

and norms. Applied to Human Sciences, it aims to critique, analyze and reformulate Western disciplines in a form that deals with Revelation as a source of knowledge. Its objective is to rebuild, reconstruct, remould; and eventually produce theories based upon *tawhīdic* paradigm. This process may also be called, according to Prof Kamal Hassan, *tawhīdicization* which is a form of *jihād*. As for the disciplines in Revealed Knowledge, the need is not to Islamize but to reform the disciplines, to contextualize them. Here, the proper terminology is *Islāh* and not *aslama*. Kamal Hassan concluded his remarks by stressing the need to produce, within next five years: (1) systematic reading, literature on Islamization of Knowledge; (2) research works based upon *tawhīdic* paradigm and (3) works with interdisciplinary approach. He also underscored the importance of addressing vital areas like post-modernism which has not received much attention from Muslim scholars.

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**The Millennium World Peace Summit of Religious and Spiritual Leaders: The United Nations, New York, August 2000.**

Despite the best efforts of individual religious and spiritual leaders from different parts of the world, the human family is still unable to prevent the eruption of savage acts of war. Even at this moment terrible conflicts threaten the lives of large numbers of people in various parts of the globe. There is a growing conviction that new measures must be sought to arrest violent conflict in the years ahead. It is for this purpose—to find new ways of preventing hostilities and ensuring peace and security—that the world’s most prominent religious and spiritual leaders were asked to gather for a Millennium World Peace Summit of Religious and Spiritual leaders.

The organizers had the blessings of the Secretary General of the United Nations, Kofi A. Annan, who delivered the inaugural speech of the conference. The conference also had the blessings of Dr. Ted Turner, Vice Chair of Time-Warner Incorporated, who was Honorary Chair of the Conference, and delivered a keynote address at the first session. The Conference was supported by a number of prestigious institutions and organizations such as the Scholar’s Group at Harvard Divinity School, Harvard University Center for the Study of World

conflict transformation”; “toward forgiveness and reconciliation”; and “ending the violence of poverty and environmental degradation.” Although sessions on these issues were followed by sessions on “from dialogue to action,” most of the discussions remained at the level of intellectual romanticism. At times it seemed that some interest groups were engaged in gaining political mileage. The most visible such group was Indian. The Indian presence was clearly manifested in the number of participants and “volunteers” during the Conference. Vishwa Hindu Parishad maintained an office at the Waldorf-Astoria Hotel during the Conference where participants were staying, and where some of the sessions were held. The Indians were also able to keep the Kashmir issue out of the agenda of conflict transformation. Former Indian diplomats such as Dr. Karan Singh, and Dr. L.M. Singhvi participated as leaders of different religious groups. The Indians were also able to select a Muslim representative to speak in one of the sessions: a person claiming to represent the famous shrine in Ajmer, spoke on behalf of Muslims. In this effort of the extremist Indians, moderate Indians and Hindus from other countries suffered most: Hindus from Nepal and Indonesia did not get a chance even to speak at the Conference.

However at the end, the Conference expressed its commitment to global peace by declaring that it would (1) collaborate with the United Nations and all men and women of goodwill locally, regionally and globally in the pursuit of peace in all its dimensions; (2) lead humanity by words and deeds in a renewed commitment to ethical and spiritual values, which include a deep sense of respect for all life and for each person’s inherent dignity and right to live in a world free of violence; (3) manage and resolve nonviolently the conflicts generated by religious and ethnic differences, and to condemn all violence committed in the name of religion while seeking to remove the roots of the violence; (4) appeal to all religious communities and ethnic and national groups to respect the right to freedom of religion, to seek reconciliation, and to engage in mutual forgiveness and healing; (5) awaken in all individuals and communities a sense of shared responsibility for the well-being of the human family as a whole and a recognition of all human beings—regardless of religion, race, gender, and ethnic origin—have the right to education, health care, and an opportunity to achieve a secure and sustainable livelihood; (6) promote the equitable distribution of wealth within nations and among nations, eradicating poverty and reversing the current trend toward a widening gap between the rich and the poor; (7) educate communities about the

urgent need to care for the earth's ecological system and all forms of life and to support efforts to make environmental protection and restoration integral to all development planning and activity; (8) develop and promote a global reforestation campaign as a concrete and practical means for environmental restoration, calling upon others to join in tree planting programs; (9) join the United Nations in the call for all nation states to work for the universal abolition of nuclear weapons and other weapons of mass destruction for the safety and security of life on this planet; (10) combat those commercial practices and applications of technology that degrade the environment and the quality of human life; and (11) practice and promote the values of the inner dimension of peace, including specially study, prayer, meditation, a sense of the sacred, humility, love, compassion, tolerance and a spirit of service, which are fundamental to the creation of a peaceful society. The Conference also decided to create an office attached to office of the Secretary General of the United Nations for advising the Secretary General from the religious and spiritual perspective.

Will these high sounding resolutions have any effect on bringing and maintaining world peace? It is very unlikely. We say this because of the fact that the Conference failed to take into consideration the United Nations' failure to act on its own resolutions on Palestine, Kashmir, and on many other areas of conflict. The United Nations seems to have a big gap between what it says and what it does. Until the UN can resolve this conflict, this organization cannot expect to resolve the problems of the world by mere words.

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