THE SOVEREIGNTY OF THE QURAN ACCORDING TO TAHA JABIR AL-ALWANI: AN ANALYTICAL STUDY

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Abstract: *The study aims to elucidate Taha Jabir Al-Alwani's position, a prominent modern scholar, on the governance of the Quran as articulated in his work "The sovereignty of the Quran." This study utilized an analytical and comparative methodology to elucidate the points of consensus and divergence between Al-Alwani and other scholars. The study produced some significant outcomes which are: Al-Alwani articulated his perspective on Quranic sovereignty through the lens of "reading methodology" and "the construction of the Quran," contrasting with the conventional interpretations that emphasize political or jurisprudential dimensions. According to Al-Alwani, the administration of the Quran is characterized by epistemic and methodological principles rather than being solely political or legislative in nature. The Quran serves as the foundational framework that Muslims ought to consult in the development of their sciences and knowledge, rather than being solely a source of regulation. Al-Alwani associated the essential aims of the Quran with sovereignty, which include: monotheism, purity, civilization, community, and invitation. By accomplishing these goals, the sovereignty of the Quran is manifested in both the individual and society. One criticism of Al-Alwani's perspective on governance is his overemphasis on the supremacy of the Quran to the detriment of the Sunnah, as evidenced by his advocacy for reconstructing Islamic methodology based solely on the Quran and his critique of intellectual traditions he perceives as having strayed from the authentic Quranic approach. His critique of heritage occasionally transcends the scientific paradigm, and he tends to overstate his criticisms of heritage without proposing a viable alternative.*

INTRODUCTION

The concept of sovereignty (*Hâkimiyyah*) is crucial in Islamic thought, shaping various fields of knowledge. Researching Quranic sovereignty is essential for Islamic societies to develop a guiding framework that merges tradition with modernity. The importance of researching the concept of sovereignty (*Hâkimiyyah*) in light of the Holy Quran is evident in the following points; defining terminology to clarify political interpretations; establishing principles of good sovereignty from the Quran; enhancing Islamic cultural identity amid globalization; addressing ethical and legal dilemmas with Quranic guidelines; promoting peaceful coexistence and dialogue among cultures; and responding to contemporary challenges through Quranic insights (Al-Alwani: 2006b).

Overall, studying *hâkimiyyah* al-Qur'an is not merely an intellectual luxury, but an absolute necessity vital for guiding communities toward a balanced and just life aligned with divine revelation and modern needs.

Dr. Taha Jabir Al-Alwani authored "*Hâkimiyyah al-Qur'an*" (The sovereignty of the Quran), published in 1996 by the International Institute of Islamic Thought. The book serves as an introduction to Hisham Ahmed Awad Jafar's work on the Political Dimensions of Governance and arose from research published in "Contemporary Islamic Issues" in 1998. Al-Alwani's work aims to frame the concept of divine governance, highlighting the importance of the Quranic sovereignty amidst varying interpretations by different intellectual schools.

This research attempts to answer four main questions, which are: How is the concept of *Hâkimiyyah* al-Qur'an (the Quran's Sovereignty) in the view of Al-Alwani. How is the relationship between *Hâkimiyyah* al-Qur'an and *Maqâshid* al-Qur'an in the view of Al-Alwani. How is the comparison between Al-Alwani, Mawdudi, and Sayyid Qutb regarding sovereignty as an incitement concept. What are the main criticisms directed at Al-Alwani regarding his view on the sovereignty of the Quran.

THEORETICAL STUDY

Taha Jabir Al-Alwani (1935-2016) was an influential Islamic thinker and jurist from Iraq who held significant roles including President of the Fiqh Council of North America and the School of Islamic and Social Sciences. He earned a PhD in Usul al-Fiqh from Al-Azhar University in 1973 and was a professor at Imam Muhammad ibn Saud Islamic University (Al-Alwani et.all: 2025). Al-Alwani was a co-founder of the International Institute of Islamic Thought and made seminal contributions to Islamic scholarship, emphasized by his prolific output of twenty-one published works after 2000 on topics such as the Prophetic Sunnah and Quranic studies (Al-Hawamdeh: 2025). He was a leading figure in the "*Islamization of Knowledge*" movement (Othman and Hassan: 2020), focusing on reform in Islamic thought, jurisprudence, and integrating religious with contemporary sciences (Jazira: 2025).

There have been many studies conducted on the figure of al-Alwani to examine his thoughts and views from various perspectives. Some researchers examine al-Alwani as an expert in usul al-fiqh. Ichrom and Bashori (2020) concluded that in performing istinbāṭ of law, Ṭāhā not only included revealed texts (*wahyu mathluw* and *ghoiru mathluw*), but he also incorporated reason as the epistemological foundation of his uṣūl al-fiqh. In relation to legal issues not found in the naṣṣ (whether in its literal or implied meaning), Ṭāhā uses inductive logic that begins with understanding reality, and then utilizes his ijtihād reasoning, the cause of which is derived. Ṭāhā still predominantly uses the epistemology of the classical model of uṣūl, thus Ṭāhā can be categorized as someone whose uṣūl thinking is still in the shadow of orthodoxy, although there are some modernist aspects to it.

Other researchers examined al-Alwani's views on the ethics of disagreement. Majid (2017) examined the views of Taha Jabir Al-'Alwani on ethics of disagreement in Islam, the etiquette envisioned by Islam for all those engaged in discourse and intellectual dialogue, and he also exposes a higher number of principles and purposes of the Shariah which provide Muslims with perspectives far vaster than those afforded by pedantic debate over points of law and procedure or fine distinctions between conflicting theological arguments.

M. Ulil Abshor and Husnul Khotimah (2020) examined Taha Jabir al-Alwani's views on scientific ethics in dealing with differences of opinion, which include: self-awareness in the form of magical, naive, critical, and transformative; social awareness in the form of mutual respect, understanding, and tolerance; revolutionary awareness; and divine awareness, which emphasizes the importance of avoiding acts of hostility, conflict, quarreling, and severing ties of kinship that are forbidden by Allah. Rahmat (2024) explains that Thaha Jabir Al-Alwani formulates the framework of *Al-Maqāṣid al-'Ulyā al-Ḥakīmah* which includes the concepts of *tawhid*, *tazkiyah*, and umran—as the highest and most universal principles of maqasid, forming the foundation for two subsequent levels. The second level consists of the principles of freedom, justice, and equality, while the third incorporates the classical categories of *daruriyyat*, *hajjiyyat*, and *tahsiniyyat*. To realize these objectives, Al-Alwani employs the methodology of *al-jam'u baina al-qira'atain*, integrating the interpretation of revelation with the interpretation of the universe through the technique of *istiqra' tam*, ensuring that his reasoning is grounded in definitive and comprehensive understanding.

As for the study conducted to examine al-Alwani's views on the sovereignty of the Quran and compare his perspective with the concept of sovereignty proposed by other Muslim scholars, this has not yet been studied. Therefore, this study is conducted to gain a clear understanding of al-Alwani's views on this issue.

RESEARCH METHODS

This study is a library research, with a qualitative approach, where the researcher collected and logically organized information on the Quran's sovereignty, primarily based on Taha Jabir Al-Alwani's book "*Hâkimiyyah al-Qur'an*" (The Sovereignty of the Quran). An analytical approach was used to compare Al-Alwani's ideas with other sources, emphasizing the positive and negative aspects of his presentation on the topic.

DISCUSSION AND RESEARCH RESULTS
The Concept Of Qur'anic Sovereignty In View Of Al-Alwani

The Quranic sovereignty, as articulated by Taha Jabir Al-Alwani, is primarily an epistemological and methodological governance rather than a conventional political governance. Al-Alwani advocates for the Quran to be the singular and supreme source for all matters, influencing knowledge construction and the methodology for tackling contemporary challenges.

Al-Alwani's vision on the sovereignty of the Quran emphasizes its status as the primary epistemological reference within Islamic thought. As a prominent contemporary Muslim thinker advocating for an extensive reform in this field, Al-Alwani seeks to root all religious and human sciences in Quranic revelation, espousing several significant points.

Firstly, he asserts the Quran as the sole source of a comprehensive worldview, articulating that it embodies fundamental values and higher purposes that should guide the Islamic nation in all its endeavors. Unlike merely a manual for rituals, the Quran serves as the cognitive framework that elucidates human existence and relationships (Othman and Hasan: 2020). Secondly, Al-Alwani promotes the concept of "*Islamization of knowledge*", arguing for a reorientation in knowledge frameworks that align with Quranic foundations, granting the Quran supremacy over other forms of knowledge (al-Far: 2025). This includes eliminating the separation between religious and secular sciences (al-Syimi: 2025), fostering a unified vision where all disciplines serve a common objective inspired by revelation (Mo'men: 2025). Furthermore, he envisions a jurisprudence derived from the overarching objectives of the Quran, advocating for a flexible and comprehensive legal framework that transcends traditional interpretations tied to specific historical contexts. In this regard, Al-Alwani calls for a revival of the "*al-Qur'an al-mahjûr*" or abandoned Quran, placing it at the heart of both intellectual and practical life.

Secondly, Al-Alwani stresses the necessity of adhering to a Quranic methodology to confront contemporary issues, contending that the derivation of knowledge must emerge directly from Quranic texts rather than historical methodologies that may hinder genuine understanding. He seeks to cultivate a direct relationship between Muslims and the Quran, empowering individuals to tackle global challenges while preserving Islamic authenticity (Amer: 2025). Another landmark in Al-Alwani's project is the liberation of the Muslim mind from historical interpretations that have strayed from the Quran. He argues for a fresh methodological approach to knowledge that directly accesses Quranic wisdom, positing that the Quran should hold a dominant role in shaping Islamic thought (Fahim: 2025). Importantly, Al-Alwani distinguishes between divine sovereignty and the sovereignty of the Quran, proposing that the governance of the Quran transcends mere political power and embodies a framework for scientific and epistemological authority (Lahsasna: 2007). This perspective seeks to restore intellectual vitality by allowing individuals contemplation and critical engagement with the holy text rather than imposing rigid traditional interpretations (al-Far: 2025).

Lastly, Al-Alwani emphasizes the divine preservation of the Quranic text as a foundation of his intellectual approach, underscoring its authenticity and reliability across generations. This preservation enables the Quran to serve as a constant, unaltered reference, affirming its role as a definitive source of knowledge and guiding principles in Islamic life (al-Far: 2025).

The Quranic Sovereignty And Its Relation To The Qur'anic Objectives In The View Of Al-Alwani

Al-Alwani associates the sovereignty of the Quran with its higher objectives, delineating five key governing objectives: *Tawheed* (monotheism), *Tazkiyah* (purification),

Imrân (civilization), *Ummah* (the community), and *Da'wah* (Islamic call). He posits that achieving Quranic sovereignty both individually and societally hinges on realizing these goals.

1. *Tawheed* (Monotheism) and sovereignty

Al-Alwani views *tawheed* as the cornerstone of Quranic sovereignty, asserting its foundational role in shaping epistemology, ethics, and societal systems. He outlines several facets of this relationship: a) Tawheed serves as the epistemological base, guiding thought and actions toward the divine. b) It provides an encompassing vision for Muslims, aligning life and stewardship with God's will. c) Tawheed liberates individuals from subjugation to worldly powers, positioning humanity towards perfection. d) Al-Alwani frames Tawheed within three core Quranic values, which guide the restoration of civilizational health. e) He argues for the Quran's sovereignty as vital, suggesting that it must be the predominant reference for guiding action and reform within the society (Amer: 2025).

2. *Tazkiyah* (Purification) and sovereignty

Al-Alwani expands the concept of *tazkiyah* beyond spiritual purification to encompass societal reform, positing Zakat as critical to establishing divine stewardship. Key points include: Zakat is fundamental for both personal growth and broader societal health, functioning as a vehicle for comprehensive reform. A reformed individual is essential for fostering a just society committed to the stewardship of the earth. Governance must reflect ethical values, ensuring it isn't swayed by personal corruption or whims (Amer: 2025).

3. *Imrân* (Civilization) and sovereignty

Civilization, as defined by Al-Alwani, entails holistic development, with the Quranic methodology as its guiding force. He emphasizes: True governance comes from divine sovereignty, positioning God as the ultimate legislator. Civilizational progress cannot occur apart from adhering to divine principles, which ensure alignment with justice and human interests. The interconnection among *Tawheed, Tazkiyah*, and *Imrân* is essential for achieving a reformed civilization (Amer: 2025).

4. *Ummah* and sovereignty

Al-Alwani characterizes the Islamic Ummah as a community dedicated to embodying goodness and truth, with the following considerations: The Ummah's mission transcends its individual interests, focusing on a collective duty to uphold truth and ethics (Al-Alwani: 2006a). He argues for a unique interpretation of sovereignty rooted in Quranic governance, emphasizing community involvement in enjoining good and forbidding wrong. True governance is collective, necessitating the establishment of a cohesive society that resists tyranny and adheres to Sharia (Adel: 2025).

5. *Da'wah* (Islamic Call) and sovereignty

Al-Alwani emphasizes the distinct purpose of Dawah, viewing it as a civilizational project rather than merely a political pursuit (Sawalih: 2021). He highlights: The necessity of separating the Islamic call from state mechanics, with Dawah aiming for widespread

understanding and acceptance of Islam. Dawah should maintain flexibility in outreach methods, unhindered by political constraints. Governance, including the establishment of an Islamic state, should not overshadow Dawah's primary objective of spiritual reach and societal reform (Adel: 2025).

Collectively, these objectives paint a comprehensive vision of the Quran's teachings, asserting that their implementation is vital for achieving holistic civilizational advancement and reform. The rulings of the Quran are seen as instrumental in fulfilling these broader goals, reinforcing the intricate relationship between governance and divine guidance.

The Comparison Between Al-Alwani, Maududi, And Sayyid Qutb Regarding Sovereignty As An Incitement Concept.

Taha Jabir Al-Alwani offers a distinct perspective on governance that differs markedly from Abul A'la Maududi and Sayyid Qutb. While Maududi and Qutb stress God's absolute political and legislative authority, Al-Alwani calls for a renewed framework that incorporates the objectives of Sharia, human reasoning, and the role of ijtihad. He views Islamic movements as continuations of earlier struggles, including jihad movements (Khatab, 2002). Yet these movements have faced unforeseen obstacles; their aspirations and mobilizing slogans have been hindered, creating frustration and prompting renewed efforts in different forms (Ali, 2018).

Al-Alwani (1996) argues that frustration has stemmed from the dominance of Western political concepts involving state, governance, authority, and power, which have overshadowed an authentic Islamic perspective. This has resulted in a prevailing perception of national state concepts that diverge from Islamic ideals. In response, contemporary Islamic movements have sought to revitalize their efforts by reconnecting with the intellectual heritage of previous Islamic movements. They focus on three key processes: incitement and reactivation of the public, encouraging re-mobilization, and identifying effective forces capable of facilitating change toward significant objectives.

A critical issue raised by Al-Alwani is that many existing authorities—despite their Islamic nomenclature and superficial alignment with Muslim regions—are actually functioning under *Jâhili* (pre-Islamic) systems, usurping divine authority that they do not rightfully hold (Al-Alwani: 2009). This state of affairs has necessitated the articulation of a higher value to galvanize the masses, rooted in their faith, knowledge, and capabilities. Consequently, Al-Alwani (1996) emphasizes the concepts of *Jahiliyyah* and *Hâkimiyyah* as essential means to achieve the overarching goals of Islamic movements, positing that the legitimacy of power must link to divine authority rather than the flawed, secular governance structures in place. In Egypt, the circumstances mirrored those of Pakistan, with Islamists actively resisting foreign occupation and engaging in key historical events such as the Urabi Revolt (1882) and the 1919 Revolution, as well as the Palestine Wars and the subsequent overthrow of the monarchy. Despite their considerable contributions to these movements, the resulting political oppression

manifested through arrests, imprisonment, and torture compelled the Islamists to channel their intellectual resources into critiquing the political status quo.

Al-Alwani critiques the political thought of Sayyid Qutb, particularly the concept of "*Hâkimiyyah*," which Qutb developed to assert that Allah is the sole ruler, thus assigning all authority to Him. Al-Alwani (1996) notes that Qutb, like Maududi, blurred the lines between the "*Hâkimiyyah* of Allah" in governance and His broader divine governance. Both thinkers positioned divine sovereignty against human governance, limiting the roles of individuals and communities to mere acceptance and application of God's rule. This perspective draws parallels to the understanding of divine governance in the time of Moses, suggesting that God's kingdom and its laws are integral to faith, without distinctions between worldly and otherworldly matters.

Al-Alwani (1996) highlights the confusion surrounding "*Hâkimiyyah*," attributing it to three groups: Maududi and Qutb themselves, Islamists interpreting their ideas, and other Islamists deriving governance concepts from Quranic verses, notably Surah Al-Ma'idah, and Hadiths. He emphasizes the urgency for re-evaluation and correction in the discourse surrounding "*Hâkimiyyah*" to address these prevalent confusions.

Mawdudi is noted for coining a term that engages legal and foundational insights, which were previously explored by other scholars (Na'ami et.all: 2016). His contributions emphasized the political, legal, and constitutional aspects of sovereignty within the framework of the Islamic state of Pakistan, especially during a time of intense political challenges. Mawdudi's theory centers on political and legal sovereignty, arguing for a limited popular sovereignty that operates under divine authority (Zallouf: 2019).

Conversely, Sayyid Qutb's approach focuses on the doctrinal and monotheistic dimensions of sovereignty, positioning it as fundamentally intertwined with faith. He perceived sovereignty not simply as a political concept but as essential to the practice of monotheism, merging the two to challenge what he viewed as ignorance in the contemporary context (Muhammad: 2004). Both scholars, as noted by Al-Alwani, have been critiqued for minimizing the roles of individuals and communities to mere receivers and enforcers of divine governance, akin to themes from earlier civilizations, such as the Jewish legacy.

However, this interpretation overlooks Mawdudi's acknowledgment of human sovereignty, despite its divine restrictions (Al-Mawdudi: n.d). He maintains that governance includes a degree of human agency, which is essential for effective sovereignty. His views on legislation illustrate this connection, asserting that human legislative action is necessary yet ultimately shaped by divine sovereignty. Mawdudi's discourse suggests that while divine authority prevails, the space for human legislation is essential to the realism of governance in an Islamic context (Al-Mawdudi: 1988).

The scope of humanitarian legislation, as articulated by Maududi, encompasses several dimensions of governance. Firstly, it involves the clarification of rulings, emphasizing the

necessity to comprehend the divine rulings prescribed by God, ascertain their essence and origins, verify applicable conditions, and delve into specifics, including the exceptions under which these rulings may be suspended. Secondly, the concept of Qiyas, or analogy, is highlighted, which entails analyzing the underlying reasons for rulings, applying these principles to similar matters, and correctly identifying those devoid of such motivations. This analytical process is crucial for ensuring relevance and accuracy in legal judgments.

The discussion extends to induction and deduction, focused on establishing laws that adhere to Sharia's principles while effectively fulfilling the legislator's intentions. Induction pertains to forming laws based on real-life scenarios as understood within Sharia, while deduction involves drawing conclusions that align with the legislative intent established in Sharia. Moreover, 'free legislation' arises in areas where Sharia is silent, allowing for human legislative freedom as long as the legislation resonates with Islam's spirit and fundamental principles. This aspect underscores the balance between divine guidance and human agency in the legislative process (Al-Mawdudi: 1980).

ayyid Qutb offers a narrower view of sovereignty, asserting God's absolute authority while acknowledging the roles of individuals and communities in interpreting and implementing divine guidance. He stresses human responsibility as one of obedience to revelation (Hunaidi, 2024). Qutb also describes governance dynamics, portraying the minister–president relationship as rooted in receiving and executing divine laws, yet still allowing space for independent judgment. This reflects his nuanced perspective on authority and decision-making within an Islamic governance system (Al-Banna, 2018).

The Primary Criticisms Aimed At Al-Alwani About His Perspective On Quranic Sovereignty

The critics of Taha Jabir Al-Alwani focus on what they view as his excessive prioritization of the Quran, which they believe reduces the Sunnah's essential legislative and interpretive role. They argue that his "Quranic" approach risks marginalizing the Sunnah, traditionally upheld as a vital complement to the Quran. These critiques, often associated with debates surrounding modern "Quranist" tendencies, express concern that such views could weaken the established scholarly consensus on the Sunnah's authority within Islamic law and practice.

In response, Al-Alwani contends that he does not advocate for the outright negation of the Sunnah. Instead, he seeks to differentiate between the immutable and the mutable aspects of the Sunnah, thereby underscoring the importance of authentic traditions while being wary of unreliable or fabricated hadiths. He aims to reaffirm the Quran's centrality, asserting that it should be the ultimate reference through which the hadiths are understood, rather than the converse. This ongoing discourse illustrates a significant methodological rift within the foundations of Islamic jurisprudence and the sources of legislative authority.

Al-Alwani faces criticism from traditional circles for his emphasis on the direct text of the Quran, claiming that this focus may bypass not only juristic consensus but also the accumulated Islamic heritage. Critics argue that such an approach risks creating a cognitive rupture with historical continuity and practical applications of the faith. In response, Al-Alwani advocates for a renewal of epistemological engagement with foundational texts—specifically the Quran and Sunnah—arguing for a reevaluation of traditional understandings. He suggests that these understandings have created a barrier between generations and the Quran, transforming the inherently relative interpretations into perceived absolutes.

Al-Alwani's proposal to reconstruct Islamic sciences based on Quranic "Maqasid" highlights a significant theoretical ambition. He asserts the necessity of returning to the Holy Quran as the foundation of methodology, underlining the importance of understanding the overarching objectives of Islamic jurisprudence. However, critics have pointed out a critical ambiguity they identify in his practical methodology for implementing these objectives into real-world applications. They argue that, while Al-Alwani successfully elaborates on the significance of Maqasid, his work lacks a clear procedural framework or an "action plan" to translate these broad concepts into actionable steps in contemporary jurisprudence.

Al-Alwani references various tools intended for practical application, such as "the jurisprudence of reviews," "organized collective work," and the "context rule." Nevertheless, critics assert that he has not provided sufficient detail on how to effectively employ these tools in addressing specific issues faced by jurists and researchers today. Furthermore, scholars of *Usul al-Fiqh* caution that an over-reliance on Maqasid, without adherence to established *Usul al-Fiqh* principles, might result in overly lenient fatwas, thereby necessitating a rigorous procedural approach that aligns *Maqasid* with explicit evidence.

In response to this critique, Al-Alwani advocates for collaborative efforts among Sharia scholars and specialists in domains such as politics, economics, and sociology, suggesting a collective commitment to tackle modern challenges. He posits that the activation of the Maqasid objectives relies heavily on the empirical work conducted by these interdisciplinary scholars and emphasizes the necessity of developing comprehensive methodologies to ensure that "the jurisprudence of reality" is adequately constructed and effectively operationalized. Nonetheless, the fundamental criticism remains: there exists a notable disconnect between the ambitious theoretical framework of Al-Alwani's Maqasid initiative and the lack of a detailed, practical methodology that can guide jurists and researchers towards its implementation.

Al-Alwani has been criticized for his stringent critique of Islamic intellectual heritage and the Sunnah, with opponents arguing that his emphasis on Sharia's higher objectives and rational interpretation risks weakening the authority of well-established hadiths. Fundamentalist critics claim he departs from traditional principles of hadith authenticity, leading to controversy and comparisons to modern "Quranist" trends—an association he rejects. While traditional scholars view his assessments as excessively harsh, his supporters see

his approach as an effort to renew Islamic thought by reexamining the Sunnah in harmony with the Quran to address contemporary challenges.

Al-Alwani is recognized for his bold critique of Islamic intellectual heritage and his call for the Islamization of knowledge and methodological reconstruction. Yet critics argue that his skepticism dismantles established epistemological systems without providing a sufficient scientific alternative. Although he introduced influential ideas—such as Quranic sovereignty, the jurisprudence of objectives, and the dual-reading methodology—these concepts are viewed by some as largely theoretical and lacking practical implementation, leaving a methodological gap for scholars seeking workable frameworks (Ichrom and Bashori, 2020).

CONCLUSION

In summary, Taha Jabir Al-Alwani's concept of Quranic sovereignty presents a distinctive shift from traditional political interpretations toward an epistemological and methodological framework rooted in the Quran as the foundation of knowledge and governance. He emphasizes the interconnected objectives of the Quran—tawheed, tazkiyah, imrân, ummah, and da'wah—as essential components for shaping both individual and societal transformation, distinguishing his approach from thinkers like Maududi and Sayyid Qutb who frame sovereignty primarily as a tool for political mobilization. Nevertheless, his perspective faces notable critiques, particularly regarding his strong prioritization of the Quran, which some argue diminishes the role of the Sunnah, and his insufficiently defined practical methodology for applying Quranic principles to contemporary challenges. Despite these concerns, Al-Alwani's work contributes valuable insight into rethinking Islamic governance through a holistic, knowledge-centered understanding of the Quran.

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