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TABLE OF CONTENTS

ARTICLE

1	Legal Education and the Rule of Law	1
	Atty. Marcelo B. Fernan	
2.	Public Expenditure in an Islamic State	7
	Muhammad Nejatullah Siddiqi	
3.	The Role of Ethics in Economics and Business	33
	Prof. Dr. Syed Othman Al-Habshi	
4.	Development and Education from the Islamic Perspective	47
	Muhammad Kamal Hassan	
5.	Islamic Law: Its Fundamental Source	75
	Atty. Saadudin S. Alauya Sr.	
6.	The Family Code	93
7.	Case Digest .	

DEVELOPMENT AND EDUCATION FROM ISLAMIC PERSPECTIVE*

By Muhammad Kamal Hassan **

“Against them make ready your strength to the utmost of your power, including Steeds of war, to strike terror Into (the hearts of) the enemies, Of God and your enemies, And others besides, whom Ye may not know, but whom God doth know. Whatever Ye shall spend in the Cause of God, shall be repaid Unto you, and Ye shall not Be Treated unjustly.” (S. al-Anfal: 60)

“But seek, with the (wealth) which God has bestowed on thee, The Home of the Hereafter, Nor forget they portion in this World: but do thou good, As God has been good To thee, and seek not (Occasions for) mischief in the land: For God loves not those Who do mischief.” (S. al-Qasas: 77)

Section One

Problems of Development

We are now living in what is called by the United Nations as the “Third Development Decade.” This decade is preceded by the obsession in the Fifties and early Sixties with the linear view of development based on W.W. Rostow’s doctrine of the stages of growth.¹ The goals of development were defined narrowly in terms of GNP and economic growth with the belief that the benefits of the growth would trickle-down to the downtrodden masses. As a consequence the GNP of most of the developing countries increased but so has the disparity between the haves and the haves-not. At the same time those countries became more and more dependant upon the rich and industrialized countries, as a result of which they became prey to the political and economic manipulations of the powerful nations.² By the end of the Second Development Decade, it became manifestly clear that growth strategy adopted by many developing countries had created serious socio-economic and cultural problems of alarming proportions.³ Meanwhile the debate on the meaning of development raged on in academic circles between the Marxist-oriented proponents of egalitarian policies and the Neoclassical liberal proponents of the Capitalist model of development, both having their disciples and syncophants among the leadership of the Muslim world.⁴

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Side by side with the phenomenon of widening income "gap" between rich and poor countries in spite of the development strategies, socio-political discontentment of the masses against the adverse effects of uneven development efforts, unequal access to opportunities, nepotism and corruption, conspicuous consumption, greed and inhumanity of powerful landlords, businessmen, transnational corporations and the remnants of the feudal class seemed to be on the rise. Such discontentments, however, encouraged a turn towards greater authoritarianism and military dictatorships in many parts of the Muslim world with every regime promising to deliver the goods of development and modernization to the people.

In the light of the weaknesses and failures of the previous development strategies, the United Nations has come up with a new strategy for the Eighties, namely the fulfilment of basic needs and aid to the "least developed countries" (LLDCs). The basic needs and self-reliance approach were also advocated earlier in 1975 by the Dag Hammarskjold Foundation in the name of "another development," which should be "(a) geared to the satisfaction of needs (such as food, shelter, drinking water, sanitation, health and education), beginning with the eradication of poverty, and (b) endogenous and self-reliant, that is relying on the strength of societies which undertake it, and (c) in harmony with the environment."⁵

The new development strategy, which reflects a fair degree of consensus among non-Muslim development scholars may be summarized as follows:

(1) We must start with meeting the basic needs of the majority of the people who are very poor. The needs are more and better food, safe water at hand, security of livelihood, health, sanitation, education, decent shelter, adequate transport. In addition there are non-material needs like self-confidence, self-reliance, dignity, capacity to make one's own decisions, to participate in the decisions that affect one's life and work, and to develop fully one's talents, all of which interact in a variety of ways with material needs.

(2) Meeting the basic needs of the billion poor people requires changes not only in the income distribution, but also in the structure of production (including distribution and foreign trade). It calls for increases in basic goods bought in the market, as well as in the purchasing power to buy them, and for an expansion in public services. To ensure that these actually reach the poor, restructuring public services will be necessary, as well as greater participation at local level, better access to these services, and an appropriate delivery system.

(3) Since the majority of the poor live (and will continue to live for some time) by agriculture in the countryside, priority has to be given to growing food for domestic consumption. Agriculture has been the lagging sector; it has been holding up development and its produce has been unevenly spread. Agriculture also forms an important potential mass market for industrial goods.

(4) In order to meet the needs of the rural population, credit, extension services; fertilizer, water, power, and seeds must be available so that these

reach the small farmers. He must also be given security of tenure or secure ownership of his land and a guarantee that he gains from the improvement that he makes. He needs inputs including information, appropriate institutions and incentives.

(5) The small farmer must also be provided with access to markets in market towns and regional cities through feeder roads and marketing facilities.

(6) A group of small holdings should be serviced by modern centers of processing, marketing, financial services and extension services, but this must be done in a way which does not call excessively for scarce managerial resources.

(7) Efforts should be made to develop efficient labor-intensive technologies or, more accurately, technologies that economize the use of capital and sophisticated skills and management and are appropriate for the social, cultural and climatic conditions of developing countries. Construction with appropriate building materials also offers opportunities for creating efficient employment.

(8) The rural towns should provide middle-level social services, such as health and family clinics, secondary schools and technical colleges.

(9) The new structure will reduce the rush to the large cities, economize in the heavy costs of certain services, and will increase the scope for regional and local participation.

(10) The whole process should embrace human and social, as well as economic development. More particularly, hundreds of millions of people will not be more productive, for some time to come. They need social help.

All policies, such as price controls, allocation of inputs, financial and fiscal measure, credit control, foreign exchange controls, etc., should be scrutinized with respect to their final impact on the specified goals. Although some increase in inequality may be inevitable in the early stages and tolerable as long as it does not impoverish the poor, those measures whose incidence is to benefit the rich at the expense of the poor should be abandoned or redesigned.⁶

Today, as we enter the second part of the Eighties and going through the first decade of the 15th Century Hijriyyah, the Muslim world seems to be heading towards greater economic crisis, political turmoil and social discontentment. We have been witnessing the rise and fall of autocrats, dictators and demagogues – from Chile to the Philippines – and we are also caught in the snare of unending wars and perpetuation of oppressive anti-Islamic military and non-military regimes in the countries where Muslims are in the majority. We are being informed that about 12 million people are officially recognized as refugees in the world today, with seven to eight millions of them being Muslims.⁷ We are seeing how rampant corruption (which has become a normal way of life in some Muslim countries), injustice, oppression, war, famine, unemployment, disease, drought, floods and earthquakes have all left a pathetic trail of human hardship and bitter suffering of the poverty-stricken masses across the countries where the rulers are Muslims. We are also seeing

to our dismay that some of our Muslim leaders, rulers, politicians, businessmen and the upper crust of society are wallowing in a culture of greed, vanity, hypocrisy and opulence, while the majority of the people live in the vicious culture of poverty. It is estimated by the World Bank that about 800 million people in the world today live in conditions of absolute poverty and according to International Labour Organization there exist at least 1,100 million poor people in the world; 430 million people are deprived of nutritional food; 1000 million people are without proper living conditions, 1,300 million people do not have adequate clean water and, according to UNESCO's statistics, there are 814 million adults who are illiterate and 123 million children of schooling age who do not go to school.⁸ This is not to speak of the devastation brought upon to the environment in the name of progress and modernization and various kinds of pollution which, together with the armaments race, the depletion of natural resources, population growth and international instability, make the future of the world most unpredictable.⁹

Concerned Muslim thinkers, scholars and intellectuals such as Altaf Gauhar, Khalid M. Ishaque, Khurshid Ahmad, A.M. Hegazy who participated in the London conference in July, 1977, organized by the Islamic Council of Europe had expressed their views regarding the Muslim World and the future economic order which deserve the attention of all Muslim leaders, in both Muslim majority or Muslim minority countries.¹⁰ In their analyses both the Capitalist and the Socialist approaches to development have failed so far to create a world of peace and stability. There is a need not simply for a New International Economic Order but a New World Order. As Professor Khurshid Ahmad puts it:

"The real issue is not to seek some concessions at this end, and bring about some changes in the super-structures at that end. The real need is to re-examine the foundations on which the entire structure of the society and economy is built and the ideals which the culture aspires to achieve. The crisis in economic and political relations is the natural outcome of those ideals and the structures built to realise them. Islam, therefore, suggests that it is only through inviting mankind towards a new vision of man and society that its house can be set in order. This calls for a basic change in our approach. This change could be summed up as follows:

(i) The real problem is more basic and covers a vaster area than that of mere economic crisis. As such the economic crisis deserves to be examined in the wider context of the overall human crisis — of the crisis of civilization. Our objective should be to strive for the establishment of a just and humane world order and not merely to create a new economic arrangement. This cannot be done in isolation from the totality of the human situation."¹¹

Another Muslim scholar, Dr. Iqbal J. Unus, one-time President of the Association of Muslim Scientists and Engineers, U.S.A., observes:

While no one answer may be correct in all circumstances, one seeks a lack of national direction and resolve as an underlying

weakness. In one Muslim country after another, governments which do not represent their subjects, which appear and disappear at the behest of forces that have no roots in the people, lay down policies and plans for progress and prosperity. However good they may be on paper, such policies and plans never catch national imagination or command national loyalty. They remain the pet obsessions of governors, change suddenly with every sudden change of government and, consequently, are never able to mobilize the genius of the Muslim people."¹²

In 1981, however, heads of states of member of countries of the Organization of Islamic Conference signed the Makkah Declaration which contained the following relevant points:

- (a) "Strict adherence to Islam and Islamic principles and values, as a way of life, constitute the highest protection for Muslims against the dangers which confront them."
- (b) "Despite all its material and scientific and technological achievements, mankind today suffers from poverty of the spirit, from moral and ethical decay, and societies are marred by inequities, economies are crippled by severe crisis and international political order is in constant of destabilization."
- (c) "Aware of our common interest, we declare our determination to eliminate poverty from which some of our peoples continue to suffer, by consolidating our economic cooperation on the basis of complementarity and pooling of our resources to achieve coordinated development of our countries. We also declare our resolve, in a spirit of Islamic solidarity, to promote economic development of the countries which are least developed amongst us. We further pronounce our resolve to rationalize our progress in both the material and spiritual domains."¹³

In spite of the Declaration, it is quite apparent in many countries where Muslims are in the majority that development is confused with economic growth. The national income is a very convenient indicator and it is supposed that increases in the national income would lead to the solution of social and political problems. But as Dudley Seers says:

"The experience of the past decade makes this belief look rather naive. Social crises and political upheavals have emerged in countries at all stages of development. Moreover, we can see that these afflict countries with rapidly per capita incomes as well as those with stagnant economies. In fact, it looks as if economic growth not merely may fail to solve social and political difficulties; certain types of growth can actually cause them."¹⁴

In order to prevent development efforts of Muslim leaders from resulting in the growth of an acquisitive, egoistic, and hedonistic culture with the obsession

of greatness, glamour and glory and a high-living elite life-style of affluence, extravagance and conspicuous consumption, and a city culture that encourage permissive behaviour patterns among the urban Muslim youth, some of whom have become worshippers of the Western pop "idols," it is imperative that the Islamic perception of development must find a receptive home in the hearts and minds of the personalities that ultimately control and direct development. This also requires Muslim technocrats, scientists and engineers, economists and planners to be trained in the best traditions of Islamic education from elementary to post-graduate levels.

It is evident that the moral-spiritual dimension of human development has been neglected not only in the growth paradigm of the Capitalists, and the agalitarian paradigm of the Socialists, but also in the more recent Basic Needs and Self-Reliance approaches to development. Islamic teachings indeed call for the fulfillment of basic human needs, a more equitable distribution of wealth and the freedom of the individual to improve his economic and material well-being as long as the principles of social justice and *halal* – *haram* values are observed.¹⁵ But Islam, unlike Capitalism or Socialism projects human existence first and foremost as a moral order in which man has to live in servitude (*cubudiyah*) to God and mould his mundane existence in the form of worship (*cibadah*) of Allah only. Development from the Islamic perspective, therefore, must be based on the following philosophical and ideological presuppositions as stated by A.M. Hegazy:

1. That God is the Creator and all development efforts are undertaken for the sake of God.
2. That God has given us power on earth as vicegerents on earth so that He might see how we behave.
3. That God has given us power on earth and means for sustenance. We should orient our policies in order to ensure sufficiency and peace for all.
4. That development should encourage lawful activities and forbid unlawful ones. [This stresses the importance of outlining policies and the determination of priorities for commodities and services, a process of choice to be decided upon by the individual and the state.]
5. That mankind should expend its efforts for the cause of God, Who entrusted him to make use of the bounties of a fair and equitable basis, without monopoly or trampling on other's rights. While fair competition is welcomed within certain limits, emphasis must be placed on consultation and cooperation.
6. That God has endowed some people and countries with greater resources but they will be judged on how responsible they use these resources. The individual has been given freedom of enterprise and initiative but society is also authorized to check any misuse of authority and to regulate life in such a way that justice is established in human affairs. The road to progress and welfare is fostered not through class and group tensions but through morally motivated cooperation and mutual participation.

7. That mankind is ultimately responsible to God and must believe in reward and punishment, in the life hereafter, in Heaven and Hell.

8. That development in Islam is not **absolutely economic**, but may be described as socio economic. The profit motive is not the chief yardstick for evaluating growth and development. As the aim of development is the welfare and well-being of mankind the humanitarian aspect is of the utmost importance. Given the right motivation all economic activity assumes the character of worship.

9. That wealth belongs to God and He has ordained it for the good of society. Wealth and children are described as an ornament of life. Wealth and lives must be spent in striving in the way of God:

“Wealth and children are an ornament of the life of the world.”
(Al-Qur’an 18 : 46)

“And strive with your wealth and your lives in the way of Allah. That is best for you if ye but know.” (Al-Qur’an 9 : 41)
Then the Qur’an announces that

“The life of this world is but comfort of illusion.”
(Al-Qur’an 3 : 185)

10. That Islam encourages saving for investment and moderate spending and forbids hoarding, extravagance and conspicuous consumption.

“They who hoard up gold and silver and spend it not in the way of God, unto them give tidings of a painful doom.”
(Al-Qur’an 9 : 34)

“And those who when they spend are neither prodigal nor grudging, and hold a just balance between the two extremes.”
(Al-Qur’an 25 : 67)

11. That real ownership belongs to Allah, and man is entrusted to make use of it, and be accountable to Him in accordance with rules clearly laid down in the Shari’ah and principles enunciated in the Qur’an.

Such are some of the salient features of Islam towards economic development which must be socially oriented. Individuals and groups in the spirit of brotherhood are enjoined to cooperate with one another in patterning life on earth in accordance to the will of Allah:

a. Economic development efforts are material and social, they should aim at the maximization of benefits from all resources on earth, so that an equitable distribution of commodities and services between all is ensured according to their efforts, participation and needs.

b. Economic development should depend on the principle of participation of wealth and manpower on a cooperative basis without prejudice to any group. Islam stresses the fair distribution of wealth and income through the system of remuneration for work on one hand and the participation of wealth through the Islamic rules of inheritance laws on the other.”¹⁶

Professor Khurshid Ahmad explains the holistic approach of Islam to development in the following way:

“Islam is deeply concerned with the problem of economic development, but treats this as an important part of a wider problem, that of human development. The primary function of Islam is to guide human development on correct lines and in the right direction. It deals with all aspects of economic development but always in the framework of total human development and never in a form divorced from this perspective. This is why the focus, even in the economic sector, is on human development with the result that economic development remains an integrated and indivisible element of the moral and socio-economic development of human society

- (a) The Islamic concept of development has a comprehensive character and includes moral, spiritual and material aspects. Development becomes a goal – and value-oriented activity, devoted to the optimization of human well-being in all these dimensions. The moral and the material, the economic and the social, the spiritual and the physical are inseparable. It is not merely welfare in this world that is the objective. The welfare that Islam seeks extends to the life hereafter and there is no conflict between the two. This dimension is missing in the contemporary concept of development.
- (b) The focus for development effort and the heart of the development process is man. Development, therefore, means development of man and his physical and socio-cultural environment. According to the contemporary concept it is the physical environment – natural and institutional – that provides the real area for developmental activities. Islam insists that the area of operation relates to man, within and without. As such human attitudes, incentives, tastes and aspirations are as much policy variables as physical resources, capital, labour, education, skill, organization, etc. Thus, on the one hand, Islam shifts the focus of effort from the physical environment to man in his social setting and on the other enlarges the scope of development policy, with the consequent enlargement of the number of target and instrument variables in any model of the economy. Another consequence of this shift in emphasis would be that maximum participation of the people at all levels of decision-making and plan-implementation would be stipulated.”¹⁷

The Islamic concept of development may then be understood as "goal-oriented and value-realizing activity, involving a confident and all-pervading participation of man and directed towards the maximization of human well-being in all its aspects and building the strength of the ummah so as to discharge in the world its role as God's vicegerent on earth and as "the mid-most people." Development would mean moral spiritual and material development of the individual and society leading to maximum socio-economic welfare and the ultimate good of mankind."¹⁸

In view of the high incidence of corruption, graft, nepotism and fraud in the contemporary development efforts, together with social injustice and political oppression, all of which reflect the seriousness of moral decadence in Muslim societies, a special attention should be given to the need for constant purification of the soul (*tankiyat al-nafs, tathir al-batin, tasqil al-qalb*) among all persons involved in development efforts. A profound understanding of the nature of the soul (*al-nafs*), of the "diseases of the heart," (*amrad al-qalb*) or abominations in the soul (*khabaith fi'n-nafs*) such as craving for wealth (*hubb al-mal*), craving for influence (*hubb al-jah*), ostentation (*riya'*), pride (*kibr*) and conceit (*cujb*) should be instilled among the leadership of Muslim societies through special training programmes and courses, so that the development programmes would achieve their noble objectives, instead of being undermined midstream by unscrupulous and self-centred individuals or groups devoid of the moral-spiritual consciousness and the sense of accountability to Allah, the Ruler of mankind. The spiritual consciousness rooted in *iman* and *taqwa* would then permeate and influence all human actions and decisions involved in development.

This integralistic development model requires the support of a system of education from the elementary to the university level in which the technological dimensions of the moral-spiritual dimensions are not separated by fused together in a harmonious integration:

"For the moral order and the technological order have become out of gear with one another, and as the technological order has advanced and become stronger, the moral order has grown weaker."¹⁹

To be more effective, the formal system of education must be supplemented by the social institution of the family, the mass-media and the establishment of proper science and technology policy. A strong political will dedicated to the establishment of a moral order in today's society is also required to direct and coordinate the different ministries and departments which may be at cross-purposes with each other, to work together towards the common goal of *fi'd-dunya hasanah wa fi'l-akhirati hasanah wa gina cadhab a'n-nar*.

Section Two

Problems of Modern Education

For decades Islamic thinkers and leaders of Islamic movements have been urging for the transformation of the dominate educational system based on the

secular humanistic world-view, since it was the principal agent responsible for secular modernization of Muslim society. Perhaps it was Sir Muhammad Iqbal, the great poet-philosopher of Islam, who first raised the alarm against the dangers of the modern Western civilization founded on the explicit and defiant rejection of Divine authority in human life. Speaking of the modern empirical knowledge, he observed:

“This knowledge yields physical powers which should be subservient to *deen* (i.e. the religion of Islam). If it is not subservient to *deen* then it is demonic, pure and simple . . . It is incumbent on Muslims to Islamize knowledge.”²⁰

In this famous Presidential Address of 1930, Iqbal underscored the Islamic necessity of liberating the existing knowledge and education from the clutches of secularism and atheism. Iqbal reminded the Muslims of British India then in the following words:

“If you focus your vision on Islam and seek inspiration from the ever-vitalizing ideas embodied in it, you will be only reassembling your scattered forces, regaining your lost integrity, and thereby saving yourself from total destruction.”²¹

If only the Muslim intelligentsia and the Muslim ruling elite in the post-colonial nation-states had needed the advice of Iqbal, the Muslim world would have been spared of the humiliation of servile dependency upon the forces of secular liberalism or atheistic socialism. By the Seventies, however, the socio-political turmoil in the world and the disenchantment with the borrowed development strategies in Muslim countries led the concerned Islamic workers, thinkers, educationists and Islamically-committed intellectuals throughout the world to formulate for the first time in modern history and epoch-making consensus, namely that Muslim countries should, as a matter of urgency, embark on the work of educational reform with a view to change the whole educational system of education, to conform with the Islamic philosophy and concepts of education.

The necessary task of reconstructing the educational system on Islamic foundations involving initially the rewriting of primary, secondary and tertiary textbooks so as to be in conformity with Islamic teachings and world view should be undertaken by all Muslim countries. It will take some years of hard work before the through-going reformulations would bear the required results. But the work is absolutely necessary to provide the ingredients of a new paradigm for Islamic development, a holistic paradigm for a balanced and integrated development strategy in which the “vertical” (moral-spiritual) dimension of life is intertwined with the “horizontal” (physical-material), the transcendent truths govern socio-political directions. The Revelation guides Reason its creative and meliorative functions. The issue of Islam and development remains pertinent to the task of restructuring the educational system of Muslim countries. The relationship of education to development is the relationship of a foundation to a building, and as such as Islamic development structure cannot be sustained on the pillars of liberation, materialism,

secularism or pragmatism. Any projected change in the structure must therefore be preceded by a change in the foundation, otherwise the change will not be able to withstand the test of time.

The following diagram will illustrate the casual relationship between education and development:

2. World Consensus of 1977

In 1977 about four hundred Muslim scholars and thinkers from different parts of the world met for the first time at the First World Conference on Muslim Education organized by King Abdulaziz University, Jeddah and held in Makkah al-Mukarramah from March 31 to April 8. The Conference unanimously agreed that the dominant educational system in the Muslim world was governed by secularist concepts borrowed from secular-minded thinkers and experts. As a result the younger generation of Muslims brought up in the system became estranged from the holistic worldview of Islam in which Allah is the Compassionate Master, Ruler and Regulator of human life, the only Source of absolute values whose Revelation is the supreme guide in human life, and man is his servant and vicegerent who is entrusted with the task of developing worldly life in accordance with His rules and regulations (*Shari'ah*). The scholars, therefore, decided that those secular and atheistic concepts in the humanities, social sciences and natural sciences should be replaced by Islamic concepts for each branch of knowledge. Text-books should be re-written on the basis of these concepts, teacher hand-books should be produced and teacher training courses remodelled in order to save the future Muslim generation from the onslaught of secularism (coming from the liberal Capitalist West) and atheism (coming from the socialist Marxist-Leninist and Maoist East). They agreed that the dichotomy of religious and secular education systems that were operative in Muslim countries should be removed. But this was not to be achieved by a superficial mixture of secularized and religion-oriented courses. For this reason they had to restate the Islamic view on the nature of man, the purpose and goal of his existence and the central role of education in helping man to achieve this end.

The true aim of education, according to the consensus of Muslim scholars, is

“The balanced growth of the total personality of Man through the training of Man's spirit, intellect, rational self, feelings and bodily senses. The training imparted to a Muslim must be such that faith is infused into the whole of his personality and created in him an emotional attachment to Islam and enables him to follow the Qur'an and the Sunnah and be governed by the Islamic system of values willingly and joyfully so that he may proceed to the realization of his status of Khalifatullah to whom Allah has promised the authority of the universe.”²²

Education should therefore cater for

“the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually

and collectively and motivate all these aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large.”²³

The sources of knowledge then falls into two categories:

- (1) Divine revelation (*wahy*) whereby Allah teaches that man cannot, by himself be rightly guided to the Divine truth and that life cannot be regulated in the proper manner in the absence of stable and unchangeable injunctions inspired by Allah, whose knowledge encompasses all.
- (2) The human intellect (*caql*) and its tools which are in constant interaction with the physical universe on the level of observation, contemplation, experimentation and application. Man is free to do as he pleases subject to the condition that he remains fully committed to the Qur’an and the Shari’ah.²⁴

Consequently knowledge may be classified into the following corresponding categories of:

- (1) “Perennial knowledge” based on the Divine revelation represented in the Qur’an and Sunnah and all that can be derived from them with emphasis on the Arabic language as the key to the understanding of both.²⁵ In the traditional Islamic system subjects taught under this category of knowledge are called religious or “transmitted” sciences (*‘ulum shar‘iyyah* or *‘ulum naqliyyah*).
- (2) “Acquired Knowledge” including social, natural and applied sciences susceptible to quantitative growth and multiplication, limited variations and cross-cultural borrowings as long as consistency with the Shari’ah as the source of values is maintained.”²⁶

In the traditional system this second category comprises subjects which were variously called “rational” or “philosophical” or “physical” sciences (*‘ulum ‘aqliyyah* or *falsafiyah* or *tabi‘iyyah*).

The first category of knowledge is akin to the knowledge (*‘ilm*) given to the Prophets and Messengers of Allah. This knowledge of Divine truths and metaphysical realities would make its possessor ever conscious of his relationship with his Lord and Master in all his actions. Similarly through the study of Allah’s sign (*ayat*) in the universe and within himself, which is made possible through the natural sciences, every learned servant of Allah is expected to possess *khashyatullah*, meaning fear and awe of Allah which stems from *iman* (faith) as well as *taqwa* (piety and mindfulness of God’s sovereignty over human life).

“Of all His servants, only those who are endowed with knowledge truly fear Allah: [for they alone comprehend that] verily, Allah is almighty, much-forgiving.”

(S. Fatir: 28)

As Shaikh Ahmad Lemu, Chief Justice in the Nigerian Shari'ah Court of Appeal, puts it:

“It goes without saying that if a person is publicly acknowledged to be learned but is nevertheless found wanting in faith and God-consciousness, the conclusion is that his knowledge, by Islamic standards, is defective. In other words, his knowledge is coloured with ignorance so much that the person concerned has failed to know his Lord. The Islamic concept of education, therefore, is that education should foster a deeper awareness of the Divine Presence in the universe. The learner is to see Islam in every subject of his study, to see the truth of the Divine Message, to see the manifestation of Allah's attributes and their translation in the reality of things in the universe.”²⁷

Hence the 1977 Conference resolved that:

- (1) there should be one and not two systems of education so that disastrous social, cultural and political consequences between the two emerging types of people could be avoided;
- (2) this common system with scope for specialization should be Islamic in character, that is, its curricula and syllabi, lessons and textbooks and the method of teaching all subjects, be Islamic in approach and attitude;
- (3) in order to achieve the second proposal, scholars should formulate and carry on fundamental research in each branch of knowledge to formulate concepts from the Islamic point of view and that
- (4) steps should be taken immediately to change the curricula and textbooks and train the teachers to use those concepts adequately.²⁸

The 150 papers presented at the Conference touched on every aspect of the problems of the Muslims education and its historic Recommendations covered:

- (1) Aims of Education ;
- (2) Classification of Knowledge and the System;
- (3) Curricula and Syllabi: Perennial Knowledge – Significance of studying al-Qur'an; the study of *fiqh* (Islamic jurisprudence) to relate to the realities of contemporary life; the study of the Shari'ah as the core of courses in faculties of law; the study of Islamic culture to be introduced at all stages of education; the place of Arabic as a compulsory subject ;

- (4) **Curricula and Syllabi: Acquired Knowledge** – need to establish an Islamic school of literary criticism on the basis of Islamic principles; the development of aesthetics; the development of social science concepts which are not contradictory to Islam and drawn from the principles of the Qur'an and Sunnah; the need to study the history of sciences and Muslim contribution to the natural sciences; the need to reformulate courses in natural and applied sciences so as to link them with faith and intensify the religious outlook of the learners;
- (5) **Education and Society: Non-formal Education** – Information and mass communication media should be guided by Islamic concepts;
- (6) **Teacher-Education and Teacher-Recruitment** to be based on Islamic ideas and concepts; appointment of teachers should not be based on academic qualifications alone, but faith and behaviour must be taken fully into account;
- (7) **Female Education** – the co-educational system should be replaced by separate education for men and women; a special female education system be drawn up that would take into account the needs of women and society;
- (8) **Non-formal Education for Youth;**
- (9) **Muslim Minorities** – need for thorough studies of the condition of Muslim minorities; need to assist the Palestinian refugees; need for a special fund for education of Muslim minorities; need to help minorities gain their full rights;
- (10) **Ban on establishment of missionary schools in Muslim countries and caution against enrollment of Muslim children in missionary schools;**
- (11) **Preservation of Arabic script in Muslim countries;**
- (12) **Recommendation for the setting up of a World Centre for Islamic Education in Makkah al-Mukarramah, which is at present attached to the University of Umm al-Qura.**

Post-1977 Developments

After the First World Conference on Muslim Education in 1977, a follow-up Committee was set up to implement the recommendations of the Conference. The Committee resolved that in order to implement them three other international conferences were necessary:

- (a) to reclassify knowledge from the Islamic point of view and to redesign the curricula;
- (b) to analyse the problems facing countries when they would decide to implement the curriculum and develop textbooks on the basis of the curriculum;
- (c) to evolve a teaching methodology so that teachers know the method of instilling into the minds of children the

basic values of Islam or the Islamic perspective when they are teaching courses in humanities, social sciences or natural sciences.

At the Second World Conference on Muslim Education held at Islamabad in March 1980, the general classification of knowledge into "Revealed" and "Acquired" was further elaborated and curricula for Islamic education at primary, secondary, college and university stages were formulated. The Third World Conference on Muslim Education on text-book development was held in March 1981 at Dacca, Bangladesh. In this conference, a programme for the implementation of the recommendations of the Second World Conference was proposed and steps were drawn up for the preparation of textbooks for schools, colleges and universities. The Fourth World Conference on Muslim Education focussing on teaching methodology was held in Jakarta in June 1982 in cooperation with the private Inter-Islamic University Cooperation of Indonesia. Here recommendations were made regarding the methods of reforming teaching methods so that teachers know how to teach each subject from the Islamic point of view.

From the papers submitted mainly at the First World Conference and other specifically commissioned materials, an Islamic Education Series consisting of seven titles have been published by Hodder and Stoughton, London. They are as follows:

- (1) *Aims and Objectives of Islamic Education* edited by Prof. S. Naquib al-Attas (1979).
- (2) *Crisis in Muslim Education* edited by Dr. S.S. Husain and Dr. Syed Ali Ashraf (1979).
- (3) *Curriculum and Teacher Education* edited by Prof. M. Hamid al-Afendi and Prof. N. A. Baloch (1980).
- (4) *Social and Natural Sciences* edited by Prof. R. al-Faruqi and Dr. Abdullah Omar Nasseef (1981).
- (5) *Education and Society in the Muslim World* edited by Dr. Wasiullah Khan (1981).
- (6) *Philosophy, Literature and Fine Arts* edited by Prof. Seyyed Hossein Nasr (1982).
- (7) *Muslim Education in the Modern World: Survey* edited by Dr. Syed Ali Ashraf (1981).

The Islamic Academy led by Prof. Syed Ali Ashraf in Cambridge has also published together with Hodder and Stoughton the following works:

- (1) *New Horizons in Muslim Education* by Dr. Syed Ali Ashraf (1985).
- (2) *The Concept of an Islamic University* by Dr. H.H. Bilgrami and Dr. Syed Ali Ashraf (1985).
- (3) *Islamic Sociology: An Introduction* by Dr. Ilyas Ba-Yunus and Dr. Farid Ahmad (1985).
- (4) *Science Education and Religious Values* by Dr. Abdullah Omar Nasseef and Prof. Paul Black (1984).
- (5) *Literary Education and Religious Values* by Dr. Syed Ali Ashraf and Mr. Stephen Medcalf (1984).

The Muslim Education Quarterly, a useful periodical on Islamic educational issues, is also published by the Academy. In addition, subjectwise bibliographies of books and articles written from the Islamic point of view are being prepared. Several short-term and long-term conceptual research projects are also underway so that by the year 2000, *in sha Allah*, Muslim educational circles would have a number of seminal works which expound Islamic concepts of fine-arts, architecture, literary criticism, philosophy, knowledge, history, sociology, education, psychology, sociology, anthropology, political science, law, science, technology and medical sciences. At present the new field of Islamic Economics or studying and formulating economics from the Islamic perspective is leading the way with more and more scholars joining the exciting new venture.

4. The Islamic Perspective on Modern Scientific Knowledge

The First World Conference on Muslim Education states that: "The Islamic concept of science does not impose any restriction or limitation on theoretical, empirical or applied sciences except for one limitation which pertains to the ultimate ends on the one hand and their actual effects on the other. In the Islamic sense science is a form of worship by which man is brought into closer contact with Allah; hence it should not be abused to corrupt faith and morals and to bring forth harm, corruption, injustice and aggression. Consequently, any science which is in conflict with [Islamic] faith and which does not serve its ends and requirements is in itself corrupt, and stands condemned and rejected and has no place in God's injunctions."²⁹

Insofar as science is a cultural phenomenon which carries with it, consciously or unconsciously, the assumptions about the nature of man, nature and reality. Muslims have been urged to be constantly on guard against the insidious influence of secular or atheistic pre-suppositions of present-day science. "Modern science," says Seyyed Hossein Nasr, wants to study the whole of creation while abstracting the Divine Principle from it The paradigm that has dominated [it] from the seventeenth century until now is one in which the effect is studied without the Supreme Cause. No matter how much you study the cosmos you never run into the Supreme Cause because it is excluded by definition from the modern scientific view You end up with the secularization of knowledge, which leads you to the catastrophes which humanity is faced with today."³⁰

It is a widely acknowledged fact that Islam and the Qur'an speak highly of the value of scientific curiosity and systematic investigation of the mysteries of the universe since they are supposed to lead to the recognition of the power of Allah and, consequently, submission to His authority. Therefore in his desire to master Western science, the Muslim should bear in mind the epistemology of Islam in which knowledge is not divorced from moral values. This epistemology, as lucidly articulated by Imam al-Ghazali (1058-1111 C.E.), is confirmed and restated by the World Conference in 1977.³¹

All science and knowledge, whether its primary source is Revelation or scientific inquiry, can become "blameworthy" if it leads man to feel and act as though he is not in need of God, His revelation His Laws and His guidelines. As Ziauddin Sardar puts it:

"The Muslim framework of knowledge never loses sight of the revealed knowledge which provides the matrix for all human sciences."³²

The epistemology of Islam requires:

"a methodology which takes account of the Inner Experience of Man as well as sensory perception, experimentation, deduction and induction. The experience of man as a complete being encompasses not simply physical and sensory stimuli but also intellectual intuition and psychic processes For a complete vision of the Reality, sense-perception must be supplemented by the perception of what the Qur'an describes as *fu'ad* or *qalb* . . . the heart or inner eye."³³

The Islamic epistemology and world-view will help the Muslim scientist from succumbing either to the rationalist, positivist and utilitarian orientation described as "new-Apollonian" or to the mystical and gnosis-oriented science described as "new-Dionysian" and associated with the names of Theodore Roszak, Ivan Illich, W.H. Davenport, Paul Goodman, Paul Tillich and Charles Reich. The new-Dionysians severely criticize the scientific ethics of rationality and positivism as the primary dehumanizing factor in contemporary society and for placing mankind in its present predicament. They plead for the replacement of the conventional scientific rationality by a new ethical outlook. Thus pleads Everett Mendelsohn:

"Can we create a new 'way of knowing' – a new epistemology fit to deal with the problems generated by a science engaged in a high industrial, a high-technology culture, and to deal with the connected crises that have emerged for all the human sciences? That science, as a way of knowing and acting, needs reform at its very roots is something I am almost taking for granted Repeatedly, the sciences, natural, and social have claimed that their knowledge is neutral, that it is usable for either good or evil, but itself has no stricture against doing violence."³⁴

Muslim scholars however, are convinced that the requisite epistemology that would strike a balance between the new-Dionysian and the neo-Apollonian tendencies is offered by Islam.³⁵

The findings of Dr. Maurice Bucaille as contained in his book *The Bible, The Qur'an and Science* (1978) corroborate what Muslim scholars have been maintaining for the last several decades. The fundamental Islamic doctrine of Oneness (*Tauhid*) of God is the basis for the Islamic methodology of unity between:

- (1) Allah as the Creator and as the Ruler, Sovereign and Law-Giver;

- (2) Man the Servant and Man the Vicegerent;
- (3) Individual and social needs;
- (4) The visible and the invisible worlds;
- (5) Body and soul;
- (6) The Esoteric (*Batin*) and the Exoteric (*Zahir*);
- (7) The World and *al-Din*;
- (8) Reason and Revelation;
- (9) Knowledge and God-mindfulness;
- (10) Action and Contemplation;
- (11) Sense experience and spiritual experience;
- (12) Facts and Values;
- (13) Observation and Intuition;
- (14) Morality and Law;
- (15) Freedom and Accountability to Allah.

When this methodology coupled with the epistemology described earlier was brought to bear upon the pursuit of knowledge in the humanities, social sciences and natural sciences, the result was a wholesome civilization without the threat of world wars, environment destruction, international lawlessness and organized crime, alienation between man and man, triumphant secularism, grotesque materialism and aggressive "scientific atheism." It is to the rediscovery of this Qur'anic-based methodology by the present generation of Muslim scientists and technocrats that the concerned Muslim thinkers have addressed themselves since the 1977 Conference.

Science and Technology for Development

In discussing the environment of policy-making on science and technology education, Dr. Iqbal Unus, former President of Association of Muslim Scientists and Engineers, U.S.A., says:

"Science and technology policy cannot – must not – be formulated in a vacuum. Science and technology, in themselves, are not the end but only means to reach what the beneficiaries consider to be their goal in being what they are. It could be a mundane goal like the "pursuit of happiness" or it could be an ordained goal like "seeking the Pleasure of Allah s.w.t." In any discussion of science and technology policy, we must assume – at least, hope – that the societal goal is clearly known and agreed upon. If the goal itself is fuzzy, no amount of sophistication in policy-making will help.

"Science and Technology policies should be formulated within a broad context of national socio-economic development strategies" (Kim & Sagasti – 1975). It follows then that in Muslim societies, science and technology policy must be integrated with Islamic socio-economic objectives and policy (IFSTAD – 1980). It must seek productive utilization of human and material resources to promote, among other things, social justice and public interest. It must delineate priorities in research and development and establish a functioning scientific and technological information system. It must aim at fulfilling basic human needs and must seek autonomous technological capacity to

Science and technology policy must be both need-oriented and mission-oriented. For example, the policy should aim at decentralizing small-scale industry to fulfill the basic human needs of the predominantly rural population that is so typical in the Muslim world. At the same time it must provide the maximum possible impetus for the establishment of Ma'roof (good) (IFSTAD – 1980).³⁶

The majority of educated Muslims, however, are still labouring under the illusion that science is a value-free enterprise. At one time many students of Western social sciences also believed that the disciplines they were trying to master were purely objective sciences. Any suggestion that the disciplines should be reexamined from the Islamic perspective would evoke the typical response of secular Western scholars such as "You can't bring in theology into the scientific inquiry." Most of them refuse to see the differences between the Islamic rational worldview and the one offered by the medieval Christian Church which led to its rejection by the men of reason, just as they are unaware of Islamic epistemology and the history and characteristics of Islamic civilization in the Middle Ages. On the other hand, some of the religious scholars in Muslim societies "have thus displayed a very ambivalent attitude towards it; at times considering it a morally neutral instrument of knowledge and power, at other opposing it on instinct or due to the generally anti-western thrust of their ideology."³⁷ Although there are countless numbers of Muslims who have become practising scientists, the "Muslim world's knowledge of modern science as an autonomous worldview, ethos, culture and value-system is very shallow indeed."³⁸ We can agree with S. Parvez Manzoor that Muslims are generally unaware that modern science and technology, as the real basis of the West's power, are also "the most effective means of spreading western domination throughout the globe."³⁹ While urging the mastery of modern science and technology, the Muslim intellectuals should make the proper study and close scrutiny of the nature and activity of modern science as "the most paramount topic of Muslim intellectualism." The naive euphoria affecting the early twentieth century Muslim reformist thought which led to a blanket approval of all that came in the name of modern science should now give way to an attitude of critical appreciation and evaluation in view of its role in the worldwide environmental and social crises beginning with the Second World War.

Perhaps it is to warn man of the potential abuse of scientific knowledge and technology that Allah (may He be exalted) says in the Qur'an:

"And We have revealed [to you the use of] iron, in it is awesome power as well as benefits for man, and so that Allah will know those who help His cause and the cause of His Messengers although He is unseen. Indeed Allah is all-powerful and almighty." (S. al-Hadid:25)

This verse indicates that technological power as symbolically represented by the "awesome evil" potential of iron should be harnessed for the promotion of human welfare but not at the expense of devotion to God's cause or to undermine religion

whenever science and technology are elevated to the rank of (false) gods in the ideology of scientism and positivism. Scientific and technological power should be acquired by Muslims not just as a means of improving their living conditions but for the sake of promoting the interest of Allah's religion. Science and technology then, in the Qur'anic world-view, must remain instruments in the service of religion, never as an adversary or as a rival to religion as in the present day societies of Western liberalism and "Scientific" Atheism.

It is this consciousness which motivates committed Islamic scientist to promote Islamic perspectives in science and technology education through such associations as the Association of Muslim Social Scientists and Engineers, (U.S.A. and Canada), the Muslim Association for the Advancement of Science (MAAS) in India or the Malaysian Association of Scholars of Islamic Science (ASASI). *The Muslim Scientist*, the official organ of the Association of Muslim Scientists and Engineers published since the seventies and the proceedings of its annual conferences contain a rich and useful collection of current scientific thoughts and ideas in the Muslim world. The *Journal of Islamic Science* published in July 1985 by MAAS of India is yet another promising sign of the spread of Islamic consciousness which will lead eventually to the emergence of a full-blown Islamic paradigm of the natural sciences, social sciences and humanities.

Professor Isma-c-il R. al Faruqi, as an untiring exponent of the necessity to Islamicize human sciences in line with the Recommendations of the First World Conference, has spelled out the necessary steps leading to the ultimate goal of recasting the different branches of knowledge in the light of Islamic concept and values:

- Step 1 Analysis of the modern discipline.
- Step 2 Survey of the modern discipline from its genesis to its present situation.
- Step 3 Mastery of the Islamic Legacy to discover what the legacy has to say on the discipline, involving the preparation of anthologies of selected readings from the legacy for each modern discipline.
- Step 4 Analysis of the Islamic legacy against their historical background.
- Step 5 Establishing the specific relevance of Islam to the modern disciplines by determining what and how the Islamic legacy contributed to the whole range of issues envisaged by the modern discipline.
- Step 6 Critical assessment of the modern discipline from the Islamic standpoint, to shed light upon the areas where Islamic correction, amendment, addition or elimination is necessary.
- Step 7 Critical assessment of the Islamic legacy by experts of the modern discipline assisted by experts of the legacy to determine the adequacies or inadequacies, relevance or irrelevance of parts of the legacy.
- Step 8 Survey and critical analysis of the *Ummah's* major problems.

DEVELOPMENT AND EDUCATION

- Step 9 Survey of the problems of humankind with a view to providing Islamic solutions, to lead humankind to prosperity with justice and dignity.
- Step 10 Creative analyses and synthesis by enlightened Islamic minds leading to world leadership.
- Step 11 Recasting the disciplines under the framework of Islam leading to the writing of university textbooks as the final end of the long process of Islamization of the disciplines.
- Step 12 Dissemination of the Islamicized knowledge to be adopted by colleges and universities of the Muslim world and later translated into the various local languages.⁴⁰

The above steps constitute a gigantic agenda for Muslim scholars and academicians to execute together but the immense scope of work and vast amount of funds required are beyond the means of one or two organizations. It would be ideal if the agenda is adopted by an enlightened Islamic states in the future as part of a 10-year educational reconstruction programme. In the meantime, the International Institute of Islamic Thought continues to look for individuals, groups of scholars or institutions to undertake some aspects of the workplan. It has already held three international conferences as part of its programme to induce more Muslim scholars to participate in the new intellectual *jihad*, "to launch Islamic thought on the trajectory which leads it to fulfillment of the divine patterns of Allah (sweet)."⁴¹

6. The Other Educational Programme

Meanwhile, the task of moulding a generation of God-fearing personalities who place the love for Allah, his Messenger and striving in His cause above everything else and fashion their lives in order to seek the pleasure of Allah (*ibtrighia mardati'llah*), instead of the favours of the men in power, has to go on within or without the formal institutions of learning and is not dependent upon the success of formal reconstruction programmes outlined above. This refers to the educational and training programmes for the *dacwah* cadres' total commitment to the promotion of the Islamic way of life in both Muslim majority and Muslim minority countries. In some countries where the pursuit of knowledge in the formal educational institutions has become devoid of the Islamic spirit of *dacwah* and, as a result, they train students to become subservient to the mercenary interests of seeking wealth and influence, the last bastion of true Islamic education is the *masjid*. The erosion of the spirit of *dacwah* is in part attributable to certain types of religious scholars who crave for worldly gain and in the process allow themselves to become slaves of unjust political patrons.

Dr. Zafar Ishaq Ansari, in his critical evaluation of religious sciences in Muslim countries, urges those scholars and professors to revive in them a respect for their sacred calling and mission which is akin to that of the Prophets. He says:

"They should rise above petty concerns and that crass worldliness which has robbed them of much of their erstwhile respect and has reduced them to playthings of despots and tyrants. They should better die than act as sycophants or play second fiddle to corrupt rulers or bow before brute force."⁴²

He observes with regret that in the Faculties of Islamic Studies in Pakistan quality has been sacrificed at the altar of quantity. Besides the curricula are confined to "religious sciences" with almost no or very little emphasis on any other subject. There is also very little competence to present Islam in the idiom of today. Thus the credit for the recent world-view resurgence of Islamic sentiments among the Muslim youth

"goes to those thinkers and writers and valiant fighters in the cause of God who were able to address young educated minds through an idiom that the latter understood, and in the context of the problems of the present day world. Such persons were able to persuade their audience of the continuing relevance of Islam for men and women of this age. It is people like Sayyid Qutb, Maulana Mawdudi and Dr. cAli Shariḡati rather than the traditional custodians of Islamic Learning who are to be credited for bringing about the contemporary resurgence of Islam."⁴³

A major factor which has greatly reduced the effectiveness of the Islamic scholar, according to Zafar Ansari, "is his narrow range of knowledge." This has "virtually alienated him from the age and the world in which he lives. He scarcely commands the respect of the people around him, both Muslims and non-Muslims, for the simple reason that they believe – and not altogether without justification – that they are better informed about most things than he is."⁴⁴ Ansari reaffirms the necessity to develop a new unified educational system to overcome the problems caused by the duality of education found in the Muslim world.

I would like to end this discussion on education by quoting an important statement of Dr. Abdullah Umar Nasef (Pro-Chancellor of I.I.U.I.P.) delivered by the International Islamic University, Islamabad, Pakistan in January 1986:

"Islamic education is essentially a comprehensive and integrated system of training through which an all-rounded and balanced Islamic personality comes into being. Islamic personality refers to a person fully committed to Islam. This commitment is not something abstract. Commitment is externalized in one's attitude, behaviour, likes and dislikes, as well as in the observance of Islamic teachings. As such, teachers and students in the Islamic University must be living models of Islamic commitment. Serving Islam should be their first preference in every matter. Demonstration of Islamic cAqidah in the conscious behaviour of teachers, administrators and students makes educational process an act of cIbadah. It is here that Islamic cIlm and cAml coalesce and create an Abd'anshakura."⁴⁵

On the policy of admission of students and recruitment of academic staff he says:

“I am glad that in its selection policy the University has two major concerns, first that its teachers, students and supporting staff should have competence in their respective fields and second that they should have *undisputed Islamic commitment and character*. I would like to reemphasize that a major problem we are facing in the Muslim World is not that of lack of talent but of *lack of commitment*. There are hundreds and thousands of extremely competent Muslim physical scientists, technologists, engineers, medical doctors and university teachers who are the backbone of institutions in the western world. This migration of human resources from the Muslim World to the western world would not be possible if we did not have enough human resources in scientific fields. What we lack is essentially commitment to Islam, and, therefore, the University should try to *increase level of commitment* among its teachers and students through intensive Tarbiyah Programs.”⁴⁶

Therefore, in our quest for trained manpower and professional expertise, let us not forget the crucial factor of commitment to Allah and His pleasure. Otherwise the technological order and the development process will lead us to more Westernization, not more ethical modernization – in other words, more of “the same rotten apple,” so to speak, delivered, this time not by the Western colonial agents but by Muslim technocrats and managers themselves.

CONCLUSION

It is imperative in today’s troubled world that Muslim communities in the Muslim majority and, more so, in the non-Muslim countries, must develop their God-given bounties – in terms of material and non-material resources – to be able, first of all, to provide adequate food, clothing, shelter and the basic amenities of life such as electricity, water supply, proper health facilities, means of transport, etc., to pull the masses out of the quagmire of poverty and squalor. Where the causes of underdevelopment are rooted in the colonial past and in the cultural milieu of docility, ignorance, lethargy and backwardness, these can be overcome in the long run through systematic educational programmes of formal as well as non-formal nature, designed to raise the quality of life – morally and materially – and eventually to free the Muslim people from economic, military, political, and cultural subservience to unislamic nations and hostile powers. To this end Muslim community leaders must pool their resources, not in the name of nations but in the name of UMMAH ISLAMIYYAH, for this ideological supranational identity is a collective identity given by Allah Himself to every adherent of Islam, an identity that is higher and loftier than any national identity.

This consciousness of universal brotherhood of believers in Islam under Allah's sovereignty that cuts across and transcends national boundaries needs to be consciously instilled and vigorously strengthened in every Muslim home through the process of Islamic education and mutual cooperation, for the forces which seek to loosen the universal religious identity of Islam in the name of national ideologies are now actively at work in many countries. This consciousness of the moral and technological leadership role that Allah (s.w.t) prescribes to the *Ummah Islamiyyah* as "*Khadra ummatin ukhrijat li'n-nas*" should then be the main driving force and rationale behind the Muslim leaders' quest for development and the frantic drive to increase the number of scientists, engineers, architects, doctors, technicians, technocrats, entrepreneurs, managers, etc. It is a combination of personal *taqwa* and collectivist Ummatic consciousness that spurs Islamic thinkers and workers to strive for a morally clean and spiritually invigorating environment and development strategies which do not leave any room for the social evils of corruption graft, nepotism, injustice or involvement of members of the Muslim ruling class in the establishment of casinos, night-clubs, discotheques and other forms of immoral enterprises. Islamic workers thus have to learn to recognize also the structural causes of poverty in their societies and find ways to overcome those entrenched vested interests who publicly parade their formal Islamic credentials and thus manage to pull the wool over the eyes of the respective masses.

The Islamic development then depends a great deal on the ability of the educational system to produce God-fearing professionals and leaders, who, in addition to having the necessary knowledge, expertise and skills to strengthen the economic, social, military and political position of the *Ummah*, are also able to control their desire and passion (*hawa*) from being influenced by the vices of greed, craving for power and influence and material well being founded on the basis of *haram* and *munkar* enterprises. We must build and strengthen our universities, technical and technological institutes, but we must not allow them to become mass assembly lines to produce Muslim-made copies of materialistic and selfish professionals who do not cherish the idea of living in this fleeting world as Allah's servants (*Gibud al-Rahman*) within the framework of servitude (*‘ubudiyyah*) and devotion to Allah.

Our integrated educational models, as fundamental props of the ethical development process, must be able to produce not just technocrats and professionals *per se*, but religiously committed individuals, and not just pure religious scholars *per se* who could easily be exploited by unscrupulous political masters to justify immoral behaviour and decisions in the name of Islam, but scholars who are fully aware of the multiple forces at work in both the national and international scenes. Together they will contribute positively to the promotion of a moral society equipped with the necessary technological gear to shoulder all the responsibilities of *khilafah* in the name of Allah. If they fulfill those responsibilities then Allah (s.w.t.) would lead the Muslim individuals and societies to real progress success and well being (*al-Falah*) as opposed to real failure, loss and defeat (*al-Khusran*).

“If the people of the towns had but believed and feared God, We should indeed have opened out to them (all kinds of) blessings from heaven and earth; But they rejected (the truth), and We brought them to book for their misdeeds.” (S. al-Acrâf:96)

“But whosoever turns away from My message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgement.”

(S. al-Taha:124)

“God has promised, to those among you who believe and work righteous deeds, that He Will, of a surety grant them in the land, inheritance (of power), as He granted it to those before them; that He Will establish in authority Their religion – the one Which He has chosen for them; And that He will change (Their State), after the fear in which they (lived), to one of the security and peace; ‘They will worship Me (alone) And not associated aught with Me.’ If any do reject Faith After this, they are rebellious and wicked.” (S. al-Nur:55)