governing the rise and fall of societies.

Hence, to Quran knowledge is based on three sources: the universe, Human self and History. First, all laws and natural phenomena of universe are at man's disposal to be harnessed for positive ends. Secondly proper investigation of moral tensions on human conscience can help support overcoming his shortcomings, imbalances, delinquencies at individual and

collective level. Thirdly, history of present and bygone generations compels mankind to reorient and redirect its behavior patterns. History of civilizations is cumulative and evolutionary, because while negative legacy like foam on the top of a torrent disappears, positive human heritage [the alluvium] settles down on the earth. History is dynamic rather than static and historic movement is like a spiral, not cyclic. In nutshell there must be harmony in what universe manifests, human mind perceives and history justifies. For Quran says “we shall show them our signs on the horizons (in the physical world) and in their inner **self** (fi anfusihim) till it is manifest to them that it is the Truth (41:53). So, the truths or outcomes of these three sources of knowledge should augment, corroborate, envelop and enhance each other rather than to supplant or oppose each other. Ultimately, their sharp edges of differences must be smoothed and an integrated body of organically linked knowledge emerged that is the be all and an end all of Quran’s élan on knowledge and that is continual, perpetual rather than static or once forever exercise.

So, Knowledge is an ever growing dynamic and an endless creative process, it’s getting stationary, stagnant, repetitive and fossilized is death of knowledge that only transpires in vacant shell of theological speculations, mystic deliriums and vain body of literature divorced from actual touch with reality . “Above every knower there is always another knower” (12:76) urge Muslims for endless pursuit of knowledge. Story of Moses and Khidhar(18:60) is a gentle reminder about dynamism of knowledge, for Khidhar means green, is the type of knowledge which is ever green, fresh, and flourishing, ever in contact with life as it is actually lived, and not merely crystalized in books or second hand sayings. It is a pointer towards reality that though Moses received his divine mission of Apostleship, yet his knowledge was not so perfect that it stands not in need to further addition. The episode elaborates that constant effort is necessary to keep our knowledge square with the march of time. Even if a whole stock of knowledge is supposed to be gathered in one individual does not include all knowledge, for Divine knowledge as far as man is concerned is unfathomable and unlimited. However, though knowledge is developing it is yet an organic whole ever in need of integration rather than juxtaposition. Therefore there should be class of intellectuals well-grounded and kneaded into knowledge who could integrate the various threads of knowledge into an organic whole. Terse analysis of one and a half millennia of human journey in domain of knowledge shows that “the Middle Ages were the era of the dominance of traditional religion; an anti-ideological period. The fifteenth and the sixteenth centuries were eras of human consciousness. It was in these two centuries when masses revolted against the customary religion. The 17th century was the era of free-thinking when intellectuals were no longer under influence of fossilized religious traditions; the 18th century was the era of freedom and humanism...he had returned to democracy, humanism and the French Revolution.... The 19th century is the period of ideologies: existentialism, Hegel, Nietzsche,, Schiller , Fascism , socialism, Marxism and St Simmonians. ; the 20th century is an era of grand decline¹⁸” when knowledge instead of being a tool of finding truth

became an instrument of seeking power and money among bi-polar world of US and Soviet Russia; 21st is enhanced version of previous one with cannibalistic capitalism . Basically fundamental fragmentation of knowledge is leading towards amoral and immoral knowledge that materialized in extreme forms of liberalism which indulged in glitters of life throws the baby with bath water. To this life devoid of human and moral depths, Quran denounces Mercantile Mecca “Stuck to the exterior of life” (30:7-9).

However, today in an era of unprecedented progress, in view of nuclear arsenals and climate change mankind is standing at the threshold of total annihilation. So, what went wrong with this an evolutionary error (man) that had emerged as a chief guest of universe on the realm of history with one and only faculty of creative knowledge? This aggressively foolhardy and unjust one instead of molding history towards moral ends has succumbed to its vagaries. Generally, he proved incapable of wielding knowledge, instead of harnessing it to find truth, to strike just moral order on the earth knowledge has become an instrument of power to satiate the unending lusts of imperialist forces. Knowledge without responsibility is sure recipe to destruction. It demands from believing conscience seek not only to recognize and get closer to the One but also to understand His intents and strive to remain faithful to them, it is the point where religious intellect parts ways with pure intellect for the former demands superior level of justness of heart, excellence, generosity and giving rather than dispositions of the latter that more often succumbs to negative moral tensions of greed and lust. It is just because Man is habitual of putting his moral instincts to sleep, and keeps animalistic ones flared up, for going down is easier than spiraling upward. In religious parlance man is moral being rather than social animal of Aristotle School; migration (hijra) a norm of religious personalities basically strikes at their earth-rootedness to get them free from the prisons of their selves; therefore knowledge must necessarily carry with itself its moral content also that how to resort to diversion to escape evil temptations. It is question of morality why USA dropped bomb on Japan while Godless Soviet Russia accepted her disintegration but not resorted to nuclear option. It is the crisis of knowledge without responsibility. The issue at hand is, when an individual or community forgets God, God causes it to forget itself (59:19), so forgetting God means fragmented, unintegrated eventually disintegrated being stuck to the exteriors of life on cost of its ultimate moral ends. So, Quran invites mankind to observe, interpret and understand the meaning and message in the pregnant silence of universe, whispers of their souls and dynamics of history to know the intents of Creator then emerge with organically linked body of knowledge that ensures the cementing of personality where all details of life and particulars of human activity are properly integrated and synthesized that is God’s remembrance in actuality. Quran is strewn with logos which direct our attention to the perusal study of universe and the scripture; mirroring both we can reach true conclusions.

Quran stays universal phenomena as signs pointing towards ultimate Reality, therefore classical theorists of Islam were apt to call it “outspreed book” (kitab al-manshur), the book of the universe, the theological as well as physical mirror of Quran, “the written book” (al-kitab al-mastur) both entertain inherent complementarity if text (scripture) and context (universe) are gently, gradually, exactingly, understandingly and closely examined at a deep level. Final analysis would show that “the revealed book neither stifles, nor directs the mind, it liberates it at the heart of universe: the world speaks by itself, autonomously, and it is human intelligence’s task to understand its language, its vocabulary, its semantics, its rules, its grammar, and its order¹⁹”. Furthermore, there would emerge a reality that in the order of the universe as well as in the revealed text, there is operational a categories of universal definitive laws and others contextual changing and immersed in history. That is because concludes Tariq Ramadan that “ when the heart’s intelligence, and not only analytical intelligence, reads the Quran and the world, then the two texts address and echo each other, and each of them speaks of the other and of the One²⁰”. If the task is done thoroughly, the scholars of text and context would emerge on the same page, only any lacunae in their respective approach or methodology would indulge them in sea-saw struggle. Otherwise, Quran is as coherent, systematic, organized and consistent as the universe itself: “Do they not ponder on the Quran? Had it been from any other than God, they would surely have found in it much inconsistency (4:82; 47:24). Same is said about universe, what flaw, lacunae or gaps you see in creation of your Lord turn your vision again and again and it will come back to you dull and discomfited in a state worn out (67:3-4). So, two revelations, text and context are compatible, in harmony in their élan, message, meaning and finalities. It is found in profound reflections of Ghazali and through Christian theologian Thomas Aquinas and others of his ilk penetrated into European thought and became leitmotif of early renaissance European literature, had been recurrent theme at Oxford, that gradually changed the outlook of the world, which was seen as a space to be deciphered, interpreted, and understood: a horizon open to reason, learning and science. This weltanschauung shakes the basis of Pascal’s formula about knowledge that “heart has reasons that reason does not knowfor when all resources of intelligence are brought forth to keenly interpret the two revelations, both echo each other, unveil and unfold to each other, here the heart has reasons that reason will recognize²¹. That is because an extra-ordinary productive mind called the Proof of Islam, Ghazali, in his book Deliverance from Error says that someone who claims that the Islamic religion is incompatible with geometric proofs, philosophical demonstrations, and the law of nature is an ignorant friend of Islam. The harm of this ignorant friend to Islam is greater than the harm of heretics and enemies of Islam. For the laws of nature, geometric proofs, and philosophic demonstrations are self-evident truth. Thus someone who says, “My religion is inconsistent with self-evident truth,” has passed judgment on the falsity of his religion²².

Quran and the universe rather than catechism are basically sublime pointers towards ultimate Reality; invoke intensive thought in the observers to weave out a fabric of world

view of well-coherent threads and looms, encapsulating intents of the Creator, responsibility of the bearer of the trust, and ingenuity to execute the same. It demands greater role of philosophy, a science that is to be a comprehensive soul capable of preserving all the sciences, employing them to their proper place and role and become the cause of their progress. Philosophy being the arbiter of truth resolves conflicts between religion and science; if consensus emerges that leads to the unity of knowledge which is be all and an end all of knowledge ever evident from the tone, tenor and tune of Holy Quran....

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