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EDITOR'S NOTE

This is the third issue of the Journal of Islamic Thought and Civilization. Unlike the first two issues which focused on certain topics (first issue was on 'Islam and Modernity' and second was on 'Islamic Civilization – Potentials and Challenges'), this issue covers a diverse range of topics from wealth management in Islam to Foucault's refutation of religion and from reconstruction of humanities in Islamic perspective to a reflection on the Muslim world's resources. This variety of topics not only depicts heterogeneity of Islamic Thought and Civilization but may also attract the interests of researchers from multiple fields of life.

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RE-THINKING TOLERANCE

Dr. Mehdi Rahimi

ABSTRACT

In spite of all efforts to paint a black portrait of Islam and to introduce it as a hostile and intolerant creed, Islamic civilization played a major role in shaping global civilization. Prominent Muslim scholars and intellectuals established the basis of art, philosophy, science and technology which directly and indirectly influenced societies around the world.[1]

Among all these bright and positive aspects of Islamic civilization, this paper will focus on the Islamic view of other religions and the status of non-Muslims in Islamic regions through the ages. In-depth study of the Quran and understanding the soul of its message, alongside Prophet Muhammad's (*SAW*) word and his behavior with non-Muslims, and tracing this subject in history, will show both theoretically and practically the high potentiality of Islam for peace and harmony. By this view, Jews in the Fatimid Caliphate and Christian Bakhtishu's clan were respected in Abbasid Caliphate, and even held government posts.

Tolerance and engaging in dialogue with other religions-notwithstanding dogma, brought Muslims progress in all areas and even led some scholars to regard tolerance and altruism as "the mother" of Islamic civilization.

Keywords: Tolerance, Islamic Civilization, Abbasid Caliphate, Dialogue, Religion

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INTRODUCTION

Indeed, Islamic civilization is associated with the ideas of collective rights, collective responsibilities, ethical values, respect for human rights and freedom of the choice of faith. One of the main positive aspects of Islamic civilization that brought Muslims much progress and promotion in the cultural, social and economic arenas was, in fact, the Islamic view of other religions and the status of non-Muslims in Islamic regions. Tolerance for and engaging in dialogue with other religions as can be witnessed through numerous references from the history of Islam led some scholars to term *tolerance* and *forbearance* as "the mother" of Islamic civilization.[2] This historical fact (tolerance) is strongly supported by the Quran's message, alongside Prophet Muhammad's (*SAW*) word and behavior, showing both theoretically and practically the high potentiality of Islam for peace and harmony. It is interesting to note that Islam as an Arabic word comes from the root "*silm*" meaning surrendering, guiding to peace and contentment, and establishing security

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[1] Howard R. Turner, *Science in Medieval Islam* (Texas: University of Texas Press, 1997), 270.

[2] Abdol Hossein Zarrin kub, *Kārnāmeh Eslām* (*The workbook of Islam)* (Tehran: Amir Kabir Press, 1976), 24.

and accord. The word "*salam*", which Muslims use as a greeting word, means "peace" too. Owning this ideology, tolerance is one of the main themes in which Muslims have absolute belief, looking at it as a basic principle of Islam and religious, moral duty. Studying the subject a time when intolerance is on the rise in the world and there is widespread propaganda presenting Muslims as being intolerant, assumes great importance. This shows the bright past and its golden key to success that encourages Muslims to learn from the past in order to improve the present, and to better shape the future.

Literally the word "tolerance" means "to bear." As a concept, it means "the willingness to accept or tolerate somebody or something, especially opinions or behaviors that you may not agree with, or people who are not like you".[3] In Arabic, it is called *"tasahol, tasamoh"* as their equals in Persian the words *"modara, rawadari"* and the word *"hosgoru"* is used in Turkish which means "to hold something acceptable or bearable". Tolerance is considered the very basis of modernity, thus UNESCO has defined tolerance: "Consistent with respect for human rights, the practice of tolerance does not mean toleration of social injustice or the abandonment or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behavior and values, have the right to live in peace and to be as they are. It also means that one's views are not to be imposed on others."[4]

SPIRIT OF TOLERANCE IN ISLAM

The foundation of tolerance in Islam is based upon the dignity of the human beings. The Quran honors mankind as a vicegerent on earth[5] and all are equal in creation. This concept can be clearly seen in the following verse where Allah states this equality and remarks that the verity in human beings is as God wills:

> *"O you men! We have created you of a male and a female, and made you tribes and families that you may know each other (not that ye may ignore or despise each other); the most honorable of you with Allah is the one among you most careful (of his duty)."* [6]

According to the spirit of the above verse, men showed respect for people of other races, colors or religious background. We find that diversity among men in general is Allah's will and must be respected. Verily, Islamic epistemology tolerated and even celebrated schools of thought and divergent opinions. This diversity may be of religion, belief, race or language. But all are human beings and wherever they belong to, they should enjoy equal dignity and equal rights. The following Qur'anic verse clearly states that diversity is Allah's will:

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[3] A.S. Hornby, *Oxford Advanced Dictionary* (Tehran: Rahnama Press, 2003), 1368.
[4] UNESCO Declaration on the Principles on Tolerance 1995, Article, 1.4,
http://www.unesco.org/webworld/peace_library/UNESCO/HRIGHTS/124-129.HTM
[5] Al-Qur'an, 2:30.
[6] Al- Qur'an, 49:13.

> *"And if Allah wills He would certainly make you a single nation, but He causes to err whom He wills and guides whom He wills; and most certainly you will be questioned as to what you did."[7]*

Religious freedom is one of the reflections of this tolerance. One can see that freedom of belief is one of the basic rights of man. There is no coercion in Islam regarding religion and belief. Religion is not to be, and was never, forced upon an individual against his/her own will. There would be no meaning to belief if religions were oppressed. Related to there being no force in religion, Allah says, *"And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers?"* [8]

Islam lays stress on wisdom and knowledge, giving men and women freedom to choose their faith and religions. Hence, there is no compulsion in religion as the Qur'an says, *"There is no compulsion in religion."* [9] At the same time, Islam reproves bigotry and fanaticism and tolerates the existence of other religions present in the world. The Qur'an considers the mother of Christ the most pious woman and testifies to the legitimacy of all previous prophets:

> *"Say: we believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqub and the tribes, and what was given to Moses and Jesus and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit."[10]*

Also in the fallowing verse, the Quran tells Jews, Christians as well as Sabians and whoever believes in Allah that there is no fear for them:

> *"Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve."[11]*

Renowned Muslim scholar and translator of the Quran, Pickthall (1990) truly remarks that "for the Muslims, Judaism, Christianity and Islam are but three forms of one religion, which, in its original purity, was the religion of Abraham: Al-Islam." Hence the Quran says:

> *"Say: O followers of the book, come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him."[12]*

Allah advises His Messenger to present Islam to the people through peaceful argument and beautiful preaching and never asked him to coerce people:

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[7] Al-Qur'an, 16:93
[8] Al-Qur'an, 10:99.
[9] Al-Qur'an, 2:256.
[10] Al-Qur'an, 3:84.
[11] Al-Qur'an, 2:64.
[12] Al-Qur'an, 3:69.

"And do not dispute with the followers of the Book but by what is best, except those of them who act unjustly, and say: we believe in that which has been revealed to us and revealed to you, and our Allah and your Allah is one, And to Him do we submit." [13]

Say: obey Allah and obey the messenger; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Messenger but clear delivering (of the message).[14]

The Prophet's (*SAW*) duty is to convey the message and not to force them to accept Islam and to become Muslim. Quran clearly states:

"Nothing is (incumbent) on the Messenger but to deliver (the message)."[15]

Islam is the religion of mercy and wisdom, so Allah advises the Messenger:

"Call to the way of your Lord with wisdom and godly exhortation, and have disputations with them in the best manner." [16]

And the Prophet (*SAW*) states:

"I deliver to you the messages of my Lord, and I offer you good advice and I know from Allah what you don't know." [17]

All these verses emphasize that Islam is the religion of tolerance and dialogue. It invites all human beings to accept the truth and presents them with salvation and deliverance in the most cogent and clear way without any constraint. According to the Quran's message, Muslims are allowed to have good relationship with non-Muslims, those who don't fight against Islam, those who live in peace and those who respect human rights. Muslims are enjoined to behave kindly, justly and righteously. Allah says:

"Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surly Allah loves the doers of justice." [18]

As is clear from these verses that Muslims are not allowed to start any conflict against any other religion and are not to forcibly convert people to Islam. Faith or

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[13] Al-Qur'an, 29:46.
[14] Al-Qur'an, 24:54.
[15] Al-Qur'an, 5:99.
[16] Al-Qur'an, 16:125.
[17] Al- Qur'an, 7:62.
[18] Al- Qur'an, 60:8.

religion is not changed by force; it can only be done with persuasion and recognition. Islam has spread in the world by wisdom and its modern human rights values are welcomed by all who are looking for truth and justice. Islam has not spread by force which does not match with any Islamic principles. It is noteworthy that the concept "*jihad*", which is misunderstood by some non-Muslim intellectuals, is a kind of war against tyranny to remove injustice and aggression and *not* against other religions. *Jihad* is just against those who fight and, even in this case, Allah strongly advises Muslims not to transgress limits:

> *"And fight in the way of Allah with those who fight with you, and do not exceed the limits, surly Allah dose not love those who exceed the limits."[19]*

Allah advised believers to deal with everyone justly even the enemies:

> *"O you who believe, Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and he careful of (your duty to) Allah; surely Allah is aware of what you do".[20]*

TOLERANCE AND THE DEALING OF THE PROPHET

Here, we would discuss some of the foundations the Prophet Muhammad (*SAW*) himself laid in dealing with people of other religions, along with some practical examples from his lifetime. A study of the Prophet's life, his *ahadith* and behavior studying his words and sayings both clearly show the major role of tolerance in his thought and action.. He says, *"Allah strongly advised me of tolerance with people as well as adducing duties"*.[21]

The Prophet (*SAW*) also preached tolerance, when dealing with people, knowing the concept as an essential part of religion: **"***Tolerance towards people is half's belief and kindness to them, half's life*".[22] However, the greatness of the Prophet (*SAW*) was such that at no point of time did he lose his patience. By evidence of history, after the conquest of Mecca, the Prophet (*SAW*) granted general amnesty to all people (except a few). Several years of offending, vituperation, ravaging and killing of Muslims notwithstanding, the Prophet (*SAW*) forgave all of them. Abu Sufyan was the worst enemy of Islam before he became a Muslim. The Prophet (*SAW*) not only forgave him but also honored him by declaring "amnesty" for those who took refuge in his house. The Messenger never took revenge upon anyone and announced, *today is the day of mercy of Allah. "Go! You are all free!"* [23]He even forgave Vahshi who killed his uncle Hamzah, deformed the dead body, and even let Hinda eat his liver with incredible wild rancor. The Prophet (*SAW*) was such a great reformer and had high moral character. He tried to remove the ignorance and

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[19] Al-Qur'an, 2:190

[20] Al-Qur'an, 5:8.

[21] Abolghasem Payandeh, *Nahjol Fasahe (Prophet SAW word)* (Qom: Daftar Tablighat Press, 1990), 136.

[22] Ibid, 566.

[23] Jafar Sobhani, *Forugh Abadiyat (The Eternal Light)*. Fourth Edition, vol. 2, (Qom: Daftar Tablighat Press, 1995), 338.

emotionalism of the people by his tolerance and forbearance. This event is justly famous in history. Will Durant [24]pointing to the event, lauds the great manner of the Prophet (*SAW*) and writes: "*Mohammed responded handsomely by declaring a general amnesty for all but two or three of his enemies*."

The tolerance and justice of the Prophet (*SAW*) was for everyone having any faith, race or religion. He was tolerant in dealing with people of other religions, behaved kindly and justly and, moreover, advised his followers to respect all human rights. The importance of respect for other religions and their rights in the Prophet's (*SAW*) thoughts led him to strictly warn against any injustice to people of other faiths. He said, "*Whoever is cruel and oppresses people of scripture or burdens them with more than they can bear, I (Prophet Muhammad SAW) will complain against the person on the Day of Judgment.*"[25] He also remarked, "*The one who kills a mu'aahid (true believer) will not feel the smell of the Paradise although its smell can be felt from a distance of forty years.*"[26]

Indeed, the Prophet *(SAW)* did not simply preach tolerance but practically demonstrated it throughout his life. One of the best examples of his tolerance towards other religions is the pact that was signed by the Prophet (*SAW*) with the Jews of Medina which detailed the responsibilities and their obligations towards each other. This contract practically portrays the tolerance Allah's Messenger showed for other faiths. According to this accord, which provided for co-existence, Muslims and Jews were to obey what was mentioned therein. Here we bring the articles of the concord from "The Story of Civilization" by Will Durant:

> The Jews who attach themselves to our commonwealth shall be protected from all insults and vexations; they shall have an equal right with our own people to our assistance and good offices; they... shall form with the Moslems one composite nation; they shall practice their religion as freely as the Moslems.... They shall join the Moslems in defending *Yathrib* against all enemies.... All future disputes between those who accept this charter shall be referred, under God, to the Prophet.[27]

The Prophet (*SAW*) had good relations with the Christians as well. When a delegation of Najran's Christians came to Medina to see the Prophet (*SAW*), he welcomed them. The Prophet (*SAW*) gave them due respect and even allowed them to perform their religious rites and rituals. Najran's Christians entered a concord with Muslims, undertook to pay *Jizia* (tax on non-Muslims under Muslim rule); in lieu of that the Muslims ensured their security against their enemies. [28]

The Quran also highlights that the Prophet's (*SAW*) tolerance and forgiveness is the key to his success in dealing with people and delivering his message:

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[24] Will Durant, *The Story of Civilization, The Age of Faith* (1994), 220.

[25] Abolghasem Payandeh, *Nahjol Fasahe (Prophet, SAW word)*,137.

[26] Ibid.

[27] Will Durant, *The Story of Civilization, The Age of Faith,* (1994), 216.

[28] Jafar Sobhani, *Forugh Abadiyat (The Eternal Light)*. Fourth edition, vol.2, (Qom: Daftar Tablighat Press. 1995), 322.

> Thus it is due to mercy of Allah that you deal with them gently and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affairs; so when you have decided, then place your trust in Allah; surely Allah loves those who trust. [29]

Will Durant writes: "All in all, despite deprecating intimacy with them, Mohammed was well disposed toward Christians. Even after his quarrel with the Jews, he counseled toleration toward the "people of the Book," i.e., the Jews and the Christians".[30]

Muslims, looking upon the Prophet (*SAW*) and following his path of forgiveness and forbearance the Quran referred to as a noble example and exemplary model, "*certainly you have in the Messenger of Allah an excellent example*", [31]discarded dogma and bigotry. They adopted tolerance and developed good relations with people of other religions. As evidenced by historians, one of the reasons for improvement of Islamic society in different arenas and gaining success in every walk of life was this kind of tolerance which let non-Muslim intellectuals to mix up with Muslims in society, where they were welcomed and prompted to learn from them. Wisdom and knowledge are highly valued in Islam. The Quran terms wisdom as "great good" and says: "*He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind.*"[32]

Apart from this verse, we have some *Ahadith* (the sayings of Prophet Mohammad *SAW*), recommending Muslims to learn wisdom and knowledge even from the pagans *(Fish wisdom even from heathen)*, *(Wisdom is the missing inheritance of believer; learns it wherever find it)*. Motahhari refers to these *Hadiths* advising Muslims to tolerance because without tolerance or co-existence, learning wisdom and knowledge from non-Muslims is impossible.[33] Jurji Zaydan, a Christian writer, emphasized on tolerance and narrates the story of Seyyed Razi, a Muslim intellectual who wrote a poem when his contemporary erudite, Abol Hasan Sabi, died:

Did you see who was carried on coffin?

Did you know the light of our circle snuffed?

This was a mountain which collapsed! [34]

Some people objected that he celebrated a non-Muslim in such a great way. His response was: I celebrated his knowledge!

With this in view, Jews in the Fatimid Caliphate and Christian Bakhtishu's clan were respected in Abbasid Caliphate, and even held government posts.[35]

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[29] Al- Qur'an, 3:159.
[30] Will Durant, *The Story of Civilization, The Age of Faith*, 238.
[31] Al-Qur'an, 33:21.
[32] Al-Qur'an, 2:269.
[33] Morteza Motahhari, *Sireh Nabavi (The Prophet's SAW Manner)* (Sadra Press, 1991), 147.
[34] Ibid., 148.

Thus in spite of the image presented by Western historians, the spread of Islam was not just a military process. Shahbazi under the title '*The Mystery of Spreading Islam in Europe*' writes that, 'if it was not the tendency of some important part of Europeans to Islam, the Ottomans couldn't establish the golden Islamic civilization in Europe.'[36] The same happened before in Iran, Egypt, India and Spain. Ottomans were tolerant towards 'people of the book' and because of this, Europeans who were suffering the religious oppression of Roman Church were able to find better freedom. Stanford Jay Shaw, an American historian, best known for his works on the Muslim Ottoman Empire, writes about the voluntary tendency of the Europeans towards Ottomans, 'The Ottomans followed the traditional Islamic policy of tolerance toward "people of the book": Christians, Jews and others who accepted the same one God and who, therefore, had the right to protection of their lives, properties, and religion as long as they paid their taxes (*Jizia*) and recognized the Islamic government. A few Balkan Christians did convert to Islam to secure the benefits of the official religion.'[37]

However Iqbal writes in his essay, "Islam preaches total social harmony which includes religious harmony that the whole world needs." We repeat his word to conclude that, "despite our age of information, geographical unification of countries and internationalization of learning and economics, the world badly requires a strong movement to dispel aggression in the name of race and creed. Islam provides an excellent model implemented by Prophet Muhammad (*SAW*) and proved of its practicality."[38]

CONCLUSION

There are lessons and wisdom that should be learnt by the Islamic world as well as the West. The lesson for Muslims is to review their history to recognize the foundation of Islamic civilization. However, in historical perspective, when Muslims drifted away from the purity of Islam, there was a decline in tolerance and the Islamic civilization declined. Therefore, if Muslims are looking for their past grandeur, they should realize that in order to improve the present, and better shape the future, they have to learn from the past. On the other hand, the message for the West, specifically those who label Islam as a hostile and intolerant creed or describe Muslims as fanatics and bigots, is that they need to study the Quran's messages and the Prophet's (*SAW*) words and his actions to avail the high potentiality of Islam for peace and harmony.

[35] Hamid Enayat, *Jahāni Az Khod Bigāaneh (Alienation of the World)* (Tehran: Farmand Press, 1974), 112.

[36] Abdollah Shahbazi, "The Mystery of Spreading Islam in Europe," in *Zar Sālāran (Plutocracy).* Vol.4, (Tehran: Political Research Institution, 2007), 19.

[37] Stanford Jay Shaw, *History of the Ottoman Empire and Modern Turkey*. Vol. II, (Cambridge University Press, 1976), 19.

[38] M. J. Iqbal, *Islam Preaches Religious Tolerance,* 2006 <www.YaHind.Com> (accessed 10.07.2010).

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THE ISLAMIC WEALTH MANAGEMENT: AN ANALYSIS FROM IBN SĪNĀ'S PERSPECTIVE

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ABSTRACT

This study aims to present the economic ideas of Ibn-e-Sīnā, dealing with the concept of wealth management. In order to achieve its objectives, this study employs qualitative research that refers to the meanings, concepts, definitions, characteristics, metaphors, symbols and descriptions of the matter under study. The study uses the literatures of Ibn Sīnā related to *tadbir al-manzil* (economics) to develop a theoretical model of managing wealth that integrates the material, spiritual, moral, social and legal dimensions. There are two methodologies of this study, namely interpretative and historical analytic methods. In his wealth management, there are two main variables; *kasb* (earning) and *infāq* (spending). The *kasb* (earning) is from *al-tijārah* (trade) and *al-ṣinā'at* (manufacturing skills), while *infāq* is the function of *infāq ijtimā'i* (common expenditure), *infāq dīni* (religious expenditure) and *al-iddikhār* (savings). Finding of this study is that the concept of managing the wealth derived from Ibn Sīnā is still relevant to the modern concept of Islamic wealth management.

Keywords: Al-Kasb, Consumption, Infāq, Model Building

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1. INTRODUCTION

Islamic civilization has accumulated an extremely rich literary heritage that encompasses knowledge acquired through revelation and reasoning or rational knowledge. This process encouraged the earlier Muslim thinkers to study both types of knowledge and to make significant contribution to the *ummah*. As a result, many books have been produced in areas such as *Fiqh, Hadith, Kalam* (theology) *Tasawwuf*, and philosophy. This literature also contains some economic ideas.

Jurists, theologians, sufis and philosophers have also contributed to the Islamic economic thought. There were numerous books on *fiqh, kalam,* philosophy and *tasawwuf* which were related to economic ideas such as in *al-kharaj* of Abu Yusuf and *Ihya ulumuddin* of Imam Ghazali. Hence, the growth of Islamic economic thought has been through the development of Islamic law (*Shari'ah*) which is associated with economic, social and religious life of the Muslims.

According to Sabri Orman, the source of Islamic economic thought is divided into two further categories: (1) independent work forming different literature (general source) and (2) single independent (or unique, special work).[1] Therefore, a study of Islamic economic thought still needs to be made in order to compare the past economic ideas to modern economics. According to Nejatullah Siddiqi's survey

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[1] Sabri Orman. *"Source of the History of Islamic Economic Thought,"* in *Al-Shajarah* 3 no. 2 (1997): 1.

(1981) of the history of Islamic economic thought, the economic ideas of Muslim thinkers like Ibn Khaldun, Ibn Taimiyyah, Abu Yusuf, Yahya bin Adam, Abu Ja'far Dimashqi, Imam Ghazali, Abu Ubayd, Al-Maqrizy, Al-Satibi, Nizam al-Mulk al-Tusi. Abu Dhar al-Ghifari, and Shah Waliullah have been studied in detail. [2] However, study of the economic thought of other Muslim thinkers, especially Muslim philosophers such as Ibn Rushd, al-Farabi and Ibn Sīnā is yet to be made. It cannot be denied that they were influenced by Greek thought in philosophy, which also contains economic ideas. For instance, al-Farabi appealed to economic ideas of Plato, Aristotle[3] and Ibn Sīnā, while relating the divisions of practical philosophy.[4]

Therefore, it is important to trace the economic ideas from philosophical perspective. According to Ibn Sinā, *al-hikmah* (philosophy) is divided into two categories: *'ilm nadhori* (theoretical philosophy) and *'ilm 'amali* (practical philosophy).[5] His economic ideas are placed under three headings: *Ahklāq, 'ilm Tadbir al-Manzil* and *'ilm Tadbir al-Madinah.* The possible translations, for the three major divisions of practical philosophy according to Orman, are ethics, household management and politics.[6] Although *Ahklāq* contains certain information related to economics, the other two branches of practical philosophy (*'ilm Tadbir al-Manzil* and *'ilm Tadbir al-Madinah*) are more about the sources of Islamic economic thought. Generally, this practical philosophy explains how household management will correlate with the state in order to bring justice and welfare in it. This study aims to explore Islamic economic thinking from Ibn Sīnā's perspective. However, it will be limited to the study of wealth management of Ibn Sīnā. It will also be related to his *tadbir al-manzil* (economics) to develop a theoretical model of wealth management that integrates the material, spiritual, moral, social and legal dimensions.

2.   Ibn Sinā and His Contribution to Islamic Civilization

This section will present an overview of Ibn Sīnā and his contribution to Islamic civilization, especially in the economic area.

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[2] Muhammad Nejatullah Siddiqi, *Muslim Economic Thinking: A Survey of Contemporary Literature* (UK: The Islamic Foundation. 1981), 122-124.

[3] Louis Baeck, "The Economic Thought of Classical Islam," *Diogenes* 154, (1991): 101.

[4] Sabri Orman, *Intercivilizational Exchange of Knowledge in the Intellectual Tradition of Islam: A Case Study on the Relationship between Islam's 'Ilm Tadbir Al-Manzil and Ancient Greek's Oikonomia, (Islam Hadhari Bridging Tradition and Modernity),* ed. Mohamed Ajmal Abdul Razak Al-Aidrus, (Kuala Lumpur, Malaysia: ISTAC, 2009), 249.

[5] Ibn-e-Sinā, *Al-Shifa/Al-Hilahiyyat*, (Kairo: al-hay'a al-'am li syu'ūni al-mathābi' al-amiriyyah, 1960), 3; Ibn Sinā. *Avicenna on The Divisions of the Rational Sciences*, translated by Muhsin Mahdi, *The Medieval Political Philosophy,* ed. Ralph Muhler, Muhsin Mahdi, (New York: Cornell University Press. 1986), 96-97.

[6] Sabri Orman. *Source of the History of Islamic Economic Thought*. 1.

2.1 The Author

Ibn Sinā (full name Abu 'Ali al-Husain 'Abdillah Ibn Hasan Ibn 'Ali Ibn Sinā), was born in August 980 CE (Safar, 370 A.H) and brought up in the kingdom of the *Samanids*. He is known in the West as "Avicenna", which comes through Hebrew into Latin. There are two opinions regarding his birth place. Some say that Ibn Sinā's birth was in a large village near Bukhārā called Afsahānah, his mother's native land.[7] Others say that he was born in Khairmaitan, close to Bukhārā.[8] Afsahānah is the most mentioned and also understandable because that was the place where his parents married and his father took up residence.[9]

His father, Abdullah, was from Balkh, a town known to the Greeks as Bactria, located in northern Afghanistan. According to Afnan (1958), Balkh was an important commercial and political metropolis, the intellectual and religious capital of the Muslim East. Furthermore, in the reign of Amir Nūh ibn Mansūr, Ibn Sinā moved from Balkh to Bukhārā. Then, he joined public service and was appointed as local governor in Khairmaitan.[10]

Ibn Sinā's father was married to a woman named Sitāra.[11] His father was an Ismā'ilī. This is significant because of the Ismā'ilī's inclination towards philosophy and mysticism. Obviously, his family's interest in philosophy caused his interest in the subject:

> From them, he (my father), as well as my brother, heard the account of the soul and the intellect in the special manner in which they speak about it and know it. Sometimes they used to discuss this among themselves while I was listening to them and understanding what they were saying, but my soul would not accept it, and so they began appealing to me to do it (to accept the Ismā'ilī doctrine). And there was also talk of philosophy, geometry and Indian calculation.[12]

The pursuit of knowledge in Ibn Sinā's time became an interesting activity for the people which gained momentum during the translation movement of the 8th and the 9th centuries. This movement of translation promoted and established the tradition of translation and Greek, Indian and Persian works were translated into Arabic in the 10th century. The important works mostly influenced Ibn Sinā's education until he became a great Muslim scholar of his time.

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[7] Muhammad 'Abdurrahman Marhabā *Minal Falasifa al-Yūnāniyyah ila al-Falasifah al-Islāmiyyah* (Beirut: Mansyūrāt 'awīdāt, 1970), 474; D. Gutas, "Avicenna: Biography", in *Encyclopedia Iranica*, Vol. III, Ed. E. (Yar-Sharter. Mazda Publisher, 1987), 69.

[8] Soheil M. Afnan, *Avicenna: His Life and Works* (London: George Allen & Unwin Ltd, 1958), 57.

[9] William E. Gohlman, *The Life of Ibn Sinā: A Critical Edition and Annotated Translation* (New York: State University of New York Press, 1974), 17-18.

[10] Zainal Abidin Ahmad, *Negara Adil Makmur Menurut Ibnu Siena* (Jakarta: Penerbit Bulan Bintang, 1974), 106.

[11] William E. Gohlman, *The Life of Ibn Sinā,*17.

[12] William E. Gohlman, *The Life of Ibn Sinā,* 18-21.

His early education was at home, where Persian and anti-Muslim traditions were still full of life and vigor.[13] A teacher of the Qur'ān and literature was provided to him, and then at age 10, he finished the Qur'ān and many works of literature. Additionally, he studied Indian calculation from a vegetable seller. At 16, he studied *fiqh* from Ismail al-Zahid, language from Abu Bakar Ahmad Ibn Muhammad al-Barqi al-Khawarizimi. He also studied *al-mantiq* (logics) and architecture. His first logic teacher was Abū 'Abdullah al-Nātilī who introduced him to *Isasoge* and geometry.

After completing his learning from al-Nātilī, he moved to other cities and devoted himself to study the original and commentary texts on natural science, metaphysics and medicine.[14] Al-Farabi was his indirect teacher in philosophy and the study of his book on metaphysics enabled Ibn Sinā to have a thorough understanding of Aristotle's metaphysics. He read it forty times. He completed the study of philosophy at the age of 18. The library of Sultān Nūh Ibn Mansūr gave him access to all sources of philosophy for his philosophical training.[15]

Another discipline that contributed to his study of Islamic literature was medicine. He had turned to this subject before he completed his study of philosophy. For him, studying medicine was much easier than philosophy, as he said:

> Next I sought to know medicine, and so I read the books written on it. Medicine is not one of the difficult sciences, and therefore I excelled in it in a very short time, to the point that distinguished physicians began to read the science of medicine under me.[16]

By that time, his theoretical medicine came into practice through helping the sick. For instance, when Sultān Nūh Ibn Mansūr fell ill, Ibn Sinā was appointed to treat him. The successful treatment of the Sultan contributed a lot to his reputation and he became well-known as a master of medicine among the physicians. Therefore, he was called as *syaikh al-rāis* because of his mastery in the field of medicine. Later, he was enrolled in the Sultān's service. At the same time, he continued to study law.

Furthermore, Ibn Sinā started active life at the age of 20 after the death of his father. His adult life as a physician, philosopher and companion of the Amir (*nadīm al-amīr*) during an unstable time, was filled with practice and he sometimes faced obstacles that made it difficult to record his own original thoughts. He undertook a number of careers besides that of a physician at the Prince's palaces. Politically he served as one of companions of the Amīr (*nudama al al-amīr*) Hamadan[17], as an advisor to Sultan Nuh II bin Mansur from Samaniyah in 1097, and as advisor to Sulthan al-Daulah in Isfahan from 1022-1037. His job forced him to move from

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[13] T. J. De Boer, *The History of Philosophy in Islam*, translated by Edward R. Jones, (England: Curzon Press, 1903), 131.

[14] Muhammad 'Abdurrahman Marhabā, *Minal Falasifa al-Yūnāniyyah ila al-Falasifah al-Islāmiyyah*. 474.

[15] Philip K. Hitti, *Makers of Arab History* (London, Melbourne, Toronto: Macmillan, 1968), 202.

[16] William E. Gohlman, *The Life of Ibn Sinā,* 26-27.

[17] William E. Gohlman, *The Life of Ibn Sinā,* 50-51.

Bukhārā to Gurganj, where Abu al-Husain al-Sahli was a minister. In Gurganj, he became a lawyer with a salary that was sufficient to meet his basic needs.[18]

Besides serving in the government, Ibn Sinā made certain journeys to other cities after visiting Gurganj such as to Nasā, Bāward, Tus, Samangān, Khurāsān, and then Jurjān. The purpose of going to Jurjān was to serve Amīr Qābūs, but unfortunately, before his arrival there, Qābūs lost his throne, was imprisoned and died.[19] He, then continued his journey to Dihistān and then returned to Jurjān. He met Abu Ubaid al-Juzjani who later wrote Ibn-e-Sinā's biography on his request.[20]

2.2 Contribution to Islamic Civilization

Islamic civilization is a social system that helps believers to increase their cultural output. According to al-Sibā'i (2005), Islamic civilization comprises of four elements, namely, economic resources, political system, moral traditions, and science and arts.[21] During the Abbasid caliphate, Islamic civilization was at its peak, supported by all elements of civilization, with Baghdad as the new capital and center of literature, art and trade. During this time, Muslim scholars were under the influence of the Greeks, Aramaics and Indians. For instance, the Greeks influenced literature and philosophy, while the Indians influenced sciences, particularly medicine, mathematics and astronomy. This period was known for what is termed historically as the "Translation movement", with Baghdad as the centre of education. In the quest for knowledge, men travelled from all over the world to Baghdad. The famous representatives of Greek knowledge among the Muslims of the 9th and 10th centuries, al-Kindi, al-Farabi, Abu Sulaimān al-Mantiqī as-Sijistānī and al-'Amiri. Al-Biruni (973 CE) were influenced by Indian knowledge.

Consequently, Ibn Sinā emerged as a Muslim thinker whose works embraced the entire domains of sciences and all knowledge of his own time as well as that of recent ages. His great contribution to Islamic civilization also influenced Western civilization. His works were used in European universities from the 13th to the 18th centuries. Ibn Sinā's book on medicine was one of the books, besides al-Razi, *al-Hawi,* that were taught in European universities. Therefore, in the West, he is known as Avicenna. He also wrote minor works on theological matters and a famous treatise on logic, physics, mathematics and astronomy called "*al-Shifā*", which is still being used in many universities around the world.[22]

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[18] Ibid., 41.

[19] William E. Gohlman, *The Life of Ibn Sinā,* 41; A. J. Arberry and Thomas Adam, *Avicenna: His Life and Times (Avicenna: Scientist & Philosopher)*, ed. G.M. Wickens, (London: Luzac & Company, Ltd, 1952), 20.

[20] William E. Gohlman, *The Life of Ibn Sinā,* 43.

[21] Mustafa al-Sibā'i, *Civilization of Faith: Solidarity, Tolerance, and Equality Information Built on Shari'ah* (Riyadh: International Islamic Publishing, 2005), 61.

[22] Muhammad Sohail, *Administrative and Cultural History of Islam* (New Delhi: Adam Publisher & Distribution, 2002), 578.

Besides his contributions to Islamic philosophy and medicine, many other writings are attributed to him; according to M. Afnān (1958):

> There are a good many minor treatises attributed to Ibn Sinā not all of which are authentic. One of these, the authenticity of which has been reasonably established, is entitled the book of Politics (*kitāb al-siyāsa*).[23]

This treatise, according to Rosenthal (1992), "is devoted to ethics and economics and regimen of the household which comprises the master of the family, his wife, children and servant."[24] It has been edited by many scholars such as F. Louis Ma'luf, Taysir Shaikh al-Ard, 'Abd al-Amirz Shamsuddin and Fu'ād al-Mun'im Ahmad. This book is mostly related to household management and political economy of the state. Some contemporary Muslim thinkers such as Yassine Essid, Sabri Orman, Rosenthal and Ghanzafar have acknowledged Ibn Sinā's contribution to economic literature (*tadbir al-manazil*) in the Islamic civilization. Accordingly, his contributions are very important and valuable in the history of Islamic civilization. He is one of the Muslim thinkers whose contributions are well known and are still being studied today.

3. Literature Related to Wealth Management

Wealth management is not just about investments. It is a comprehensive way of managing wealth. It takes time to really understand life's goals, both professional and personal. Historically, the management of wealth became a major concern in human civilization, prior to and after advent of Islam. The fact is that Maloney (2007) studied wealth management in the proto city of Mesopotamian Civilization. His study is limited to Sumer, which was located in southern Iraq, also known as southern Mesopotamia. He attempts to see the relationship between the aspect of wealth management and the civilization. To him, wealth management makes clearer the interplay between various factors by applying accounting practices to various activities of city life such as social, economic and political.[25] Therefore, wealth management can be termed as application of comprehensive financial concepts.

In modern time, there are four steps in the process of wealth management: 1) wealth creation; 2) wealth accumulation; 3) wealth protection; and 4) wealth distribution. Wealth creation is the beginning of the process that implies several ways of creating wealth such as employment, self-employment, inheritance, compensation, gift and trade.[26] In wealth accumulation, Huggett (2002) says that there is positive slope between wealth accumulation and earning risk. So when individual and aggregate wealth accumulation increases, earnings risk increases.[27] His study focuses on precautionary wealth accumulation in order to reduce risk in the process of earning

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[23] Soheil M. Afnan, *Avicenna: His Life and Works*, 11-19.

[24] E. I. J. Rosenthal, *Political Thought in Medieval Islam,* 142.

[25] Ken Maloney, *Wealth Management in Proto-Cities* (USA: California University Domingues Hills, 2007), 38.

[26] Sadalai Rasban, *Personal Wealth Management for Muslims (PWMM)*, (Singapore: HTHT Advisory Services Pte Ltd, 2006), 28.

[27] Mark Hugget, "Precautionary Wealth Accumulation," *Review of Economic Studies*, 71, (2004): 769.

wealth. To Heer (2001), wealth is much more unequally distributed than earnings.[28] His focus of analysis is to examine inheritance taxation in three sectors of economy: the household sector, the production sector and the government. The results are that wealth inequality increases after accounting for inherited bequest and inheritance taxes increase both equality and welfare.[29]

Consequently, William S. Comanor and Robert H. Smiley (1975) attempt to estimate the impact of past and current enterprise monopoly profits on the distribution of household wealth in the United States. The finding is that past and current monopoly has had a major impact on the current degree of inequality in this distribution.[30] These studies are using interest as variable in process of wealth management.

The concept of Islamic wealth management has also supported the development of Islamic banking and finance in the world economy. Its process of wealth management is not different from the conventional approach. It just adds the element of wealth purification that is important to achieve balanced happiness in the world and the hereafter. It is derived from the Islamic sources. As mentioned in the previous section, the source of Islamic economic thought is divided into two categories: (1) independent work forming different literature (general source) and (2) single independent (or unique) work (special work).[31]

Regarding the concept of wealth management, there are some Muslim thinkers whose works contain the ideas of wealth management beside the primary sources: 1) al-Qur'an and 2) Sunnah. Accordingly, Essid (1995) in his book, briefly discusses Ibn Sīnā's concept in *'ilm Tadbir al-Manzil* which is included in *kitāb al Siyāsa.* According to him, Ibn Sīnā begins his treaties with an introduction on the necessity of administration and governance of human aspects of life; why men need dwelling and why they must congregate in families. It is specifically concerned with management of the household which looks at the responsibility of all family components in conducting the household in a proper manner.[32]

Bonner (2001) refers to the work attributed to al-Shaybānī that focuses on poverty, surplus, and the circulation of wealth. To him, it roughly corresponded to the questions of acquisition, consumption, charity, surplus and so on that took different meanings and forms.[33] Mustafa Omar Mohammad (2009) attempts to investigate the

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[28] Burkhar Heer, "Wealth Distribution and Optimal Inheritance Taxation in Life-Cycle Economies with Intergenerational Transfer," *The Scandinavian Journal of Economics* 103 no. 3 (2011): 445.

[29] Ibid, 458.

[30] William S. Comanor & Robert H. Smiley, "Monopoly and the Distribution of Wealth," *The Quarterly Journal of Economics*, 89, No. 2 (May, 1975).

[31] Sabri Orman, *"Source of the History of Islamic Economic Thought,"* 1.

[32] Yassine Essid, *A Critique of the Origin of Islamic Economic Thought* (New York: E.J. Brill, 1995).

[33] Michael Bonner, "*The Kitāb al-kasb* Attributed to al-Shaybānī: Poverty, Surplus, and the Circulation of Wealth," *Journal of the American Oriental Society*, 121, No. 3 (Jul. - Sep., 2001): 410- 427.

economic ideas of al-Imam Mohammad Ibn al-Hasan al-Shaybani (1986), focusing on his levels of *al-Kasb*. His study uses al-Shaybani's levels of *al-Kasb* to develop a theoretical *Infaq* model that integrates the material, spiritual, moral, social and legal dimensions.[34] These studies correspond to the concept of wealth management that includes the process of wealth management.

Another important work related to the concept of wealth management is *Kitab al-Isyarah ila Mahasin al-Tijarah* written by Ja'far al-Dimasqi. His work consists of the meaning of wealth, wealth creation and types of consumption from Islamic perspective. Furthermore, Essi (1992) in his study focuses on the relationship of Greek economic thought in the Islamic Milieu by comparing the thoughts of Bryson and Dimashqi.[35] His work focuses on trade and the accumulation of wealth more favorably than did Ibn Khaldun.[36] Al-Dimasqi indicates measures essential to the accumulation and protection of wealth.[37] Thus, these three works are related to the concept of wealth management.

Essid (1995) in his book has made a brief discussion of Sinā's concept in *'ilm Tadbir al-Manzil.* According to him, Sinā begins his treatises with an introduction on the necessity of administration and governance of human aspect of life.[38] Ibn Khaldun says in his *muqaddimah* that the *Siyāsat al-madaniya* is the management of household or of a state in keeping with the demand of ethics and wisdom, so that the whole may be led on a path on which regularity is maintained.[39] Ali Abbas Murād (1999) said that according to Ibn Sīnā, the management or the government of *al-madinah al-fādilah* should be based on the *Shari'ah* which consists of *Ibadah* and *Muamalah*. *Muamalah* refers to economic thought discussing the matters of human, social, division of work, and rules of economics in condition of *al-madinah al-fādilah*.[40]

Zainal Ahmad (1974) also discusses the economic thought of Sinā in his book titled "*Negara Adil Makmur Menurut Ibn Sinā*" which means "Just and Prosperity State on Ibn Sinā's Perspective."[41] Ahghari (1991) in his dissertation titled "*The Origin*

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[34] Mustafa Omar Mohammed, *Infāq Model Based on al-Shaybani's Levels of al-Kasb*, International Conference on Islamic Economics and the Economies of OIC Countries, Istana Hotel, (29 April 2009).

[35] Yassine Essid, "Greek Economic Thought in the Islamic Milieu: Bryson and Dimashqi" in S. Todd Lowry (ed.) *Perspectives on the History of Economic Thought* (Hampshire: Edward Elgar, 1992), 31-38.

[36] Josep J. Spengler, "Economic Thought of Islam: Ibn Khaldun," *Comparative Studies in Society and History*, 6, No. 3 (Apr., 1964): 282.

[37] Ibid.

[38] Ibid, 185-186.

[39]   *First Encyclopedia of Islam 1913-1936*, Vol VII ed. M.TH. Houtsma, A.J. Wensinck and H. A. R. Gibb, W. Heffening and E. Levi-Provencal, (New York: E.J. Brill, 1987), 595.

[40] 'Ali Abbas Murād, *Daulah al-Shari'ah: Qirāatu fi Jadilah al-Din wa al-Siyasah 'inda Sinā*,(Beirut: Darul al-Talī'ah, 1999), 121-154.

[41] Zainal Abidin Ahmad, *Negara Adil Makmur Menurut Ibnu Siena* (Jakarta: Penerbit Bulan Bintang), 1974.

and Evolution of Islamic Economic Thought" mentioned Ibn Sinā as one of the philosophers who contributed to the developing history of Islamic economic thought in a short treatise on *tadbir al-manzil.* Sinā considered *tadbir al-manzil* as elements of political community, social organization, and management of income and expenditure.[42]

4. Wealth Management Concept of Ibn Sīnā

Ibn Sīnā divided his wealth management into two categories: (1) seeking or earning wealth (*kasb*) which is described in economic term as income, and (2) using or spending the wealth earned (*infāq*) which is termed as expenditure.[43] Both should be carried out in the right way (*halal*) which has been stated in the *Sharī'ah*. As mentioned in Ibn Sinā's book for politics, man's living should be earned through *Halal* or permissible ways, and not from greedy, shady or cruel means. Therefore, wealth should be earned through ways allowed by Qur'an and Hadith.

Regarding *infāq* (expenditure), Ibn Sinā explains the kinds of *infāq* in this statement: If man acquired his wealth by just ways, he must spend half of his wealth on *sadaqah*, *zakat*, good virtue, and another half should be saved for the future in case of emergency or for old age.[44] In other words, under *al-tawhīd*, man may consume according to his need. The rest of his income or wealth should be spent on charity in the cause of Allah, or reinvested in business.[45] In *al-Qur'an* Allah said: *"...hey ask thee how much they are to spend: Say: what is beyond your needs…."* This verse, according to Yusuf Ali, explains: We should use the wealth we need and any superfluities we must spend in good work or in charity.[46]

Therefore, members of the Muslim society should earn and spend their wealth according to permissible ways and this will benefit them here in this world and the hereafter. Currently, many people earn their wealth through wrong means such as corruption, gambling, and deceit. This wealth is also spent in unlawful ways. Such people will be punished in this world and the hereafter. For example, those who lose in gambling are punished in the form of poverty, family problems and uncomfortable life. A painful doom awaits them in the hereafter as well.

4.1 Income and Classification of Occupation

The economic activities of human beings increase when the needs are more varied. These activities create several ways in order to earn livelihood. According to Sinā, wealth or income can be acquired in two ways: *al-warātsah* (inheritance) and *al-kasb* (earning). Those who acquire from the inheritance don't need any efforts to

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[42] Zohrel Ahghari, *The Origin and Evolution of Islamic Economic Thought,* Ph.D Dissertation, (The Florida State University, 1991), 105.

[43] Ibn Sinā, *Kitab al-Siyāsah.* ed. Louis Ma'luf, in Louis Cheikho et. al, *Maqālat Falsafiyyah Qadīmah li Ba'di Masyāhīrih Fālāsifah al-'arab Muslimin wa Nasara* (Beirut: *al-Matba' al-Kātsūlīkiyyah lil Abāi al-yasū'iyyin*, 1911), 9-10.

[44] Ibid.

[45] Ismāil Rājī al Fārūqi, *Al Tawhid: Its Implication for Thought and Life* (Virginia; US: IIIT 1998), 180.

[46] Al-Qur'an, 2: 219,

earn the wealth. This inheritance is acquired by the man from his father or ancestors enjoying a good living. Others have to struggle to earn the *rizq*.[47] This division is not meant to pamper those who receive inheritance, but only to distinguish two main groups in terms of wealth.

On this point, he divided labor into two categories: trade (*al-tijārah*) and manufacturing skill (*al-sinā'at*). To him, the manufacturing skill (*al-sinā'at*) is stronger and more stable than trade. Trade is less reliable as it depends on wealth which is inclined to disappear, and because it runs into failures and calamities. It is agreed that trade or other financial system that has used the wealth for investment is more risky than any profession that man has adopted in his life. Nevertheless, if wealth is managed properly in trade, it will gain more profit than what man has got in his work as profession. Therefore, Sinā thinks that trade is more risky than the manufacturing skill. It is a warning to man to be careful in managing his wealth in trade. According to him, *al-sinā'at* acquired by man is divided into three categories:

1. The intellectual sphere (*hiyaz al-'aql*) including good opinion, right advice and good governance, such as the profession of ministers, managers, policy-makers, and kings.

2. The literary sphere (*hiyaz al-adab*), which is manifested in creative writing, *al-balāghah*, astronomy, and medicine. These are called men of culture (*al-udabā*).

3. The sphere of physical strength and bravery (*hiyaz al-yad wa al-syajā'a*), such as the profession of knights and craftsmen.

Additionally, he emphasizes that man must choose his work from these skills in order to acquire wealth in conformity with the *Shari'ah*. To make his work effective, man must master his work skill by training himself to be an expert in his particular work or profession. Conversely, when something is done by the person who is not an expert in the particular work or manufacturing skill (*al-sinā'at*), it will cause harm and disadvantage to the society. He should also know that there is nothing finer in man than a large income that matches his merits. Moreover, he should earn through profession or work on the basis of his skills in the most modest and decent manner, avoiding greed, excessive charge or underground gain.

On the contrary, there are some prohibited professions that need to be avoided for the benefit of society. The first is the profession which causes the transfer of properties or services without giving any benefits such as gambling. Indeed, the gambler gets something without rendering any service. Rather, what one takes must always be a compensation or return for work, a compensation that is either substance, utility, or any other thing considered a human good.

The second is the professions which are opposed to welfare and benefit of society such as learning of theft, brigandage, leadership of criminal bands. The third is the professions that allow people to dispense with learning those crafts pertaining to the association – professions such as usury, as is prohibited. Usury is the seeking of

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[47] Zainal Abidin Ahmad, *Negara Adil Makmur Menurut Ibnu Siena*, 188-190.

excess profit without practicing a craft to achieve it, even though it does render a service in return.

4.2 Division of *Infāq* (Expenditure)

Expenditure means the wealth or income which is spent for consumption and saving. According to Ibn Sinā, *infāq* (expenditure) can be divided into three categories:

1. *Infāq* (expenditure) for man himself and his relatives without stinginess, negligence and extravagance. It is called as *infāq ijtimā'I or 'ām.*
2. *Infāq* (expenditure) for the acts of virtue (*abwāb al-ma'rūf*), *sadaqa*, and *zakat*. It is called as *infāq dīni* or *khās*.
3. *Al-iddikhār* (saving) for future needs, emergencies, calamities and disaster.

The first category requires that man should use his consumptive expenditure (*nafaqah*) economically. This expenditure should be free from extravagance and stinginess. Therefore, a reasonable man should agree with the society in meaning of extravagance and stinginess and should be careful about expenditures which may be included in these categories. Sinā said that more people glorify extravagance than economy, whereas those who glorify economy and prefer assessment have more distinctive and perfect reason, and strong opinion.

The second expenditure can be carried out if man has excess resources. For instance, *zakat* should be paid if the wealth has reached a *nisab* or the man is categorized as *muzakki*, while *sodaqoh* does not need a *nisab*. Moreover, *zakat* and *sodaqah* should be paid in a pleasant spirit, with good intention, and confidence that expenditure either from *zakat* or *sodaqoh* is preparation for the time of need.[48] The acts of virtue (*abwāb al-ma'rūf*) should fulfill the requirements that Sinā stated: First, it should be given immediately, because it will reassure the people in need. Secondly, it should be given secretly, because giving in secret is free from show off. Thirdly, it should be considered as small, because it means greater when giving *al-ma'rūf*. Fourthly, it should be done continuously. And lastly, it should be given in the right place and to the people who are eligible.[49]

The last category of spending is *al-iddikhār* (saving). According to Ibn Sinā, man should not forget about saving when there is a possibility. This is because sometimes man faces difficult times as his earning is small. He needs additional resources or saving for such times. However, man must believe that Allah is the best provider and the best protector.[50]

5. Conceptualization of the Economic Model

Ibn Sīnā's economic thought can be summarized in Figure 5.1. Man, as vicegerent of Allah on this earth, has two main responsibilities, worship of God (faith) and good management (economics). Firstly, man as a creation of Allah must serve and

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[48] Ibn Sinā, *Kitab al-Siyāsah,* 10.
[49] Ibid.
[50] Ibid, 11.

worship Him as mentioned in *Surah al-Zāriyah ,"I have created Jins and men that they may serve me."* [51] Worship means submission in all aspects of life as commanded by God through His laws. It is a mechanism through which man can be directed to act according to His Will (His rules), and thus, attain the position of His vicegerency. Secondly, the vicegerency of man is to develop the earth, mostly utilizing the resources given by God. It is mentioned in *Surah al-A'raf,* "*We have placed you with authority on earth, and provided you therein with means for the fulfillment of your life: small are the thanks that ye give*".[52]

Therefore, the responsibility of vicegerency is to benefit from the resources (wealth) bestowed by Allah, which leads to the development of the earth through hard work in order to achieve the goal in this world and the hereafter. As for income, man should earn to sustain his life through various kinds of work such as trade and other manufacturing skills that are mentioned in Ibn Sīnā's classification of occupation. After acquiring wealth or income, man should allocate or spend (expenditure side) his wealth in three ways, namely: personal spending, religious spending and saving. All forms of economic activity must be bound by the *Shari'ah* in order to achieve justice, which is the objective of the *Shari'ah.*

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[51]   Al Quran, 51:56
[52]   Al Quran, 7:10.

MAN RESPONSIBLE AS VICEGERENT OF ALLAH

(ECONOMICS+RELIGION)

INCOME SIDE

(KASB)

EXPENDITURE SIDE

(INFAQ)

CLASSIFICATION OF OCCUPATION: TRADERS AND MANUFACTURING SKILLS

INFAQ IJTIMA'I (COMMON EXPENDITURE), INFAQ DĪNI (RELIGIOUS EXPENDITURE) AND AL-IDDIKHAR (SAVING)
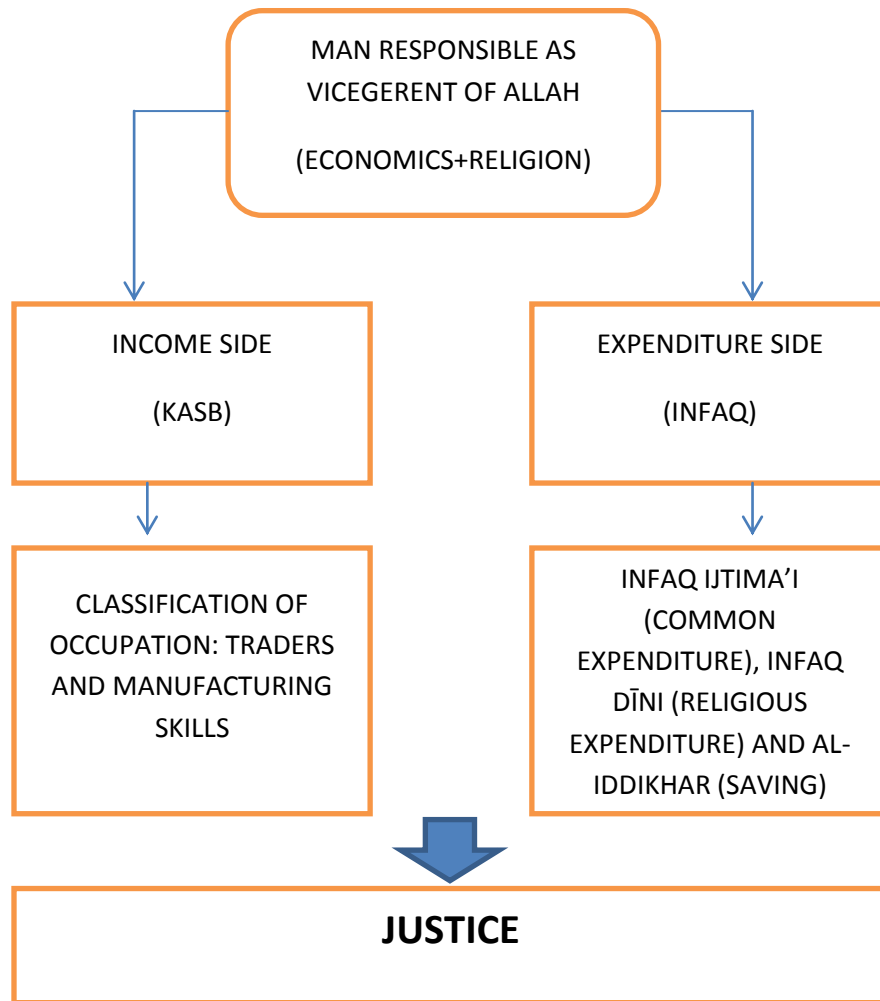
JUSTICE

Figure 5.1 Ibn Sīnā's Idea of Managing Wealth

Furthermore, based on Ibn Sīnā's concept of wealth management in Section 5 and Figure 5.1, it can be represented by equation (1) below:

$$KS = f\,(T + S) \qquad (1)$$

where KS is al-Kasb, T is *al-tijārah* (trade) and S is *al-sina'at* (manufacturing skills) .

Therefore, as mentioned in Ibn Sīnā's wealth management ideas, man should acquire wealth in a just way (*sīrat al-'ādilah*), he must spend half of his wealth on *shodaqoh*, *zakat*, acts of virtue, and another half of his wealth should be saved for the future in preparation of old age or sudden accidents. Hence, the interpretation of just way (*sīrat al-'ādilah*) could be a balance between *kasb* and *infāq*, which should cover *dunyawi* and *akhirah* needs. This relationship is presented in equation (1) below:

$$KS = IQ \qquad (1)$$

where, KS is *al-Kasb* and IQ is *Infāq*

Infãq thus corresponds to *al-Kasb* in terms of Ibn Sīnā's wealth management ideas:

$$IQ = f\,(I_i + I_d + I_{id}) \qquad (2)$$

where, I_i is *infāq ijtimā'I* (common expenditure), I_d is *infāq dīni* (religious expenditure) and I_{id} is *al-iddikhār* (saving)

Hence, *infãq ijtimā'i* (common expenditure) is represented by

$$I_i = f(N_s + N_f + N_r) \qquad (3)$$

where N_s is the basic needs for one's self, N_f is the basic needs for family and N_r is for relatives. At this level of *infãq,* it is compulsory for every individual to fulfill his basic needs, to spend for the basic needs of his family members and his relatives.

At the second level of *infãq*, it is assumed that the individual has fulfilled all the *infãq* required at the first level of *infãq* in equation 3.

$$I_d = f(Z + Sq + AM) \qquad (4)$$

where, Z is *zakat,* Sq is *Shadaqoh* and AM is *abwāb al-ma'rūf*.

At this level, the individuals should spend the rest of *kasb* for *zakat, shadaqah* and *abwāb al-ma'rūf.* It is so mentioned in Ibn Sīnā's notion this is called *infãq dīni* (religious spending), because there is a rightfully determined share in wealth of man for this purpose.

Last level is I_{id} is *al-iddikhār* (saving), is represented by

$$I_{id} = f\,(S) \qquad (5)$$

This third level is meant for the future needs or unforeseen expenditures. This refers to *infāq* model based on al-Syaibani's levels of *kasb*.[53]

This equation does not only apply to the household, but also to the corporate sector or the government. In aggregate level, this equation (1) will contribute to economic growth. By avoiding excessive and wasteful consumption, the distribution of wealth can be efficiently done for the economic growth of the state through *infāq ijtimā'I* (I_i), *infāq dīni* (I_d) and *al-iddikhār* (saving), which is allowed in Islam (I_{id}). From the individual side, the reward of *infāq dīni* will be given in the hereafter, while saving will be rewarded in the form of profit or return from the saving or investment. Then, for the benefit of the society, *infāq dīni* will help a *mustahik* or a needy person to improve his economic condition. The saving or investment will strengthen the economic sector through instruments of Islamic finance and capital market known today as products of Islamic banking, *takaful* or *sukuk*.

6. CONCLUSION

The wealth management of Ibn Sinā is comprehensive; it explains the fundamental aspect of work, and how wealth should be acquired and spent properly in the light of Islamic principles and values. According to him, wealth can be acquired by two ways, namely: *al-warātsah* (inheritance) and *al-kasb* (earning). Both variables can be associated with the term of wealth creation in modern times. Furthermore, all income should be spent efficiently in three steps of expenditure for future life, 1) consumptive spending, 2) religious spending and 3) saving. Indeed, this beneficial concept, as Ibn Sinā has explained, is derived from the sources of Islam: al-Qur'an and al-Hadiths. For example in *al-Qur'an*: "*...They ask thee how much they are to spend: Say: what is beyond your needs....*"[54]

In modern time, this scheme can be implemented in household, corporate and government sectors. However, it is different from the Western concept which eliminates religious spending. In Islam, however, great stress is laid on religious spending, i.e., *zakat, sodaqoh and al'ma'ruf* that can be categorized as wealth purification in modern concept of wealth management. Besides, *al-iddikhār* (saving) can be included in wealth accumulation and protection because saving, in his view, is in anticipation of future events. Lastly, wealth management in Islam not only manages worldly life but also prepares for the hereafter. Therefore, let's turn to the source of Islam in order to attain better life in both the worlds.

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[53] Mustafa Omar Mohammed, *Infāq Model Based on al-Shaybani's Levels of al-Kasb*, International Conference on Islamic Economics and the Economies of OIC Countries, Istana Hotel, (29 April 2009).

[54] Al Quran, 2:219.

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RECONSTRUCTION OF HUMANITIES IN ISLAMIC PERSPECTIVE

A CASE STUDY OF PAKISTAN

Prof. Dr. Muhammad Amin

ABSTRACT

Many Western post-modern philosophers agree with the view that humanities or social sciences are not value-neutral but contain the values of the society in which they are nourished and developed. They are the product of the world-view and epistemology in which that society believes. Thus humanities developed in the West are logically the product of the Western worldview based on Humanism, Secularism, Capitalism and Scientism, etc. which contradict the Muslim worldview. As such, Western social sciences do not suit Muslim society and are rather harmful to it; it is the duty of the Muslim governments and academicians to use them only after reconstructing them in the Islamic perspective.

Educationists in Pakistan have been alive to this issue in spite of the fact that most of the governments in Pakistan have unfortunately been pro-West and have been following Western trends and policies in education. Deliberate efforts were made during 1977-84 in the reign of Gen. Muhammad Zia-ul-Haq to Islamize humanities and many steps taken at that time are still part of the education system in Pakistan in spite of their opposition from certain quarters.

The research paper will discuss in detail the steps taken for Islamization of humanities in Pakistan and their impact on the education system as a whole and on personality development of students in particular. It would also give concrete suggestions for further work to make the process of Islamization of humanities in Pakistan more meaningful and successful.

Keywords: Islamization, Epistemology, Humanities, West, Pakistan

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INTRODUCTION

Sometimes, it is useful in intellectual discourses to formulate and raise questions and then to provide answers to them. In the subject under discussion, we can raise questions such as 'Are the Social Sciences, developed in the West (Europe and America), value-neutral? 'Do they contradict and confront Islamic worldview? Are they suitable for Muslim Societies? Similarly, we need to ask ourselves whether Muslim societies in general and Pakistan in particular have made any effort to reconstruct humanities and social sciences in Islamic perspective instead of using the curriculum and text books imported from the West?

To answer these questions, we have divided this article in two parts. Part I would be theoretical in which we would try to evaluate Western humanities from the Islamic viewpoint to ascertain whether it would be appropriate to use them in Muslim

societies. In Part II we will look into the efforts made in Pakistan to reconstruct social sciences in the Islamic perspective.

PART I

WESTERN HUMANITIES SHOULD NOT BE ACCEPTABLE IN MUSLIM SOCIETIES

It is usually admitted in academic circles these days that knowledge is being produced by the West[1] and it is not value-neutral. This is not only the perception of Muslim academicians but many post-modern philosophers agree to this hypothesis.

According to Dietmar Kamper and Christoph Wulf, the impact of the modernist secularist bias on the fundamental approach of social sciences is such that the knowledge of social phenomena supplied by them is deliberately filtered to fit in the typical liberal modernist paradigm. These so-called objective and value-free sciences then assume the role of a messianic cultural movement to mould the whole world in accordance with the perceptions and priorities of the dominant Western paradigm. These sciences prescribe an epistemology which forces its user to conceptualize both the manners of experiencing as well as the modes of explaining man and the world around him, all in accordance with their given presumptions. The result of a blind adoption of this method of enquiry is that one immediately becomes hostage to the proselytizing project of secular modernity launched by the Western powers for their own specific ends. These powers have assumed a self-commissioned cataclysmic mission to liberate humanity from 'ignorance', 'irrationality', 'superstition' and 'backwardness', and recast the world in their favorite secular modernist model of 'enlightenment', 'progress' and 'development'.[2]

And this is not limited to social sciences in which the worldview plays a greater role but applies to empirical sciences as well. Thomas Kuhn in *The Structure of Scientific Revolutions* has discarded the notion of science as truth-seeking. In place of scientific realism, he substituted a non-continuous model of scientific progress that had as its goal, efficient puzzle-solving. In abandoning the notion that scientists search for truth, Kuhn also abandoned scientific realism, thus challenging a defining characteristic of modern science since the scientific revolution of the sixteenth and seventeenth centuries.[3]

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[1] We have mentioned the West particularly because the West is dominating the world intellectually. Most of the knowledge being consumed in the world originates in the West and Muslim contribution in the contemporary world in producing knowledge is minimal.

[2] For more details see Dietmar Kamper and Christoph Wulf, eds. *Looking Back on the End of the World* (New York, 1989), Passim.; also Prof. Dr. Muhammad al-Ghazali , "The Secularist Modernist Bias of Western Social Sciences" Conference paper presented at National Conference on Islam and Modernity in the University of Management and Technology, Lahore, Pakistan on March 30, 2009.

[3] David J. Voelker, "Thomas Kuhn: Revolution against Scientific Realism," http://history.hanover.edu/hhr/94/hhr94_4.html. dated March 21, 2012

In the closing chapter of his book, Kuhn proposed the need for a goal to guide science to replace the idea of progressing toward the truth:

> The development process described in this essay has been a process of evolution from primitive beginnings-a process whose successive stages are characterized by an increasingly detailed and refined understanding of nature. But nothing that has been or will be said makes it a process of evolution toward anything.... We are all deeply accustomed to seeing science as the one enterprise that draws constantly nearer to some goal set by nature in advance. [4]

Kuhn thus argued against the notion of science as an activity approximating more and more closely the truth in nature. With his suggestion that human beings are forever away from truth, Kuhn implied that truth does not guide science and thus alienated from science the teleological goal of finding truth. [5]

Bacon also noted that scientific reasoning consisted of "anticipations, rash and premature" and of "prejudice." For Popper, scientific enterprise is in essence an attempt to disprove the validity of the very anticipations which the scientists have themselves put forth. He notes:

> On the contrary, we try to overthrow them. Using all the weapons of our logical, mathematical, and technical armory, we try to prove that our anticipations were false — in order to put forward, in their stead, new justified and unjustifiable anticipations. . . [6]

Heidegger applies the same principle to technology as his insight discovers that what constitutes truth has been limited in the history of the Western world. Generally truth is thought to be limited to knowledge, to facts about the world. Heidegger considers it a dangerous limitation that history has imposed upon humanity.[7] To a certain extent, Heidegger argues, technology transforms humanity

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[4] Thomas Kuhn, *The Structure of Scientific Revolutions*, 2nd ed. (Chicago: U Chicago Press, 1970), 170-71.

[5] Ibid.

[6] Karl Popper, "The Logic of Scientific Discovery," in *The World Treasury of Physics, Astronomy and Mathematics* ed. Timothy Ferris (New York: Little Brown & Co., 1991), 795.

[7] In the opinion of Heidegger the problem with modern technology is that, to order the world as pure resource requires that everything in the world be seen in the light of the modern scientific mind. This way of relating to the world views everything as a 'calculable coherence of forces. Modern physics is a product of this way of relating to the world and it is used to justify it, and to produce the machinery that reveals the objects of the world as mere resource. The problem is that seeing everything in the world as merely resource in this way dominates the consciousness of humanity. Of all modes of revealing, the mode corresponding to modern technology is unique in excluding other modes of revealing. It is this mode of revealing that limits what counts as truth only to (scientific) knowledge. Heidegger does not claim that scientific knowledge is not true, as it too is indeed a mode of revealing; but Heidegger contests that it is not the only truth and it should not have the monopoly on truth. It is only one mode of revealing, one way of relating to the world, amongst others. The objects of the world really do have the aspect of being resources, a calculable coherence of forces, objects of scientific knowledge, mere relations of cause and

itself into standing-reserve. [8] Many Western intellectuals also confess that knowledge produced by the West, especially its social sciences, has biases against the *Other* ideologies and promotes Western thought and civilization.

Having said that, let us now examine how knowledge produced by the West contradicts Islamic principles. It is commonly understood that knowledge is the product of epistemology and epistemology is the outcome of the worldview in which a society, a nation or a civilization believes. If we apply this principle to Western civilization, we can see that this civilization is the outcome of Western thought movements like Renaissance, Reformation, Enlightenment, Modernity and its structure stands on the pillars of Humanism, Secularism, Capitalism, Liberalism, Scientism, etc. A glance at these ideologies would reveal that Humanism makes humans sovereign[9] who possesses all attributes of God in revealed religions that is why Nietzsche says that God is dead[10] and Sartre announces that humanity has been able to get rid of God after long struggle and it does not want that monster to come back in their lives[11]; while Secularism claims that religion is a private affair of

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effect. However, they can be appreciated aesthetically, poetically, religiously, and all of these modes of revealing are also truth.

[8] Martin Heidegger, *Question Concerning Technology and Other Essays,* Translated and with an Introduction William Lovit, (New York: Garland Publishing and Co., 1977).

[9] Ralph Barton Perry, *The Humanity of Man* (New York: George Braziller, 1956), 5-6.

[10] In *Gay Science,* Nietzsche portrayed a mad man who lit lantern in the bright morning hours, ran to the market place, and cried incessantly, "I seek God! I seek God!"--- As many of those who did not believe in God were standing around just then, he provoked much laughter. Has he got lost? asked one. Did he lose his way like a child? Asked another. Or is he hiding? Is he afraid of us? Has he gone on a voyage? Emigrated? – Thus they yelled and laughed.

The madman jumped into their midst and pierced them with his eyes. "Wither is God? He cries; I will tell you. We have killed him --- you and I. All of us are his murderers. But how did we do this? How could we drink up the sea? Who gave us the sponge to wipe away the horizon? What were we doing when we unchained this earth from its sun? Wither is it moving now…Are we not straying as through an infinite nothing? Do we not need to light lanterns in the morning? Do we hear nothing as yet of the noise of the gravediggers who are burying God? Do we smell nothing as yet of the divine composition? Gods, too, decompose. God is dead. God remains dead. And we have killed them." (Frederick Nietzsche, *The Gay Science*, trans. & ed. Walter Kaufmann, [New York: Vintage, 1974] part III, sec. 125 (the Mad Man), 181)

[11] Jean Paul Sartre, "Existentialism is Humanism, (Tr. Philip Mairet) (London: Rutledge, 1997), 284; Jean Paul Sartre, " Being and Nothingness," (New York: Philosophical Library, 1956), 122; "Existentialism" http://www.angelfire.com/az/experiment/existentialism.html, (dated March 21, 2012); Sartre refused to believe in God, he said: "I refuse to believe in God, not because there is no reasonable evidence or argument to support such a claim, but because I *choose* not to, since the very idea offends me. True or not, no matter, still I refuse to believe." At another place he said, "If man exists then God cannot exist." Jean-Paul Sartre – Philosopher, Social Advocate" http://www.tameri.com/csw/exist/sartre.shtml (dated March 12, 2012), Religion, according to Sartre, was a form of bad faith, teaching that previous humans, namely Adam and Eve, were responsible for human frailty. The unconscious is also a form of bad faith, allowing people to deny their thoughts.

individuals and God or religion cannot be allowed to interfere in the realm of state and society.[12] Capitalism promotes materialism and focuses human activities on the well being of the worldly life and its amenities, ignoring the concept of the hereafter.[13] Liberalism over-throws all religious and moral values and empowers individuals to live as they wish according to their whims.[14]

This worldview logically gives birth to an epistemology which believes in scientism, i.e., knowledge is the outcome of observation and experimentation which is clinically verifiable, having no concern with metaphysics. This automatically negates the supremacy of revealed knowledge in which followers of religions (especially of Islam) believe.

Thus, it is clear that the worldview of the West contradicts the Muslim worldview which believes that sovereignty belongs to Allah and His laws (*shariah)*. Humans are His faithful servants and devotees and should submit to His will unconditionally; and that the hereafter has to be given preference over the worldly life. Similarly, as a result of its worldview, Western epistemology comes in direct conflict with Muslim epistemology which believes in supremacy of the revealed knowledge (of Quran and *Sunnah*) and gives secondary position to the role of human intellect, accepting it only when it conforms to the revealed knowledge.

It is clear from the above that Western knowledge is not only different from the concept of knowledge in Islam but it contradicts the Islamic paradigm of knowledge as Western worldview and Western epistemology stand right opposite to the Islamic worldview and epistemology. Thus the curriculum and text books produced under Western paradigm of knowledge cannot be acceptable in Islamic paradigm.

The end result of the above discussion should naturally be that Muslim educationists and academicians should refrain from following Western knowledge, curricula and text books. However, there are two additional important factors which should not be overlooked while making the decision whether to benefit from Western Humanities or not:

1. That Allah (*SWT)* emphatically tells Muslim in the Quran that Christians and Jews are their enemies who intend to harm them and wish that Muslims are derailed and deviated from the true path of Islam. This is evident from the following verses of Quran:

- "*O you who believe! Do not take Jews and Christians as your patrons. They are patrons of their own people. He among you who will turn to them for patronage is one of them. Verily Allah guides not a people unjust*."[15]

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[12] Syed Muhammad Naquib Al-Attas, Islam*, Secularism and the Philosophy of Future* (London: Mansell Publishing Limited, 1985), 14.

[13] M. Hartwell, "The Origin of Capitalism: A Methodological Study," in *Philosophical and Economic Foundations of Capitalism,* ed. Svetozar Pejouich, (Toronto: Lexington Books, 1983), 12.

[14] D. R. Bhandari, *History of European Political Philosophy* (Bangalore City: Bangalore Press, 1934), 431.

[15] Al Quran, 5: 51.

- *"O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, We have made plain to you the Ayat (proofs, evidences, verses) if you understand."* [16]

- *"Lo! You are the ones who love them, but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurat (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'an]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets)."*[17]

- *"If good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqun [the pious], not the least harm will their cunning do to you. Surely, Allah surrounds all that they do."*[18]

At another place:

- *"O you who believe! Take not for patrons unbelievers rather than Believers. Do you wish to offer Allah an open proof against yourselves?"*[19]

- *"You who believe! Take not for protectors (awliya') your fathers and your brothers if they love unbelief above faith. If any of you do so, they are indeed wrong-doers."*[20]

2. History has proved that Christians and Jews are enemies of Islam and Muslims. They want to destroy Muslims and their civilization. In the past, they initiated crusades against Muslims, joined hands and got united, killed thousands of Muslims, pushed them out of *Bait al-Maqdas* (Jerusalem) and occupied their lands. Muslims successfully resisted them, especially Salahuddin Ayubi but a time came when Muslims got weakened and European Jews and Christians were able to conquer Muslim lands after conspiracies and brutal attacks, eventually occupying their lands and enslaving them. When they defeated Muslims and their allies in World War I, English army general stood at the grave of Salahuddin in Damascus and kicking his grave said: 'Get up Saladin, we have come back'. Such is their hatred against Islam and Muslims. And they not only occupied Muslim lands but also looted their material resources; demolished societal and state structure based on Muslim tradition and redesigned them according to Western thought and civilization to enslave Muslims forever.

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[16] Al Quran, 3:118.
[17] Ibid., 3:119.
[18] Al Quran, 3:120.
[19] Al Quran, 4:144.
[20] Al Quran, 9: 23.

Muslims continued resisting and were able to get freedom from the clutches of Western imperialism after World War II. That is the past…what we observe today with open eyes is that Christians and Jews of Europe and USA tried first to subjugate Muslims in their lands through peaceful infiltration, taking steps to ruin their economy, and through education and media using deceptive slogans of financial aid, population planning, democracy, economic growth and development. But when they noticed that some Muslim countries were able to raise their heads in spite of all their dirty planning to undermine and subjugate Muslims, they invaded Iraq, destroyed Afghanistan, crushed Libyans and are now targeting Pakistan, Syria and Iran.

All this shows that Western nations are enemies of Islam and Muslims, and the Muslims should not follow their traits in any sphere of life, especially knowledge; and particularly the knowledge of humanities because social sciences and humanities are greatly affected by the worldview of the society in which they are formed and developed, and play an important role in personality development of an individual and developing a mindset that controls human thought and behavior.

It is evident from the above discourse that Muslims should not accept humanities as developed in the West and they should reconstruct all disciplines of humanities in the Islamic perspective. During this process of reconstruction, they have to be very careful in benefiting from Western advancement in knowledge keeping in view the words of the Holy Prophet (*SAW*) about the intoxicating material that "it is disease, not medicine meaning that it will not cure you rather it would increase your disease."

Having concluded that the Muslims should not accept Western humanities and should reconstruct them in their own epistemological paradigm in Muslim societies, we now look at what efforts were made in Pakistan for Islamization of humanities or its reconstruction in the Islamic perspective.

PART II

RECONSTRUCTION OF SOCIAL SCIENCES IN ISLAMIC PERSPECTIVE IN PAKISTAN

To discuss Islamization of social sciences in Pakistan we have to note that:

1. The Constitution of Pakistan supports Islamization of education in general.

2. Most of the National Educational Policies introduced by various governments, from time to time, recommend Islamization of education in general and of humanities in particular.

3. Curriculum Development Plans clearly indicate that social sciences should be Islamized.

4. The lessons developed in text books of social sciences and humanities designed by the Provincial Text Book Boards under the guidance of Federal Ministry of Education especially during the regime of General Zia-ul-Haq, depict the Islamic nature of the contents.

Let us now elaborate the above points:

1.   The Constitution of Pakistan

It is widely known that Pakistan emerged on the world map as an independent state in 1947 and prior to that, the territory which now makes Pakistan was part of the Indian Subcontinent. The Indian Muslims had launched a movement against the British imperialist government to make it realize that Muslims of the Subcontinent were a separate nation from Hindus, in all meanings of the word 'nation', and that they needed a separate and independent homeland to lead their lives according to their specific beliefs, worldview and culture.

This 'Two Nation Theory' which gave birth to Pakistan was primarily based on Islam. That is why leaders of the Pakistan Movement, especially the poet-philosopher Muhammad Iqbal[21] and Quaid-e-Azam Muhammad Ali Jinnah, made it clear that Indian Muslims were demanding Pakistan to build it a 'Grand Fort of Islam'[22] where Islamic injunctions laid down in Quran and *Sunnah* would be

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[21] Allama Muhammad Iqbal's 1930 Presidential Address, *25th Session of All India Muslim League, December 29-30, 1930 at Allahabad stated* "I would like to see the Punjab, the North-West Frontier Province, Sind and Baluchistan amalgamated into a single State. Self-government within the British Empire, or without the British Empire, the formation of a consolidated North-Western Indian Muslim State appears to me to be the final destiny of the Muslims at least of north-west India." "We are 70 million, and far more homogenous than any other people in India. Indeed, the Muslims of India are the only Indian people who can fitly be described as a nation in the modern sense of the word."; http://m-a-jinnah.blogspot.com/2010/04/allama-iqbals-presidential-address-at.html (accessed on March 22, 2012); Allama Iqbal explained in his address that Islam was the major formative factor in the life history of Indian Muslims. It furnished those basic emotions and loyalties which gradually unified scattered individuals and groups and finally transformed them into a well-defined people, possessing a moral consciousness of their own.

[22] Dr. Mansoor Alam, "Quaid-e-Azam, Islam and Pakistan," http://kashifiat.wordpress.com/2010/04/19/quaid-e-azam-islam-and-pakistan/; Quaid-e-Azam said, "No doubt, there are many people who do not quite appreciate when we talk of Islam. Islam is not only a set of rituals, traditions and spiritual doctrines. Islam is also a code for every Muslim, which regulates his life and his conduct in even politics and economics and the like. It is based upon highest principles of honor, integrity, fair play and justice for all." (Jinnah, 5th March 1948); In a message to NWFP Muslim Students Federation in April 1943, he said: *"You have asked me to give a message. What message can I give you? We have got the great message in the Quran for our guidance and enlightenment."* In an Eid message to the nation in 1945, he said, *"Every Muslim knows that the injunctions of the Quran are not confined to religious and moral duties. Everyone except those who are ignorant, knows that the Quran is the general code of the Muslims. A religious, social, civil, commercial, military, judicial, criminal and penal code; it regulates everything from the ceremonies of religion to those of daily life; from the salvation of the soul to the health of the body; from the rights of all, to those of each individual; from morality to crime; from punishment here to that in the life to come, and our Prophet (S) has enjoined on us that every Muslim should possess a copy of the Holy Quran and be his own priest. Therefore, Islam is not confined to the spiritual tenets and doctrines and rituals and ceremonies. It is a complete code regulating the whole Muslim society in every department of life, collectively and individually."*; In his speech at the Frontier Muslim

followed and implemented. The same point was reiterated after Pakistan had come into being and an 'Objective Resolution' was passed by the first Constituent Assembly of Pakistan under the chairmanship of Liaqat Ali Khan, the then Prime Minister of Pakistan and right hand of Quaid-e-Azam Muhammad Ali Jinnah, which decided once for all, that Pakistan would be an Islamic state. The Objective Resolution has been a part of all the constitutions of Pakistan and is an operative part of the prevailing constitution of Pakistan which was promulgated in 1973. This constitution not only promises Islamic character of the country as a whole but specifically mentions the Islamic nature of education. It says:

1. "Pakistan shall be the Federal Republic to be known as the Islamic Republic of Pakistan."[23]

2. "Islam shall be the state religion."[24]

3. "Steps shall be taken to enable Muslims of Pakistan, individually and collectively, to order their lives in accordance with the fundamental principles and basic concepts of Islam and to provide facilities whereby they may be enabled to understand the meaning of life according to the Holy Quran and *Sunnah*."[25]

4. The state shall endeavor, as respects the Muslims of Pakistan:

a. "To make the teachings of the holy Quran and *Islmiyat* compulsory, to encourage and facilitate the learning of Arabic Language and to secure correct and exact printing and publishing of the Holy Quran." [26]

2. Islamization of Education in National Education Policies of Pakistan

The spirit that education in Pakistan would be according to Islamic principles is exhibited in most of the National Education Policies, Five Year Plans, and in Conferences and Commissions on Education; and this is drawn from the vision of Iqbal and Jinnah, the Founders of Pakistan.

Allama Muhammad Iqbal, in one of his letters to famous educationist Khawaja Ghulam Alsayadain writes: "By knowledge I mean the knowledge we obtain through our senses and I have used this word in this meaning in most of my writings, but the knowledge must flourish under the umbrella of religion (Islam). If it is not so, it would be mere satanic and it is the duty of Muslims to bring it in conformity with the Islamic injunctions."[27] Similarly Quaid-e-Azam Muhammad Ali Jinnah asked his Education Minister to convene an Educational Conference

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League Conference on November 21, 1945, he said:*"We have to fight a double edged battle, one against the Hindu Congress and the British Imperialists, both of them being capitalists. The Muslims demand Pakistan where they could rule according to their own code of life and according to their own cultural growth, traditions and Islamic laws."*; (accessed on November 07, 2012) *http://www.yespakistan.com/iqbal/pres_address.asp*

[23] Constitution of Pakistan 1973, Article 1.

[24] Constitution of Pakistan 1973, Article 2.

[25] Constitution of Pakistan 1973, Article 31 (1).

[26] Constitution of Pakistan Article 31 (2).

[27] Arshad Ahmad Baig, *Education and Related Debates* (Urdu) (Islamabad: Riphah Centre of Islamic Business, Riphah International University, 2011), 15.

soon after the creation of Pakistan, in spite of several other stresses, and in his message to this Conference said:

> We would have to redesign our education policies and programs in a way which conforms to our history and culture; and thinking of our people. We have to inculcate in them the concept of dignity, passion to serve the nation; and to build their character through good education.[28]

Pakistan Educational Conference 1947 recommended

"The education system in Pakistan should be inspired by Islamic ideology, emphasizing upon characteristics of universal brotherhood, tolerance and justice."[29]

National Education Commission 1959 stresses that

"Education must play a fundamental role in the preservation of the ideals which led to the creation of Pakistan strengthening the concept of a united nation, and striving to safeguard the Islamic way of life."[30]

Education Policy 1972-1980 emphasizes that

"The preservation and inculcation of Islamic values is an instrument of national unity and progress."[31]

National Education Policy 1979 provides

"To foster in the hearts and minds of the people of Pakistan in general and the students in particular a deep and abiding loyalty to Islam and Pakistan and a living consciousness of their spiritual and ideological identity thereby strengthening unity of outlook of the people of Pakistan on the basis of justice and fair play."[32]

National Education Policy 1992 resolved

"To restructure the existing educational system on modern lines in accordance with the principles of Islam so as to create a healthy, forward looking and enlightened Muslim society."[33]

1998-2010 National Education Policy recommended

"To make the Quranic principles and Islamic practices as an integral part of curricula so that the message of the Holy Quran could be disseminated in the process of education as well as training. To educate and train the future generations

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[28] Proceedings of the Pakistan Educational Conference held at Karachi from 27th November to 1st December 1947; p.5 of Interview (Education Division) Karachi

[29] Proceedings of the Pakistan Educational Conference held at Karachi from 27th November to 1st December 1947; p.5 of Interview (Education Division) Karachi

[30] National Education Commission Report, (Ministry of Education, Government of Pakistan, January-August 1959)

[31] The Education Policy 1972-1980, (Ministry of Education, Government of Pakistan, Islamabad, March 1972), 37.

[32] National Education Policy (Salient Features) (Ministry of Education, Government of Pakistan, Islamabad, March 1978),11-12.

[33] Educational Policy 1990, (Ministry of Education, Government of Pakistan, Islamabad), 9, 13, 19, 40 . . .

of Pakistan as true practicing Muslims who would be able to enter the next millennium with courage, confidence, wisdom and tolerance." [34]

Islamization of Social Sciences and Humanities in National Education Policies

The above quotations were general in nature but we find some guidance specifically for Islamization of disciplines, especially the social sciences.

Educational Policy of 1969

"Islamic viewpoint should be included in all disciplines."[35]

National Educational Policy of 1972-1980

"It is not sufficient that Islamic Studies is introduced at all levels as an independent discipline but the Islamic values and Islamic spirit must infuse in the whole system of education." [36]

National Education Policy of 1992-2002

"Social Sciences must be taught in Islamic perspective so that students have knowledge about Muslim world and they can realize that Muslim *Ummah* is unanimous in its culture and civilization."[37]

3. Islamization of Curriculum in Pakistan

Humanities and social sciences in Western epistemology include religion, languages and a wide variety of social studies such as Civics, Anthropology, History, Philosophy, Psychology, Law, Education, Political Science, Economics, etc.

In Muslim epistemology, revelation (Quran and *Sunnah*) is the basic source of knowledge and it should not be studied mere as a discipline (of 'Islamic Studies') being a part of humanities but all disciplines should be derived from it and based on it. Thus, in our analysis here, we would not discuss 'Islamic Studies' as a sub-discipline of humanities. However, it should be noted that '*Islamiyat*' or Islamic Studies is a compulsory discipline in Pakistan from grade 1 to graduation in all schools, vocational institutes and universities along with 'Pakistan Studies' which also reinforces Islamic nature of the curriculum. It should be noted that studying Quran is also compulsory in schools (though often not implemented), and Arabic language is a compulsory subject at Middle School Level.

We will study here Islamization of a important language, Urdu and a discipline of social sciences taught in Pakistani schools, i.e., social studies; but before that, a few

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[34] National Education Policy 1998-2010, http://www.moe.gov.pk/edupolicy.htm; http://viewstonews.com/index.php/pakistan-national-education-policy-1998-2010/general-information

[35] Tariq Rahman, "Education in Pakistan: A Survey" at http://www.tariqrahman.net/educa/Education%20in%20Pakistan%202002.htm; also see Tariq Rahman, "Education Policies in Pakistan" http://www.tariqrahman.net/educa/Education%20Policies%20in%20Pakistan.htm

[36] Ibid.

[37] Ibid.

lines about general policy of curriculum development in educational scenario of Pakistan.

General Principles of Curriculum Development in Pakistan

The philosophy of education behind the program of studies discussed in Pakistan, especially after the Zia regime in 1985 and afterwards, has been that the worldly knowledge has to be in the context of the revealed knowledge. Therefore, every subject must have an Islamic orientation. A direct outcome of this philosophy of education has been the following basic principle that recurs repeatedly in the Pakistani curriculum documents:

> "In the teaching material, no concept of separation between the worldly and the religious be given; rather all the material be presented from the Islamic point of view." [38]

The National Curriculum of March 2002 lays down the following as the first objective:

> 2.5.1: "To make the Qur'anic principles and Islamic practices as an integral part of curricula so that the message of the Holy Qur'an could be disseminated in the process of education as well as training. To educate and train the future generations of Pakistan as a true practicing Muslim who ...."[39]

Similarly, National Early Childhood Education Curriculum, released in March 2002, requires as an objective:

> "To nurture in children a sense of Islamic identity and pride in being Pakistani."[40]

These principles of curriculum development have actually been implemented at the time of curricula development of major subjects of humanities. Let us have example of Social Studies at primary level.

Curriculum Development in Pakistan of Social Sciences in Islamic Perspective

Social Studies

National Curriculum, Social Studies for Classes I-V [41]

p. 6 Objectives:

2. To promote understanding of socioeconomic and socio-cultural aspects of Pakistani society, the Ideology of Pakistan and struggle for Pakistan.

4. To instill the gratitude towards Allah Almighty of His blessings bestowed upon us.

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[38] Curriculum Development, Primary Education, Class K-V, (1995), p.14

[39] National Curriculum English (Compulsory) for Classes XI-XII, (March 2002)

[40] National Early Childhood Education Curriculum (NECEC), Ministry of Education, Government of Pakistan, (March 2002), 4.

[41] Government of Pakistan, Ministry of Education (Curriculum Wing Islamabad, March 2002)

5. To instill respect and regard for Holy Prophet Muhammad (*SAW*) for his unmatched contributions towards betterment for humanity.

9. To inculcate the unflinching love for Islam and Pakistan, strong sense of national cohesion, and state integrity.

p. 7 Learning Competencies for Class I. Chapter I: Home, School and Mosque

The columns on objectives, concepts, contents, activities, learning outcomes and evaluation all contain extensive mention of mosque, for example:

- Provide awareness about mosque
- Develop understanding of the physical environment of the mosque
- To promote the sense of love for mosque
- Relationship within mosque
- Mosque location, building, *Mehrab*, *Mimber*, Safe bards
- To visit mosques
- To make a drawing of mosque and color it
- Identify the pictures showing mosque
- Identify/ illustrate/ differentiate home school and mosque
- Learning outcome: Describe that Almighty Allah is our Creator and
- Hazrat Muhammad (*SAW*) is the last prophet.

p. 8 Chapter II: Inmates

Cognitive Objectives: To enhance understanding one's relations with *Muezzin* and *Imam*

Affective Objectives: To develop a sense of respect for those who work with their hands, for *Muezzin* and *Imam*

Concept: Reverence for Allah

Activities: To participate in *Salat Ba-Jamat* in mosques

Learning outcome: Describe that all Muslims are closely related and should love each other.

p. 9 Chapter III: Safety and Security

Contents: Protection of mosque and its belongings.

p. 11   Chapter V: Important personalities and national days

Contents: 3. *Bismillah* ceremony

Leaning Outcomes: Describe why *Bismillah* ceremonies take place

p. 13   Chapter II: Resources

Affective objective: to promote the feelings of thankfulness to Allah Almighty for the gifts bestowed upon us.

Concepts: Gifts of Allah

Learning Outcomes: Pay thanks (*shukr*) to Almighty Allah for His gifts

p. 15   Chapter IV: Relations with Village/ Town/ City People

Activities: To quote *Hadith* about neighbors elders etc rights and responsibilities

Learning Outcomes: Describe importance of good behavior with each other. Their description should depict that they have some knowledge of Islamic teachings in this regard.

p. 18 Chapter VII: Resources

Affective Objective: Thankfulness to Allah Almighty for the gifts bestowed upon us.

Learning Outcomes: Pay thanks to Almighty Allah for His gifts

p. 19 Chapter VIII: Important Personalities and national/ Cultural Festivals

Cognitive Objectives: Familiarize with the past personalities of Islam

Affective Objectives: Develop understanding of the sanctity of Islamic practices

Contents:

1. Muazz Moavvaz (*Razi Allah Unhum*)

2. Islamic Brotherhood

3. Eid-ul-Fitr, Eid-ul-Zuha

Learning Outcomes: Describe in few words the heroic contribution of

Muaz and Muavvaz (Razi Allah Unhum)

The above analysis shows clearly the Islamization of curriculum of Social Sciences in Pakistan. Let us see now how this vision was transformed into reality when text books were designed for Social Sciences in light of this curriculum outline. To be precise, we will mention only one example of Urdu book at primary level:

4.   Text Books Development of Social Sciences in Islamic Perspective

Urdu

1. Lesson wise details (Text book of Class IV)[42]

>   *Hamd* (in praise of Allah)
>   Hazrat Abu Bakr Siddiue (RA)
>   Hazrat Fatima Zahra (RA)
>   Working hard is *ibadah*
>   *Naat* (in praise of Prophet Muhammad *SAW*)

-   *The First Migration*
    - *Eid al-Azha,* Our country

-   Hazrat Lal Shahbaz (A Sufi saint of Sindh)
    Waris Shah (A sufi saint of Punjab)
    Sympathy, *Acche Baatein* (sayings from Islamic Literature)

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[42] prepared by Sindh Text Book Board 2003

Islamic Teachings in Urdu Books – A Summary

According to a report of Sustainable Policy Development Institute (SDPI) following is the ratio of Islamic content in Urdu text books in Punjab and the Federal Area[43]:

Class I [44]4 out of 25 lessons

Class II[45]8 out of 33 lessons

Class II[46]22 out of 44 lessons

Class III[47]23 out of 51 lessons

Class IV[48]10 out of 45 lessons

Class V[49] 7 out of 34 lessons

Class VI[50]14 out of 46 lessons

Class VII[51]16 out of 53 lessons

Class VIII[52]15 out of 46 lessons

Class IX-X[53]10 out of 68 lessons

The data provided above shows that a serious effort was made to Islamize social sciences in Pakistan, especially by the Zia regime. Its healthy effects still remain on the curriculum and text books in spite of negative steps taken by the successor governments.

Methodology

The instrument used to preserve and develop Islamic nature of curriculum and text books has been that curriculum was made a federal subject in the constitution. There is a Curriculum Wing at the Federal Ministry of Education in Islamabad which prepares the curriculum guidelines for all the provinces. The provinces have established Text Book Boards who develop books according to the outlines provided by the Federal Ministry and publish them after getting approval from the Federal Ministry. This practice ensures ideological nature of curriculum and text books, and promotes national integrity.

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[43] A. H. Nayyar and Ahmad Saleem, (compilers), *The Subtle Subversion – the State of Curricula and Text Books in Pakistan* (Sustainable Development Policy institute, http://www.uvm.edu/~envprog/madrassah/TextbooksinPakistan.pdf

[44] Urdu for Class I: Islamabad and the Federal territories, Federal Ministry of Education, GOP, Islamabad

[45] Urdu for Class II: Islamabad and the Federal territories, Federal Ministry of Education, GOP, Islamabad

[46] Urdu for Class II, Punjab Textbook Board, Lahore, March 2001

[47] Urdu for Class III, Punjab Textbook Board, Lahore, March 2002. Note that seven of the 19 lessons teach learning to read Qur'an.

[48] Urdu for Class IV, Punjab Textbook Board, Lahore, March 2002

[49] Urdu for Class V, Punjab Textbook Board, (Lahore, March 2002)

[50] Urdu for Class VI, Punjab Textbook Board, (Lahore, March 2002)

[51] Urdu for Class VII, Punjab Textbook Board, (Lahore, March 2002)

[52] Urdu for Class VIII, Punjab Textbook Board, (Lahore, March 2002)

[53] Urdu for Class IX-X, Punjab Textbook Board, (Lahore, March 2002)

Private Sector Involvement

In addition to the positive role of the Curriculum Wing of the Federal Ministry of Education and Text Book Boards at provincial levels in public sector, there are institutions in private sector that have provided reconstruction of education and knowledge in the Islamic perspective. *AFAQ* (Association for Academic Quality) has prepared text books for schools.

Pakistan Chapter of USA based International Institute of Islamic Thought (IIIT), Institute of Policy Studies (IPS), Islamabad, and *Tehrik-e-Islah-i-Ta'lim*, Lahore, have published valuable material on reconstruction of education and curriculum in Islamic perspective and have been holding educational conferences, seminars and workshops to promote Islamization of education, knowledge and curriculum in Pakistan.

Adversaries

The data provided in the preceding pages no doubt shows a brighter picture of reconstruction of social sciences in Islamic perspective in Pakistan but the fact remains that all is not good. One should keep in mind the following facts:

- Emphasis on Islamization of education in Pakistan has mostly been at school level. The issue has not been addressed at university level.
- Even at school level, the process of Islamization has not borne fruits due to many reasons. Some of these are given below:
- The Islamization of education was initiated with passion and zeal during the Zia regime but the successor governments did not continue it with the same spirit; rather governments of General Pervez Musharraf and Mr. Zardari have been trying to negate and reverse the Islamization process. They have done so successfully by taking the following steps:

i.   Islamic content has been reduced in curriculum plans and text books from 2002 onwards.

ii.   Private sector has been allowed to play its role in development of education but without any check and balance system. As a result, private schools have accepted Westernization. Most of these schools offer English as medium of instruction, conduct Cambridge Examination with Oxford curriculum authored by non-Muslim, who are foreign nationals, mostly negative to Islamic social values through co-education, European uniform, music periods, swimming pools (in elite schools), concerts and musical evenings, split degree programs with foreign universities, allowing foreign universities to establish branches in Pakistan, etc.

iii.   Oxford University Press and other private publishers have been allowed to develop and design text books and sell the same to schools after getting approval of the Federal Ministry of Education. This has made the positive role of provincial Text Book Boards ineffective.

iv.   English Medium has been made compulsory (in Punjab) which is leading to westernization.

v. O and A level Cambridge University Examinations at school level have been allowed to flourish in the country, which is supporting Westernization of education in Pakistan.

vi. Agha Khan Foundation has been allowed to establish a School Examination Board with its un-Islamic and Western agenda.

vii. Private sector has been allowed to enter the electronic media with no checks. As a result, most of the TV channels have accepted Westernization (either they have been trapped by the Western intelligence agencies or enchanted by the glamour of Western life style). Anyway, they are negating Islamic social values and focusing on singing, dancing and even pornography.

viii. A serious blow to the healthy education policy of the country was struck recently when curriculum was made a provincial subject, as a result of revision of 1973 Constitution by the existing Parliament, negating the role of Federal Government in Curriculum and Text Books Development in the name of provincial autonomy and devolution of power.

Role of Private Sector

Thus there is a heavy responsibility on the private sector in Pakistan, especially Islamic forces on this score. They should rise to take things in their hands and play an effective role for Islamization of education and knowledge both at school and university level by reconstructing disciplines of humanities and social sciences in the Islamic perspective.[54]

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[54] See for details: Dr. Muhammad Amin, *Crisis of our Education and its Solution* (Urdu).

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POST-MODERN REFUTATION OF FAITH AND RELIGION: EXPLORING FOUCAULT'S ARGUMENT

Dr. Zulfiqar Ali

ABSTRACT

In this paper, I have developed and explored the possible Foucauldian refutation of faith and religion implicitly running through his major and minor writings. Foucault strongly disagrees with Kant's exposition of 'pure reason' and 'critique' providing room to faith and religion. On the basis of Foucault's conception of human reason, which runs parallel to Kant's conception, I have argued that Foucault strongly rejects faith. The Foucauldian reason being purely historical and contingent does not permit belief *in* entities beyond history and culture. And from the standpoint of Foucault's critique following from his conception of reason, I have argued that religion turns up as a severe threat to critique. When critique aims to break apart the subject and identities it comes in direct and violent conflict with the fundamentals of religion. At the end, I have identified the problem in Foucault's argument for future research.

Keywords: Foucault, Postmodernism**,** Kant, Religion, Reason

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FOUCAULT'S POST- MODERN CONCEPTION OF REASON AND REFUTATION OF FAITH

Modernism and Post-modernism do not occupy the central stage of my argument. However, my argument presupposes the fundamentals of modern and post-modern schools of thought. Modernism is roughly presupposed as a set of doctrines in which human reason is considered to have a transcendental, goal-oriented, universal and ahistorical structure. Kants and Hegel's expositions of human reason are paradigmatic examples of this school of thought. I have considered post-modernism as the refutation of modernism. Post-modernism is oriented to believe in such a form of human reason, which is historical, relative and multifarious in its goals. Foucault and Lyotards' exposition of human reason are notable examples of post-modernism.

For Kant, critique is meant to be a rational inquiry into the *limits* of reason. The objective of Kantian critique is to avoid dogmatism and immaturity, and create a space for *faith*.[1] In order to know the limits of human reason, Kant investigates the conditions necessarily presupposed by all forms of human experiences and judgments. The inquiry into the inevitable presuppositions of human experience and judgment bring forth transcendental *a priori* forms of sensibility such as time and space, and categories of understanding, for example, substance or cause and effect. In Kantian philosophy, transcendental *a priori* conditions substantially limit the role of reason, thereby providing a legitimate justification to *faith*. Human reason, by

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[1] Immanuel Kant, *Critique of Pure Reason*, trans. Norman Kemp Smith (New York: St Martin's Press, 1965), 9.

virtue of its unavoidable limits, cannot comprehend everything, especially such things that do not come into experience. Kant defends *faith* on the idea that human reason is not limitless. Instead, it is limited in its scope and operation. So, what is known *to*, and comprehensible *to* human reason is not the whole reality but a part of it. The rest stays unknown and inscrutable to human reason. Human reason cannot consistently refute or justify *faith* because the domain of faith overruns the scope of reason. One of the fundamental tasks of Kantian critique is to defend *faith* in the face of harsh critiques challenging the foundations of religion, for example the critique of David Hume. Kant is right to develop the important connection between the limits of reason (critique) and the defense of faith. From the perspective of Kant, the critique acknowledging the limits of reason can defend faith. That is why the conception of human reason is very important to understand either the defense of or the attack against faith. Kant traces the limits of reason from underneath presuppositions of human experience so as to differentiate between legitimate and illegitimate use of reason. Keeping in view the transcendental limits of reason, Kant calls for the legitimate use of it. The legitimate use of reason neither challenges nor supports faith. However, it leaves room for it. In the Kantian philosophy, the legitimate use of reason guarantees *faith* in the sense that human reason limits itself just to the world of experience.

Foucault, in an essay, *What Is Enlightenment,* redefines the project of enlightenment. He analyzes Kant's earlier essay which was written with the same title in November, 1784. Foucault explains that Kant confronts the question of enlightenment in a very important way. Kant, for the first time, connects the present with philosophy. Foucault appreciates Kant's realization of the significance of the "present time" in terms of its effects upon the established patterns of thinking.[2] According to Foucault, Kant "is not seeking to understand the present on the basis of a totality or of a future achievement. He is looking for a difference: What difference does today introduce with respect to yesterday".[3]

Philosophy, for the first time, does not make an appeal to teleology or totality to see the present as the manifestation of reason or the march towards a final destination. According to Foucault, Kant simply defines enlightenment as a 'way out' of immaturity from which everyone has to come out. Kant opines that **'immaturity'** signifies a certain state of one's will that makes one accept someone else's authority to lead one where the use of reason is called for. Kant holds the individual responsible for his immature status. The individual can attain maturity. Foucault's Kant initiates a new form of philosophical inquiry, "one that simultaneously problematizes man's relations to the present, man's historical mode of being and the constitution of the self as an autonomous subject".[4] Foucault's Kant does not trace the cause of immaturity to the given society or the exploitative economic system. Instead, man's lack of courage to make use of reason constitutes his immaturity.

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[2] Michel Foucault, *Essential World of Foucault,* Vol. 3*: Power*, ed. James D. Faubion, (New York: The New Press, 2000), XXXV.

[3] Michel Foucault, *The Foucault Reader*, ed. Paul Rabinow, (United States: Pantheon Books, 1984), 34.

[4] Michel Foucault, *The Foucault Reader,* 42.

Kant supports the use of reason, where the use of reason is called for, in order to get rid of immaturity.

Maturity or enlightenment lies not simply in the use of reason but importantly in its *legitimat*e use. As a consequence, it demands the knowledge of the limits of reason, what he calls 'critique', so as to know what legitimate and illegitimate use of reason is. At this moment, *critique* becomes a necessary component of enlightenment. Critique aims to explore the conditions under which the use of reason is legitimate. Connecting himself with the project of enlightenment expounded by Kant, Foucault considers enlightenment as an age of critique. He refuses to consider it as a fixed set of doctrines. Instead, Foucault defines enlightenment as a 'philosophical ethos' that can be described as a permanent critique of a given historical era.[5] He explains:

> The critical ontology of ourselves has to be considered not, certainly, as a theory, a doctrine, nor even as a permanent body of knowledge that is accumulating; it has to be conceived as an attitude, an ethos, a philosophical life in which the critique of what we are is at one and the same time the historical analysis of the limits that are imposed on us and experiment with the possibility of going beyond them.[6]

Philosophical ethos/attitude lies in refusal to accept anything that presents itself in the form of a simplistic and authoritarian alternative. In other words, it is directed towards the contemporary limits of necessary, transcendental and universal. Foucault's sketch of Enlightenment is at odds with Kant's exposition on many accounts. First, Foucault argues that there are no transcendental *a priori* limits of human reason. Foucault rejects transcendentalism of Kant on the premises that human reason is not conditioned by its own transcendental limits but rather by the cultural limits. The cultural limits are either purely formal, what he calls 'archaeological', or contingent 'genealogical'. In both forms, human reason is not transcendentally constituted by a priori forms of limits. However, Foucault acknowledges the limits of human reason. In the Foucauldian perspective, the limits of human reason do not entail the possibility of *faith*. For there is nothing beyond or beneath the limits. The limits constitute the whole truth. It is the limit of one's reason to believe *in* God or to believe *in* deities. Neither God, nor deity exists. The existence or the non-existence of God does not reflect the facts but the limits. The limits of human reason govern the ways of understanding the world. The Foucauldian world does not let faith live. Additionally and necessarily, Foucault characterizes philosophical ethos as a 'limit attitude' because philosophical ethos attempts to analyze and reflect upon limits *of human reason* so as to see the desirability of going beyond them. In total contrast to the Kantian objective of critique, Foucault aims to challenge the limits and attempts to go beyond them. He ridicules the Kantian distinction between the legitimate and illegitimate use of reason giving support to *faith*. A historical investigation into limits will replace Kant's quest for transcendentalism. For the very idea of limits refutes the concept of historical totality.

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[5] Ibid., 42.

[6] Ibid., 50.

For Foucault, historical limits constitute the ways of *thinking* and action. For example, the contemporary practice of imprisonment constitutes a background of understanding in which torture turns up to be an *irrational* and *inhuman* way to punish outlaws. Like every practice, the practice of imprisonment *excludes* and *includes* some practices that appear to be rational and acceptable. Human practices function as a limit when they sketch the unseen boundaries of acceptability and rejection within which human reason operates.

Foucault takes a different route to understand and explore the category of reason and its limits. Considering reason as historical, Foucault thinks that historical exploration of reason, not formal, would develop maturity. As a result, the explorations of human discourses become the target of Foucault's critique. These discourses demonstrate the development of reason. Foucault argues:

> …criticism is no longer going to be practiced in the search for formal structures with universal value, but rather as a historical investigation into the events that have led us to constitute ourselves and to recognize ourselves as subjects of what we are doing, thinking, saying. In that sense, this criticism is not transcendental, and its goal is not that of making metaphysics possible.[7]

Foucault argues that the structures, institutions and rationalities of contemporary Western society are informed by human discourses. Human discourses led Western society to believe in the universality, certainty, and necessity of human reason. That is to say, Western discourses appeal to the universal forms of truth. In the face of limits which build up the backgrounds of understanding, Foucault argues that it is unreasonable to trust the universal claims of contemporary Western discourses. Foucault redefines critique as an intellectual activity that suspends the claim of universality associated with human reason in order to bring into light the contingent and historical conditions of its existence.

Foucauldian ungrounded reason is a more severe threat to *faith* than the Kantian. This is because the transcendental or grounded form of reason is normative and constructive**.** It is normative in the sense that it gives a criterion to differentiate the legitimate from illegitimate use of reason. In Kantian philosophy, humans are normatively bound to make legitimate use of reason whereas the illegitimate use of reason is condemned. That is to say, it is not appreciated to step into the world beyond experience by reason. This is not because there is no such world but human reason cannot have access to it. This is the constructive side of grounded reason. It believes in the world beyond sense experience. However, it is not rationally accessible. It condemns attempts that try to go beyond the world of experience. Thereby, it secures faith. In opposition to the concept of grounded or transcendental reason, Foucault's ungrounded or historical reason severely threatens faith. It is destructive as far as faith is concerned. Religion, in the context of historical reason, turns out to be one of many historical events. It has no reality outside history. Foucault understands religion as a historical entity. He critically explores the role of religion, Christianity, in the constitution of experience of *madness* and *illness* during the classical periods of Europe. With regard to madness, during seventeenth

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[7]   Ibid., 45- 46.

century in Europe, insanity is understood in the context of the *Christian* notion of work. In this period, work or labor is understood as the source of salvation, and idleness as the cause of insanity. In Foucauldian terminology, religion played a 'limit' role by constituting classical reason to interpret madness in terms of idleness. In the backdrop of 'limit', Foucault defines the task of critique. He explains that, "when I say critical, I do not mean a demolition job, one of rejection or refusal, but a work of examination that consists of suspending as far as possible the system of values (limits) to which one refers when testing and assessing it".[8] It is a matter of pointing out unchallenged assumptions upon which human reason functions.[9] Critique lies in "separating out from the contingency that has made one what he is with a view to create a possibility of no longer being, doing, or thinking what we are, do, or think".[10]

Foucault claims that human reason is neither based upon universality or necessity nor governed through purpose; rather it is the result of historical contingencies and arbitrariness. It does not mean that human reason is *irrational.* The notion of irrational is relative to reason. It *rather* signifies that the constitution of human reason can effectively be unmade.[11] Foucault challenges the Kantian view of human reason. He argues:

> I would say also about the work of the intellectual, that is fruitful in a certain way to describe that which is, while making it appear as something that might not be, or that might not be as it is… things which seem most evident to us are always formed in the confluence of encounters and changes, during the course of a precarious and fragile history. What reason perceives as its necessity or, rather, what forms rationality offers as their necessary being, can perfectly well be shown to have a history; and the network of contingencies from which it emerges can be traced. Which is not to say, however, that these forms of rationality were irrational; it means that they reside on a base of human practice and human history- and that since these things have been made, they can be unmade, as long as we know how it was that they were made.[12]

For Foucault, the task of critique is to show what can be unmade. It is important to bear in mind that there is nothing beyond limits. By doing so Foucault rejects any possibility of belief in something beyond historical contingencies. It is well known within the Kantian tradition that transcendental or pure reason cannot justify freedom. However, Kant believes in the category of freedom. This is because practical reason, to Kant, provides a rational justification to freedom. But, from the perspective of Foucault, in the face of historical contingencies, there can never be a sustainable distinction between pure and practical reason. However, Foucault, like

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[8] Michel Foucault, *Politics, Philosophy, Culture: Interviews and Other Writing* (Great Britain: Rutledge, 1988), 10.

[9] Ibid.,154.

[10] Ibid., 84, 46; Foucault argues, "Critique does not have to be the premise of a deduction which concludes: this then is what needs to be done. It should be an instrument for those you fight, those who resist and refuse what is…It does not have to lay down the law for the law. It is not the stage in a programming. It is a challenge directed to what is".

[11] Ibid., 37.

[12] Ibid., 36.

Kant, develops the critique of human reason on the norm of freedom. The norm of *freedom* has to be a historical contingent standard that is to be challenged and an attempt is to be made to go beyond it. But Foucault does not take this path. Perhaps, we can find an answer to this paradox within the following statement given by Foucault in response to the answer by a solider while fighting for his land in Middle East. The solider was asked if he would have fought against those whom he is presently with, had he been born on the side of the enemy. The solider replied, "I know only one thing. I want to win back the lands of my forefathers. This is what I have wanted since my teens; I *do not know* where this passion comes from, but there it is." "There we have it at last." Foucault said to me (Veyne) *"everything has been said, there is nothing more to say"*.[13]

Foucault does not know whether freedom is absolute truth or not. He knows that freedom lies in his blood and spirit and that is the *truth* for him. He develops critique on the norm of freedom and never dares to go beyond it.[14] He explains that "[T]he reasons my adversaries give for their claim that their preferences are the truth rest genealogically on nothing. (I do not claim) I am right and the others are mistaken, but only, the others are to claim that they are right".[15]

Critique or philosophical activity, for Foucault, is to think differently[16]. "Different Thinking" is not because it is the *only* truth and value that could be justified and placed on the top of hierarchy, but because one has to give impetus to the unfinished project of freedom as a central value given in a culture to which one belongs.

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[13] Arnold I. Davidson, *Foucault and His Interlocutors* (Chicago: University of Chicago Press, 1997), 227.

[14] Arnold I. Davidson, *Foucault and His Interlocutors,* 226; Veyne rightly characterizes the Foucauldian intellectual as warrior. "A warrior is a man who can get along without truth, who only knows the sides taken, his and that of his adversary, and who has enough energy to fight without having to justify himself in order to reassure himself. The course of history does not include eternal problems, problems of essences or of dialectics; it only offers valorizations that differ from one culture to another and even from one individuals to another, valorizations that, as Foucault was fond of saying, are neither true nor false: they are, that is all, and each individual is patriot of his or her own values",

[15] "The others are wrong to claim that they are right", this Foucauldian claim is based upon the fact that the conditions of the possibility of being true or false are themselves neither true nor false. Therefore, no one can claim that he is right in the absolute sense.

[16] Jurgen Habermas, *The Philosophical Discourse of the Modernity* (Massachusetts: MIT Press, 1990), 276; A., Davidson, *Foucault and His Interlocutors,* 230.
Habermas accuses Foucault of committing a fallacy of *performative contradiction*: to call everything into question amounts to depriving critique, of the standard that is essentially required for developing critique. According to Habermas critique cannot be developed while questioning every rational principle. Habermas explains it with reference to Foucault's analysis of power and knowledge. He writes that "putative objectivity of knowledge is itself put in question (1) by the involuntary *presentism* of a historiography that remains hermeneutically stuck in its starting situation; (2) by the unavoidable *relativism* of an analysis related to the present that can understand itself only as context-dependent practical enterprise; (3) by the arbitrary *partisanship* of a criticism that cannot account for its normative foundations.''

Foucault's concept of critique is extremely anti-religious. All religions have a hard core that cannot be challenged and put to critique and change. Foucault's critique does not believe in such forms of hard core or fixed set of beliefs and values. It considers the fixation of beliefs a threat to critique and freedom because rigidity and fixation end the possibility of thinking and acting differently. Religion attaches great value to the fixed patterns of life authenticated by the will of God/gods, whereas Foucauldian critique emphasizes upon doing things differently. In this context, Foucault argues:

> There are times in life when the question of knowing if one can think differently than one thinks, and perceives differently than one sees, is absolutely necessary if one is to go on looking and reflecting at all. .. But, then, what is philosophy today-philosophical activity, I mean- if it is not the critical work that thought brings to bear on itself? In what does it consist, if not in the endeavor to know how and to what extent it might be possible to think differently, instead of legitimating what is already known? [17]

The works of Foucault are attempts to think differently. Again he writes that "there is irony in those efforts one makes to alter one's way of looking at things, to change the boundaries of what one knows and to venture out ways from there. Did mine actually result in a different way of thinking?"

FOUCAULT'S CONCEPTION OF CRITIQUE AND REFUTATION OF RELIGION

Foucault believes in the possibility of change through critical *work*. He explains that change is only possible by changing people's minds. Trombadori, an Italian Marxist, in an introduction to a book, rightly explains that "In reply to Marx's famous thesis that philosophers have hitherto interpreted the world when the real point is to change it, Foucault would no doubt have argued that our constant task must be to keep changing our minds". [18] In the context of intensive writings, Foucault describes himself as a dog who constantly strives to change the patterns of thinking and acting. Foucault gives great importance to the reading and writing of history, not because he wishes to further authenticate the established ways of thinking but rather he desires to call them into question.

Foucault's history of madness, illness, order, power and sexuality is not a demonstrative work. He does not simply want to convey historical knowledge about madness, clinic, power and sexuality. Foucault explains the role of writings with reference to the idea of the *experience-book* that stands in radical opposition to religion. [19] Experience books are those that lead to substantial transformation of cultural horizons within which one judges, thinks and experiences. The writings are the means through which he tries to establish new relationships with oneself and with society. Foucault explains:

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[17] Michel Foucault, *Remarks on Marx* (United States: Semiotext, 1991), 13.
[18] Ibid., 14.
[19] Ibid., 25- 43.

> I am perfectly aware of having continuously made shifts both in the things that have interested me and in what I have already thought. In addition, the books I write constitute *an experience* for *me* that I would like to be as rich as possible. An experience is something you come out of change. If I had to write a book to communicate what I have already thought, I would never have the courage to begin it. I write precisely because I do not know yet what to think about a subject that attracts my interest. In so doing, the book transforms me, changes what I think. As a consequence, each new work profoundly changes the terms of thinking which I had reached with the previous work… When I write, I do it above all to change myself and not to think the same thing as before.[20]

Foucault, therefore, writes in order *not* to have face. The book, for Foucault, functions as an *experience*, much more than as the demonstration of a historical truth. "In sum, the critical history of thought is neither a history of acquisitions nor a history of concealments of truth; it is the history of "verifications" understood as the forms according to which discourses capable of being declared true or false are articulated concerning a domain of things."[21] The experience as the transformation of what one thinks and acts does not exactly lie in the historically verifiable material. Books such as *Madness and Civilization, Discipline and Punish* and *History of Sexuality* constitute the potential to experience *the experience*. The experience which is the objective of critique is the construction made out of these writings. The experience historically does not exist before the appearance of those works[22]. This reflects the jest of the Foucauldian critique. The experience creates the fictional world that becomes real with the passage of time. Religion would never appreciate the creation of unusual worlds and realities which conform to or satisfy the will of individuals. "An experience is neither true nor false: it is always a fiction, something constructed, which exists only after it has been made. Not before; it is not something that is "true," but it has been a reality".[23]

Experience is a process of dismantling both *subject and object*; therefore it is a kind of fiction. It dismantles the very idea of subject and object: God, human and objects. Experience blocks and prevents from what one was doing and thinking. "An experience that changes us, that prevents us from always being the same, or having

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[20] Michel Foucault, *Remarks on Marx*, 26-27; Also See David Hoy and Thomas McCarthy, *Critical Theory,* (Wiley-Blackwell, 1994), 234; The kind of transformation that comes about through writing books has to be always personal, not involving society as a whole. Hoy and McCarthy, in response to this aspect of transformation, write that, "the aesthetics of personal experience is an inadequate ethical-political response to a world in which misery and injustice are rampant.'' But for Foucault, as one would see in detail in the last chapter, changing circumstances without changing peoples' minds is not an appropriate route to address the fundamental issues of life.

[21] Michel Foucault, *Essential Works of Foucault, Aesthetics, Method, and Methodology*, Vol. 2, ed. James D. Faubion (New York: The New Press, 1999), 460.

[22] Gilles Deleuze, *Foucault* (New York: Continuum International Publishing Group, 1988); Deleuze explains Foucault's way of historicizing. "It makes history by unmaking preceding realties and significations, constituting hundreds of points of emergence or creativity, unexpected conjunctions or improbable continuums''.

[23] Michel Foucault, *Remarks on Marx,* 36.

the same kind of relationship with things and with others that one had before reading it". [24]

We know that all religions function upon identities: God, gods, prophets, text, man, father, mother, Muslim, sacred and profane, etc. Foucauldian critique, from its deep essence, is against the formation and existence of identities. Because of its commitment to the category of 'limits', Foucault is bound to break apart subject and identities. The identity either in its abstract (human) or specific (God) form, encourages rigidity and fixed set of characteristics. That is why Foucault explains that he writes in order not to have face. Foucault resists the formation of an identity whereas religion favors the formation of norm-based identities. We can find several biographies of prophets and religious scholars, but none of Foucault. He is always against the idea of a biography. To Foucault, biography constitutes *an* identity that is to be broken apart. However, against the will of Foucault, a few attempts were made to write his biography.

Critique is the art of not being governed from what apparently claims to be self-evident, necessary and universal. By studying the different ways of thinking undertaken by human beings in history, Foucault wishes to establish that what one thinks and believes today is not something that is fundamental, necessary or universal. In the perspective of Foucault, all our beliefs are premised upon historical contingencies including our belief in God, prophets and revealed text. He argues:

> To show that things were not as necessary as all that; it was not as a matter of course that mad people came to be regarded as mentally ill; it was not self-evident that the only thing to be done with a criminal was to lock him up; it was not self-evident that the cause of illness to be sought through the individual examination of bodies; and so on. [The objective of critique is] a breach of self-evidence, of those self-evidences on which our knowledge, acquiescence, and practices rest….[25]

The construction of experience or destroying identity does not presuppose that identities are bad. Critique simply does not believe in goodness or badness of things. "A critique does not consist in saying that things are not good the way they are. It consists in seeing on what type of assumptions, of familiar notions, of established, unexamined ways of thinking the accepted practices are based". [26] So, critique uncovers the unexamined assumptions and beliefs. Foucault does not consider religious practices in terms of *goodness or badness*. The practices, structures, institutions, rationalities are either dangerous or safe. They turn up dangerous as soon as they stop the development of critique.

Foucault does not offer any alternative in the place of modernism or religion. As far as the possibility of finding an alternative is concerned, Foucault has no appeal to that breed of thinking. It is wrongly believed that Foucault's studies on Greek ethics were an attempt to look for alternatives. He clarifies:

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[24] Ibid., 41.
[25] Michel Foucault, *Essential Works of Foucault,* Vol. 3*: Power*, 226.
[26] Ibid., 456.

> No! I am not looking for an alternative; you cannot find the solution of a problem in the solution of another problem raised at another moment by other people. You see what I want to do is not the history of solutions- and that is the reason why I do not accept the word alternative. I would like to do the genealogy of problems, of probematiques. My point is not that everything is bad, but that everything is dangerous, which is not exactly the same as bad. If everything is dangerous, then we always have something to do. So my position leads not to apathy but to hyper - and pessimistic activism.[27]

Foucault prefers the term dangerous over bad. The concepts of goodness or badness are usually employed by those Western traditions that believe in the ultimate restoration of *Goodness* such as the belief in the Day of Judgment or Messiah. 'Goodness' derives from the traditions of religion or modernism. That is why Foucault is biased regarding the use of these terms.

Foucault puts:

> Well, the important question here, it seems to me, is not whether a culture without restraints is possible or even desirable but whether the system of constraints in which a society functions *leaves* individuals the liberty to transform the system. *Obviously, constraints of any kind are going to be intolerable to certain segments of society.* The necrophiliac finds it intolerable that graves are not accessible to him. *But a system of constraint becomes truly intolerable when the individuals who are affected by it do not have the means of modifying it. This can happen when such a system becomes intangible (dangerous) as a result of its being considered a moral or religious imperative, or necessarily consequence of medical science...*There is no question that a society without restriction is inconceivable, but I can only repeat myself in saying that these restrictions have to be within the reach of those affected by them so that they at least have the possibility of altering them."[28]

The structures, institutions and such forms of practices that control and discipline individuals by commands or imperatives must be challenged. The notion of religious or moral imperative is incompatible and inconsistent with the task of critique. For the critique is premised upon the idea of 'limit' not allowing individuals or structures to appeal to the universal forms of truth, justice and goodness. When everything is historically constituted and situated, no one can have the authority to command unconditionally. From the standpoint of Foucault, God or prophets being historical entities cannot impose unconditional imperative upon human beings. However, the objective of critique is neither to set up a utopian society nor to give alternatives. To dream of society without constraints or to give alternatives is to totalize, limit and to abstract from the concrete.[29] The alternatives can always be given in the form of future totalities. These totalities as the project of setting up free society, *ignore* and *overlook* the limits, *practices* and *ground realties* of the given period. Totalities, projects, future sketches and alternatives *limit* the choice of the individuals. Therefore, to develop critique on the basis of an

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[27] Michel Foucault, *Essential Works of Foucault,* Vol.1, 256.
[28] Ibid., 147-148.
[29] Michel Foucault, *The Foucault Reader,* 375.

alternative is dangerous. Foucault explains that "in fact we know from experience that the claim to escape from the system of contemporary reality so as to produce the overall program of another society, of another way of thinking, another culture, another vision of the world, has led only to the return of the most dangerous traditions".[30] This statement can also be understood in the context of the appeals of religious scholars to their Prophetic traditions and practices. All religions happen to appeal to the sacred past to resolve the contemporary issues. Foucault destroys this important linkage of the present with the past. The *past,* because of its specific remote historical situatedness cannot resolve the problems of the *present*. By virtue of different space and time the past occupies, we cannot appeal to it.

Critique is possible by the use of reason. However, ungrounded reason has no *essence*. He explains that "there is a history of the subject just as there is a history of reason, the history of the reason is not manifestation of the rational subject".[31] When reason does not have an essence, by consequence, it cannot *distract* from its fundamental path. Foucault argues:

> I do not believe in a kind of founding act whereby reason, in its essence, was discovered or established and from which it was subsequently diverted by such-and-such an event…you cannot assign a point at which reason would have lost sight of its fundamental project, or even a point at which the rational becomes the irrational. [32]

For Foucault, modern society has not been turned up irrational or diverted from its true path but it is undoubtedly functioning through a specific form of rationality which is neither fundamental nor diverted.[33] It cannot be seen as collapse or disappearance of reason; and so it does not raise the need of developing a critique with a view to putting it on the right track. In the Foucauldian perspective, religion cannot be irrational, neither can modernism. To Foucault, religion also rests upon a specific form of rationality. Religion-based rationality encourages and promotes authoritarian and totalitarian set-ups and institutions. The Foucauldian critique of modern society and of religion is not in fact putting reason on the right track. He does not reject religion for being irrational. Instead, the religious way of life is not conducive to the growth of specific form of rationality premised upon the idea of 'limit'. Foucault argues:

> That is not my problem, insofar as I am *not* prepared to identify reason entirely with the totality of rational forms which have come to dominate- at any given moment, in our era and even very recently- in types of knowledge, forms of techniques, and modalities of government or domination; realms

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[30] Ibid., 46.

[31] Michel Foucault, *Essential Works of Foucault,* Vol.2, 438.

[32] Ibid., 443.

[33] This critique is directed against the school of 'Critical Theory'. The Critical Theory believes in the fundamental nature of reason from which reason has diverted. Adorno and Horkheimer, in *Dialectic of Enlightenment* argue on the conviction that human reason is the instrument in the service of self-preservation of the subject. In the process of its struggle, the subject is deprived of purposive rationality and being dominated by instrumental rationality that does not reflect the fundamental nature of reason.

> where we can see all the major applications of rationality. ..*For me, no given form of rationality is actually reason*. So I do not see how we can say that the forms of rationality which have been dominant in the three sectors I have mentioned are in the process of collapsing and disappearing. I cannot see any disappearance of that kind. I can see multiple transformation, but I cannot see why we should call this transformation a *''collapse of reason''*. Other forms of rationality are created endlessly. So there is no sense at all to the proposition that reason is a long narrative that is now finished, and that another narrative is under way.[34]

According to Foucault, the formation and development of human discourses in Western history also establishes the fact that there is no fixed or transcendental essence of human reason. We observe "different forms of rationalities, different foundations, different creations, different modifications in which rationalities endanger one another, oppose and pursue one another."[35] Considering reason as transcendental is to negate the historical fact that human beings have gone through different experiences of madness, sexuality, punishment and disease.[36] Because of conceiving reason as essential and universal, freedom and morality, according to Foucault, have been interpreted as conformity to that essence.[37] Critique has to *avoid* its relation with the absolute forms of morality and freedom informed by religions and modernism. For these reasons, Foucault thoroughly studies Greek ethics.[38] One of the themes that Foucault explored in the eighties was the theme of "the care of the self." According to Foucault, the philosophers from Descartes to Husserl were predominantly preoccupied with the imperative to "know thyself" over that of "take care of thyself." [39] According to Foucault, the Western man has paid huge price for giving priority to that form of critique which is *only* directed to attain the traditional forms of knowledge and truth. However, the critique has to separate itself from the traditional issues of knowledge and truth and must be directed to the ethics as the "care of self". In this context, Foucault *questions* the connection between institutions and ethics. For him, "it is not at all necessary to relate ethical problems to scientific knowledge".[40] He explains that:

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[34] Michel Foucault, *Essential Works of Foucault,* Vol.2, 448-449.

[35] Ibid., 443.

[36] Philip Windsor, *Reason and History*: *or Only a History of Reason* (Michigan: University of Michigan Press, 1991), 127; W.T. Murphy as summarizing the project of Foucault as the Deployment of Rationality against "Reason and History" writes: "the use of rationality (critical use of intellectual faculties and resources) against reason is an attempt to demonstrate the fluctuating, drifting, discontinuous organization of truth, of knowledge, of the process of knowing, and of thinking. As such, it is an attempt both to bring out and 'attack' the totalitarian ambitions, character and mode of functioning of science and of truth''

[37] Michel Foucault, *Essential Works of Foucault,* Vol.1*,* 262

[38] Ibid., 269.

[39] Ibid ., XXV, 228

[40] Michel Foucault, *The Foucault Reader,* 350; "I would like to point out over here an internal tension that seems to be going on within the Foucauldian thought. Ethics that is the relationship of the self to the self has to avoid relating itself to knowledge and truth because relating itself to knowledge is to relate the self to the self through the means that is

> For centuries we have convinced that between our ethics, our personal ethics, our everyday life, and the great political and social and economical structures, there were analytical relations, and that we could not change anything, for instance, in our sex life or our family life, without ruining our economy, our democracy, and so on. I think we have to get rid of this idea of an analytical or necessary link between ethics and other social or economic or theoretical structures.[41]

Foucault further distances himself from the fundamentals of religion. He develops the critique not upon the traditional forms of knowledge and truth but upon personal aesthetics. Critique finds its true expression in the domain of arts and aesthetics. In Foucault's view, freedom is not to act in accordance with truth and knowledge as the most religious scholars believe. Freedom is the free construction of the self by the self. [42] Freedom is a practice, not conformity. Freedom is not something that can be possessed and guaranteed through legal structure. Foucault writes:

> Liberty is a practice… the liberty of men is never assured by the laws and the institutions that are intended to guarantee them. That is why almost all of these laws and institutions are quite capable to being turned around. Not because they are ambiguous, but simply because ''liberty'' is what must be exercised…I think it can never be inherent in the structure of things to (itself) guarantee the exercise of freedom. The guarantee of freedom is freedom. [43]

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not the intrinsic part of the self. Therefore relating the self to the self through knowledge and truth is to determine the self by something that is not the part of the self. The self has to give instrumental role rather than guiding role to knowledge and truth. As it is observed that Foucault has come to this conclusion that the ethics has to function independently of knowledge; knowledge and truth therefore gave foundation to Foucault to conclude it. Knowledge and truth play a central role, not secondary role, in the works of Foucault. Ethics that has to separate itself from knowledge and truth is itself already grounded upon certain truths and upon the relations of knowledge that Foucault overlooks here."

[41] Michel Foucault, *The Foucault Reader*, 350.

[42] A. Davidson, *Foucault and His Interlocutors,* 230, 231; Veyne rightly characterizes the Foucaultian conception of freedom in the following passage:

"The idea of style of existence played a major role in Foucault's conversations and doubtless in his inner life during the final months of his life that only, he knew to be in danger. Style does not mean distinction here: the word is to be taken in the sense of the Greeks, for whom an artist was the first of all an artesian and a work of art was first of all a work. Greek ethics is quite dead and Foucault judged it as undesirable as it would be impossible to resuscitate this ethics; but he considered one of its elements, namely the idea of work of self on self, to be capable of acquiring a contemporary meaning, in manner of one of those pagan temple columns that are occasionally reutilized in more recent structures. We can guess at what might emerge from this diagnosis: the self, taking itself as a work to be accomplished, could sustain an ethics that is no longer supported by either tradition or reason; as an artist of itself, the self would enjoy that autonomy that Enlightenment can no longer do without.'' But why should one create oneself as a work of art? Veyne answers because "there is no longer nature or reason to confirm to, no longer an origin with which to establish an authentic relationship (poetry, I would say in special case); tradition or constraint are no longer anything but contingent facts."

[43] Ibid., 245.

Freedom does not lie in the realization of desires without being determined and exploited. Freedom is creation *per se*. All religions, if they believe, believe in the form of freedom granted by God. Freedom in all religions is not human creation but a gift or power bestowed upon human beings by God, or gods. It does not originate out of human ontology.

CONCLUSION

Foucault is essentially anti-religious. He does not support the religious way of life grounded upon faith. He may consider faith or belief in God as disloyalty to the Earth. For him, each and every belief has its origin in historical contingencies.

But one thing that always remains a problem within the Foucauldian discourse is its weak justification of considering everything historical. If one can trace the history either of belief/faith or of madness, it never implies that God or insanity has no reality outside history or culture. Demonstrating the historicity of beliefs and religion only establishes the historical evolution of human understanding of God or madness. It establishes the poverty of human comprehension, not the non-existence of God.

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RESOURCES OF THE MUSLIM WORLD: A REFFLECTION ON THE MUSLIM WORLD'S   RESOURCES, THEIR DEVELOPMENT AND UTILIZATION

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ABSTRACT

Natural resources, infrastructure and human resources play an important role in the development of a country. It is a worldwide proven fact that the development of a nation depends on availability of natural resources (24%), infrastructure (16%) and human resources that add 60%. In the present socio-political and economic scenario of the world, the block of Muslim countries is recognized as developing or under developed despite being rich in the natural resources on the Earth as well as being blessed with abundant human resources. This paper gives a full reflection of natural resources, infrastructure and human resources of the Muslim world as compared to the rest of the world. It highlights the root causes for the prevalent miserable state of the Muslim *Ummah*. It also presents a model for the training, retraining and development of human resources of the Muslim world as a remedial measure to stand as part of the developed world.

Keywords: Natural Resources, Muslim, Model, Civilization

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INTRODUCTION

We are living in a world in which various sects, social groups, and nations are in a hard competition for the survival of the fittest. In the history of the world, there have been numerous civilizations that sustained their identity until they were able to survive. This survival was based on sound foundations of socio-cultural values as well as quantitative strength in terms of natural resources under use, infrastructure for various developmental activities and productive manpower. At present, two main civilizations, 'The West,' and 'The Muslim World,' have emerged under the hypocritical idea of 'the clash of civilizations'. The first civilization is availing its glorious period with enormous strategic power and tremendous economic strength. The Muslim world, despite having the most practical set of socio-cultural values,

abundance of both natural and human resources, supplemented by various races, colors, and diverse cultures, is being plummeted by the West. The intellectuals of the Muslim community are very conscious of this dreadful condition. Therefore, there are calls and voices for diagnosis of the grassroot causes of this dilemma and recommendations for practical remedial steps. One of the outstanding challenging aspects of this Muslim world dilemma is related to economics. Prof. M. M. Sharif[1] has highlighted an Islamic principle of economy by saying, "the first economic principle emphasized by the Quran with repeated stress is that all natural means of production and resources which subscribe to man's living, have been created by God. It is He who made them to follow the laws of nature that make them useful for man".

1. HISTORICAL BACKGROUND

A panoramic view of the Muslim world reveals that at the time of its prime, Muslims were the leaders and torch-bearers for the rest of humanity, regarding what is called culture and civilization. Islam, since her very inception, expanded from a mere religion to a state, and then as an established civilization. In the words of P. K. Hitti[2] (1970), "originally a religion, Islam later became a state, and finally a culture".

The question is, what was the steering force behind that remarkable civilization? The answer lies, no doubt, in the strong belief system and the practicality of knowledge with which the Muslims were endowed. Regarding this, Al Faruqi[3] opines, "For the first time in man's history, creation became totally and absolutely profane, providing natural sciences with its first and essential principle". This practical approach to matters of the physical world and the scientific attitude led them to explore the natural phenomenon, thereby paving the way for mankind to make progress in science and medicine.

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[1] Prof. M. M. Sharif., *A History of Muslim Philosophy* vol.1, (Royal Book Company, Karachi, 2007)

[2] Philp. K. Hitti., *History of the Arabs*, 10th ed. (London: Macmillan Education Ltd, 1970), 136.

[3] Ismael. Raji. al-Faruqi, *Historical Atlas of the Religions of the World*. (New York: Macmillan Publishing Co. n.d), 246.

Greaves, Zaller, Cannistraro and Murphey[4] (n.d) honestly confess, "Perhaps the most influential Muslim intellectual contribution to the modern world however was science and medicine."

The period marked in Europe as the 'Dark Ages' is conversely regarded as 'the period of enlightenment' in the Muslim world. The reason is crystal clear; Muslims had the requisite morale, art and skill for the maximum utilization of both human capital and natural resources.

Over time, this enormous civilization witnessed many ups and downs. But when blind adherence to authority in place of reason together with internal strife, political unrest, and degeneration in Muslim society took impetus, it lured even the intruders (the Tatar invasion and the Fall of Baghdad) to give a final and decisive blow to crumple this once enormous civilization. The fate of the Muslim civilization bears testimony to the assertion of Hillarie Belloc[5] when he said, "Men and nations fall by the same power as those by which they rise."

After the Fall of Baghdad in 1258 by Genghis Khan, except for some period under the Ottomans, the Muslim civilization went into quick recession. With the passage of time, ultimately this grand civilization degenerated into small, insignificant ethnic, racial, and geographical states subservient to colonialism.

In the later part of the 20th century, colonialism also receded, at least apparently, and as a result now there are 57 predominantly Muslim states in the world. The Organization of Islamic Conference (OIC), comprising of 57 members states, is spread over four continents and defines itself as the collective voice of the Muslim world.

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[4] Richard. L, Greaves. Robert Zaller, Philip. V, Cannistraro Rhoads. Murphey, Harper and Row, *Civilizations of the World: The Human Adventure*, vol. A: To 1500, (New York Publishers, n.d.),136, 185.

[5] Hilaire Belloc, *The Sack of Rome*. In M. A.Guy. Boas (Ed.) Modern English Prose (Lahore. Ferozsons Urdu Bazar, n.d.), 37.

2.   CURRENT RESOURCES OF THE MUSLIM WORLD

The 57-state Muslim world is endowed with natural and human resources, that have great potential for development. For the sake of clarity, these resources are discussed separately.

2.1 Human Resources

The Muslim world constitutes about "23% of the world's total population." The ratio and percentage regarding population of the Muslim world is increasing with the passage of time and may cover up in the near future ¼th of the world population. "Muslims who slowly but surely with a population approaching 1.5 billion people are climbing towards over a quarter of the world's population".[6]

According to United Nations Population Fund (UNFPA), [7] "World Muslim Population Projection", the Muslim population was 361 million out of a total 2520 million world population in 1950. During the year 2000, it was 1209 million out of 6057 million of world population. The projected figure of the Muslim population for the year 2050 is 2588 million Muslim out of the total 9322 million population of the world.

Table: Comparative Population of the Muslim World[8]

Population in millions	1950	2000	2015	2025	2050
World	2520	6057	7207	7937	9322
Muslims	361	1209	1625	1921	2588

The world-wide data regarding population growth shows that Muslim community is rapidly bridging the number gap.

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[6] M. S. Karim, & M. Khan, *Muslim World Almanac 2008*. Retrieved on 20th December, 2010 from http://star.com.jo/main/index.

[7] United Nation Population Fund (n.d) *World Muslim Population Projection* Retrieved on 28th December 2010 from http://photius.com/rankings/muslim_populatoinprojections.html

[8] Data Source: United Nations Population Fund (UNFPA).

2.2 Comparative Natural Resources of The Muslim World

There are multiple natural resources available in the Muslim world. However, this investigation is focused upon the main resources, i.e., oil and gas, water, land chunk, water-straits and agriculture that are playing vital role in world economy.

2.2.1 Oil and Gas

Oil and gas are most sought after and expensive resources in the world. In this sphere, the Muslim world is ahead of all the nations of the world. It owns round about 75% of the total global oil reserves of the world.[9] Furthermore, Muslim countries including Saudi Arabia, Iraq, Iran, Kuwait, the United Arab Emirates, Qatar, Yemen, Libya, Nigeria, Algeria, Kazakhstan, Azerbaijan, Malaysia, Indonesia, Brunei, possess between 66.2 to 75.9 % of total oil reserves. The stronger position of the Muslim world regarding oil resources can be gauged from the comparative position of the world's only super power, the US which has barely 2% of total oil reserves.[10] The share of Western countries is only 4% of total oil reserves. Michel Chossudovsky further states that only Iraq owns five times more oil than the United States and Muslim countries possess at least 16 times more oil than the Western countries.

The above-mentioned facts and figures are the real cause of the so-called "war on terrorism"- a plea on the basis of which the Western countries, especially the US and UK, try to snatch these oil and gas reservoirs from the Muslim countries. In the words of Michel Chossussdovsky, the US-led war in the broader Middle East, Central Asian region consists in gaining control over more than 60% of the world's reserves of oil and natural gas.[11]

The following table provides a clear picture of county-wide division of oil and gas around the world.

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[9] Michel Chossudovsky, *The "Demonization" of Muslims and the Battle for Oil,* (2007). http://www. martinfrost. ws/htmlfiles/ jan2007/ demonisation_oil.html (accessed December 12, 2010).

[10] Ibid.

[11] Ibid.

Table: Oil Reserves by Country[12]

Country	Year-wise Percentage of the Total Oil Reserves in the World				
	2006	2007	2008	2009	2010
Saudi Arabia	**21.85**	**21.67**	**20.42**	**19.78**	**18.01**
Canada	0.41	0.41	0.38	0.37	0.34
Iran	**11.44**	**11.35**	**10.70**	**10.36**	**9.43**
Iraq	**9.51**	**9.43**	**8.89**	**8.61**	**7.84**
Kuwait	**8.39**	**8.32**	**7.84**	**7.60**	**6.92**
U.A.E	**8.09**	**8.02**	**7.56**	**7.32**	**6.67**
Venezuela	7.22	7.16	6.75	6.53	5.95
Russia	6.56	6.50	6.13	5.94	5.41
Libya	**3.43**	**3.40**	**3.20**	**3.10**	**2.83**
Nigeria	**3.08**	**3.05**	**2.88**	**2.78**	**2.54**
U.S.A	1.80	1.78	1.68	1.63	1.48
China	1.29	1.28	1.21	1.17	1.06
Qatar	**2.16**	**2.15**	**2.02**	**1.96**	**1.79**
Mexico	1.06	1.05	0.99	0.96	0.88
Algeria	1.01	1.00	0.94	0.91	0.83
Brazil	1.01	1.00	0.94	0.91	0.83
Kazakhstan	**3.29**	**3.27**	**3.08**	**2.98**	**2.72**
Norway	0.71	0.70	0.66	0.63	0.58
Azerbaijan	**0.58**	**0.57**	**0.54**	**0.52**	**0.48**
India	0.47	0.47	0.44	0.43	0.39
Ecuador	0.43	0.43	0.40	0.39	0.35
Indonesia	**0.36**	**0.36**	**0.34**	**0.33**	**0.30**
U.K	0.30	0.30	0.28	0.27	0.25
Egypt	**0.31**	**0.31**	**0.30**	**0.29**	**0.25**
Malaysia	**0.44**	**0.44**	**0.41**	**0.40**	**0.37**
Gabon	0.17	0.16	0.15	0.15	0.14
Syria	**0.25**	**0.25**	**0.23**	**0.23**	**0.21**
Argentine	0.20	0.20	0.19	0.19	0.17
Columbia	0.13	0.12	0.12	0.11	0.10
Vietnam	0.27	0.27	0.25	0.24	0.22
Australia	0.34	0.34	0.32	0.31	0.28
Brunei	**0.10**	**0.10**	**0.10**	**0.09**	**0.08**
Denmark	0.92	0.92	0.86	0.84	0.76
Peru	1.01	1.00	0.94	0.91	0.83
Angola	0.77	0.77	0.72	0.70	0.64
Oman	**0.46**	**0.46**	**0.43**	**0.42**	**0.38**
Total Reserves of Muslim Countries	**73.74**	**73.15**	**68.94**	**66.77**	**60.82**
Total Reserves of other Countries	26.08	25.86	24.35	23.59	21.49

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[12] Source: OPEC (2010/2011). Annual Statistical Bulletin.

2.2.2   Land Mass and Agriculture

The Muslim world possesses a wide chunk of land mass on the surface of the globe. This land mass is of considerable variety covering arable and non-arable areas. It consists of a variety of forests.

As for agriculture, some Muslim countries like Pakistan, Bangladesh, Iran, Iraq, Turkey, Indonesia, Malaysia, etc., produce major agricultural products. Dates product is specific to Gulf countries. Strength in agriculture of the Muslim world can be imagined from the fact that the Islamic world's large footprint amounts to nearly 2935 million hectares; this represents some 22% of the world, 13392 million hectares, representing half of arable area. Of this area is about 2525.00 million hectares which represent approximately 4% of the arable area in the Islamic world. This means that there is a large amount of arable area, estimated 2572 million hectares are disabled, and could have a role in securing the Islamic world food need.[13]

2.2.3 Water and Water Straits

The Muslim world possesses a considerable share in global waters. It is situated almost in the middle sphere on the surface of globe covering both sides of the Tropic of Cancer. Most of the water straits and gulfs are situated in the said location. The gulfs and water straits to which the Muslim world has either control or access are the following: Black Sea, Caspian Sea, Red Sea, Persian Gulf, Mediterranean, Arabian Sea, Bay of Bengal, Java Sea, the Celebes Sea, Banda Sea, and the Strait of Gibraltar between Morocco and Spain, to name a few. If the Muslim world stands united, it could channelize unsuspecting trade and business routes in the world.

History of the Muslims reveals that when they were at the apex of civilization they were able to join together the far flung areas of the world. Kishlansky[14] is perfectly right in saying that "by uniting the Mediterranean world with Arabia and India, Muslims created the greatest trade network the world had ever seen."

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[13] "The Problem of Poverty and Underdevelopment in the Islamic World"
http://rawashdeh.ba7r.org/t266-topic (accessed on November 10, 2012)

[14] Patrick Geary, Mark Kishlansky, and O'Brien, *Civilization in the West,* Fourth edition, vol.1 (New York: Longman, n.d), 230.

In an article titled 'a united Muslim world' by *Mutahida Khilafat e Islami*, the following facts about the Muslim world have been given:

- The largest population in the world, 1.6 billion

- Largest army in the world

- Control of half of the world's oil and many other natural resources

- Control of key strategic naval straits (a third of the world's oil travels through the straits of Hormuz which is between Iran and U.A.E) and air space

- Largest land mass

- Nuclear weapons [15]

3. Weaknesses

The Muslim world, despite being abundant in both natural and human resources, is still subjected to an utter state of confusion, unrest, poverty, illiteracy, political instability, low condition of human rights, marginalization, and 'demonization'. Mansoor Ali Khan[16] has summarized, though in local context, such weaknesses by writing:

> Unfortunately, vindictive conduct of elected governments, Martial Law (Dictatorship), feudalism, monopoly of certain families over industry, poor merchandize standards, unethical and dishonest trading practices, treating labor unjustly and inhumanly, corruption and social injustice are such aspects created by its own people that kept the economy of Pakistan from growing at its full potential."[17]

Furthermore, he says, "….due to corrupt governments and mismanagement of natural funds, natural resources are not fully explored which has caused multiple problems at national level."[18]

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[15] "A United Muslim World" (MKI retrieved on 15th Dec, 2010 from http://en-16 gb.facebook.com/note.php?note_id=150033068351885)

[16] Mansoor Ali Khan. *Destiny of Mankind: Islam in the 21st Century,* (Al-Mansoor Publications, Upper Mall, Lahore), 149.

[17] Ibid.,149.

[18] Ibid., 181.

However, this situation is rampant in nearly all Muslim countries. The following are the main weaknesses of the Muslim world:

- **Lack of unity**: Even in the presence of OIC the Muslims are unable to forge unity among the member states. There is a dearth of trust and brotherhood that has pulled apart the Muslim states.

- **Deviation from the path of Islam**: Muslims in general, have forgotten the true message and spirit of Islam. Islam believes in the sanctity of man's life, property and dignity but it has been localized, partly because of the political hegemony during colonialism by alien powers.

- **Ignorance**: Islam considers the acquisition of knowledge as the fundamental duty of every Muslim.[19] But the recent scenario presents a very sad picture of the Muslim world regarding literacy rate and attainment of knowledge. Islam seems to have been limited to mere religious matters and its social aspect is ignored. Badawi,[20] the Malaysian Prime Minister, has rightly asserted that limiting knowledge to religious matters and an overemphasis on rote learning extinguishes the spirit of discovery.

- **Lack of Progress in Science and Technology**: Lack of progress in science and technology in the Muslim countries is another weak point. According to Sawahel[21] "The 57 predominantly Muslim Countries have about 23% of the world's total population but less than 1% of its scientists who generate less that 5% of its science and make barely 0.1 % of the world's original research discoveries each year", and, "Research and development manpower of Muslim countries is only 1.18% of the total science and technology manpower." [22] In a report on Human Development in the Muslim World, Hady Amr[23] has reported that Muslims constitute 22% of the world's population, almost 40% of the

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[19] The Holy Quran Sura Alaq, 96:4

[20] Badawi. *'Muslim Nations can Pursue Knowledge'*, 2008. Retrieved on December19th http://www.ft.com/cms

[21] Sawahel, W.A. *IDBB Science Development Network (SDN) Present Development & Future Prospects* (2008). http//www. Sciencedev.net (accessed January 5, 2011).

[22] Ibid., 3.

[23] Hady Amr, "Human Development in the Muslim World," http://www.brookings.edu/papers/2008/02_islamic_world_amr.aspx (accessed on November 10, 2012

world's out-of-school children are Muslims. This indication is sufficient to expose mismanagement of the human resources in the Muslim countries.

- **Injustice**: Injustice in its all forms and manifestations must be eradicated from the Muslim society. Currently, injustice reigns supreme in nearly all states of the Muslim world.

- **Absence of Self Reliance:** This is another major issue of the Muslim world. The Muslim world should strive to achieve self-reliance. It can be achieved through adopting proper mechanism for eradicating illiteracy, poverty, corruption, nepotism and the practice of marginalization.

- **Lack of Mutual Trust**: An environment of mutual trust is lacking among the 57 member states of OIC. The OIC cannot adopt a unanimous stance on nearly all international issues.

4. Future Trends

The gloomy picture of the Islamic world, despite being relatively dominant at present, is no doubt, one sided. There is a growing concern among the Muslim states, especially among the public, that we must stand united. To pursue this cherished goal, the OIC and the IDB (Islamic Development Bank) in particular are paying heed to this. The OIC has launched the well known TYPOA (Ten Years Program of Action).[24]

According to the IDB report on its role of IDB in promoting science and technology among the OIC member countries, 2010, the transnational cooperation among OIC member states is expressed in the following words:

> … Transnational cooperation is desirable for achieving a critical mass of scientific and technological manpower and sizeable markets within the OIC countries.[25]

In the same report, the IDB has reiterated support and cooperation for the general well-being of the Muslim world by establishing and strengthening the following policy initiatives:

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[24] Islamic Development Bank. *The Role of IDB in Promoting Science & Technology in the OIC-member Countries,* 2010, http//www.newsahead.com (accessed January 7, 2011), 3.
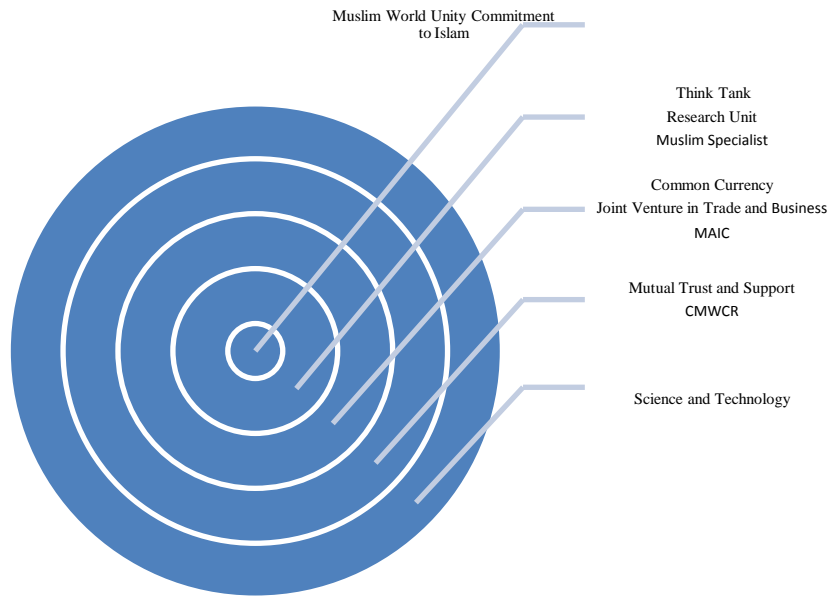
[25] Ibid., 3.

- The OIC Ten Year Program of Action (TYPOA)

- Promoting private sector investment in science and technology

- Self-reliance in vaccine production

- OIC vision 1441H for science and technology

- Islamic Academy of Sciences (IAS)

- Islamic Scientific, Educational & Cultural Organization (ISESCO)

- African Center for Technology (ARCT)

- The Arab Science & Technology Foundation (ASTF)

5. Action Plan

For the revival of progress and survival of the Muslim world, the following measures may be adopted on emergency basis:

- A strong conviction on the belief and knowledge system of Islam should be the foremost concern for the whole Muslim "*Ummah*". The new generation should be endowed with the true spirit of Islam. They may be enabled to understand and express in true sense the universality of Islam.

- Unity among Muslim countries may be ensured. The OIC may be, at least, internally strengthened and empowered from an 'Oh, I See' to a real Organization of Islamic Conference. If the whole Muslim world cannot be brought under the umbrella of a single leader, then, at least Military Alliance of Islamic Countries (MAIC), a NATO type body, may be established.

- Science and technology may be given priority in order to cope with the challenges of the 21st century.

- An Islamic world think-tank may be established to deal primarily with the issues of future planning and pondering on strategic steps to be adopted for the well-being of Muslim '*Ummah*'.

- Muslim specialists in all walks of life around the world should be pooled together for the development of the Muslim world.

- The Muslim countries should go for a joint venture in investment, trade and business. The free-trade policy may be adopted along with discarding visa restrictions.

- A common currency like that of the Euro may be initiated.

- The Muslim world may focus on self reliance and mutual trust .

- Justice in all its dimensions be retained and maintained throughout the Muslim '*Ummah*'.

- The Muslim world may establish Court of Muslim World for Conflict Resolution (CMWCR) for the resolution of intra and inter-state conflicts.

- By forging unity among the 57 member Muslim world and pooling their human and natural resources, the Muslim World may play her role for the establishment of global peace.

- Untrained and unemployed human resources are a sort of liability not an advantage; this is one of the major root causes of the misery of Muslim world. Therefore, last but not the least, Muslim world should create a common Human Resource Management Fund (HRMF) for the training and placement of human resources.

Muslim World Unity Commitment
to Islam

Think Tank
Research Unit
Muslim Specialist

Common Currency
Joint Venture in Trade and Business
MAIC

Mutual Trust and Support
CMWCR

Science and Technology

Figure 1: Model for Action Plan

Abbreviation/Acronyms

- **CMWCR**:   Court for Muslim World for Conflict Resolution
- **MAIC**:   Military Alliance of Islamic Countries

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FOSTERING THE 'FRATERNITY OF CIVILIZATIONS' AND THE ROLE OF ISLAM

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ABSTRACT

The Clash of Civilizations has been extensively refuted, but remains a highly influential paradigm in international relations and intercultural discourse. It must, therefore, be exposed as a fallacious abstraction, and defeated through exploring ways to expand dialogue and intercultural communication. UN initiatives of Alliance of Civilizations, Khatami's initiative of Dialogue Among Civilizations and interfaith exchange are promising, but need to be taken up with commitment, sincerity and vision, and made more participatory and inclusive of authentic representatives across cultures. The West must abandon the myth of its superiority over all other cultures and its Orientalist lens vis-a-vis the East. It also needs to discard prejudice and stereotypes about the 'Other.' Conflict resolution is an urgent need in order to end the feeling of unfair victimization. Marginalized communities need to be integrated into the mainstream. Commonalities in religious tradition and cultures have to be highlighted and differences respectfully recognized. The role of religion in creating tolerance and peaceful co-existence must be explored, particularly the great potential of Islam as demonstrated in history for pluralism and egalitarianism, both essential for defeating the 'Clash'. The grounds for it are amply present both in the history of Islam, rich with narratives of pluralism, tolerance and peaceful co-existence with diverse communities and in the sacred texts of Islam - the Quran and the Prophet (*SAW*)'s S*unnah.* A reinterpretation of these sources highlighting their vast potential for conciliation and facilitation of intercultural dialogue is the need of the times.

Keywords: Civilization, Clash, Co-existence, Orientalist, Pluralism

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The 'Clash of Civilizations' thesis may stand refuted as it very well is, but "refuting the Clash of Civilizations thesis will not stop the Clash of Civilizations concepts being applied to the War on Terror. The issue therefore is not how one can refute it, but how one can challenge its application in the world today."[1] In order to rise above and move beyond the Clash of Civilizations, some fundamental questions need to be asked: "How does one co-exist with people whose race, religion and skin color is different, but who are part of the same species? How do we accept difference without violence and hostility? How do we respect and understand other civilizations without coercion?"[2]

To begin a discussion on realizing a true civilization that transcends schisms, one must first redefine the concept of 'civilization'. In its broadest sense, 'civilization' is

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[1] Michael Dunn, 'The Clash of Civilizations and the War on Terror', *49th Parallel,* Vol.20 (Winter 2006-2007), *www.49thparallel.bham.edu.uk.pdf* (accessed May 2, 2009).

[2] Remarked by Professor Edward W. Said in his 1998 lecture titled "The Myth of the Clash of Civilizations" at University of Massachusetts, Amherst, United States of America. *www.youtube.com* (Accessed May 2, 2009).

about wholesome, collective, intergenerational education of a community through universal values that lie embedded in its historical, cultural and religious narratives, whatever they may be. It is not inherent in a culture that may be 'superior' to others, but is acquired through self-education both at the personal and communal level:

> Civilization is social order promoting cultural creation. Four elements constitute it: economic provision, political organization, moral traditions, and the pursuit of knowledge and the arts. It begins where chaos and insecurity end. For when fear is overcome, curiosity and constructiveness are free, and man passes by natural impulse towards the understanding and embellishment of life... Civilization is not something inborn or imperishable; it must be acquired anew by every generation, and any serious interruption in its financing or its transmission may bring it to an end. Man differs from beast only by education, which may be defined as the technique of transmitting civilization..[3]

With the state of things as they stand, we may be moving towards the 'Clash' that Huntington predicted, but the understanding that such a clash is not inevitable, and that it does not have to be so, is extremely important.

There is need for understanding, cooperation and dialogue on both sides. Intellectuals, writers, scholars, academics, the media and political leadership have a very important duty to highlight the grounds for cooperation between cultures and civilizations. In his speech at the 2006 meeting of the UN 'Alliance of Civilizations' committee, former UN Secretary General Kofi Annan said, "Misperception feeds extremism, and extremism appears to validate misperception. That is the vicious circle we have to break... We have to ask ourselves an uncomfortable question: how effective are our voices of moderation and reconciliation, when it comes to countering the narratives of hatred and mistrust?"[4]

While underscoring the need for what has been called a 'Dialogue Between Civilizations', it is important that the imperatives of a successful and effective framework for such a dialogue must first be established, otherwise all attempts to create an 'alliance between civilizations' through dialogue will be in vain and will be little more than chasing an illusory ideal. Dieter Senghaas points out the flawed strategy in contemporary attempts at bringing civilizational representatives to the talking table. He contends that participants in the dialogues sponsored by the West (as in fact all dialogues have been, so far) are not true representatives of the sides to the conflict. Particularly, Muslim representatives in the Dialogue are almost invariably those of the West's choosing—believers in a 'moderated' Islam which does not enjoy any sizeable following in the Muslim world: "On the whole, the Muslim participants are not hard-boiled representatives of Orthodox Islam, be it the traditionalist, Islamist, integrationalist or fundamentalist sense. Believers or non believers, they are all the representatives of a 'modern' Islam (whatever that

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[3] Will Durant, *Our Oriental Heritage*, "Introduction," Story of Civilization, Part 1 (New York, Simon and Schuster, 1954), ii.

[4] Staff Report, "UN Chief Urges Efforts to Counter Extreme Views", *Gulf Times*, (Monday, February 27, 2006)

means)."[5] On the other hand, Senghaas notes, Western participants are rather naive and unaware of the Muslim standpoint, with little to offer. Such a dialogue, as Senghaas terms it, is 'intellectually exhausted', leading to a dead end.

Another danger the West needs to guard against for a genuine dialogue between civilizations is what Senghaas terms 'profile essentialism',[6] which is a belief in one's own culture to be essentially unique and exclusive. The West must pull itself out of the Cold War mentality of creating and bloating up enemy images in order to direct an ambitious foreign policy at an adversary—real or imagined. The West should reject attempts at demonization of the enemy through a greater sense of responsibility, and understand that its version of modernity cannot be imposed on the Muslim world, and that just as it took thousands of years for the West to evolve, it must allow other communities to develop according to their own orientation and essential values. Besides, the West must engage with authentic, popular representatives of the Muslim world who represent the mass sentiment: "An intellectual debate should rather be dealing intensively with the concepts of the democratic representatives of the Islamic world... How do writers, scientists, politicians, the representatives of social and especially religious groups envisage a desirable political constitution for their increasingly complex societies?"[7]

On both sides of the current divide, voices of conciliation and peacemaking need to be empowered over and above the call to isolate and avenge.

Religion has a very significant role in the process of reconciliation. A number of religious personalities, scholars, organisations and institutions are engaged in the task of reconciliation, peacemaking and rapprochement through religion. However, their contribution and potential has largely been unacknowledged and unrecognized: "We do not know most of these people, nor do we understand their impact, because we in the West have had a tendency in the modern period to view religion as only the problem in the human relations of civil society, never part of solutions."[8]

It is also true on the other hand that religion is also misused for generating violence, hatred and conflict. Religious doctrine, therefore, has the potential both for peacemaking and conflict resolution as well as violence and conflict, depending on those who interpret it or put its directives into action. In the Islamic context, this underscores the need for '*ijtehad*', that is the juristic reinterpretation of the sources of Islam according to the exigencies of the times. To undertake this task, the onus lies on the scholars of Islam. It is the peacemaking and conciliatory role of religion which is not scarce by any means, that ought to be highlighted and emphatically asserted through such an interpretation of the sources of religion:

At the end of the day, it will come down to interpretation, selection and the hermeneutic direction of religious communities. That, in turn, is deeply tied up with

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[5] Dieter Senghaas, *The Clash Within Civilizations* (London: Routledge, 2002), 105.

[6] Ibid., 107.

[7] Ibid., 107.

[8] Marc Gopin, "Religion and International Relations at the Crossroads", *International Studies Review*, (Vol. III, issue III, Fall 2001).

the decisions of key leaders to direct their communities' deepest beliefs, practices and doctrines towards healing and reconciliation or towards hatred and violence.[9]

It is religion that can help create a global civil society based on the sanctity of human rights and the necessity of conflict resolution. However, to truly accord that position and role to religion, it must be learnt that "Religion does not kill. Religion does not rape women, destroy buildings and institutions. Only individuals do those things."[10] This is particularly true for the West to understand in its perception of Islam. Instead of viewing violence as an intrinsically 'Muslim' phenomenon, the West needs to take responsibility for ill advised policy victimizing Muslims that has raised apprehension and mistrust in the Muslim world. It needs to understand the victim's experience and worldview. It needs to understand that "...it is not about Islam. It is not about an 'Extremist Ideology' out there to take you over by storm. It is not about monsters and demons. It is not about bloodthirsty suicide bombers with an inbuilt genetic drive to bomb the hell out of you. It is about human beings like you and me. It is about human beings horribly gone wrong. It is about the sinned-against who become sinning in this dreadful mire of poverty, disease, lawlessness, corruption. It is about injustice and oppression. It is about human beings being made 'as flies to the wanton boys.'

And it is as simple as that. As simple as Newton's third law of motion: an equal and opposite reaction; to every action of ours."[11]

Indonesian President Yudhoyono, while speaking at the Kennedy School of Government, Harvard University in October 2009, put forward what he called 'nine imperatives to achieve harmony among civilizations', which are listed below:

i)   The use of 'soft power.'

ii)   Intensification of global dialogue and outreach.

iii) Resolution of political conflicts that drive a wedge between Muslims and the West.

iv)   Strengthening voices of moderation.

v)   Multiculturalism and tolerance for each other.

vi)   Making globalization work for all.

vii) Reforming global governance, particularly restructuring the United Nations Security Council.

viii) Education: turning ignorance into compassion and intolerance into respect.

ix)   Development of the 'global conscience.'[12]

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[9] Ibid.

[10] Stated by Giandomino Picco, quoted in *United Nations Year of Dialogue Between Civilizations 2001,* Introduction, *www.un.org/dialogue* (accessed May 9, 2009)

[11] Maryam Sakeenah, "Daring to Understand," *Counter currents,* (October 31, 2009) http://www.countercurrents.org/sakeenah311009.htm

[12] "Toward Harmony Among Civilizations", speech delivered by President of Indonesia, at Kennedy School of Government, (Harvard University, October 2009).

Several writers and intellectuals throughout history have recognized the extraordinary potential of Islam as an arbiter between civilizations through its emphasis on equality, justice and brotherhood that goes beyond all distinctions of nationalism, race or creed. According to H. A. R. Gibb:

> But Islam has a still further service to render to the cause of humanity. It stands after all nearer to the real East than Europe does, and it possesses a magnificent tradition of inter-racial understanding and cooperation. No other society has such a record of success uniting in an equality of status, of opportunity, and of endeavours so many and so various races of mankind . . . Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of East and West is to be replaced by cooperation, the mediation of Islam is an indispensable condition. In its hands lies very largely the solution of the problem with which Europe is faced in its relation with East. If they unite, the hope of a peaceful issue is immeasurably enhanced.[13]

The extinction of race consciousness between Muslims is one of the outstanding achievements of Islam and in the contemporary world. There is, as it happens, a crying need for the propagation of this Islamic virtue... [14]

The universal brotherhood of Islam, regardless of race, politics, color or country, has been brought home to me most keenly many times in my life—and this is another feature which drew me towards the Faith.[15]

Ample evidence for this is present in the sources of Islam. According to the Islamic tradition, the Prophet (*SAW*), in his Last Sermon made to all of his living followers at that point in time, said:

> O people! Verily, Allah says, 'O mankind! We have indeed created you from a single male and a female, and then We made you into nations and tribes so that you may recognize (or identify) each other. Indeed, the most honored among you in the Sight of Allah is the one who is the most righteous.'(In the light of this verse), no Arab has a superiority over a non Arab, nor does a non Arab have any superiority over an Arab; and a black does not have any superiority over a white, nor is a white superior to a black, except by one thing: righteousness. Remember, all human beings are the sons and daughters of Adam (A.S), and Adam (A.S) was made from dust. Be warned! All (false) claims of blood and of wealth are under my feet.[16]

The huge stumbling block towards an understanding of Islam as an egalitarian, emancipatory, humanistic tradition in the West is, as mentioned earlier, the Orientalist lens with which the West has always viewed Islam. Due to a very flippant, superficial understanding of it, violence in the Muslim world is seen as intrinsic to Islam and Muslim society, while the role and responsibility of the West

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[13] H.A.R. Gibb, *Whither Islam: A Survey of Modern Move* (London,Rutledge, 1932), 379.

[14] A.J. Toynbee, *Civilization on Trial* (New York: Oxford University Press, 1948), 205.

[15] Col. Donald S. Rockwell, U.S.A. Poet, Critic and Author, quoted by Memoona Sajjad (Ed.), *Setting the Record Straight: A Rejoinder, (*Lahore: EPIC Publications, 2008), 8.

[16] Martin Lings, *Muhammad (SAW): His Life Based on the Earliest Sources,* (Vermont, Rochester (USA), Inner Traditions, 2006).

in provoking militancy through its policies is overlooked. This mindset becomes obvious in the Palestine-Israel conflict, a weeping sore in the modern world which embodies in itself all the prejudice, misunderstanding, hate, mistrust with which human beings have viewed others on the basis of difference in religion or race or country. Karen Armstrong states:

> It is not sufficient for us in the West to support or condemn parties to the conflict. We are also involved and must make our own attitudes our prime responsibility... Crusading is not a lost medieval tradition: it has survived in different forms in both Europe and the United States and we must accept that our own views are blinkered and prejudiced. The prophets of Israel—the parents of all three faiths, proclaimed the necessity of creating a new heart and a new soul, which was far more important than external conformity. So too today. External political solutions are not enough. All three of the participants in the struggle must create a different attitude, a new heart and spirit. In the Christian West we must try to make the painful migration from our old aggressions and embark on the long journey towards a new understanding and a new self. [17]

In the conclusion to his great book 'Orientalism', Edward Said states that the single greatest failure of Western thinking is its Orientalist frame of thought, and that it must be surpassed. If this is done, the realization of the vision for a global human community would become possible:

> I consider Orientalism's failure to have been a human as much as an intellectual one; for in having to take up a position of irreducible opposition to a region of the world it considered alien to its own, Orientalism failed to identify with human experience, failed also to see it as human experience. [18]

Overcoming this stumbling block requires acknowledgement of the West's debt to the Orient and to Islam, and reaching the realization that Islam in fact is central and not extrinsic to Western civilization. In his speech to the Muslim world, U.S. President Barack Obama mentioned Europe and America's debt to Islam:

> As a student of history, I also know civilization's debt to Islam. It was Islam—at places like Al-Azhar University—that carried the light of learning through so many centuries, paving the way for Europe's Renaissance and Enlightenment. It was innovation in Muslim communities that developed the order of algebra; our magnetic compass and tools of navigation; our mastery of pens and printing; our understanding of how disease spreads and how it can be healed. And throughout history, Islam has demonstrated through words and deeds the possibilities of religious tolerance and racial equality. [19]

The West needs to reinterpret history and do away with the narrow, parochial understanding of an exclusively 'Western' individualism that its history celebrates. It needs to acknowledge the debt, for only through that will mankind be able to seek

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[17] Karen Armstrong, *The Crusades and their Impact on Todays World* (New York: Random House, Inc, 2001), 539.

[18] Edward Said, *Orientalism* (London: Routledge and Kegan Paul Ltd., 1978), 328.

[19] ABS-CBN News, *Text of Obama's speech to Muslim world, www.abs-cbn.com*, June 4, 2009, 8:21 PM. (Accessed July 18, 2009).

the common thread buried beneath the morass of clash and conflict. Will Durant writes, "Europe and America are the spoiled child and grandchild of the Orient, and have never quite realized the wealth of their inheritance. But if, now, we sum up those arts and ways which the West has derived from the East, or which, to our current and limited knowledge, appear first in the Orient, we shall find ourselves drawing up unconsciously an outline of civilization..."[20]

Effort needs to be made to create the realization in the Western mind, of the historically attested fact that "The Western heritage is not simply Judaeo-Christian, but rather Judaeo-Christian-Islamic. Islam belongs to the same Abrahamic family of religions as Judaism and Christianity, and modern Western civilization has inherited a large part of Islamic intellectual and scientific culture."[21]

According to Amartya Sen:

> Instead of celebrating the fact that ideas on mathematics, science, literature, architecture, or tolerance have repeatedly crossed the boundaries of distinct "civilizations," the claim is made that Western science is quintessentially "Western" and that "a sense of individualism and a tradition of individual rights and liberties" rampant in the West well before modernity is "unique among civilized societies." That parochial Western perspective has such following today that counterexamples are treated as "merely anecdotal," combined with a determined unwillingness to take any serious note of the plentiful examples of tolerance or of science and mathematics that can be found in the history of Arab people. But this intellectual surgery is rounded up with the dismissal of the history of tolerance in the Muslim world, which is linked closely to Muslim intellectualism, not to mention its practical political impact on a Saladin.[22]

On the other hand, the Orient must also understand that the response to Orientalism is not 'Occidentalism', because both are exclusivist, supercilious, divisive and false as they cut up humanity into 'Orientals' and 'Occidentals', according rigid, unvarying traits viewed from a tainted lens. The exercise of viewing human beings as 'Others' due to difference in skin, blood, geography or culture is, as Said termed it, 'a degradation of knowledge.'[23]

The task ahead is to overcome the stumbling blocks in order to acquire a balanced world view, through which to strive to reach a middle ground on the basis of a system of sharing, exchange and intercultural communication between civilizations.

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[20] Will Durant, *Our Oriental Heritage*, Story of Civilization, Part 1, "Introduction," (New York: Simon and Schuster, 1954), viii.

[21] Osman Bakar, *Islam and Civilizational Dialogue,* Kuala Lumpur, University of Malaya, 1997, p.42.

[22] Amartya Sen, letter to Robert Kagan, "Is there a Clash of Civilizations?" *Slate Magazine*, (Posted Friday, May 5, 2006, at 11:52 PM) http://www.slate.com/articles/news_and_politics/dialogues/features/2006/is_there_a_clash _ofcivilizations/was_world_war_ii_a_clash_of_nationalities.html (accessed on November 11, 2012)

[23] Edward Said, *Orientalism* (London: Routledge and Kegan Paul Ltd., 1978), 328.

At the heart of the process is the understanding that we may be different, but we also share our humanity, and must make the most of this shared, indissoluble bond:

> The different civilizations in the world are not inherently prone to conflict… Civilizations embody many similar values and ideals. At the philosophical level at least, world religions share certain common perspectives on the relationship between the human being and the environment, the integrity of the community, the importance of the family, the significance of morality and indeed the meaning and purpose of life.[24]

This does not mean, however, that personal identities ought to be diluted, distinctions erased, barriers eliminated. That is neither practical nor advisable. What is needed is a delicate balance between civilizational (inclusive of religion, culture and all other identities short of singular humanness) and human identity. Quoting Amartya Sen again, "While the demands of a global identity cannot submerge all the other identities we have—national, religious, political, social, or linguistic — those broader demands are not dismissable, either. Indeed, in a world of real human beings, not miniaturized by singular loyalty to one unique identity, there is room for—and need for—both."[25] Edward Said reiterated the same concept when asked what commonalities can unite the human race:

> There are already commonalities that need to be recognized. (To promote this), education must be de-nationalized and history taught as both the exchange as well as the conflict between civilizations. That is the first step. Inhuman practices like apartheid and ethnic cleansing should be vehemently rejected… I do not, however, suggest that differences should be eliminated. Things cannot be flattened out and homogenized. However, the other extreme is that everything is clashing. I think that is a prescription for war, and Huntington says that. The other alternative is coexistence with the preservation of difference. We have to respect and live with our differences. I do not suggest a unified, simplified, reduced culture, but the preservation of differences while learning to coexist in peace.[26]

This too is the vision of Islam, which has largely gone unrecognized both in the Western world as well as among Muslim communities. The potential and promise of Islam in fostering the 'fraternity' or the 'alliance' between civilizations is immense, as in fact, Islam has achieved this tremendous undertaking at several high points in its history. Spain under Muslims is an ideal worth emulating. Malaysian Professor Osman Bakar states:

> Was not the civilization built in Spain by Muslims, Jews and Christians under the banner of Islam a universal civilization? A number of Jewish and Christian thinkers think so. Max Dimont makes the remarkable claim that the

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[24] Chandra Muzaffar, "The Clash of Civilizations or Camouflaging Dominance?" *The Clash of Civilizations: Asian Responses* (Ed.) Salim Rashid, (Dhaka: Oxford University Press, 1997), 104.

[25] Amartya Sen, letter to Robert Kagan, "Is there a Clash of Civilizations?"

[26] Remarked by Professor Edward W. Said in his 1998 lecture titled *The Myth of the Clash of Civilizations* at University of Massachusetts, Amherst, United States of America. *www.youtube.com* (Accessed May 2, 2009).

> Jewish Golden Age in the medieval period coincided with the Golden Age of Islam, thus implying that what Muslims, Jews and Christians had built together within the Islamic civilization was truly universal in nature. There exists among some European scholars nostalgia for the Andalusian culture and civilization. They wish to return to the universality of Andalusia because post modern Western civilization has become particularistic and exclusionary.[27]

Despite the essential differences between Islamic and non-Islamic tradition, historically Islam has never had 'adjustment problems' or difficulties in creating pluralistic societies where peoples of diverse religious traditions have lived together and prospered. In fact, as mentioned earlier, Islam has a rich pluralistic tradition unsurpassed by any other civilization. It has a vast experience of interaction and alliance with non-Muslim communities. Instances of conflict between Muslims and non-Muslims have never been, it must be observed, over 'civilizational differences', but for the exigencies of security and self-defence. The idea, therefore, that Islam's differences in worldview with non-Islamic civilizations make a clash inevitable is falsified by the history of Islam itself. Rather, the history of Islam presents a veritable model of a 'world civilization', as stated by Professor Bakar:

> Huntington's view that the idea of the possibility of a universal civilization is exclusively Western conception is not supported by history. It is a historical fact that Islam built the first comprehensive universal civilization in history even if we go by all the modern criteria of universality. Islam was the first civilization to have geographical and cultural borders with all the major contemporary civilizations of the world, and it was Islam that had the most extensive encounter with other civilizations.[28]

This pluralistic tradition of Islam springs from the most fundamental sources of the religion itself. Two very pertinent verses from the Noble Quran may be quoted here: i) *"O People of the Scriptures! Come to common terms, to that which is common between us and you that we worship none but Allah alone, and that we associate no partners with Him…"*[29] ii) *"Say: O disbelievers! I do not worship that which you worship. Nor do you worship what I worship. And I shall not worship that which you worship. Nor will you worship that which I worship. Hence to you be your religion, and to me be mine."*[30]

In the first verse, the need to 'seek the common thread', and to come together on the common grounds that we share is emphasized. The essential truth of the natural belief in the singularity and omnipotence of the Creator is at the heart of human nature. It is this that must be reached into and reinstated, as it exists as a common point of origin in almost all religious traditions. To seek this singular essence, differences must be transcended. Islam believes in the oneness of the human family, and differences that lie at the fringes are artificial and obtrusive. The vision of Islam

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[27] Osman Bakar, *Islam and Civilizational Dialogue* (Kuala Lumpur: University of Malaya, 1997), 10.

[28] Ibid., 10.

[29] Al Quran, 3:64.

[30] Al Quran, 109:1-6.

is to overcome difference and settle for what harmonizes and unites. This is the idealism of Islam.

However, this has to be seen together with the second verse. The second verse apparently highlights difference. It is, however, about living with, respecting and tolerating difference and letting the other be while retaining and asserting your identity and the freedom to live it out. It is about live and let live, and about prizing one's freedom to believe and live by it. It is about defending this freedom to believe and rejecting all attempts to take it away.

In fact, the two verses are easily reconcilable and become important guidelines to reach the 'middle position' which is Islam's prescription for outdoing the Clash of Civilizations. This 'middle position' is to understand difference as natural and learn to live with it, without having to dilute one's own identity. It is to give space to one who chooses to live differently. This was implemented thoroughly and completely by the earliest Muslim state and has in fact defined the nature of Muslim rule over non-Muslims generally. However, while we build fences to be good neighbors (borrowing from Robert Frost) for the sake of peace and harmony, we ought not to forget the larger picture and the higher goal of the ideal society beyond conflict. In fact, the orientation of Muslim civilization is to struggle towards the achievement of this state of being – complete harmony and singularity of the human family on the basis of the natural faith that is the core of all religions, philosophies and thought-systems. By calling attention to this single 'core value' of monotheism which Islam considers 'natural' to man, the differences of doctrine, ritual, culture, etc. are slighted and sidelined, and eventually wither away and fall apart.

However, one is led to question that if this indeed is the vision of Islam, where, then, does a 'Clash' emerge? It emerges as a corollary to interventionist, adventurist, exploitative policies vis a vis the Muslim world by the ascendant West steeped in the compulsions of its espoused materialism and capitalism. The 'Clash' is not inevitable, but it can become possible if such policies are mindlessly and relentlessly pursued by the West, and if the Muslim world does not engage in self criticism and undertake a rediscovery of the pristine message of Islam. As long as the West keeps pursuing its ill advised course, insecurity and militant responses will proliferate among the Muslims. In such a case, Muslim opinion leaders will be compelled to rally together their people for strengthening, fortifying and gearing up for the West's assault on what is most precious to them. Given the insensitivity and superficial grasp of the West over the prevalent mood in the Muslim world, the vicious cycle of hostility will go on. This is exactly the self-destructive path towards the Clash of Civilizations which in the long run will be in the interest of none. The way out, however, is given by the Islamic doctrine itself.

Islam recognizes the importance of the maintenance of distinctions, but it also teaches tolerance for and a sacred inviolability of natural and cultural differences, while rejecting any discrimination on the basis of such differences. Islam, while asserting its universal human ethos and appeal, does not warrant alienating or 'othering' communities. Rather, it instills in its followers tolerance and respect for different communities with an understanding that diversity in human communities is

a Sign of God. It does not harmonize or impose, as is asserted by historical precedent, but integrates and includes through the creation of a participatory culture based on justice and equality for all who share in a single humanity.

Professor Osman Bakar believes that the Qur'anic title of Muslims as a 'middle nation'[31] suggests the potential of Islam to act as the arbiter between civilizations through its universal essence:

> In Islam, civilization-consciousness is deeply rooted in such Qur'anic ideas as a common human ancestry, a common humanity, the universal goodness of man, the universality of divine favors to the human race, ethnic and cultural pluralism, intercultural pluralism and cooperation in the pursuit for the common good of all mankind, global social justice, a common responsibility for the protection of our planet earth, and all this is rooted in the idea of 'middleness.'[32]

This holistic concept of the 'middleness' of Islam as an arbiter between civilizations and an antidote to an inevitable Clash of Civilizations is elaborated upon by the professor hence:

We may illustrate the idea of middleness as applied to human culture and civilization with the following examples: In politics, Islam strikes a middle position between the kind of theocracy hated and feared in the West and secular modern democracy founded on Western individualism. Islam's 'democracy' harmonizes the rights of God with the rights and duties of man. In economics, Islam strikes a balance between secular capitalism of the 'free West' and the atheistic socialism of the Communist bloc. In theology, Islam seeks to synthesize the idea of a transcendent God and that of an immanent God. In philosophy Islam has struck a balance between extreme forms of rationalism and empiricism… we can go on enumerating these 'middle positions' of Islam in many other areas of human life and thought.

Elsewhere, this writer has stated:

> However, despite the loyalty to one's own that Islam demands, it keeps a perfect balance of fidelity to what belongs to you and tolerance and respect for what belongs to another. Therefore, nowhere does Islamic culture reek of or border on fanatical patriotism and narrow nationalism that breeds arrogance, prejudice and intolerance of the other. This is the character of the 'Middle Nation', the '*ummatun wusata*', firmly poised in its cultural values of moderation. In Islam, it is not nationalism, territory or racial roots that are important or create identity―it is Idea (the central belief in One God and complete submission to Him) and the Way of Life that springs from it that stands taller. This Idea and its accompanying Way of Life is about human values, and is ethically all-inclusive. Therefore, believers in it rise above the trappings of skin, caste and nationality that subsume true human identity. The idea of *Hijrah* (migration undertaken by the Prophet and his followers) too was new to the Arabs. It was inconceivable to be leaving home, family, tribe

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[31] The Noble Qur'an, 2:143.

[32] Osman Bakar, *Islam and Civilizational Dialogue* (Kuala Lumpur: University of Malaya, 1997), 8.

and kin for an Ideal. But that was just the Islamic Revolution: living for an Ideal. Culture becomes oppressive and imbalanced when power-dynamics enter the scene and begin to dictate the norms. Islam replaces the power-dynamic with its powerful moral imperative of justice, giving culture a whole new orientation. The justice and morality of this Ideal Culture is the antidote to contemporary paradigms of clashing civilizations. It is in reverting to this culture of justice and humanistic values that the solution lies. This is the panacea for our world.[33]

CONCLUSION

While Islam is a distinct ideology fundamentally different from other cultures, particularly Western secular-materialism, co-existence and pluralism are a hallmark asserted by its history. Although the 'Clash' thesis is not inevitable, not working to throw it overboard can bring it closer.

Such a Clash of Civilizations must actively be prevented through the following measures:

History and culture must be reinterpreted in an inclusive, integrative way and the pattern of sharing, interaction and intercultural communication must be brought out. Education must be 'denationalized' and cleansed of embedded prejudice and bias.

The West needs to realize its responsibility in eliminating the root causes of militancy in the Muslim world. The Middle East conflict must be seriously addressed and resolved according to the aspirations of the Palestinian people. Confidence building through conflict resolution and cessation/reversal of interventionist policy needs to be undertaken.

The role of religion as a means for peacemaking and reconciliation must be acknowledged and religion be allowed to begin a 'healing process'. Interpretation of religious texts by credible authorities to emphasize on peace and tolerance must be disseminated and strongly encouraged.

The West must stop viewing the non-West from the Orientalist lens and acknowledge its 'debt to the Orient and to Islam' to overcome its self-absorbed profile-essentialism.

A process of dialogue between civilizations must be seriously undertaken on a global scale, with representatives from all communities and civilizations having a say to represent their points of view and develop understanding of each other. For such a dialogue to be successful, it must involve credible, popular and genuine representatives from all civilizations. A dialogue must be carried out on the basis of absolute parity of all parties. The Western participants must realize that imposition of their version of modernity or choosing 'moderate' representatives from the Muslim world who are merely on the fringes of mainstream Muslim society will not work.

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[33] Memoona Sajjad, "Ideal Culture", *Muslim Writers Alliance,*
http://www.oneummah.net/content/view/65/1/, 13 September 2007. (accessed March 17, 2009).

The Muslim world must seriously undertake a tremendous, multi-pronged effort to inform the Western mind about quintessential Islam and its contemporary interpretation. Muslims, both at the individual, communal and state level, should give intellectual, moral and material support to all those who are engaged in such an effort. Muslims must devise strategies and channelize resources to establish links with and gain access into the academia, the mass media and policy makers in the West. Muslim minorities in the West have a huge responsibility for the establishment of cultural bridges and the promotion of the Muslim image in the West.

Lastly, the extraordinary potential of Islam as an arbiter between civilizations owing to its universalism and egalitarianism which is also attested by its history, must be recognized and put to use both by the Muslim world (in order to reject exclusivist interpretation) and the West (to be able to initiate genuinely constructive, conciliatory engagement with the Muslim world).

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