

## Book Review

### *Reconstruction of Culture and Islam*

*by Prof. Mohammad Taqi Amini, (author); Z. A. Usmani (Translator); Lahore: Siddiqe-e-Akbar Academy, Sole Distributors; Amjad Academy, 40, Urdu Bazar, Lahore, 270 pp.*

Mohammad Taqi Amini is an erudite religious scholar and profound thinker. He possesses an inquisitive mind which refuses to accept things at their face value. He sets out to prove that the reconstruction of Islamic civilization aims at striking a balance between the physical and the spiritual forces inherent in men. He attempts an outline of the scheme of cultural reconstruction. Also, he mentions the effects and implications of Western civilization on modern life and evaluates the impact of two conflicting ideologies.

The author believes that for the manifestation of faith and the construction of culture, the necessary good deeds are not mere rituals or outward signs of virtue. Good deeds, on the other hand, comprehend both the inner and outward facets of life and they comprehend the whole being of man. The inner life however, comes first; for without it a healthy community cannot come into existence, nor can man's use of nature yield any common benefit.

The author reveals that in the framework of Western civilization materialism dominates, and materialism recognizes reason as the only source of knowledge. But according to the Islamic concept of cultural reconstruction, the spiritual dimension is the basis of everything and which recognizes the combined guidance of reason, heart and revelation for the acquisition of knowledge. In all spheres of life such a wholesome and all pervasive guidance is needed. The guidance of one faculty is not enough.

In Western culture, the essential nature of man is regarded as animalistic and therefore the nature of character is determined in terms of material power and worldly gains. Only those qualities are valuable which have a direct bearing on worldly gains and material power. For example, in business, punctuality, patriotism, social sense, and natural interests are the criteria. On the other hand, qualities which do not have any bearing on worldly gains are not valued. Rather, violation of these qualities is considered a merit. Qualities like modesty, chastity, affection, mutual friendship and love, caring for the family, generosity of heart, soft-heartedness, sincerity, humanity, and consideration for the rights of others have no value for a Western mind.

The Islamic scheme of cultural reconstruction, on the other hand, is based on a Divine view of life. This view divides life into material and non-material and insists that both are necessary for the perfection of humanity.

For this reason, in the economic system of the Islamic scheme both these factors are considered essential. Total reliance on the guidance of reason is not considered sufficient.

The author envisages that through education, the proper moral climate will be created and maintained and a mutual correspondence established between law and moral sense. Without such a correspondence no human organization can work to any desirable ends. If, through a mere change of the state organization, the solution of the economic problem of the society is achieved, the other psychological and social problems will emerge, in the absence of moral reform in all their disturbing entities, and there will be almost no real solution for them.

In the end, the author remarks that in the Islamic scheme of Cultural Reconstruction, rights and duties have been determined properly from both sides. If these rights and duties are properly observed, the problems of the government and the people can easily be solved and a chaotic situation, like the one that prevails now, can be prevented.

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### References

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2. *Islamic Economic System*, by Ghulam Sarwar, 1982.

3. *Islamic Economic System*, by Ghulam Sarwar, 1982.

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5. *Islamic Economic System*, by Ghulam Sarwar, 1982.