

İslam kültürü de işte böyle yeni çiçeklenmeye gebedir) (Ibid).¹³⁶ Karakoç's optimism might be linked to two important conditions taking place in the world, particularly in the Muslim world. The first could be linked to the post-WWII decolonization in Asia, Africa and Middle Eastern countries. The independence of many Muslim countries led Karakoç, among other things, to propose Africa and Asia as possible environments in the reemergence of Islamic civilization¹³⁷ (Karakoç, 1979, pp. 11-29; 1989, pp. 455-457 & pp. 532-536).

The second was the emergence of various revival Islamic movements in the Muslim world. For instance, Karakoç considered the reform activities of the Pakistani Syed Abul A'la Mawdūdī's Jamā'at-i Islāmī; Sayyid Quṭb and the Muslim Brotherhood in Egypt; the Nuri and the Great East movements in Turkey; and related other reformative and awakening movements as important trends in this direction (Karakoç, 1979, p. 21). In short, he believed that reform and revival efforts must be directed at education (teaching-learning and university), media (television and cinema), inspiration of faith or *iman*, Islamic and political thought, art and literature, system of political administration and so forth (See, for instance, Karakoç, 1978; 1979; 1986; 1989; 2011; 2014; 2015).

Al-Fārūqī and Islamic Civilization

Al-Fārūqī's conception of civilization in general and Islamic civilization, in particular, is closely tied to the religious idea of monotheism. Specifically, his contribution mainly focused on the idea of *al-Tawhīd*, Man's vicegerency and *Taklīf* and God's providence. Of these, the idea of *al-Tawhīd* is used in every single page of his writings, particularly Islamic civilization related ones, that it merits to be called the ontological universe within which he developed his idea of civilization in general and Islamic civilization, in particular (See, for instance, Al-Fārūqī, 1986; 1992). This means that without the necessary and specific reference to Fārūqī's conception of *al-Tawhīd*, there can be no "Islamic" civilization, for the absence of

136 It should be noted that this was what Karakoç felt perhaps in the 1980's when he wrote this part of the book.

137 He pointed out that awakening is a possibility in Asia and Africa (*Asya ve Afrika için bir uyanış söz konusudur*) (Karakoç, 1989, p. 456).

al-Tawhīd renders his idea of Islamic civilization empty. This is exactly what he meant when he argued that the "essence" and "identity" of Islamic civilization is *al-Tawhīd* (Al-Fārūqī, 1992, p. 17).

Apart from *Al-Tawhīd*, vicegerency of man and God's providence, Fārūqī's unique contribution lies in his methodological orientation. He was well aware that many of the studies into Islamic civilization were focused on either spaces or temporal contours. He argued that while Western scholars of Islam preferred the former approach to Islam, Muslim scholars chose chronology to order their studies. According to him, both were, however, unable to take into account "the essence of Islamic culture and civilization." He observed that Western scholars' approach to Islamic history, culture and civilization failed to account for "the element which unites the regions and makes them provinces of one world of Islam and hence integral parts of Islamic culture and civilization" (Al-Faruqi, 1986, p. xii).

By the same token, Muslim scholars ignored "the substance that has persisted through events of centuries and generations that has forged the dazzling diversity of expression into an organic cultural and civilizational unity" (Ibid). Against this backdrop, Fārūqī proposed own method to approach Islam in its culture, history and civilization. He proposed a phenomenological approach to the study of Islamic civilization. Here, Fārūqī argued that "the observer let the phenomena speak for themselves rather than force them into any predetermined ideational framework; let the eidetic vision essence order the data for the understanding and be corroborated by them" (Ibid, p. xii). Of the many arguments spelled out, Fārūqī's two points are worth noting. The first one is that Islam, unlike Christianity and Judaism, is not its history, for Islam was born complete in the first place. The second point is the idea that "Islam is the ideal which Muslims strive" and it cannot be linked with "Muslims' history" (Ibid, p. xiii).

Now, in what follows, I attempt, in light of Fārūqī's phenomenological predisposition, to deal with, firstly, Al-Fārūqī's conception of Islamic civilization alongside with *al-Tawhīd* and secondly, how he relates his conception of *Tawhīd* and Man's vicegerency (and thus, *Taklīf*) to Islamic civilization.¹³⁸

138 The forthcoming discussion mainly draws from Al-Fārūqī's two major books: *Al-Tawhīd: Its Implication for Thought and Life* (1992) and *The Cultural Atlas of Islam* (2013).

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