

This was a paradigm built around the seemingly limitless power of science, and an unlimited capacity of the natural environment to sustain any number of injuries and exploitation, brought about by science and its varied products. Environmental impacts, whether manifesting themselves as cultural conflicts, rising unemployment caused by automation, social alienation in a robotic milieu, or increased levels of carcinogenic substances in human food or the presence of teratogenic and mutagenic materials like DDT in mother's milk, were grossly neglected in the hot pursuit of objective science.

The regulation of research and development in science and technology could not be carried out by bishops and ministers from the pulpits. It had gone too far. Neither was political and economic control possible within the purview of Church for its political fate was sealed with the nation-state politics and its economics fluctuated with strategic defence policies.

The worst was yet to come. Science was to become the greatest fallacy perpetuated by the very people who have relegated "religion" as an unreliable source for the "logos" and adopted the verifiable and empirical path to discourse. These people made a demi-god out of science, with technology as its living miracle. The oft-heard attributes of this demi-god were: neutrality, objectivity and empirical reality. It was presented as a panacea for all human ills, its philosophy as a psychotherapy for the alleged aberrations induced by religious belief. The scientific establishment, hurriedly created numerous ivory towers to promote itself as a state within a state, with a blatant elitism. It created the dictum "publish or perish", without clearly-defined methodological approaches or a system of critical evaluation of intellectual products.

The birth of ecological awareness, disenchantment from technocratic cultures, ensuing energy crisis, search for alternative life-styles, growing concerns for human health and safety, dwindling support for elitist research and development all slowly but gradually started dismantling the dinosaur of Scientism. The heroic image of science stood shattered. As a last ditch in this losing battle, the scientific establishment attempted to promote reductionism as a trump card.

To begin with, prospects of reductionism as a viable philosophical argument appeared to be bright. Discoveries at two ends of the research spectrum had generated a mass of data

that could be exploited for the purpose. This data came from physics and biology, throwing light on the fundamental nature of matter and its life forms. The recipe for reductionism could now be prepared: all matter comprises of atomic and subatomic particles, and biological configuration of all living matter is to be found encoded in the molecular structure of DNA. That being the case, life and its varied attributes were thought to be prone to a purely biophysical analysis. It was argued that life was nothing but a manifestation of molecular interplay. This thought pattern was complemented by evolutionary philosophy. When these two ingredients were combined they led to speculation on the vital subject of human proximity to other primates. For a reductionist, the difference between an animal and a human being was only the name of a variation in the arrangement of four bases along the helical strands of DNA. Experiments involving hybridization of human and animal DNA provided "proofs" of the degree of proximity that existed between the two species.

Animal experimentation and subsequent extrapolation of test data to human beings has been a standard scientific practice. In fact, it dates back to the medieval period when anatomical exploration of human bodies was a sort of taboo. However, evolutionary reductionism gave it a new spur. Already, evolutionary theory had provided the organic connection and reductionism could now be invoked to substantiate the biophysical continuity. Experimental research, therefore, sacrificed thousands of laboratory animals of various species at the altar of scientific objectivity. The mass use of experimental animals in biological weapons research and many other areas continues even to this date.

The justification for biophysical continuity, cruelty to experimental animals, and the glorified evolutionary reductionism were now merged into a worldview, the dominant approach to the natural phenomena. Evolutionary theory's paradigm of biophysical continuity provided the raw material for the reductionist worldview that sought to explain and regulate all living activity in terms of biophysical laws. It was a worldview whose actualization was rooted in cruelty and torture to experimental animals. It echoed Francis Bacon's dictum that nature reveals its secrets under torture. Natural phenomenon, for the reductionist worldview, therefore, was to be investi-

gated under conditions that deprived it of its aesthetics or any other attribute that did not fit into the biophysical domain. Evolutionary reductionism sought to present a world that was overwhelmingly animalistic in its nature and mechanistic in its behaviour.

Most of the paradigms and methodological approaches developed by western science symbolize the main currents of evolutionary reductionism. The impact of doing science under these conditions was obviously horrible. We are still suffering and continue to do so as a sequel to this torture that was legalized by scientific objectivity. Reductionism went deeper and deeper into the biophysical abstractions, neglecting a host of human problems and generating a new philosophy that aimed at turning living beings into soul-less and sense-less robots whose existential strategies required only the right chemistry.

In a sense, evolutionary reductionism was a corollary of the scientific pursuit of objectivity. It can be argued that having shunned the door of revealed knowledge (by way of proclaiming that God is dead), science became the only prized medium for "knowing". It was deemed fit that tacit knowledge or any other variants must be discarded in favour of the linear growth of knowledge. Hence, clinical objectivity became an integral part of this process of knowing. As an intellectual exercise, it may be permissible or even desirable. What makes it repugnant is its encroachment upon the cherished human values, its insistence on being the only way to objective truth and massive attempts for its imposition on a given socio-cultural unit. It represents a classical example of intellectual hypocrisy: how could a system of knowing become a knowledgeable entity when its own strategy of knowing excludes other criteria. The epistemological fallacy thus becomes clear: objective science and its adopted progeny, evolutionary reductionism, present a truncated view of nature. The formula blended in the heroic image of science is that of torture towards nature and animalization of living beings.

The reductionist philosophy sought certain ends. Powered by neutral, objective and impartial (all self-proclaimed) science, it was a search for operationalizing a worldview. It adopted any means, whether it was the purported billion dollar research and development strategy, untrained sacrifice of experimental animals, or the pursuit of science for the sake of science, to achieve those ends.

But it has failed. Its failure is characterised not only by its end products but through its own methodological strategies, self-contradictions, epistemological fallacies.

The pursuit of reductionism goes on. The expenditure on objective and impartial research far exceeds that on an equivalent peace-time activity. Nevertheless, this one-sided quest for truth and rationality has yielded nothing substantial. Under the prevailing circumstances, one is tempted to ask what sanity is there for introducing yet another brand of science. Science, or more properly western science, has created enough ideological, physical as well as psychological dislocations. What rationale is, therefore, for a science under a new garb? Will a mere change in name undo the harm that has already been done?

The foregoing overview of the theory and practice of western science has provided some insights into the nature of scientific pursuits in the west. The picture that emerges is that western science is not an academic discipline; it is an ideology. Its products, technological devices, are employed to infuse and inculcate a self-perpetuating system that is built on metaphysical assumptions and abstractions about the nature of natural phenomena as well as human being. It is destructive and wasteful, unmindful of its consequential growth and brutal in its practice. It is exploitative for it employs any means possible without a hint of either hindsight or foresight. It is not universally verifiable for its self-imposed empirical limitations put it outside the pale of a unified system of knowledge. It is subjective rather than objective since it is coloured with the social, cultural, and historical values of the society in which it is manufactured and distributed.

The criticism of western science is no more an isolated activity. No more it is attributed to acts of assorted individuals who could be silenced by the scientific establishment for the sake of objective knowledge. The devastating critique of science has grown from within itself. Even if the socio-cultural criticism of science and technology, discernible through the agenda of a host of alternative movements is to be discounted, there is an ever-increasing number of working scientists and philosophers who have been strongly prompted to re-assess their own standing while the edifice of the heroic science is demolished in front of their eyes. There is a growing realization that the artificial boundaries manufactured in the holy name



The transformation: Ibn Sina in Arabic and Latin versions; his science was transformed too

of science must be removed, abstractions that have little or no relevance to the real-life situations ought to be overcome.

It is interesting to see that the emerging criticism of science is generating a number of new perspectives. The image of the dispassionate, objective and impartial scientist is no more in vogue. For example, Spiegel-Rosing argues that dogmatic behaviour, rather than objective considerations, are dominant in the scientific establishment. For quite some time, the scientific establishment has tried to make us believe that the road to innovation lies through scientific discourse. Spiegel-Rosing forcefully rejects this claim and goes on to argue that it, in essence, "scientific objectivity" is resistance to innovation for it is an ossified process which is resistant to change. Furthermore, she shows how emotional hang-ups, preconceptions as well as frustrations and stresses of the working scientists shape the course of discovery and introduce a number of artefacts in the manufacture of the allegedly objective science ("The Study of Science, Technology and Society (SSTS): Recent Trends and Future Challenges", IN: *Science, Technology and Society - A Cross-Disciplinary Perspective*, London, Sage Publications, 1977, pp20ff).

The challenge to scientific establishment is posed not only from critical philosophy but a number of academic disciplines as well. Consider, for instance, the extensive anthropological investigation of the so-called laboratory culture brilliantly done by Karin D Knorr-Cetina. It is now well recog-

nised that scientific enquiry is *constructive* rather than descriptive. Knorr-Cetina has rightly explicated this constructivity in relation to "decision-laden character of knowledge production", (*The Manufacture of Knowledge: An Essay on the Constructivist and Contextual Nature of Science*, Oxford, Pergamon Press, 1981). She describes contextual contingency as an inherent factor in scientific methodology. It is obviously the *context* and the context alone that serves as the orbit of scientific research and development.

Some of the more relevant and meaningful insights gained through the above study provide a sort of graphic picture of the western knowledge industry. It can be seen that the logic of research is opportunistic; it brings about a transformation so as to reorient the context and in so doing, the *reality* or the *objectivity* for which so much was put at stake, is lost. In other words, the proclaimed objectivity is cast in a self-serving mould in which the perpetuation of organizational, status and socio-economic monopolies take precedence over impartial discourse. Knorr-Cetina shows that in the course of publication a *scientific paper* invariably goes through a process of conversion, or rather *perversion* - what finally appears as one of the end-products of laboratory labour leaves much of its objectivity behind.

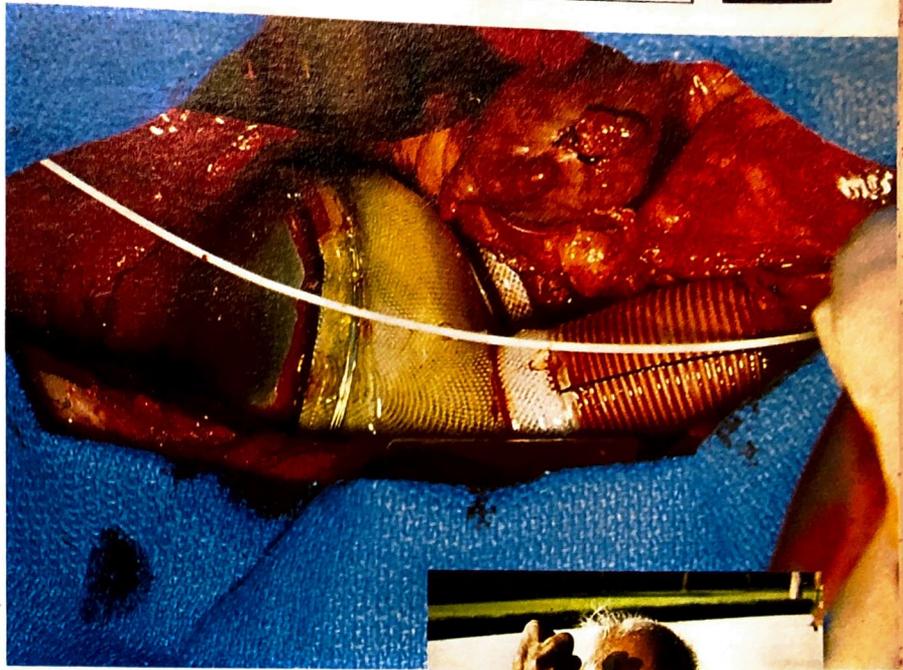
The cross-disciplinary critique of western science appears to be endless; an entire inter-disciplinary mode of inquiry examining the various claims of science has now reached a mature

status. For example, David Bloor, who views science as a social phenomenon, demolishes the ivory towers of science by dissecting it through the piercing arguments of a social critic. His work entitled *Knowledge and Social Imagery* (London, Routledge and Kegan Paul, 1976, 156pp) is a commentary on the sociology of knowledge, philosophy of science and philosophy of the social sciences. Bloor's contention that "these boundaries contrive to keep some things well hidden", reveals a lot about how the pre-fabricated structural parameters serve as obstacles to a unified epistemological approach. This is also analogous to remarks by Knorr-Cetina on the virtual absence of non-local universality in manufactured knowledge.

Bloor rejects the thesis that all knowledge is fallible and conjectural as he regards this approach as an extreme form of philosophical relativism. Science, according to Bloor, is a thought pattern that is not in need of a metaphysical sanction nor is there an inevitability of *Truth* other than conjectural. He strongly defends the case of sociology of knowledge against accusation of relativism by emphatically denying the impossibility of objective knowledge but insisting that a sociological theory of objectivity is as valid as the relativity of objective knowledge. And that the latter must not be immune from a sociological or philosophical criticism.

With the western science and its institutions discredited both from its own epistemic landscape and the real-life situation, what are the chances of inculcating an alternative ideology of science that is viable under the prevailing situation? Or should we altogether write science off? What future is there for human society that has evolved such a complex web around the philosophy and practice of western science? Should the call for alternative science be understood as a reactionary movement, be branded as anti-establishment, condemned as conservative or fundamentalist and snubbed as a radical ideology?

The critical assessment of western science by sociologists of knowledge clearly indicates that dismantling of western science *per se* is neither desirable nor beneficial. On the other hand, its inherent arrogance and isolationism augmented by notions such as evolutionary reductionism make any improvements rather impossible. The corrective task from inside the knowledge industry may never come. Sanity demands that the corrective acts must be taken immediately, aimed at mea-

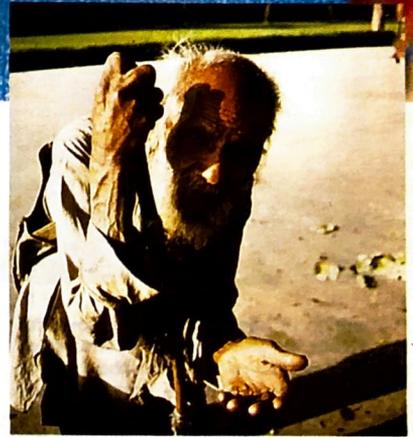


Artificial hearts for few or food for all? The priorities of Western and Islamic science are diametrically opposite

asures that would generate a system of science and technology that is organically linked to rest of the creatures on earth, whose pursuits are governed by ethics and not greed, that is subject to normative guideline and not a totalitarian ideology. An alternative science operating within an objective framework but constraint by consideration of values and cultural and social needs is not a utopian dream but a dictate of our time.

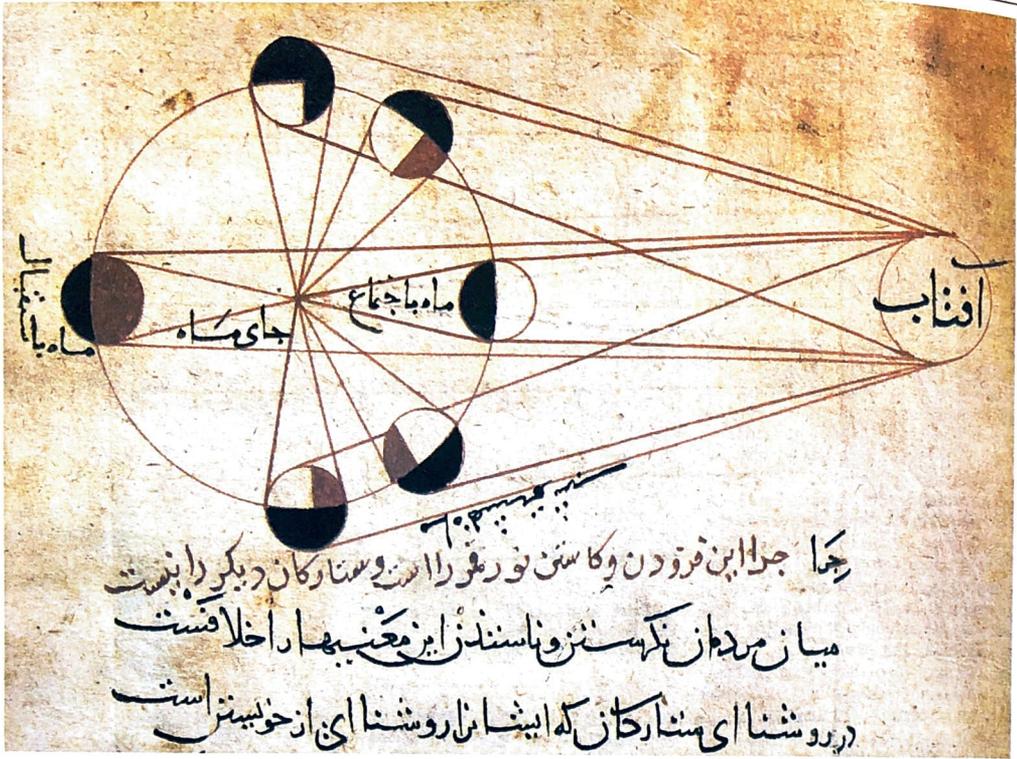
Islamic Science appears to offer an alternative avenue. Over the last two decades, it has assumed a growing momentum in Muslim intellectual circles and our task is to assess its suitability as a viable option at this critical juncture in the history of western science. Is it really a science? Can it effectively replace western science? In what respect the so-called Islamic Science differs from the contemporary science? What are its epistemological and methodological peculiarities that make it distinct from science as it is practised today.

Arguably the most able attempt to introduce Islamic Science in the English language was that of Seyyed Hossein Nasr. Beginning with his doctoral thesis, *An Introduction to Islamic Cosmological Doctrines* (Cambridge (Mass.), Harvard University Press, 1964) Nasr heralded a refreshingly novel image of Islamic Science. Hav-



ing demolished the arguments for considering modern science as value free in his *The Encounter of man and Nature*, *The Spiritual Crisis of Modern Man* (London, Allen and Unwin, 1968), Nasr proceeded to build an image of science as it developed in Muslim society. He demonstrated how the value structure of Islam led to the emergence of a distinctly Muslim science. In book after book Nasr began to demonstrate the veracity of this proposition. See his *Three Muslim Sages* (Cambridge, Harvard University Press, 1964; *Science and Civilization in Islam* (Cambridge, Harvard University Press, 1968); and *Islamic Science, An Illustrated Study* (World of Islam Festival Trust, London, 1976).

Nasr, however, due to his deep attachment to Sufism, his equation of all religions as one, and his ready acceptance of Greek thought and hellenic imagery, presented a too utopian-pictorial image of Islamic Science. This seriously limited his audi-



The values of Islam provided a powerful framework for Muslim scientists to work within. In a matter of years the bulk of the Greek and Roman learning was synthesised and assimilated. For over five hundred years Muslim scientists led the world. We are now witnessing a reassertion of this heritage.



renaissance of science in the Muslim lands. Hardly anyone self-respecting Muslim intellectual or scientist could have failed to raise an eyebrow or two on this phenomenal coverage of a neglected subject. For this author, it was the real birth-hour of Islamic Science as we understand it today and as its contemporary understanding is being shaped. *Nature* and *New Scientist* cover stories, when looked into, showed that these pieces did not come out as some sort of exotic descriptions of the things past. These essays were written with a thorough understanding of the western paradigms, augmented by an historical consciousness of both the East and the West, and they presented very powerful and cogent arguments for the necessity and contemporary realisation of Islamic Science.

ence in the Muslim world and amongst interested westerners. Nevertheless, Nasr's works at least brought the vast reservoir of work of Muslim scientists and their philosophy and methodology of operation to the forefront of modern knowledge. Western scholarship on the subject of Islamic Science, on the other hand, can be summed up by a mixed reactions of hatred and prejudice. For the western historians of science, the thing called Islamic Science was a non-entity. As a blatant example of intellectual dishonesty, Islamic Science was completely ignored from history books. A run of

the mill account always made a flight across thousand years by linking western science with the Greek heritage and keeping Islamic Science as an outcast.

Suddenly, during the last five years or so, otherwise prestigious western science weeklies such as *Nature* and *New Scientist* started carrying cover stories about Islamic Science and the

The genesis of these lead stories, and a number of other related essays published in leading contemporary journals, could be seen in two major works by Ziauddin Sardar. His first book entitled *Science, Technology and Development in the Muslim World* (London, Croom Helm, 1977) did much to shape the emerging face of Islamic Science. Beginning with the



explication of Islamic epistemology, Sardar examined the status of science and technology in the context of Muslim world and concluded that aping the west was not the right thing to do. Apart from socio-cultural dislocations brought about by un mindful transfer of technology, western science was imposing an alien political ideology that exploited science and technology as tools of tyranny. Effectively, an argument was being advanced that derived its strength from a moral and value-laden structure and sought to integrate science in a larger world-view.

Sardar's second work, *The Future of Muslim Civilisation* (London, Croom Helm, 1979) was an attempt to present an agenda for the Muslim world, on a civilisational scale, to re-assess its status in the contemporary world. He rebuked the false pride taken by those who bolster the historic image and prefer the spatial illusion and tried to construct a vision of the future.

This and other emerging works are beginning to create a cohesive picture of Islamic Science. It is at once in consonance with the fundamental Islamic values and the many demands of contemporary situations. It is neither

oblivious of the past nor utopic of the times ahead. The primary question raised at the beginning of the present discourse as to what a religion has got to do with science is now beginning to be answered.

The crux of the argument for an Islamic Science is that the western science has failed, has not and cannot fulfil the needs and requirements of Muslim society, and, as such, it cannot take social and cultural roots in an Islamic society; reductionism is doomed to an academic suicide; philosophy has not taken epistemology towards a clearer vision of reality; manufactured knowledge is subservient to political control and economic exigencies; the means by which science is done are exploitative and unethical; and the end products of science are employed as tools of tyranny and devastation. If this mode of scientific thinking and practice can be changed only then science can work for human betterment. In this respect, Sardar presents a highly significant departure from the now-familiar Muslim writings on the subject. First of all, unlike Nasr, he is neither phobic of western materialism nor apologetic like many others. Neither is he towing the line of

condemnation of west and accusing it of decadence and moral degeneration. In writing *The Future* ..., he utilizes some of the western analytical as well as synthetic approaches that would go a long way in streamlining the Muslim affairs. He proposes a complete regeneration of Muslim civilisational pattern that would resuscitate the *Ummah* and lead it towards a better future.

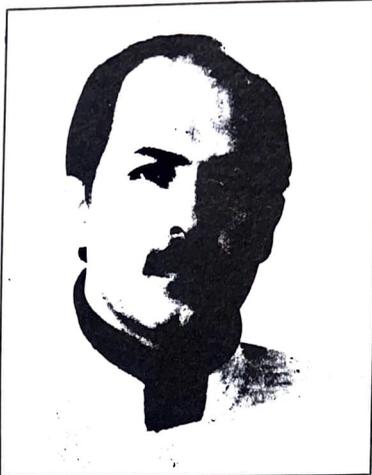
Muslim scientists argue that the epistemology and methodology of a knowledge system must rest on *enduring* human values and not any other transient factors. Similarly, the characterization of science that is based on a given knowledge group, is rejected. Hence, there cannot be a Muslim Endocrinology or a Muslim Astrophysics. This leads to a crude fragmentation of a whole body of knowledge that cannot be justified by any means.

What then is Islamic Science? Their thesis is that Islamic Science is neither a re-orientation of the western science nor its un mindful imitator. It has no entity of its own. You cannot sit down in a laboratory, dissect, and examine it under the microscope. Islamic Science is part and parcel of Islam as a way of life. It cannot be inculcated in isolation from the mainstream of Islamic

intellectual and moral landscape. Islamic Science is a sub-species of Islam (and not of Science) that generates a world-view in the overall framework of Islamic values. Islamic Science, unlike other knowledge systems, is not the name of an ideology that is pampered by the high priest of the *logos* for the ultimate political and economic domination. Islamic Science offers a matrix in which the advancement of discourse is contingent upon value structure of the Muslim society. There is no such thing as *knowledge for the sake of knowledge*. The conceptualization, theoretical formulation, empirical verification, and final packaging of knowledge takes place in a socio-cultural milieu and to hide it under the carpet is nothing short of dishonesty and hypocrisy.

Islamic Science, therefore, is a world-view that is true to itself as well as to those who subscribe to it. It does not betray the user by its masked face, nor it makes false claims of its origin. There is no elevation of it to a level at par with the concept of the immaculate. It is an open-ended system, without a built-in *experimental bias*. It is not immune from the cutting edge of accountability. Islamic Science is characterized by self-regulation. What it entails is that you do not put curbs on the diffusion of knowledge because scientific activity is regulated by an open debate on the issues related to means and ends. There is no secret, underground, ultra-sensitive R & D fad since the very conduct of scientific activity is motivated not by financial catches, group loyalties; and strategic interests but by the concerns for ultimate use of knowledge.

The proponent of free thought and freedom of inquiry may be tempted to label Islamic Science as some sort of censor. Nothing could be farther from the truth. The proponents of the free mind and the so-called basic research operate within the paradigms of western research and need only be reminded of the findings in the area of sociology of knowledge where personal bias of the investigator and the influence of cultural factors (including political and economic interests) have been shown to be the decisive factors in altering reality. What is objectionable is not the pursuit of knowledge, but the artefacts that are invariably injected during the process of that pursuit and are later elevated to the level of ultimate authoritative voice. The free mind flourishes where immunity from accountability is not available to a select few, where diffusion of knowledge is not graded by



Seyyed Hossein Nasr showed much promise when he pioneered the introduction of Islamic Science in the west. His dogged attachment to the Pahlavi regime and his over-reliance on esotericism has prevented many a Muslim scholar to utilise his lead, however.

political and economic interests. It is merely a folly to insist that western models of discourse offer any such provision for the flourishing of free minds.

The shift from western science must, therefore, be in the favour of Islamic Science. It is day-dreaming that some epistemological tremor would correct the faults of western science. If the western knowledge system is unfit for human consumption then the fault must lie with its metaphysical foundations and the socio-cultural environments in which that system is reared and perpetuated. The criticism of western science and technology must go beyond the valid epistemic critique. What lies ahead is the value analysis for it is a value system that acts as a powerful tool for cultural and political change.

It is argued that a shift towards Islamic Science is not to be equated to re-inventing the wheel. We need not emphasize that there is no subtle attempt or find print to undermine or sabotage the cumulative human labour in amassing the wisdom that has generated tools for human betterment as well as its understanding of natural phenomena. The shift must be addressed towards a radical re-orientation of the norms and values under which knowledge is pursued and utilized.

It is obvious that western science lacks such an infra-structure (except for a few assorted attempts to infuse such a spirit: an example would be the self-imposed moratorium on recom-

ISLAMIC SCIENCE
AN ILLUSTRATED STUDY

Seyyed Hossein Nasr

binant DNA research but it was more for the want of precise information rather than a real value-motivated action; or the case of organizations such as Science in the Public Interest and the British Society for Social Responsibility in Science) whereas the history of the practice of Islamic Science bears witness that the self-regulation, accountability, means and ends, and other norms are its time-honoured aspects.

These attributes of Islamic Science have their roots in the moral and ethical framework of Islam. There has been a steady evolution of thought on how the ethico-moral guidelines of Islam could be incorporated into shaping the structure of Islamic Science. It was in 1981 that under the auspices of International Federation of Institutes for Advanced Study (IFIAS), Sardar coordinated an international conference on a comparative study of science and values in Islamic and western societies. The Stockholm Seminar identified at least ten Islamic concepts – namely *tawhid* (unity), *khilafah* (trusteeship), *ibadah* (worship), *ilm* (knowledge), *halal* (praiseworthy), *haram* (blameworthy), *adl* (social justice), *zulm* (tyranny), *istislah* (public interest), and *dhiya* (waste) – which could be used to develop value parameters around science. “When translated into values, this system of concepts embraces the nature of scientific enquiry in its totality: it integrates facts and values and institutionalises a system of knowing that is based on

accountability and social responsibility" (Sardar, "Introduction", In: *The Touch of Midas - Science, Values and Environment in Islam and the West*, edited by Ziauddin Sardar, Manchester University Press, 1984, p7).

Sardar in his key-note address delivered at the seminar "Quest for New Science", organized by Center for Studies on Science, Aligarh, India (see his "Arguments for Islamic Science", In: *Quest for New Science*, edited by Rais Ahmad and Syed Naseem Ahmad, Center for Studies on Science, Aligarh, 1984, pp31-75) has tried to elaborate some of these concepts. Based on a conceptual analysis of these Islamic values, a contemporary model of Islamic Science has been put forward: the concepts *tawhid*, *khilafah* and *ibadah* are the paradigms of Islamic Science. These paradigms are the overall framework in which the advancement of knowledge (*ilm*) is pursued for the promotion of public interest and social justice. All knowledge and man's inherent ability for its quest are to be regarded as tokens of trusteeship. The concept of *ibadah* bridges an important gap between the so-called profane and the sacred. By virtue of discharging the obligation for the pursuit of knowledge, *ibadah* is performed. Clear guidelines for such a pursuit are provided by the values embodied in the concepts of *halal* and *haram*. The pursuit of knowledge towards blameworthy ends is not permitted, while knowledge aimed at public interest is encouraged and rewarded.

It can be seen that the model of Islamic Science emerging through the works of Muslim scientists is a viable option out of the present chaos caused by western science. This model is an all-inclusive approach to epistemological problems, methodology of science, and its application for social problem-solving. This science does not exist for self-perpetuation. The value-framework does not make it parochial but offers a universal platform for its expression. Islamic Science is essentially a *subjectively objective* enterprise, "objective solutions to normative goals and problems are sought within an area mapped out by the eternal values and concepts of Islam". The argument that Islamic Science, based on the paradigms of Muslim values and concepts, is a parochial approach to knowledge is not valid at all. We have advanced the thesis that there has been (and continue to be so) a disaster in the domain of western knowledge insofar as its conceptualization, genesis and development are

concerned, and that the human suffering caused by this approach towards knowledge must be stopped and alternative means be adopted to alleviate the existing misery. Western civilizational parameters do not offer a promise of such a change that may be applicable on a universal scale. That is to say that western science cannot be considered as a universal norm, for the western civilisation itself cannot be regarded as universally normative. On the other hand, values and concept of Islam are universal: equality of humankind, equality of the genders, absolute justice, equality of accounta-

bility, are but some of those Islamic values that impart a universal character to Islam. It is this universality of Islamic values that grants a universal status to Islamic Science. Sardar has very ably articulated the argument for Islamic Science and it remains to be seen how Muslim countries, henceforth aping west, take up the challenge of integrating their indigenous values with the science and technology they so unthinkingly import from the west. Intellectually, we can at least say that Islamic science is emerging as a universal option for desirable global change. ■



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