

Islam and the West: Coexistence or Clash?

Noor Mohammad Osmani* & Tawfique Al-Mubarak**

Abstract

Samuel Huntington (1927-2008) claimed that there would be seven eight civilizations ruling over the world in the coming centuries, thus resulting a possible clash among them. The West faces the greatest challenge from the Islamic civilization, as he claimed. Beginning from the Cold-War, the Western civilization became dominant in reality over other cultures creating an invisible division between the West and the rest. The main purpose of this research is to examine the perceived clash between the Western and Islamic Civilization and the criteria that lead a civilization to precede others. The research would conduct a comprehensive review of available literatures from both Islamic and Western perspectives, analyze historical facts and data and provide a critical evaluation. This paper argues that there is no such a strong reason that should lead to any clash between the West and Islam; rather, there are many good reasons that may lead to a peaceful coexistence and cultural tolerance among civilizations.

Keyword: Islam, West, Civilizations, clash, coexistence, harmony

Abstrak

Samuel Huntington (1927-2008) mendakwa bahawa terdapat tujuh, lapan tamadun yang akan memerintah seluruh dunia pada abad akan datang, menyebabkan kemungkinan pertembungan di antara mereka. Barat menghadapi cabaran terbesar dari tamadun Islam, beliau mendakwa. Bermula dari Perang Dingin (Cold-War), tamadun Barat menjadi dominan dalam reality lebih daripada budaya lain yang menyebabkan kewujudan suatu pembahagian yang tidak dapat dilihat di antara Barat dan yang lain. Tujuan utama kajian ini adalah untuk memeriksa pertembungan di antara Tamadun Barat dan Islam dan kriteria yang menyebabkan satu tamadun mendahului orang lain. Penyelidikan ini akan menjalankan penyemakmakan yang menyeluruh daripada kesusasteraan yang sedia ada dari kedua-dua perspektif Islam dan Barat, menganalisis fakta-fakta sejarah serta data dan menyediakan penilaian kritikal lagi objektif. Karya ini berpendapat bahawa tidak perlu ada pertembungan antara Barat dan Islam, tetapi kehidupan yang aman dan toleransi budaya di antara tamadun.

Introduction: The Rise of Conflicts

Exercising power or the practice of domination became a trend of the Western foreign policy, especially the US, since the beginning of the 20th century. The first of these traumatic exercises took place in the European nations and the surrounding seas in the war of 1914-1918,

* Assistant Professor, Department of Qur'an and Sunnah, International Islamic University Malaysia. Email: abusajid@yahoo.com

** Postgraduate student at the Qatar Faculty of Islamic Studies, Doha, Qatar.

which pitted the Great Britain, France and Russia against Germany, Austria-Hungary and Turkey. The US entered the war on the British side only in 1917, when the strength of the main protagonists was nearly exhausted. Russia was defeated and had a communist revolution later the same year. A truce was signed in 1918 where European borders were re-arranged mainly based on language. Poland, Finland, the new Baltic republics of Estonia, Latvia and Lithuania, and many other nation-states were created anew. To be noted, one of the influential participants of this peace truce was the then US president Wilson.¹

The 1939-1945 war was the second great trauma of the 20th century. It claimed some 52 million lives. The United States, still regarding 'isolationism' as the most profitable policy –to excel in business and also to save American lives- kept out of the war until December 1941, and might well have kept out longer had US not been attacked at Pearl Harbor. By then Britain was almost down on its knees and dependent on American supplies. France had surrendered already in 1940. On the other hand, Hitler's attack on the Soviet Union in June 1941 diverted his soldiers, resulting him a failure in taking over England. Thus the over-confidence and greed of Germany and Japan probably prevented their victory. By the time they were finally defeated in 1945, the United States was the only power of global economic stature. Britain, France, Germany, Japan and the Soviet Union were totally exhausted by the war and their economic infrastructures had suffered enormous damage.² US could virtually dictate the rates of their economic revival. The prime American aim was to prevent a revival of Great Britain as a dominating power in its own axis and to limit the aptitude of France to influence events on the continent of Europe. US also played significant roles in dissolving the nations and breaking up the colonial powers after the World-War II in 1945. This was, again, to actualize its goals in preventing other powers from domination. On the other part of the world the Soviet Union, under the leadership of Stalin, was able to establish its hegemony in creating a bipolar world. It lasted for forty years, which was destroyed in the hands of Mikhail Gorbachev. With this, there came the end of the 'Cold- War' era.

¹ Ramati, Yohanan. (n.d.). *The Islamic Danger to Western Civilization*. Special publication of the Jerusalem Institute for Western Defence. Jerusalem: Jerusalem Institute for Western Defence. Accessed online, on 14th February, 2010, from: <http://www.westerndefense.org/special/TwinTowers2001.htm>

² Koreshi, S.M. (1995). *New World Order: Western Fundamentalism in Action*. Islamabad: Institute of Policy Studies and Islamabad Publications, pp. 29-42.

After the dissolution of the colonial powers and the traumatic age of the Cold-War, a lopsided dominance of the Western civilization took a shape in reality; creating an invisible division of the West and the rest. Hence there took a turnabout in history from a “physio-psychical war” to a “psycho-cultural war.”

Huntington argued that there will be seven/eight civilizations ruling the next century, thus resulting to a possible clash among them. And among these, West faces the greatest threats from the Islamic and the Sino civilizations.³ Since the emergence of Huntington’s theory, which is widely known as “the clash of civilizations,” it caught proper attention of the masses; be it in the form of media such as radio, television and various internet sites, or be it at the particular level of research, study and discussion in circles of research, studies and decision support, or be it in faculties and universities, in intellectual forums, in political and cultural encounters, or in specialized and non-specialized conferences dealing with the international issues on the international scene, the subject of the clash of civilizations remains at this stage unquestionably one of the most talked issue. Though Huntington’s theory is widely known as “Clash of Civilizations,” this term was, however, used decades before him by Basil Mathews when he marked in his book that Islam needs Christ to save them from the ignorance, and the clash they face.⁴

From an Islamic view point, there could be no clash among civilizations, as civilizations are not to clash but rather to cross-breed and succeed, indeed. They complement each other, succeed and continue, for they are the synthesis of human intellect, man’s creativity and the movement of history which is, according to the Islamic conception, God’s law in the Universe.⁵ Therefore, this paper tries to investigate the stance of Islam in the midst of the so called “clash” proposed by the Western thinkers like Huntington.

³ See Huntington, Samuel P. (1996). *The Clash of Civilizations and the Remaking of World Order*. N.Y.: Simon & Schuster.

⁴ See Mathews, Basil. (1928). *Young Islam on Trek: A Study in the Clash of Civilizations*. London: Church Missionary Society.

⁵ Altwajri, A. Othman. (2003). *The Conflict of Civilizations from an Islamic Perspective*. Rabat: Islamic Educational, Scientific and Cultural Organization (ISESCO). Retrieved online, on 26th January, 2010, from: <http://www.isesco.org.ma/pub/Eng/conflict/link.htm>

The Post-Cold War and the New Dimension of Clash

Huntington argues that the post-cold war era will take a shape from a tri-polar world of the cold-war era to a multi-polar and a multi-civilizational world. He writes:

“In this new world, local politics is the politics of ethnicity; global politics is the politics of civilizations. The rivalry of the superpowers is replaced by the clash of civilizations.”⁶

His thesis concludes that the post-cold war era is a world of seven-eight major civilizations, where cultural commonalities and differences shape interests, antagonisms, and associations of states. For obvious reasons, power is slowly shifting from the long predominant West to the non-Western civilizations in a multi-polar and multi-civilizational political arena.

West Threatened: Is There A New Enemy?

The collapse of the Soviet Union in 1990-1991 left the world with one superpower and an explosive situation for some time. However, the West sees a rapid change in the global politics. It fears the rise of non-Western powers as threats to its monarchy. Ramati identifies the U.S. support for the Taleban in the 1979 war against Russia as one of the serious mistakes in wide opening the ‘opportunities of anti-western Islamic Terrorism.’⁷

Bernard Lewis, expressed his fears vividly throughout his article entitled “*The Roots of Muslim Rage*,” that the West perceives Islam as ‘aggressive, irrational, militant, terrorist, and always ready for jihad.’⁸ He asserts that ‘Islamic fundamentalists’ wage wars against secularism, capitalism, democracy and modernity as a whole, and perceive Western civilization as a threat to their way of life and culture. However, stereotype of Islam as such, is nothing new in the history of Islam-West relationship. Whether it is Dante’s *Divine Comedy* or the *Arabian Night’s Entertainment* in Richard Burton of 1885, or Weber’s presentation of Islam as a ‘national Arabic warrior religion’, Islam has

⁶ Huntington, p.28.

⁷ Ramati, *op cit*.

⁸ Bernard Lewis (September, 1990). “The Roots of Muslim Rage,” *The Atlantic Monthly* for a better reading.

always been portrayed with biasness, prejudice, fear coupled with misunderstandings and ignorance.⁹

After all, the West discovered Islam as the ‘new enemy’ with the need of one in the post cold-war era. This is significantly replicated in Huntington’s hypothesis of seven-eight civilizations dominating the next world, where he finds Islam and the Sinic civilizations are the most threatening.

Huntington and His “Clash” Concept

Huntington sees the next century as an era of ‘clash’ and ‘conflict’ mainly of cultural distinctions.¹⁰ However, what he sees is basically enrooted in what he and the West ‘desires to see’ where essentially the whole problem lies there. He thinks that the West is and will remain the most powerful civilization for years to come, yet its power is slowly in decline. He further asserts that some societies attempt to emulate the West and to join or to ‘bandwagon’ with the West, with exceptions from the Confucian and the Islamic societies, which does not only try to resist western values but also try to expand their own economic and military power in order to check and ‘balance’ against the West.¹¹ However, more than the Chinese civilization, he perceives Islam and its revival as more threatening. He tries to justify his claims quoting western writers like Bernard Lewis who only observed a thousand years of constant threat from Islam to Europe.¹² Huntington asserts later that Islam is the only civilization which has put the survival of the West in doubt for at least twice.¹³ As a matter of fact, Huntington is in a constant fear of Islam, and assumed that Islam is the civilization to ‘clash’ with the dominionship of the west in the years to come. Islam is the new enemy to replace their old cold-war enemy.

Islam Faces the West

⁹ Ali, Muhammad Mumtaz. (2006). *The Clash of Civilizations or Civilizational Peaceful Co-Existence: An Analysis of the Views of Huntington and Khurshid Ahmad*. KL: The Other Press. P.32.

¹⁰ Huntington, p.21.

¹¹ *Ibid*, p.29

¹² Lewis, Bernanrd. (1993). *Islam and the West*. New York: Oxford University Press. P.13

¹³ Huntington, p.210

Although Huntington is too concerned about the Islamic threat from a cultural dominionship, Hunter however, does not agree that the 'conflict' or the 'clash' between Islam and the West is mainly due to cultural and ideological differences alone.¹⁴ The 'clash' is rather in terms of interests and power related issues; for a global power and global influence, more than it is for a global culture, "it is over the unequal distribution of world power, wealth and influence" as Graham Fuller writes.¹⁵ Besides these, another important and crucial factor behind the perceived 'clash' between Islam and the West is 'the marriage of Islam and oil.' Hunter rightly identified the western interest in the 'reservoirs of oil and gas' in the Muslim lands, which highly incites the west to continue its hegemonic attitude. This is further affirmed by political scientists like Zbigniew Brzezinski, who indicated the abundant natural resources in the Central Asian region as a means of the west to technically keep them destabilised.¹⁶

Islam and the West

The West-Islam relationship has been of a dualistic nature since quite long. The Western perception of the natural relationship takes the form of either 'ours' or 'theirs,' 'Occident' or 'Orient,'¹⁷ 'in favour of' or 'against,' 'strong' or 'weak,' 'rich' or 'poor,' 'civilized' and 'uncivilized,' which later turned out to be in the form of 'masters' and 'slaves,' 'powerful' or 'puny,' 'rulers' or 'ruled' especially after the period of colonialism.¹⁸

A hostile view of Islam began during the 8th century when Muslims expanded into the Iberian Peninsula. Islam as a faith was rejected as a fundamental religion and seen as a direct theological and political threat to Christianity throughout the Middle Ages; Muslims were seen as heretics and their prophet Muhammad (saw) a diabolical fraud.¹⁹ The medieval Christian views of Islam as a heresy and its Prophet Muhammad (saw) as an impostor have had a lasting impact on

¹⁴ Hunter, Shireen T. (1998). *The Future of Islam and the West: Clash of Civilization or Peaceful Co-Existence?* London: Centre for Strategic and International Studies. p.21

¹⁵ Fuller, Graham. (Spring, 1995). "The Next Ideology," *Foreign Policy*. No. 98. p.150

¹⁶ Brzezinski, Zbigniew. (1997). *The Grand Chessboard*. New York: Basic Books. p.31

¹⁷ Said, Edward W. (1981). *Covering Islam*. N.Y.: Pantheon Books. p.4

¹⁸ See Karmi, Hasan S. (2004). *Islam and the West*. Rabat: ISESCO.

¹⁹ Gainem, Alexander. (2006). *Anti-Semitism and Islamophobia: Lessons from History*. *Islam Online*. Retrieved online, on 16th January 2010, from:

<http://www.islamonline.net/English/Views/2006/02/article09.shtml>

how Europeans came to see Islam and Muslims for over a millennia and this mode of perception continues to be a key factor in modern depictions of Islam in certain parts of the Western world.²⁰ Karmi argues that this phenomenon of dualistic philosophy was adapted into the Western philosophies from the concept of 'Chosen' and 'Gentiles' of Judaism. This division continued to dominate human thinking throughout the ages, till now, and those who are 'Chosen' are also rich, masters and mighty. And in the era of neo-colonialism, the same philosophy is applied from a micro level area to a macro level area, seeing the western (or to be precise, 'our' as the West sees) nation states as 'rich,' 'mighty,' and 'strong.'

This hegemonic attitude of the West does not end with the end of colonization. The era of neo-colonization takes a different shape of dominionship through mass emigration from the East or Orient to the West, ultimately creating crises of 'brain drain' to keep the divided nations ever poor with 'meritless leadership'.²¹ It does not only evacuate the 'brains' of a nation, but also keeps the nation eventually dependent on the Western 'brains.'

The Islamic perception of Islam-West relationship, however, is unlike the dualistic nature of the western view. Islam sees every other civilization as a part of the whole for a 'co-existence,' under the virtue of 'universal brotherhood' derived from the '*Tawhidic*' worldview. On the other hand, the 'Islamic civilization' embraces anyone from any locality under the banner of '*Ummah*,' which is purely antagonistic to the 'exclusivistic' attitude of 'dualism' of the West. *Ummah* is a universal brotherhood, a collective community, which surpasses all geographic, territorial, ethnic, racial, or any boundaries set, be it by language, colour or location. The focus of identity in the *ummah* is the Islamic ideology and Islamic philosophy, and is determined by its divine mission; as Ismail R. Faruqi cites it 'translocal,' 'transracial,' and 'transtatal'.²² The Islamic concept of *ummah* is neither a 'chosen' people nor a 'saved' community as that of the Jews and Christians. Indeed, it's the *ummah wahidah* of the believers by the virtue of final *din*; *din al-fitrah*, a

²⁰ Kalin, Ibrahim. (2003). *Western Perceptions of Islam: Yesterday and Today*. *Islam Online*. Retrieved online, on 27th June 2010, from:

<http://www.islam-online.net/english/Contemporary/2003/04/Article01a.shtml>

²¹ Jameelah, Maryam. (1978). *Western Imperialism Menaces Muslims*. Lahore: Mohammad Yusuf Khan & Sons. P.3

²² Faruqi, Ismail R. (1984). *Tawhid: Its Implications for Thought and Life*. Herndon, Virginia: IIIT. Pp.124-5

community by decision, not by nature. It's anti-ethnocentric, universal, totalistic, and mission oriented in nature.

As a matter of fact, there seems to be a different approach towards the so called perceived 'clash' from the Islamic philosophical viewpoint. The reason for the stemming differences in the philosophical discourses of West – Islam relationship and the 'clash' itself is mainly due the flawed foundations of western philosophy, and its materialistic worldview. Throughout the history, many of the appealing western philosophical ideas have again and again been refuted to be proven flawed. Consequently, a civilization based on jumbled and flawed foundations should naturally bring about incongruent ideas. It seems that what the West 'sees' has much to do with what the West 'aspires to see' and there the whole set of problem lies in.²³ The West 'aspires to see' them as the most powerful civilization ever remaining, is and to come.²⁴

The Western Materialistic Worldview and the Roots of Clash

Jameelah remarks that the medieval Christian Europe and the Muslim world shared a basic common heritage, the concern of salvation in the life beyond the grave, at least until the Renaissance, when man sought only to enjoy the pleasures of exercising intellectual curiosity to investigate the world around them.²⁵ However, from the inception of Renaissance onwards, the intellectual atmosphere of Europe and the Muslim world drifted further and further apart. And the modern civilization, as we know, had born amidst the shift of developing the potentialities of each individual instead of attaining salvation in the Hereafter. As faith in the freedom of unaided human intellect replaced faith in God, pagan philosophies glorifying the jewels of the earth tied with the Church. At a stage, worldliness and wealth increasingly corrupted the Church itself to the extent that the luxuriously lead life of the popes and bishops were scarcely distinguishable from the secular monarchs.

This 'vacuum' of a sense of spirituality slowly grasped the whole of Western mode of life, giving a new meaning to its worldview. This was evident in the scientific discoveries to the writings and ideas of the philosophers. After Copernicus, the Western astronomers saw man as a

²³ Ali, *op cit.* P.11

²⁴ Huntington, P.29

²⁵ Jameelah, Maryam. (1977). *Islam versus the West* (5th ed.). Lahore: Mohammad Yusuf Khan. pp.7-8

puny speck on a tiny planet revolving around the tenth rate star, drifting aimlessly in an endless cosmic ocean. Since God, angels and Satan were not seen in their telescopes they concluded that man was completely alone in the cosmic machine, which resulted, perhaps, from an accident. Similarly, Western scientists like Descartes held that the nature was nothing more than a machine with no sense of spirituality. All living beings, including man, were mere a matter of automatic chemical reactions. Hume rejected all religious beliefs on the ground that they could not be proven by empirical facts or reasoning. This age considered morality as a science like any other sciences and branches of human knowledge.²⁶

With the evolution theory of Darwin, the West experienced a new philosophy, a new scale of values; evolving in a constant state of flux and change from a lower category to a much complex category. The principles of biological evolution, when applied to human society, identified it with labels of 'modern,' 'up-to-date,' 'advanced,' 'progressive,' 'post-modern' and whatever they aspired. And Darwin's idea of 'survival of the fittest' seems to be the root of the Western worldview on the questions of race, identity, self and nationhood. Ahmed points out that the genealogy of this arrogant worldview is to be directly traced to Darwin, then nimbly skipping past Christ, to the Greeks back to Achilles the warrior, Homer the poet and Plato the philosopher. Darwin, to the European society, appeared like an iconoclastic revolutionary. However, he too, was echoing the Greeks when the Spartans left out their own frail babies to face the elements, and their death was a testimony to the Spartan philosophy.²⁷

Another important factor that has contributed to the Western materialism is the secular understanding of worldviews, denying completely the place of religious beliefs and practices in a society. Esposito pointed out that few analysts have become 'conservative clerics' who treat religious beliefs and practices as 'isolated, freestanding realities.'²⁸ In such a superficial treatment of religion, particularly to Islam, represents a gross injustice to Islam, which is not a 'personal belief,' rather a 'way of life.' However, secular ideologies ultimately pave ways to materialistic worldview.

²⁶ *Ibid.* 9-6

²⁷ Ahmed, Akbar S. (1992). *Postmodernism and Islam: Predicament and Promise*. London, N.Y.: Routledge. P.110

²⁸ Esposito, J. L. (1992). *The Islamic Threat: Myth or Reality?* Oxford: Oxford University Press. pp.200-1

Esposito identified another important factor, the 'secular elite orientation,' in this connection. He observed that the tendency of the Western scholars to learn Islam from the like-minded Western-trained Muslim scholars highly influences the understanding of Islam by the West, as 'prejudiced,' 'limited,' and 'confused'.²⁹ And, with no or less concern about Islam, this 'prejudice' leads, ultimately, to the feeling of superiority of the West. And once again, the dualistic philosophy of 'Ours,' and 'theirs,' 'master,' and 'slaves,' plays the minds of the West.

The 'Clash' Perceived From an Islamic Worldview Perspective

Similar to the human beings, every civilization consists of a body and a soul. The body of a civilization is the material achievements in terms of development, infrastructure, buildings, competence and advancement of the system, machinery and anything which reflects welfare and earthly advancement. Its soul is the set of creeds and concepts which condition the behaviors of individuals and groups, their mutual relationships and their worldview. These are the elements which constitute the characteristics of the Islamic civilization.

Altwajri identified five main characteristics of the Islamic civilization that distinguishes it from other past and present civilizations.³⁰ These characteristics form the fundamental identity of the Islamic civilization in other hand.

The first characteristic is that it is a civilization founded on the Islamic faith, permeated with the values and principles of Islam itself. It is a civilization based on the concept of *Tawhid*, oneness of Allah Almighty, the Creator of all. It is also partly a man-made civilization, built on robust religious background of faith. The holy, righteous religion was, indeed, a strong factor which contributed to the rise and prosperity of this civilization.

The second important characteristic of the Islamic civilization is the fact that it is a universal civilization; as Faruqi liked to term 'translocal,' 'transracial,' and 'transtatal.'³¹ It is also 'translingual' and 'transcultural.' The Islamic civilization is also predicated on the idea

²⁹ *Ibid.* pp.201-2

³⁰ Altwajri, A. Othman. (2002). *The Characteristics of the Islamic Civilization and its Future Prospects*. Rabat: Islamic Educational, Scientific and Cultural Organization (ISESCO). Retrieved online, on 26th January, 2010, from: <http://www.isesco.org.ma/pub/Eng/Characteritics/Chap5.htm>.

³¹ See Faruqi, *op cit.* pp.124-5

that Man has precedence over the rest of Allah's creatures, that all human activities should lead to the happiness and welfare of Man and that any action intended to serve this goal is a God-blessed action, indeed a human action in the first place.

The next characteristic of the Islamic civilization is its being a 'generous civilization' which contributed to the human society in large, with no exception or biasness. Its contributions are founded on the basis of the previous generations' and ancient nations' experiences, and are ranged from science, technology, knowledge, morality to any other aspect of human society, for any civilization of the society.

The fourth uniqueness of Islamic civilization lies in its 'median' and 'balanced' nature of the community, which is termed as '*Ummatan-Wasatan*' in the Qur'an itself.³² The Islamic civilization is 'balanced' between rigidity and leniency, between extremism and rejection, and most importantly, between the spiritual aspects of human life and the material aspects of it. As Altwaijri writes:

it is a moderation built on justice and equity.³³

The fifth characteristic of the Islamic civilization is a long lasting civilization; it would last as long as Islam lasts. And Islam, as the final *Din*, will last until the end of the human history; hence the Islamic civilization is a permanent and perpetual civilization. Its perpetual nature is further affirmed by its strong and well-grounded foundation of *Tawhid*, unlike the other civilizations of materialistic philosophy.

Any civilization is the yield of all efforts made by humans to improve their living conditions, regardless of whether such effort is intentional or not or whether its outcomes are material or moral.³⁴ Therefore, the Islamic civilization is the blessed fruit of the efforts made by the Islamic *Ummah* throughout the different ages for the betterment of human conditions and living.

Conclusions: Towards A Peaceful Co-Existence

In the 'clash' perceived among the civilizations, the fundamental source will not be primarily ideological or primarily economic, as

³² Al-Qur'an al-Karim, Surah al-Baqarah (2):143

³³ Altwaijri, A. Othman. (2002). 22-23

³⁴ Ibid.

Huntington views. Rather the great divisions among humankind and the dominating source of conflict will be cultural and religious. But Hunter argues that it is for a global power and global influence, more than for a global culture.³⁵ Yet, Amartya Sen thinks that had there been any classification among the civilizations, it should be primarily epistemic and empirical, not based on religions as of Huntington's ideas.³⁶

On the other hand, Islam does not perceive this as an obvious "clash." The Islamic philosophy of political dominionship or power is vicegerency (*Khilafah*) of human beings, whereas the sovereignty belongs only to Allah (swt). And thus the differences among the civilizations are only background to a healthy competition, not a conflict.³⁷

However, it is clear from the Western philosophy's double standards, self-centeredness and an apparent biasness, it has failed to convince the genuine minds and dominate ethically.³⁸ With a distinct failure of the Western secular-materialistic philosophy, the demand for a new philosophy has arisen to peak. This philosophy should comprehend science, politics, economics and other conventional knowledge with religious values and ethics, which is antithetical to materialistic and secular philosophy. In no means, none other than the Islamic philosophy apprehends the criteria required, thus is the only alternative to the Western materialistic philosophy.³⁹ This emphasizes the necessity of Islamic civilization, and demands the end of a self-centered, biased and imperialistic Western civilization, yet with no clash rather a peaceful co-existence.

³⁵ Hunter, p.21

³⁶ Sen, Amartya (2006, 5th May). Is There a Clash of Civilizations?: Americans must Learn More About Real World History. *Slate*. Retrieved on 16th January, 2010, online from: <http://www.slate.com/id/2140932/?nav=navoa>

³⁷ See Abu Rabi', Ibrahim M. (Ed.) (1994). *Islamic Resurgence: Challenges, Directions and Future Perspective – A Round Table with Khurshid Ahmad*. Florida: WISE.

³⁸ Rajamoorthy, T. (1995). Double Standards, Selectivity and Western Domination. In *Dominance of the West over the Rest* (73-82). KL: JUST. Pp.73-82, and Jameelah, Maryam. (1978). pp.1-23

³⁹ Jameelah, Maryam. (1977). and also Qaradawi, Yusuf (1998). *Islam the Future Civilization (Al-Islam Hadaratul Ghad)*. Egypt, Cairo: El-Falah Foundation for Translation, Publishing and Distribution.