# Public Maintenance and Taxation in Islam

## (With Reference to its Application in Pakistan)

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Mian muhammad akaram*

**Introduction:** Allah Almighty likes prosperous people. The Apostle of Allah (SAW) has enjoined the Muslims to seek Allah's refuge against poverty, deprivation and want and ask Him for prosperity and well-being[1]. Islam urges us to seek richness. It was narrated that the Prophet (S.A.W.) said in his prayer: "O Allah I ask You for guidance, piety, integrity and independence of means (Riches)[2]. Among the prayers to be recited in the morning and evening is: O Allah, I ask You for beneficial knowledge, a good provision and righteous deeds that are acceptable"[3].

Allah Almighty has created the universe and has created plenty of resources to fulfill human needs[4]. Islam gives equal and just opportunities to everyone to use these resources with the condition to utilize these resources of the universe in accordance with the will of Allâh Almighty[5]. Human being is asked to work hard to explore the resources of the universe for his benefit([6]). From the time of birth of the human being Islam has constituted a comprehensive and extensive system of maintenance. Parents have been deputed to fulfill the needs of the child. A comprehensive system of Nafaqaat (maintenance) has been established to provide the basic necessities of life to wife, children, parents, relative and even servants at the time of need([7]).This is the safety net in Islam which provides the social security to every one at the family level.

Islam has established some very important institutions to ensure the provision of basic necessities of life if the institution of Nafaqaat fails to provide them. These institutions include *Zakat, Sadaqaat, Kaffaraat,* Bequeath *(Wasiat), inheritance, Hiba (*gift*), Aariyah* (lending*), Qardul Hasan* (debt without interest), *Qurbani (*Sacrificing of animals*) and Fitrana (Sadaqatul Fitr).* Islam has provided legal and moral umbrella for implementation of these rights and obligations. However if these institutions are not able to provide enough resources for provision of basic necessities to every one, then state is authorize to levy additional taxes on the affluent members of the society.

Pakistan is one of the most important members of Muslim Ummah. Pakistan is facing the problem of poverty. A large number people in Pakistan (more than 30%) are living below poverty line. Zakat and Ushr Ordinance was implemented in Pakistan in 1980. But it could not solve the problem of poverty due to reasons. In the present study the authors have discussed the concept taxation with references from

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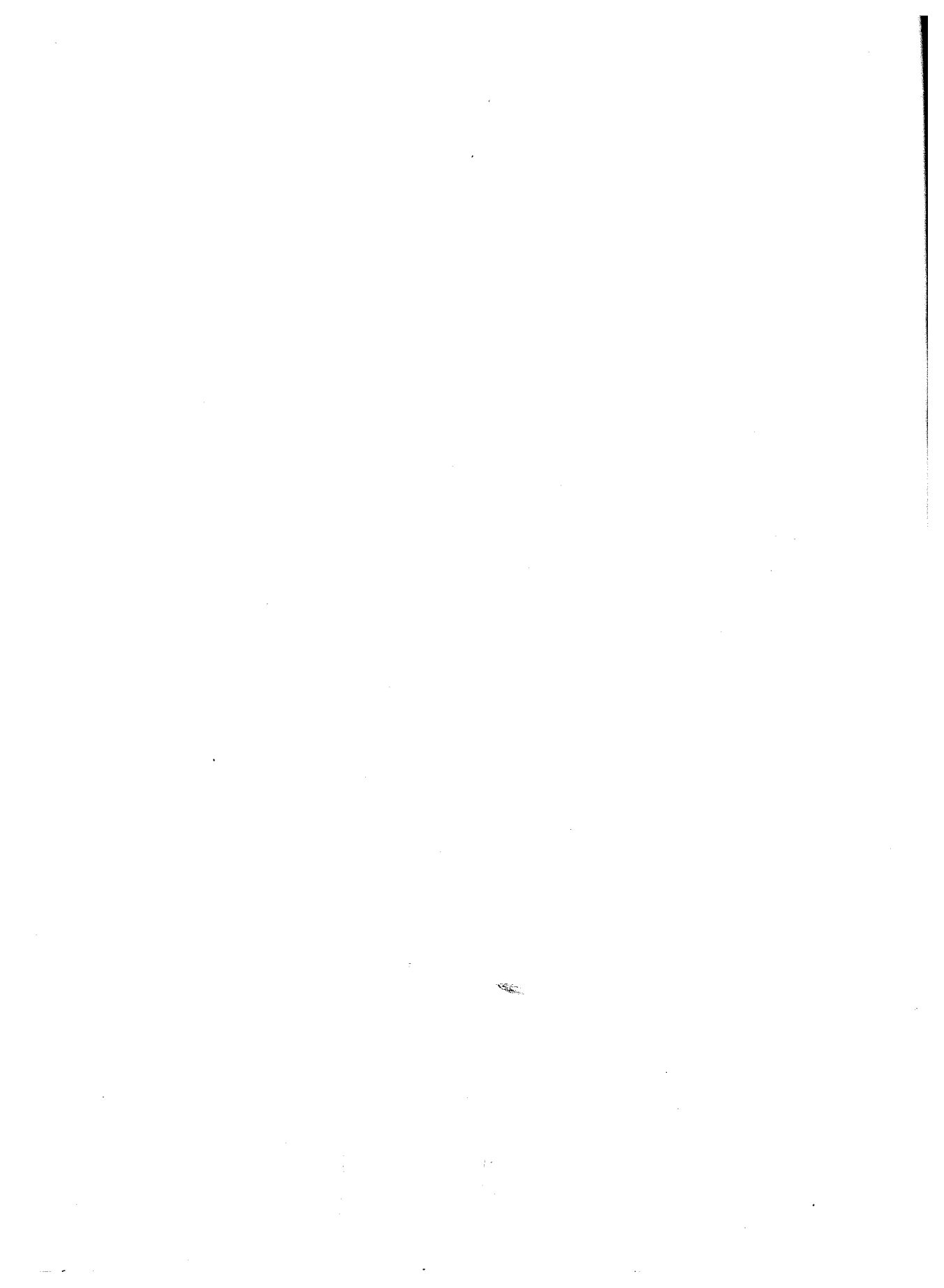
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## Work to be done at *Ummah* Level:

It should be noted that the goal of reconstruction of knowledge and education at individual level is to enable a Muslim to obey his Lord in this world to seek His pleasure in the Hereafter. But at the level of Muslim society, it should work as a source and tool of renaissance of the *Ummah* by steering it out of the present degradation. As such the entire planning should be done keeping this goal in view which requires that the education system of the entire *Ummah* should be revised and changed. The first step in this direction would no doubt be the setting up of a model educational institution (from school up to university level ) in any Muslim country along with all out efforts for reconstruction of knowledge and education in Islamic perspective land then to introduce the system gradually in the Muslim countries. We are sure that if this project is floated with a non-political agenda in the private sector, it would yield good results.

## The last Word:

Eliminating the influence of Western thought civilization on knowledge and education in the Muslim societies and its reconstruction in accordance with Islamic teachings is indeed an uphill task, and in the words of renowned researcher and Sufi Prof. Dr. Ghulam Mustafa Khan, only *Imam Mehdi* can accomplish it [35]. However, We believe that the job is of immediate nature and we shouldn't wait for *Imam Mehdi* for that. Instead, the entire *Ummah* should pool its resources; both intellectual and material, and embark on the project, giving it top priority. The sooner it is done, the better it would be.

## Students' *Tarbiyah:*

The ultimate goal of the Islamization of knowledge and education cannot be but to produce a personality desired by the society according to its worldview. According to the Holy Quran, knowledge and education are the means of personality development and character building *(Tazkiya)*[33]. Therefore, all education must be based on the Holy Quran and wisdom leading to development of personality and building of character on these two principles.

Islamic history speaks of a broad net work of *khanqas* and *Zawiyas* for development and rehabilitation of personality of Muslim individuals. Unfortunately, that institution has also been deteriorated, liked all other institutions, due to general decline of the Muslim *Ummah*, and some alien customs and rites have crept into that. Nevertheless, the rules and regulations farmed by the learned mentors of the institution are Islamic and based on wisdom, prudence and practical experience. These can be implemented in educational environment for *Tazkiya* of students with necessary modifications. Student's *tarbiya* being the ultimate goal of all educational activities requires multi dimensional efforts. This goal must be reflected in the curriculum, it should be the main objective of teachers training and it should get due importance in the text books. Similarly, the educational management should be trained on these lines and a system should be devised to evaluate *tarbiya* like evaluation of other teaching disciplines. In fact *tarbiya* should be the main criteria of the success or failure of the students for promotion to next grade. Each educational institution should have a *tarbiya* net work headed by the Director / Principal / a suitable senior teacher. This person should be well familiar with the principles of human psychology (or can be assisted by an Islamic-oriented professional psychologist) besides being acquainted with the Islamic teachings / tradition of character building so that he can bring up the students as a balanced personality.

The proposed *tarbiya* network should have a teacher as *tarbiya* In charge or mentor for each class (although from the Islamic point of view, every teachers should be a mentor). Then, in every class, a suitable student should act as Deputy of the Teachers In charge of *tarbiya*. This *tarbiya* Team should hold meetings before the commencement of the academic year and chalk out a detailed *tarbiya* program for the next year. Later, it should hold regular weekly meetings to ensure the implementation of the program. In case the team feels problems in the *tarbiya* of a student, it should contact the parents and make special efforts for reformation and moral rehabilitation of the child [34]. The ultimate goal of education should be the build up a child as a good Muslim in every respect.

university level. However, a university alone may not suffice and a model school (Primary to Secondary) would also be required so that the process of elimination of dichotomy, introduction of Islamically designed integrated curriculum, teachers, training, students' *tarbiya* activities all take place at school level also and provide a complete chain form bottom to top (from grade-1 to Ph. D) and gives desired results.

Further, the proposed university would require regular availability of good and capable students. This necessitates a next work of affiliated schools, colleges and *Madrasas*, whose curriculum, text books, examinations, *tarbiya* activities etc. are supervised by the proposed university. Such a chain of educational institutions would not only ensure bright future of the proposed university but would also change educational scenario of the country as a whole.

Along with that, specially designed *tarbiya* activities for teachers and the students would be necessary to make this educational model a success and result oriented. We have some suggestions in this regard which are given below:

## Teachers Training:

The teachers play the key role in the success (and failure) of any educational scheme. Even the best education courses designed in Islamic perspective are doomed to fail without good teachers. At present good teachers groomed on true Islamic lines are a scarce commodity and the general lot is West oriented. The core theme of an Islamic oriented teacher training center should be "Be good Muslims yourselves and make students good Muslims". We are not aware of any training center in the country which follows this theme.

We surveyed and analyzed knowledge working of many Islamic-oriented educational institutions in the country from this viewpoint and came to know that in spite of best intentions, most of these failed simply because their managements tried the teachers already available in the market. As against this, those few institutions were comparatively successful which recruited fresh talented graduates and trained them according to their needs. We happened to know that an International Islamic University gives preference to the teachers possessing Ph.D and having teaching experience from Western would lack the flexibility to adopt a new approach after having reached the height of their profession and would not be beneficial for this scheme, in spite of their 'quality' and 'professionalism'. Hence the need for teachers training for the proposed model educational institution (from school to university) and its affiliated schools and colleges both before induction and on-the job is absolutely inevitable.

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and proper order, would prove highly useful no only for the Muslims but also thought provoking for other nations/civilizations.

## The Work Plan:

The reconstruction of knowledge on these lines should be carried out in a well planned manner. The important features of this planning should be:

## Training of Workforce:

Successful implementation of this plan requires personnel having a truly Islamic mindset. This job can't be entrusted to all and sundry or the people brought up and educated under the Western worldview and the Western epistemology, as they might not be able to think beyond those. It is just possible that the manpower suitable for this task may not be available in the society, so they would have to be produced and their minds built on correct lines through proper mental, ideological and practical training. Training of mind will make the trainees understand the nature and the importance of the task so that they work with dedication and conviction. Ideological training would equip them with independence of thought for carrying out the task without any influence of the Western thought currently dominating the world, because the Western worldview and the Western epistemology are contradictory to the Islamic worldview and the Islamic epistemology. The practical training is required for doing the job in a highly professional manner.

## Establishment of a University in Private Sector:

Dr. Faruqi (and hid colleagues) thought that task of reconstruction of knowledge should be undertaken by the Muslim governments in view of the wide scope of activities involved and heavy finances required for the project. However, this very factor proved to be counter productive. Plainly speaking, our national institutions and the Muslim governments are not tailored to support the Islamic agenda and thought. The ideological gap between the Muslim rulers and the Islam loving masses and religious circles is a bitter reality that can't be ignored. In our humble view, Dr. Faruqi and his friends could have done much better by establishing a university in the private sector, without depending on the governments. No doubt, in that case, the output could have been small, yet it would have yielded permanent and far reaching results [32]. Even today, if some one wants to take up the job, establishment of a university in private sector is a must.

## Creating a Role-Model:

Academic planning, theoretical framework, impressive monographs and organized workshops & seminars on the topic of reconstruction of existing knowledge and education, in Islamic perspective, will not yield positive results unless a new role-model educational institution is established to serve as a beacon of light. Establishment of such a role-model institution requires creative research and academic autonomy which are only available at

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disciplines of knowledge are urgently required bedsides the reconstruction of the whole body of knowledge:

## 1. Occidental Studies:

This new discipline of knowledge should consist of the following major themes:
- Study of the ideological foundation of the Western civilization;
- An analysis of the policies and the strategy of the West in regard to Islam and the Muslim world:
- An analysis of Orientalism (West's study of Islam and the Muslim world);
- The impact of the Western civilization on the Muslim society;
- A comparative study of the Western thought and its basic concepts, terminology and institutions, with that of Islamic thought, its basic concepts, terminology and institutions.

## 2. *Tazkiya-o-Tarbiya* (Sciences of Personality Development):

Traditionally, there were *Madrasas* for education the children and *khanqahs* (*Zawiya, Tekkes*) for development and rehabilitation of personality of the grown ups, in the Muslim world. In some religious schools and *khanqahs*, certain books were also prescribed for this purpose. A new and regular discipline should be introduced for t*arbiya* of the students and the teachers on Islamic lines and in a coordinated manner. The following may be the salient features of this discipline:
- Principles of personality development in the light of Islamic worldview and the Islamic epistemology;
- Normative personality, normal personality and rehabilitation of a damaged personality in Islam and the Western approach in these spheres.

## 3. The *Ummah* Studies:

The conspiracies of the Western imperialism during the last two hundred years have greatly damaged the concept of *Ummah* in Muslims. It is now necessary that the new generation of the Muslims is informed of the concept of the *Ummah*, its glorious past and its history & the geography. The youth should also be educated about the realities and challenges of the modern age and the problems facing the Muslim *Ummah* (especially the disunity), along with the possible solutions.

## 4. The Muslim Civilization:

The traditional Islamic disciplines being taught in our educational institutions include the Holy *Quran, Hadith, Fiqh, Aqidah,Kkalam* etc. It is high time that the Muslims also start studying their civilization. This should include its ideological foundations, cultural expressions, influence on the world at large, comparative study with other civilizations, its history, institutions and prominent personalities, besides bright chances to its renaissance since its primary sources are intact. All these topics put together in the right perspective

- Highlighting the basic theme, values and institutions of all the disciplines of knowledge having roots in the Islamic worldview and the Islamic epistemology.

- A Comparative study of the convergent disciplines of knowledge of both the Western economics and Islamic economics, the Western concept of religion along with the Islamic concept of *Deen* etc.

This will have two parts:

*An analytical and critical study of every discipline of Western knowledge highlighting its weaknesses and shortcomings.

** An analytical study of every discipline of Islamic knowledge, especially with reference to its advancement in the past with concrete suggestions for its future development to meet the requirements of the modern era. Along with that, a categorical admission and indication of the fact that the Islamic knowledge provides better solutions to human problems as compared to the Western knowledge and education, it is not only more practicable, but also guarantees better and more effective results as against the solutions given by the Western disciplines. At this stage, its would also be better to examine the need, scope and possibilities of benefiting from the convergent discipline of the Western knowledge, to redesign and reorganize its relevant ingredients of making them acceptable to the body of Islam knowledge.

Fourth Phase: Preparing Courses of Study for various Disciplines

Once a serious and systematic effort is made on the three phases mentioned above, it won't be difficult to prepare a course of Study for each discipline. Rather, it would be easy to build a comprehensive and grand structure of knowledge on the intellectual and practical foundations in the Islamic perspective. However, the differences of age, sex and local conditions etc. would have to be taken care of as the common sense demands, and the whole effort would have to be linked with quality training and creative research.

It is hoped that the Reconstruction of Knowledge on the lines suggested above would meet the requirements of Islamic renaissance and challenges of the modern age. It will provide the basis for a truly Islamic education system required to build a model Muslim personality capable of discharging its responsibilities, both in individual and collective life, besides achieving real success in this world and in the Hereafter.

# Need for New Disciplines of Knowledge:

We believe that if the Muslim continue blind following of the Western knowledge contradictory to Islam, they would never realize the need for new disciplines of knowledge in their education system. Keeping in view the requirement of the Muslim society in present era, the following four new

universities and hundreds of schools in Turkey and other countries, even couple of them in USA, and is getting positive results.

## The Procedure:

Having explained the main features of the task and the basic guidelines for doing the job, we may now discuss the mechanism to achieve the goal. In our humble opinion, the task may be undertaken in four phases.

**First Phase:** The Worldview

This will have three dimensions:

1. The Western Worldview

We must understand the Western worldview, the philosophy, principles and intellectual basis on which the edifice of Western thought and civilization stands. This world require a detailed discussion on Western philosophy, ideological movements (such as Renaissance, Reformation, Enlightenment, Modernism etc.) beside different isms such as Humanism, Secularism, materialism, Empiricism etc.

2. A detailed study of the Islamic worldview and its institutions.

3. A comparative study of Western and Islamic worldview. This should include:

- An analytical study of the Western worldview, highlighting its weak points and shortcomings.

- An analysis of the Islamic worldview, highlighting its practicability and superiority over the Western worldview.

**Second Phase:** Epistemology

Three dimensional exercise (as outlined in the Fist Phase) focusing on the following points:

- Study of the Western epistemology: prominent features of the concept of knowledge emerging from the Western worldview such as sources of knowledge, purpose of knowledge, branches of knowledge etc.

- Studying the Islamic epistemology and its prominent features in the light of Islamic worldview.

- A Comparative study of the Islamic and Western epistemology. This should comprise:

* An analytical study of the Western epistemology and its weaknesses.

** Analytical study of the Islamic epistemology with its strong points, and its superiority over the Western Epistemology.

Third Phase: Disciplines of knowledge-preliminary study

This would also be a three phased project, on the pattern narrated above:

- Study of the basic concepts of every discipline of knowledge having its roots in the Western Worldview and the Western epistemology, along with their theme, values and institutions.

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therefore, Muslims too should focus to seek that knowledge. In our opinion, knowledge and education pave way for progress only when these are in harmony with the worldview of the society. We believe that if Europe and America today start following a body of knowledge which is based on an alien worldview and epistemology, they would face a decline. Similarly, if Muslims adopt a body of knowledge based on Western worldview and epistemology, they would further go down in the quagmire of decline and degradation. Turkey, for instance, has been copying the West for the last seventy years or so, with little again.

It is, therefore, wrong to presume that by attaining the Western knowledge alone, the Muslims can march on the path of progress. We may recall that our predecessors ruled major part of the world for about on thousand years without even being familiar with the Western knowledge, and undoubtedly, theirs was the best and the most advanced civilization of their time. It would be better if we look at the realities in their true perspective. We have dealt with this issue in detail in our other writings [31].

3-      Reconstruction of knowledge must be a Non-Political Agenda

We would however, suggest that the task of reconstruction of knowledge on Islamic lines should be undertaken purely on non-political basis, and the people engaged in this exercise should have no links with any political group or party. This in because the powerful Western colonialism which had been compelled to grant limited independence to the Muslim states during the twentieth century is ruthlessly against the complete independence of the Muslim states and is conspiring to capture the Muslim states once again. After Afghanistan and Iraq, Iran and Pakistan seem to be their next target. No doubt Dr. Faruqi was an academician and a non-political figure, but he had ideological leaning with certain groups having political agenda. Accordingly, some "dacoits" stormed his house one night and put him to death along with his wife, and this had happened in the USA, the world power that claims to be the biggest champion of liberty and intellectual freedom. And this was long before 9/11 that made the Muslims a symbol of terrorism. So, there is every likelihood that if some other Muslim enthusiast ventures to tread this path and tries to break the status quo and bring about a qualitative change, some "dacoits" may barge into his house and remove him from the scene. Therefore, there is no harm in exercising caution. No doubt any plan for the intellectual and educational emancipation of the Muslim *Ummah* and the consequent banishment of the menaces of poverty, degradation and humility, is somewhat political in nature yet any such project working on non-political basis had greater chances of success as against the one having open political affiliations. The *Naurasi* Movement in Turkey is an example in this respect, which is working in the field of education on non-political basis and has set up several

develops it. In this way, the process of human development goes on unhindered. In other words, knowledge is a collective property of mankind and the Muslims too should benefit from the Western knowledge and also contribute to its advancement. Therefore, the idea of the Muslims rejecting the Western knowledge and trying to build up on the basis of the knowledge in the Middle Ages, is neither practicable nor wise, and would only makes us a laughing stock.

In reply to these arguments, we may submit that every civilization has its roots in a particular worldview and it develops knowledge which is in harmony with its worldview. A civilization may, after a careful analysis, partly benefit from the knowledge alien to its worldview but it can neither absorb/assimilate that knowledge, nor promote it in its totality. This careful and limited utilization of other knowledge may involve digesting the relevant knowledge content after bringing it in harmony with its own epistemology, giving it a shape and color of its own, and an entirely new look acceptable to its own body of knowledge. The Muslims had adopted this process in the case of the Greek knowledge. However, at that time, the Muslim civilization was at its peak, and its ideology was powerful enough to swallow some foreign body, digest the same and reproduce it in a new form and shape. (The Holy Quran furnishes a simile of the cattle swallowing green fodder and supplying human beings with white milk[30].

However, the conditions at present are totally different. The Muslim civilization is oppressed, not dominating. It is sunk in the mire of decline. The minds and hearts of the Muslims have been conquered by a powerful, colonial civilization having an alien worldview. The Muslims themselves are cut off from their own worldview, and thus deprived of original thinking and high morals. Therefore, if they try to absorb the Western knowledge in its original form, they would only reproduce its copy. This blind plunge them into confusion leading to destruction of their personality and identity. In fact, they already suffer from this malady.

What the Muslims need under these circumstances today is *Ijtehad i.e* creative thinking and intellectual sovereignty; and not *Taqleed* or blind following. They need not be browbeaten by the dominant Western thought and civilization but should stick to their own roots.

Having accepted the principle that they have to work within the Islamic worldview and the Islamic epistemology and should consciously reject the conflicting Western worldview and the Western epistemology, they may benefit from the advance Western knowledge within certain limits, as explained above.

Further, it would be wrong to believe that as political, economic and scientific progress of the West is because of their advancement in knowledge,

| 3. Branches of Knowledge | 3. Branches of Knowledge |
|---|---|
| - The revealed knowledge (The Quran and the *Sunnah*). <br> - Knowledge related to revelation, and its implementation; for instance, Arabic language and Muslim jurisprudence. <br> - Disciplines of knowledge that are based on divine revelation as well as human intellect and senses, such as Economics, Politics, Psychology, etc. <br> - Disciplines of knowledge mainly based on human intellect and senses (observation and experience) such as Medicine, Engineering, Agriculture, etc. | a) Various disciplines of worldly knowledge such as: <br> - Natural / Physical / Hard Sciences <br> - Arts and Humanities <br> - Social Sciences <br> - Technology <br> b) Religious knowledge. This is a purely personal affair of a human beings and has nothing to do with the collective life. |
| **4. Purpose of Education** <br> To develop personality of individuals in a way that they become faithful servants of Allah. | **4. Purpose of Education** <br> Rearing up a human being as a completely free and independent being (sovereign) capable of achieving maximum worldly success and pleasure. |

The comparative study above makes it crystal clear that the Western worldview and the Western epistemology are no only different but totally opposed to the Islamic worldview and Islamic epistemology. Therefore, in the course of reconstruction of the knowledge, the Muslim can't afford to blindly copy the Western disciplines of knowledge. On the other hand, they should consciously reject the Western knowledge and find out their way in an Islamic perspective.

## Eradication of a Misconception:

Although we have explained in detail our views for rejecting the Western knowledge in the course of reconstruction of Islamic lines, yet some Muslim intellectuals differ with this approach, and we think there is no harm in examining their view point as well.

The main arguments of this group are [29]:

1- That the real force behind the rapid development of the West is its advancement in knowledge, therefore, in order to achieve worldly progress, the Muslims must acquire Western knowledge.

2- The development of knowledge is a continuous process. It neither knows any limits nor is it the property of someone. No civilization can survive or progress in isolation. Every civilization is the custodian of the knowledge acquired by its predecessor. It exploits this knowledge for its benefit and also

| 3. Concept of the Universe | 3. Concept of the Universe |
|---|---|
| Allah is the sole Creator and Sustainer of the Universe and He has vested mankind with limited authority to manipulate in the universe. The life in the Hereafter has priority over the life in this world. | The Universe is the outcome of the natural laws which also regulate its existence. Human beings enjoy full freedom on the earth and are free to lead their lives in accordance with their sweet will. The worldly life is an end in itself and is to be given priority over every thing else. |
| 4. Concept of Deity | 4. Concept of Deity |
| Mankind has been created by Allah who alone is the Lord, the Sustainer of all creation, and He is Living, All Powerful and possesses all Authority. None else is worthy of worship and obedience. | Faith in God is an entirely personal affair for an individual, having nothing to do with the collective life (such as political, social, economic systems, etc). Every individual is at liberty to line in the way he likes. |
| 5. Goal of Life | 5. Goal of Life |
| A human being is required to lead his life in this world in obedience of the divine injunctions on the model set by Allah's messenger, to earn Allah's pleasure in the Hereafter. | Attainment of every success and maximum worldly pleasure, at any cost and in any manner in this world. |

The above mentioned differences between the Islamic worldview and the Western worldview naturally lead to opposite and contradictory epistemologies as shown below:

| Islamic Epistemology | Western Epistemology |
|---|---|
| 1. Sources of knowledge | 1. sources of knowledge |
| Primary: Divine revelation (The Holy Quran and the Sunnah) Secondary: A limited and subordinate role of human intellect and senses. | Primary: Human intellect and senses (Observation and Experience). Secondary: A cursory role of religion. |
| 2. Objectives of Knowledge | 2. Objectives of Knowledge |
| To know and truly understand the Lord and the Self; to prepare and motivate individuals for worship and obedience of Allah in the worldly life for earning His pleasure in the Hereafter. | Success in the worldly life and the attainment of maximum pleasures. |

a particular field in the past, the requirements of the modern times and the homogenous conditions etc. Next, we should critically analyze the development made by other nations / civilizations in that particular branch of knowledge and then we can decide whether or not to accept something out of that which does not contradict our worldview, epistemology and major themes developed by us in that particular branch of knowledge.

## Basic Principles:

Three basic principles should remain before us during the reconstruction of knowledge in the Islamic perspective:

1.    The Objective

The primary objective of knowledge and education is to develop a personality in accordance with the worldview of a society. Therefore, for the development of a personality in a Muslim society, it is inevitable that its knowledge and education system are based on the Islamic Worldview and Islamic epistemology. Any compromise or relaxation of this principle is bound to cause mental disharmony and ideological confusion, resulting in distortion and destruction of the Muslim personality.

2.    Rejection of Western Thought and Civilization

In principle, this should have been our first point because while entering the fold of Islam, we first deny all deities and then proclaim our faith in One God or Allah. There is no sense in affirming faith in One God without refuting all false gods. One the same premise, while reconstructing knowledge in the light of the Islamic worldview, we should not only discard the knowledge based on Western worldview, but also reject and negate it because the Western Worldview is not only different from the Islamic worldview, but in fact it is contradictory to that. Similarly, the Western epistemology is totally opposed to the Islamic epistemology. Consequently, the Western knowledge can neither fit in ideological and cultural framework of Muslim society nor can beneficial to it.

This is a basic principle, but since the Western thought and the Western philosophy rarely come under discussion in our society, we would try to give a comparative study of the both below:

| The Islamic Worldview | The Western Worldview |
|---|---|
| **1. Source** <br> The divine guidance provided by Allah through His apostles. | **1. Sources** <br> Human intellect and senses. |
| **2. Concept of human being** <br> Human beings are humble servants of their Lord who submit to his commandments unconditionally. | **2. Concept of human beings** <br> Human beings are sovereign and fully independent to lead their lives they wish. |

Muslim society also needs to be studied from an analytical and critical angle, and the numerous legal and ideological issues cropping up in result thereof should be discussed in depth.

Similarly, the Physical Sciences, though primarily based on observation and experience, yet the style of their presentation and expression needs to be reviewed. For instance, in Mathematics, we may include questions on *Zakat* instead of bank interest. Again, in the field of science, the statement "Water has the characteristic to expand when it converts to ice when temperature falls" may be reshaped as "Allah has gifted water with the quality to expand when it coverts to ice as temperature falls". With that, we may add that: the wisdom behind this is that living beings may survive even below the top surface of the lakes and the seas. In the field of Technology, a Textile Engineer brought up with an Islamic outlook would not design thin clothing through which body is visible, and a painter with a Muslim mentality would not paint nude pictures; and so on.

Second. Even in the case of Social sciences, 'Islamization of the modern concepts' would only form a part of a large scheme of reconstruction of social sciences. This reconstruction would involve reshaping of a certain discipline of a social sciences from the view point of Islamic epistemology based on the Islamic worldview. This would required us to keep in view the past Muslim heritage especially the Muslim dominance in the world, besides taking into account the requirements of the modern times. This last segment would entail that if a particular discipline has shown development in an epistemology and worldview other than Islam, then this academic development should be critically analyzed and those of its ingredients as are healthy and compatible with the Muslim epistemological, should be accepted. Subsequently, these should be assimilated within the framework of Muslim epistemological domain and accepted as knowledge beneficial for the contemporary Muslim society.

We follow the above methodology in our personal life and have found it practical and useful. When we intend to write on a certain topic, we first write down our own view point based on our studies, observation and assumptions. Then we revert to other thinkers and authors and dig out their observations and writing on the topic. It we find in their writings some new idea, a new dimension or something that has not been incorporated in our article, we do not hesitate in benefiting from that after gibing reference to those authors. In this exercise, our own view point remains dominant in our works though we do benefit others.

The same approach needs to be adopted in the reconstruction of knowledge in Islamic perspective today. First, we should reconstruct various disciplines of knowledge in the light of Islamic thought, advancement made in

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however, seems to be difficult in the midst of a strong value system founded on the basic concepts of Western philosophy and thought. Besides, belief in the veracity of our own value system along with a struggle for establishing its dominance may lead to confrontation. We have to keep in mind that the Muslim value system requires deeper understanding and restructuring today. In the modern times, any religious value system can't become compatible with the prevailing moral sensitivities while pressing for the social conditions, possible and tenable one thousand years ago, but no more suitable in today's industrialized and global society [27].

4.     All attempts for Islamization of knowledge so far have been a failure in the sense that these have only added to the moral degradation of the Muslims instead of cutting it down [28].

## The Writer's Viewpoint:

As we consider the reconstruction of knowledge and education in the Islamic perspective and the contemporary needs, a number of questions arise in our mind such as: what is the true nature of the task?, what would be the basic guidelines for doing job?, what methodology should be followed - a methodology that would be both effective and fruitful.

We would explain our view point in the light of Dr. Faruqi's answers to these queries with the difference that we have also proposed Islamization of Education along with the Islamization of knowledge because the educational process alone provide the practical and institutional set up required for the reconstruction of both thought and knowledge.

# Theoretical Aspect:

## Nature of the job:

From our point of view, the task before, the Muslim intellectuals with reference to Muslim epistemology is the 'Reproduction' of knowledge (provided this term is correct) and its reconstruction or recasting in a creative manner in the light of Muslim worldview, and not a mere Islamization of modern social sciences. There is a vast difference between the two.

First. The goal in the former is the reconstruction of the entire knowledge, not merely the modern social sciences, including religious studies, Science and Technology. For instance, Muslim religious studies today must include a comprehensive study of concepts and terminology in Islamic and the Western Thought. Similarly, it is imperative to introduce new disciplines such as 'Muslim Civilization', 'Ummah Studies' (History and Geography of Muslim people, past and present) and 'Tazkiya-o-Tarbiya (science of personality development in Islam).Contents and methodology of teaching Arabic in non-Arab Muslim countries needs to be revised. It is necessary to provide answer to various misconceptions and questions being raised by the Western intellectual about Islam. Likewise, the impact of Western thought and civilization on the