

ISLAMIC POLITICAL ECONOMY AND CAPITALIST GLOBALIZATION

INTERNATIONAL WORKSHOP

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PROF. KHURSHID AHMAD



Section I

Current Global Situation

1. End of cold war and drift towards a unipolar world.
2. The fall of Communism and the alleged vindication of "Political and Economic Liberalism" as the ideology of the times.
3. The failure of development strategies and consequent impoverishment of the Third World and its increasing dependence on the West.
4. The Clash of Civilizations syndrome and projection of Islam as a threat.
5. The marginalization of the world of Islam.

Section II

The Real Predicament of the Muslim Ummah

1. Rich in resources human and material poor in leadership and resource utilization
2. Colonial socio-political institutions and structures: failure to move to a post-colonial era. Both in 'secular' as well as 'religious' realms.
3. Economic and technological gap.
4. Imitative approaches and strategies: Crisis of identity and confusion about goals.
5. Moral crisis — dichotomy between Religion and Society; faith and politics.

Section III

The Islamic Response

1. Distinction between Islam and the present day Muslim society and state.

- Status quo — Muslim but not Islamic!
 - Islam — as an ideal — source — roots — destiny
 - Islam as a critique of
 - Present day Muslim society and Muslim history
 - The challenge from the West
2. Rediscovery of Islamic roots, identity and idealism
 - Futuristic approach
 - Ijtihadi approach
 - Integrative approach
 3. Integration of moral and spiritual with the material and physical Islamization means transformation of all realms of life and existence — arrall-embrassing and integrative approach.
 - i. Re-awakening of faith, purification and consolidation of moral and ethical aspects.
 - ii. Intellectual challenge and response — education/information.
 - iii. Change of society and institutions.
 - iv. Political will/power.

[Shah Waliullah: Recepie for Revival: Ijtihad + Jihad]
 4. Starting point — present day Muslim states — concern for co-existence, cooperation, common goals and strategies, collective self-reliance without opting for isolationism or autarky — Relationship with the West, with the Rest.
 5. Gradual and Evolutionary approach, systematic work to achieve revolutionary results: peoples' involvement, participation, and people to be the beneficiaries of growth and development.

Section IV

Critical Minimum — A (Approach and Goals)

1. Moral and ideological commitment—
 - No Islamization without 'Islam'
 - Idealism/Motivation.
2. Independences/Self-Reliance/Minimization of dependence/Security.
3. Strength/Development/Power.
4. Justice, Equity and Caring.
5. Homogeneity/Integration within
6. Technology/Efficiency
7. Free and Responsible society — Rights and Duties — Incentives and Sanctions — Freedom and Responsibility
8. Family, civil society and State: Harmonious Relationships.
9. Private Property and Enterprise, Market-mechanism with moral filter, and state supervision and judicious intervention

Section V

Critical Minimum — B ("Strategies and Priorities")

1. Moral awakening, revival of faith, development and dissemination of information and education.
2. Man-centred development strategy — development of human resources and human environment.
3. Agricultural/Industrial/Tertiary (Service) development from an indigenous base.
4. Production and consumption of useful goods and services:
 - Haiti and Haram dimension
 - Priorities in the light of Maqasid-e-Shariah
 - Avoidance of waste and frivolities
5. Distributive justice

6. Regional/Sectional balance — Decentralized growth.
7. Improvement in the Quality of life.
 - Education and skill generation
 - Employment creation

 - System of social security and solidarity.
8. New technology, research and development.
9. Reduction of national dependency on the outside world and greater integration within the Muslim World:
 - Food
 - Defence

 - Technology

Section VI

- Uniqueness of the Islamic Approach
 - How different from
 - * Western Liberalism
 - * Socialism
 - * Green Socio-Economics.
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