

## DEVELOPING AN ISLAMIC WORLD VIEW: AN ESSENTIAL COMPONENT OF AN ISLAMIC EDUCATION

### Abstract

*A traditional Islamic education develops an Islamic outlook to life but does not prepare the student assimilate developments over the past three or four centuries, in particular Western knowledge. A modern Western education inevitably entails absorption of a secular worldview built into the framework of Western sciences. For Muslims, the need of the hour is to develop an Islamic approach to understanding recent history and developments in Western physical and social sciences. Many have attempted the "Islamization of Knowledge," but have failed to address a central need for this project, namely the development of an Islamic worldview. This paper outlines the necessary requirements.*

Problem Statement: Western education is secular in outlook, skirts around moral issues central to Islam, and denies the idea that God is an active agent in human history. It is also highly Eurocentric, taking the key events in human history to be the Industrial Revolution in England and the French revolution, for example. It is built on a materialistic philosophy, stressing the primacy of physical objects over intangibles such as values, ideals and morals. Such a worldview is incompatible with Islam, which teaches us that the most significant event in human history was the twenty three year mission of our Prophet Muhammad (s.a.w.) during which he conveyed the message of Allah, the creator and sustainer of the Universes, to all human beings. This Islamic worldview is fostered by traditional Islamic education systems, such as those of the *madrassah's* in Pakistan. These traditional educational systems are not adequate for modern needs, however. Their main failing is that they do not offer a coherent and integrated world view, which fits all historical, political, and technological developments into a unified perspective. However, this is just a reflection of the failure of the *Ummah* as a whole to cope adequately with the crisis created by losses on the battlefield, economic, and other fronts to an alien civilization with values radically different from our own. Our goal in this paper is to spell out the outlines of an Islamic worldview which is capable of taking all modern developments and the recent history of the *Ummah* within its purview.

Spiritual & Psychological Aspects: I would like to suggest that the biggest challenge is a lack of confidence among Muslims, created by the shock of defeat and the continuing stagnation in the Islamic world. In fact Islam has a worldview which can

comfortably encompass all developments, and the capacity to meet this shock as has been demonstrated in the past after the fall of Spain, and the sack of Baghdad. A precondition for undertaking and completing the intellectual exercises to be outlined is a strong faith, which can only be developed by spiritual training given to the companions of our Prophet (s.a.w.). One aspect of this training relevant for our present purposes is described in a *Hadeeth* as follows. Two men passed by the Prophet (s.a.w.) and his companions, and he asked them to compare the two. The first was a rich *Kafir*, and was held to be an honourable man esteemed in the community. The second was a poor Muslim, with no social standing. The Prophet rejected this common view, indicating that the poor Muslim had much higher standing in the eyes of Allah than a whole world full of the first kind of persons. A precondition for intellectual revolution is a spiritual understanding that the most ignorant Muslim with faith has a treasure of knowledge more valuable than a world full of Einsteins, Galileos, Newtons, etc. Since these preconditions, relating to the heart and soul, cannot be adequately addressed on a piece of paper, we move on to the intellectual aspects of the worldview that we need to create, foster and teach as the backbone of an Islamic education.

Muslim Methodology Conflicts with Western: Two ideas must be central to any Muslim view of history. One is that God is in full control and all events which occur happen only with the will of Allah. No one other than Allah has the power to shape history. The second is that God responds to the moral behavior of mankind, and Muslims in particular, in shaping historical events. This denial of the effectiveness of material causes and invocation of God as an active agent in history is directly opposed to Western methodological assumptions, and will cause distress to many Muslims who see Islamic education as a suitable mix of Western and traditional Muslim education. Nonetheless, it is not possible for us to compromise on this issue – we simply cannot accept a methodology which forbids us to invoke Allah as an explanatory factor, indeed the prime cause, of all historical events.

Western Concept of Progress: One of the central unifying themes of Western education is the idea of progress: In all areas, mankind was backwards, and they have been progressing. It is often added that perfection has been achieved by the European civilization and all other races will eventually reach this stage through the process of development. Indeed the classification of Europe as developed and others as underdeveloped suggests that we will eventually become like them as we progress (see Nisbet's *History of the Idea of Progress*, for example). This picture, and all that it implies, are so pervasive that it will be hard to find Muslims who do not in some way or the other subscribe to at least some aspects of this. For example, if asked to describe golden periods in Islamic history, Muslims will mention the intellectual and scientific achievements at Baghdad and Granada. It is only on reflection that we realize that the golden age of Islam was the time of the prophet (“*Khairul-Quroon Qarni*”). This most perfect society was achieved only for a short period of time, and since then there has been only decline (punctuated by occasional periods of progress, for sure). Thus the Muslim worldview is dramatically different from the dominant Western one. However, in order to sustain this worldview we

need our own analysis of history. It is impossible to use conventional Western texts for this purpose. It is at this point that we have the key difficulty for an Islamic education, within or without a traditional *madrasah*. There do not exist texts written from an Islamic perspective which make sense of (that is, provide a coherent and meaningful perspective on) all historical, political, and technological developments of the past few centuries. In developing a strategy for Islamic education, this is the critical area for work: we need to develop texts which assimilate recent World history within an Islamic perspective. It is worth noting that this is a more ambitious project than the "Islamization of Knowledge," which seeks to modify Western knowledge to make it compatible with an Islamic perspective.

Islam Centered History: Even though there do not currently exist texts that are fully suitable, there is a large amount of work which could serve as a satisfactory basis for what we seek to do in creating an Islamic worldview. The most important work which I am aware of is that of Syed Abul Hassan Ali Nadwi. In particular, his early work on "The Rise and Fall of Islam and its impact on the World," is an excellent start for our project. This book traces the theme that Islam was responsible for a human-centered and civilized worldview, which brought benefits to all human beings. With the decline of Islam, materialistic values came to the fore, to the loss of all humans. The current prevalence of materialistic values, where it is considered acceptable to kill hundreds of thousands of human beings for financial considerations, and Machiavellian political considerations prevail over moral issues, is due to the decline of Islam. This is a broad theme, which has only been sketched briefly in the book. Developing it fully will require hundreds of scholars to trace the implications and work out the theme in many different particular historical contexts. An early example of the kind of work that is needed is provided by a number of biographies of Salahuddin Ayyubi (by both Muslim and Christian authors) which show that the moral values and standards of conduct of the Muslims were substantially superior to those of the invading Christian Crusaders, regardless of their relative technological capabilities. The three volume work entitled "The Venture of Islam: Conscience and History in a World Civilization," by Charles Hodgson provides an excellent sympathetic outsiders view which does much to debunk the traditional Eurocentrism and provide an analysis of history in terms much more sympathetic and favorable to an Islamic worldview. We quote from the first few paragraphs:

Muslims are assured in the Quran, 'You have become the best community ever raised up for mankind, enjoining the right and forbidding the wrong, and having faith in God.' Earnest men have taken this prophecy seriously to the point of trying to mould the history of the whole world in accordance with it. Soon after the founding of the faith, Muslims succeeded in building a new form of society, which in time carried with it its own distinctive institutions, its art and literature, its science and scholarship, its political and social forms, as well as its cult and creed, all bearing an unmistakable Islamic impress. In the course of centuries, this new society spread over widely diverse climes, throughout most of the Old World. It came closer than any had ever come to uniting all mankind under its ideals.

(omitted material) Those who have undertaken to rebuild life in Islamic terms have ventured on an enterprise with a high potential reward – that of winning through to the best that is open to mankind; but with correspondingly great risks of error and failure.

Muslims have yet to implement the Quranic prophecy fully in all its implications. But they have perennially renewed their hopes and efforts to live the godly life not only as individuals but as a community. In every age, pious Muslims have reasserted their faith, in the light of new circumstances that have arisen out of failures, and also of successes of the past. The vision has never vanished, the venture has never been abandoned; these hopes and efforts are still vitally alive in the modern world. The history of Islam as a faith, of the culture of which it has formed the core, derives its unity and its unique significance from that vision and that venture.

The idea that the Muslim civilization is a venture to establish the Kingdom of God on Earth, to enjoin good and forbid evil, and that this is an ongoing enterprise with its successes and failures, can easily form the backbone of an alternative vision of history. Whereas the history of civilizations has been a story of the search for power and wealth, Muslims stand out as unique in their quest to establish justice in accordance with God's will on Earth. To establish this, it would be necessary to go into a deeper analysis of Muslim civilizations and their successes and failures. It would be crucial here to avoid the mistake of identifying civilizations with their rulers and studying lives of kings instead of that of ordinary citizens. Due to various quirks in European history, the idea of the nation-state as a central concept and driving force emerged with great power in the past century – this has led to a popular conception of history as being a history of rulers of states, or kings. For Islam, we must realize that the Islamic history will focus on the religious lives of the people, and the best exponents of this life would be the *Ulema* and the *Mashaikh*, as well as the intellectual struggles associated with religion. Kings and their Islamic behavior or lack of it would only be a peripheral issue. Again, there exists substantial literature which can be pressed into service regarding this issue. The task required is to pull anecdotes of Muslim struggles for establishing justice on Earth into a coherent and integrated story, which portrays these struggles as a continuous struggle over the centuries. An excellent example of the type of work needed is “Islamic Renaissance in South Asia 1707-1867: The Role of Shah Wali Allah and His Successors,” by M. A. Ghazi. This book portrays the efforts of the Muslims as part of continuous and sustained struggle. As proper for an Islamic history, the religious leaders and Muslim intellectuals and the struggle for Islam is given primacy, and the kings and traditional historical topics are viewed as secondary adjuncts. Also important is that the defeats of Muslims are treated as local and temporary setbacks to our long term historical goals. Thus these setbacks necessitate reflection and reconsideration of our strategy, rather than being a source for despair and demoralization. These themes need to be stressed in all Muslim approaches to history. Syed Abul Hasan Ali Nadwi has laid the foundations for this type of work

in his “*Tareekh-e Dawat Aur Azeemat*,” showing the struggles of various leading personalities in trying to bring about reform within the Islamic civilization.

**Muslim Struggles Against Oppression:** In addition to the stories of our religious leaders, it is also necessary to show the popular struggles of Muslims for freedom all over the world in the past few centuries. In this dark period, there have been many unsung heroes in our struggle against many oppressive forces. It is sad that our own history textbooks, written in the post-Colonial period, do not present a picture of the worldwide struggle of Muslims against colonialism. Rather they paint the same picture favourable to colonialists of essentially benign and just British rule which replaced despotism and unenlightened rule. In addition to stories of Muslim heroes (here again a start has been made by a number of biographies of Syed Ahmed Shaheed), we need to have a realistic history of colonialism. The flattering self-portrait of Western Civilization, with a depiction of colonization as a noble effort to spread the benefits of their advanced civilization to primitive peoples, needs to be questioned. There exist a number of realistic histories, which show the enormous amount of racism, cruelty, barbarity, opportunism and exploitation that went into colonialism. For example, *Global Rift: The Third World Comes of Age* by L. S. Stavrianos gives a good account of the history of colonialism. *A Peoples History of the USA* by Howard Zinn gives an excellent account of US history, debunking the standard self-serving myths associated with this subject. Numerous other texts of this type are available. Vilification of the West is a rather common theme among certain classes of educated and uneducated Muslims. The psychology of this is to compensate for our own inferiority complex generated by centuries of losses by knocking down the West. This category of analysis (which has superficial resemblance to the texts under discussion here) is based on shallow caricatures of the West, promotes hatred, and generates obstacles to genuine understanding and further dialogue. Our object would be to achieve a realistic picture of the West, painted with sympathy, accuracy, and understanding. Instead of a one-sided caricature, we would attempt to achieve a three dimensional view, portraying the history of the West as a struggle between forces for good and evil, much like those which occurred in our history. While debunking flattering portrayals of superior civilization of the West, we would avoid demonizing the West as the ‘Great Satan,’ seeking instead to achieve a realistic and humane understanding of their strengths and weaknesses.

**Non-Muslim Struggles Against Oppression:** Another category of literature and history which needs to be assimilated into the Islamic worldview is the so-called postcolonial literature. This gives an account of the effects of colonialism on the people colonized from the perspective of the colonized. The psychological consequences of the trauma resulting from colonization are similar across the world. Studying this literature would give deeper insight into our own history, and our reactions to colonization. An excellent example of this genre is *Bury My Heart at Wounded Knee*, written by an American Indian who gives an excellent account of the cruelty and oppression of the Americans against Red Indian tribes struggling to preserve their culture and way of life.

Critical Evaluation of European Dominance: Some important themes need to be stressed as the background within which more detailed studies of the West by Muslim scholars need to be done. The first theme would be the savagery of the West – throughout their history, they have been more or less continuously at war with each other. Indeed the idea of ‘Europe’ as a united entity emerges ONLY in reaction to the threat of Islam during the crusades. If this could be contrasted to the (relative) peace which prevailed within the Islamic World, it would serve as an apparent cause of why Western sciences of war progressed much faster than ours. The second theme is the highly racist worldview, which despite efforts, they have never been able to overcome. This theme is rarely treated within European accounts of their own history, perhaps because they are justifiably ashamed of it. Nonetheless it is easily accessible, and plays a very important role in world history. European cultural centers never developed a cosmopolitan culture like those of the numerous centers of Islam. As a result, they continue to have doubts about whether others of different shapes and colors are fully human. On different occasions, court decisions in England and USA declared Red Indians, Blacks and Australian Aborigines as being less than human. Indeed, it was permissible to hunt them like wild animals. This racism needs to be highlighted because it has had a monumental impact on history. British colonies with majority whites (like USA and Australia) developed along lines parallel to the mother country, while those with different races were brutally exploited and not allowed to develop. Similarly, the stark developmental differences between the US colonies of Florida, Cuba, and Haiti are likely due to the racist factor. The third important theme is the decline of morality as a consequence of the rejection of Christianity in the West. Again there is a large amount of material available on this issue. On the whole, Western writers are inclined to view this process favourably and paint it in terms of liberation from restrictive ways of thinking based on (Christian) superstition. However, there are some who see that general immorality, breakup of families, teenage pregnancy, drugs and violence are all consequences of this process. Some texts relevant for these purposes are: *The Demoralization of Society*, *Humanity: a moral history of the Twentieth Century*, and *A Distant Mirror* as well as many others. Most of the necessary material for an Islamic view is readily available; however it does need to be re-written from an Islamic perspective.

Conflict of Science & Religion in West: How should we fit in advances in science and technology into the general picture? This is a most important topic, on which it is necessary for us to depart substantially from Western views. Western views on the importance and relevance of science are deeply affected by the origins of science in conflict with Christianity, as illustrated by Galileo for example. Some contemporary elementary Western textbooks state that men invented religion to explain the occurrence of natural phenomena (like rainfall, thunder, etc.). With the development of science, factual knowledge replaced the religious superstitions. This account ignores the fact that religion is concerned mainly with the moral domain – an area about which science is and must be silent. Due to the fact that science and religion are concerned with different domains (the positive and the normative, respectively) with little overlap, there is no natural conflict between them. Special circumstances in West, detailed by Catholic historian Hans Kung in “*Does God Exist?*” led to

conflict, avoidance of which would have been beneficial to both parties according to Kung. Since science emerged as the victor of this conflict, the scientific outlook blended with its anti-religious bias permeates all Western education and thinking. This is of great importance and relevance to those of us seeking to benefit from Western developments within an Islamic framework. The full significance of this cannot be spelled out in detail here.

Loss of Faith in West: It is critical to realize that the loss of faith in the West was a consequence of the moral bankruptcy of the upper echelon of the Catholic Church. The crisis caused by openly flaunted moral corruption of a sequence of Popes (which involved living extremely luxuriously, legitimizing bastard progeny, selling pardons for sins to raise money for supporting lavish lifestyles, etc.) has been termed 'the most momentous event in the history of Europe.' (See Barbara Tuchman's *March of Folly*). This directly led to the rise of the Protestants, who attempted to preserve their faith while breaking from the corrupt Catholic Church. The other reaction, complete rejection of faith, eventually prevailed. This loss of faith, termed 'death of God' by Nietzsche, has been immensely consequential. It has led to a glorification of science and scientific knowledge (as a replacement for religious knowledge). Since morality is outside the realm of science, morality was gradually expunged from scientific knowledge. The loss of faith led to the emergence of positivism, the philosophy that only what can be observed by the senses exists, as the dominant philosophy of the twentieth century. It also led to the emergence of a determinist point of view, which suggests that the world is organized like a machine and runs purely according to deterministic laws. Denying the tremendous capabilities for change in human beings leads to a mechanical social science which is not alive to the possibilities of change. From the Islamic point of view, (Lqd Khalaqnal Insana fi Ahsan-e Taqwim) human beings have tremendous potential. The purpose of our existence is to achieve this potential to rise higher than the angels. This emphasis on humans and transformation of human beings (which was the great task accomplished by our Prophet s.a.w.) is central to the message of Islam.

Causes of Muslim Decline (*Western Explanations*): For over a century, affluence and power have been concentrated in the West, while Muslim countries have been afflicted with poverty and powerlessness. Discovering the cause of this historical pattern is a problem of central importance, since remedies depend crucially on the diagnosis. Western thinkers have offered their own explanations for this pattern. The once widely accepted racist explanation (that whites are intrinsically superior to non-whites) has been more or less discarded; nonetheless, it continues to play an important role in the undercurrents of modern thought, and continues to be advocated by a small but significant minority (for instance *The Bell Curve* by Herrnstein and Murray). More sophisticated western explanations revolve around the 'three revolutions' in Europe: The revolt against God (already discussed), the revolt against Kings (epitomized by the French Revolution) which led to the emergence of democracy, and the Industrial revolution or the triumph of machines against nature. Intelligentsia in Muslim countries who accept these western

explanations would be forced to advocate democracy, development of science and technology, and the renunciation of religion as the only path to progress. In fact there is small but vocal minority which advocates the first two steps very strongly, and the third step in a soft-spoken way to avoid difficulties with the Muslim populace which remains deeply committed to Islam throughout the Muslim World.

*Eastern Explanations:* Every political leader (as well as every significant intellectual) in the East has had to take a stand on the causes of Muslim decline – the course of action and the goals to be advocated and struggled for depend directly on this diagnosis. Ataturk thought that the European culture was the source of European superiority. He therefore passed laws enforcing adoption of European dress and introduced theaters and dancing into Turkey. Romanization of the Turkish script effectively cut off the Turkish people from their historical roots. Widespread translation of European novels, and secular indoctrination in compulsory government schools has led to a deeply divided society. The conflicting values of Islam and the imposed European ones have led to social problems of tremendous magnitude in Turkey. In the case of British India, the British aristocracy felt that their superiority lay in the liberal and classical education they received. Sir Syed Ahmed Khan accepted this diagnosis and advocated a liberal British style education for Muslims as a cure for the ills of the *Ummah*. The scorn of the aristocracy for the working classes was reflected in the rejection of engineering and mechanical education in the original syllabus at Aligarh. It is worth noting that around the same time the Turks were learning to dance and translating European novels, Japanese students were studying Engineering and Mathematics, and translating all technical, scientific and mathematical literature in English into Japanese. Since both started at ground zero, their current position is a good way to evaluate the relative effectiveness of their strategies.

*Islamic Explanations:* An Islamic worldview must reject purely materialistic explanations of Western dominance. Even if science and technology are the apparent cause of Western superiority, we must ask why Allah T'aala chose to give the West this knowledge and did not choose this for the Ummat. The example of the Battle of Hunain shows that Allah T'aala punished Muslims by an initial defeat when they looked towards superior numbers as a guarantee of victory. This is a clear lesson that attention to material causes without looking at the underlying cause – namely whether or not the help of Allah is with us – is a source of the displeasure of Allah T'aala. All explanations compatible with an Islamic worldview require us to look at the condition of *Ummah* and ask what are the most significant failings which have caused us to lose the help of Allah. In fact there is a large number of explanations which are compatible with an Islamic worldview and the issue is one which is deeply divisive among Muslims. Indeed, groups adhering to one Islamic explanation have sometimes considered other groups to be outside the pale of Islam. The main categories of explanations are the following – each has many variants, which we need not detail here:



1. It is a religious imperative for Muslims to re-establish the *Khilafah*, failing which the help of Allah will not be with us.
2. It is a religious imperative for Muslims to establish the Kingdom of God on Earth (that is, create an Islamic state with the rule of *Shariah*).
3. It is a religious imperative for Muslims to invite all mankind to Islam; failure of the *Ummah* in performing its collective responsibility has led to the current state of affairs.
4. The spread of *Bid'ah* and the abandonment of pure Islam has led to widespread shirk of the hidden as well as the apparent variety. This coupled with abandonment of Jihad is responsible for the sorry state of affairs of the Muslims.
5. Closing of the gates of *Ijtihad* by the *Ulema*, and their resistance and opposition to adoption of modern ideas led to stagnation and decline of the *Ummah*. In particular, we need to acquire science and technology of the West to progress.

For the purposes of developing an Islamic worldview, it is not necessary to take a stand on which of the above (or a number of other variant views not mentioned above) is the correct explanation for the Muslim decline. It is sufficient to realize that all Muslims agree that it is the failure of Muslims to adhere to Islam that is the root cause of Muslim decline. Also, all Muslims agree that *Bid'a* should be eliminated, *Dawah* is necessary, Jihad is *farz*, and establishment of *Khilafat* and enforcement of *Shariat* are essential goals. Disagreements exist as to the correct strategy and the sequencing in which we should approach these goals. Allah T'aala loves unity among the believers and disunity will cause us to lose the help of Allah. The project of establishing the Islamic worldview as a viable competing alternative to the existing European materialistic and atheistic worldview is a large project which requires the co-operation of all Muslims. Our enemies and *Shaitan* have successfully exploited differences among Muslims to our disadvantage. We should concentrate on the areas of agreement (which are very large) and do not allow our hearts to be clouded against fellow Muslims for minor disagreements (which *Shaitan* magnifies and presents to us as very large). This will be essential for the purpose of developing a united alternative worldview to the prevailing dominant Western one.

Science and Technology: The biggest obstacle to developing a Muslim worldview is not the Western challenge, but the Muslims who have been affected by Western views. Muslims agree that renouncing religion is not needed, but most feel that we do need science and technology, as well as democracy to progress and reach Western levels of development. However, when we look at the training that our Prophet (s.a.w.) provided to the companions, we find that it was entirely spiritual and religious. This training enabled the companions to conquer two technologically advanced empires within thirty years. Armed with materialist preconceptions, one

might think that such conquests would require introduction of new weaponry, battle tactics, or at least an industrial and economic base, but we do not find any such material cause within the training of the companions. Examination of this and other episodes in Muslim history, as well as the corpus of religious knowledge, strongly suggest that if Muslims turn their attention to those *A'amal* which will attract the pleasure of Allah s.w.t., they will be rewarded by worldly benefits such as the science and technology or other causes of conquest. Since this line of reasoning goes strongly against the prevailing wisdom in the Muslim world, let us add an alternative way of reaching the same conclusion. Consider the recent defeats in Afghanistan and Iraq. Some have considered it as a conclusive proof of the necessity of acquiring technology. Yet it seems abundantly clear that had the Muslims presented a united front, all of the technological dominance of USA would have been insufficient to achieve their victory. Thus instead of taking these events as proving the importance of technology, we can equally well take them to be proof of the need for unity among the Muslims. That disunity leads to loss is supported by the Quran and can form part of an Islamic worldview. An Islamic worldview must give primacy to spiritual and moral factors over material ones. It is easily possible to trace Muslim decline to decline in morals among Muslims. Similarly, moral factors such as concern for the poor can be traced as the source of the ascendance of the Europeans. Such analyses would be useful to develop within the perspective of an Islamic worldview. The issue of the relative priority of science and technology in a program of reform for the Islamic world is too complex to discuss in detail here. It will be treated in a separate paper dealing with priorities for Muslim education.

Conclusions: It should be obvious that this is a vast project, but one which is essential for the *Ummah*. Within the broad framework sketched above, there is room for substantial variations and even conflicts, just as within the Western worldview there is room for many competing and hostile ideologies (like Communism and Capitalism). The unity of the Islamic worldview lies giving primacy to Allah as the cause of all causes, and of giving moral and spiritual aspect a central position, and only secondary importance to material and physical aspects. Because a coherent worldview of this type has not yet been developed, Muslim children read texts which indoctrinate them into the European worldview. This can lead to loss of faith at worst, and many conflicting and contradictory notions at best. It is essential to infuse and Islamic worldview into an Islamic education. To put matters in terms of an action plan, here is what we recommend:

One of the biggest obstacles to developing an Islamic Worldview is the desire of Muslim intellectual to ensure that the West is included among the audience for their views. There is no doubt that there is a dynamic, strong and living intellectual tradition in the West. Currently, this is the touchstone for Muslim intellectuals. If a piece of writing is publishable in a Western Journal, then it is of high quality. If it is not, then it is of dubious quality. There is some merit to this point of view – Western journals have rigorous refereeing standards and garbage typically does not get by the refereeing process (although there are exceptions). On the other hand, Eastern journals typically lack such standards and therefore publications are of

extremely uneven quality. Nonetheless, the only way forward is to develop our own media and discourse. It is impossible to develop a genuinely Islamic Worldview which has the approval of the West. We must learn to have faith in our own traditions and continue the deep and sophisticated dialogue and reflections initiated by our prominent but currently neglected intellectuals like Ibn-e-Khaldun, Ghazali, Shah Waliullah, as well as several more recent figures who have continued the work in these traditions while incorporating Western insights.

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