The Origins of Western Social Sciences
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Abstract

On the whole, Muslims have accepted Western claims that both social sciences and physical sciences are equally fact and logic based, and "positive" descriptions of reality. In fact, Western formulations of social sciences hide ethical and social commitments to secular views which conflict the Islamic views. Widespread acceptance by Muslims of these false claims to factuality and objectivity has prevented the development of genuine Islamic alternatives, and has been a serious obstacle to progress in the project of "Islamization of Knowledge". The goal of this paper is to examine the origins of Western Social Science, and to show how it is based on secular preconceptions antithetical to Islam.

1. Introduction

The project of "Islamization of Knowledge" launched by Al-Faruqi (1982), Al-Attas (1984) and many others, seeks to transform or modify Western sciences into forms acceptable to Islam, and in conformity with Islamic views. This is paralleled by the effort of Islamization of Western institutions, including financial institutions, many of which are in conflict with Islamic ideas about organizing societies. A serious obstacle to progress in this area has been the uncritical acceptance of certain Western ideas which are in conflict with Islamic ones. This conflict has blocked the emergence of genuinely Islamic alternatives; instead efforts have been diverted to modify Islamic ideas to match dominant Western paradigms of thought.

The failure of Muslim scholars to distinguish between social and physical sciences has significantly hindered the project of Islamization of knowledge, which seeks to assimilate Western knowledge in ways compatible with Islam. The West has made spectacular progress in the physical sciences. The results of this progress, in the form of cars, aeroplanes, refrigerators, trains, rockets, skyscrapers, computers, etc. etc. are plainly visible for all to see. The prestige of Western physical science has led Muslims to give Western social science the same respect. However, social science is the study of humans and society. Western denial of God, spirituality, and morality has led to many errors in their formulation of the social sciences. Brilliance in understanding worldly affairs, accompanied by blindness in understanding humans is a common phenomenon. For example, Abu-Jahl was known as Abul-Hakm to his contemporaries. The parable of the one-eyed Dajjal may be a reference to this same phenomenon. According to the Quran:

2:13 في هذه ولكن لا يعلمون وإذا قيل لهم أملا كهم أملا الناس قالوا ألمون كهم أمنا السفهاء ألا إلههم هم السد
When it is said to them: "Believe as the others believe:" They say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know.

This indicates that those regarded as “intelligent” in worldly affairs have difficulties in believing like the simple folks. There is substantial evidence for the thesis that spectacular progress in physical sciences has been accompanied by equally spectacular decline in understanding the meaning of humanity in the West. Just as physical sciences can be judged to be successful by looking at the outcomes, so Western social science can be judged to be a failure by looking at the outcomes in the West.

There is accumulating evidence for massive moral breakdown in the West in many different dimensions. At the international level, the doctrine of “preventive military action” and US violations of sovereignty under the military doctrine that “you can only claim sovereignty if you enforce it,” represent a return to the law of the jungle. Research on scientific methods of torture is documented by Klein (2007), and the impact of modernity on mass violence, massacres, genocides and general breakdown of human values is documented in Glover (2001) and Bauman (2001). Society is shaped by families, where children learn what it means to be human and part of society. The breakdown of this fundamental unit of society has been documented in many places, such as a recent report on “Fractured Families” put out by the Social Justice Foundation (2006):

This Report paints a worrying picture of family breakdown in the UK. We now have one of the highest divorce rates in the Western world and the fabric of family life has been stripped away in the past thirty years. This study also shows more clearly than ever the destructive effects of family breakdown upon millions of children, as well as the links between family breakdown and addictions, educational failure and serious personal debt.

Consequences of this breakdown are apparent in the Josephson Institute survey (2008) which shows that more than 30% of the 30,000 USA high school students admitted to having stolen from a store, parents or friends. According to the Center for Disease Control, USA also has the highest teen pregnancy rate in the world. The vast majorities of approximately a million such pregnancies per year are unintended and have devastating social, economic and health consequences for both the unwed mother and the offspring.

When we urge Muslims to study science and technology, it is because the outputs of these endeavors in the form of products and advances are plainly visible. Using the same logic, we should be extremely wary of a social science which has created such massive social disruptions in the West. The results in the form of loss of happiness, satisfaction, contentment and well-being have been documented in many places; for example “Loss of Happiness in Market Economies” by Lane (2001).
2. Distinction between Physical and Social Sciences

Why have Muslims failed to reject Western social theories which are in conflict with Islamic views, and also are not well supported by observations? This is for a complex set of reasons which we outline here, and will discuss in greater detail later. Early scholars like Maudoodi (1947), Baqir Al-Sadr (1961), and many others saw clearly the differences between Capitalism, Socialism and Islamic views, and detailed them in their books and articles. At a later stage, Muslims were confronted with the necessity of reforming the Capitalist institutions which were the legacy of colonialism in their own countries. In order to modify them, to understand how these systems work and their underlying philosophy, it was necessary to acquire a Western education. Muslims who acquired a Western education accepted many false claims made by the West about their own knowledge. One of these claims is that Western social science is similar to Western physical science – both are based on facts, observations and reason. That is, the law of gravity is similar to the law of supply and demand. Acceptance of this false claim led Muslims to accept the social sciences as generally valid, and to fail to assess the claims of social scientists for conformity with Islam – there is no sense in trying to assess whether the law of gravity is Islamic or not. Similarly, Muslims have generally accepted Western claims that Western political, social, educational and economic institutions are the best possible, and hence attempted to imitate them within the framework of Islamic law. Only the simple minded would reject the use of cars, aeroplanes, and other technological wonders on the grounds that the West is evil or that this is against the Sunnah. However, the wrong extrapolation that Western structures of Banks, Insurance, Stock Markets, Parliaments, Universities, Nation States and democracy, are similarly essential for modern day needs is widely accepted by Muslims. Islamization efforts have not been radical and far reaching enough because of the assumption some form of these institutions is essential to function in the modern world.

3. Origins of Western Social Science

In the sixteenth century, European and Muslim thinking were alike in referring all important aspects of human activity to religion. Historical developments in the West led to the emergence of secular thought, which marginalized and compartmentalized religion. For Muslims, a major problem with understanding these developments is that vast majority of European descriptions of this history are fundamentally wrong and at variance with the facts. However, discovering this is not easy, because the relevant material is not easily accessible, and is not referenced or discussed in the mainstream texts. The main goal of this section is to show that social science emerged in Europe as a replacement for religion. It attempts to answer questions about man and society based on reason, philosophy and observations rather than
faith. Thus it is in direct opposition to Islam in many areas and cannot easily be assimilated within an Islamic framework.

In Religion and the Rise of Capitalism, Tawney (1926) writes that the secularization of political theory was the most momentous of the intellectual changes which ushered in the modern world:

A single theory which makes religion the basis for all human interests was replaced by a dualistic one, with separate compartments for the soul and flesh. The intellectual movement is gradual, and spokesman for both sides exist very early and very late, but the overwhelming majority is on one side in the early period and on the other in the late period. If we read discussions in 1500 or 1550 about burning social issues (rise in prices, capital and interest, land question) in England, we find a constant appeal to Christian values and morality. In the middle of the seventeenth century (1650’s) economic issues are being discussed in terms of profit and loss, and appeals to religion are rare or absent.

The transition to secular thought in Europe is portrayed in standard accounts as the triumph of reason over superstition. Here reason means “science” and superstition means Christianity or religion. Students who read these accounts automatically suffer some shock in religious faith, when it is described as inferior to and in conflict with reason.

Age of Enlightenment: a term used to describe the trends in thought and letters in Europe and the American colonies during the 18th century prior to the French Revolution (1789-1799). The phrase was frequently employed by writers of the period itself, convinced that they were emerging from centuries of darkness and ignorance into a new age enlightened by reason, science, and a respect for humanity. The period also often is referred to as the Age of Reason. – Internet Encarta.

In fact, the loss of faith in the West was a consequence of the moral bankruptcy of the upper echelon of the Catholic Church. The crisis caused by openly flaunted moral corruption of a sequence of Popes (which involved living extremely luxuriously, legitimizing bastard progeny, selling pardons for sins to raise money for supporting lavish lifestyles, etc.) has been termed ‘the most momentous event in the history of Europe.’ by Barbara Tuchman (1984). This directly led to the rise of the Protestants, who attempted to preserve their faith while breaking from the corrupt Catholic Church. The Protestants split into several different Christian sects and factions, which fought among themselves as well as with the Catholics. The intolerance of these sects for each other, and battles, carnage, oppression and injustice, all carried out in the name of Christianity, convinced Europeans that religion could not serve as a basis for ordering a society. Even religious leaders realized that social harmony required principles which could be agreed to by all members of the society without invoking
controversial and conflicting religious principles. This was the main motive force for the development of secular thinking in Europe. Instead of religious principles, society was to be organized using reason and factual knowledge.

Social Science is the name of the efforts to provide answers to fundamental questions which emerged as a result of the abandonment of religion. Because it provides an alternative to traditional answers based on religion, it is fundamentally incompatible with religious ideas. This is why we cannot accept Western social science on face value; failure to appreciate this has been a major source of difficulty for the project of Islamization of knowledge. Here is a partial list of important questions that secular thought had to resolve afresh, without using religious bases:

1. How was the universe created?
2. How did man come into being?
3. How should we behave towards each other; what is the basis for morality?
4. How should we organize society?
5. What is the nature of knowledge? How can we differentiate between valid and invalid ideas?

Social science is the name of Western efforts to answer these fundamental questions without invoking God or religion. While differences between Christianity and Islam on these issues are minor, secular thought provides radically different answers to religious ones. We will discuss the European answers to these questions below, and how they lie at the basis of Western social science. Since these answers are in direct conflict with Islam, the necessity of Muslims to be wary of Western social science follows immediately. Since atheism lies at the roots of Western social science, it is not possible to trim the tree of Western knowledge and make it Islamic. Instead, we must work on grounds prepared by our ancestors such as Ibn-e-Khaldun (1384), and graft relevant and fruitful branches from the Western sciences onto our own heritage. The former is what Muslims have been attempted to do without success: make minor and non-fundamental changes to transform Western knowledge (and institutions) into Islamic forms. The latter, which requires substantially greater efforts, vision and inspiration is needed for a successful adoption of the relevant and useful portions of Western knowledge into an Islamic framework.

3.1 Origins of the Universe

Secular thinking must attribute the creation of the Universe to a random accident. The idea that life arose by an accident and will perish in another accident denies all purpose to human existence. The effect of this on Western thought is well illustrated by a quote from one of leading philosophers of the twentieth century. Bertrand
Russell (1903), a leading philosopher and architect of dominant modern worldviews has expressed himself poetically on this issue as follows:

That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins -- all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built.

The idea that all human effort is ultimately meaningless, which is a natural consequence of rejection of religion, is at the heart of all Western social science. This is in direct conflict with Islamic teachings that Q75:36 Does man think that he will be left aimless?

It is impossible to trace all of the harmful effects of this idea of the meaninglessness of life on Western thought. We just illustrate its impact on one dimension of life below.

Common religious values formed the basis for community, and provided meaning to labor, as a collective effort for common social goals. Since common goals and community cannot be assumed in a secular society, the basis for labor became the money wage. The spirit of cooperation was replaced by the evolutionary ideal of competition. This led to a large portion of the life of humans to be a meaningless pursuit of wealth in capitalist societies. Karl Marx described this in terms of “alienation,” which refers to the separation of the worker from his product; see Hooker (1996). Production of goods is no longer a social venture in which the capitalist and laborer all work together for a common good of society. Rather the laborer sells his labor for money, in an adversarial relationship with the capitalist, who also produces goods for profits, in pursuit of selfish goals. The consequence of these changes in the ways of thinking was described by sociologist Durkheim (1893). He introduced the word anomie to describe a social structure in which individual desires are no longer regulated by common norms and where, as a consequence, individuals are left without moral guidance in the pursuit of their goals. Durkheim later expanded the connotation to refer to a morally deregulated personal condition leading to suicide. There is both personal anxiety and a disruption in the rhythm of social life as economic status and family anomie grows in the face of no clearly defined social values.
3.2 Origin of Man

It is immediately obvious that man occupies a special place in the creation. Many prominent architects of secular views have remarked that it was not possible for a thinking man to be an atheist prior to the theory of evolution. Others before Darwin had proposed the possibility that some species changed and evolved into others. However, all such proposals were tied to design and pattern, and required the existence of a Designer. Darwin’s theory was the first to use purely the random forces of chance and change as an explanation for the wide variety and complexity of extant species, including human beings. Darwin’s theory suited the needs of secular thinkers, and despite many important gaps and unexplained problems, it was immediately adopted. Many of the mechanisms which Darwin postulated as being necessary for his evolutionary theory have been proven false. Alternatives have been suggested, but many of the fundamental ideas remain theories which have no proof. Our goal here is not to debate the theory of evolution, but to discuss the influence of this theory on contemporary Western economic and political theory.

Key concepts from the theory of evolution are used to explain the behavior of firms in a market economy. The ideal state of affairs is one of “perfect competition,” where firms engage in cut-throat competition with each other. Weak firms are eliminated, and the most efficient firms emerge as winners, which is fundamental justification for the market economy: it leads to efficient outcomes. These ideas are presented as knowledge, based on observations. In fact, there has been very little study of firms and how they behave – see Bergmann (2007) for documentation. In actual practice, cooperative behavior is seen just as often as competitive behavior, and serves to explain many market phenomena. Efficient firms often go out of business due to unfair practices by un-ethical competitors. Thus there is no real evidence about the validity of this evolutionary description of firm behavior which leads to best outcomes in a market economy. However, there is substantial evidence that this theory has been used to justify and promote many different types of oppression and cruelty.

The biological dogma of “the survival of the fittest” as the mechanism of natural selection was applied by capitalists to ruthlessly destroy the “unfit” and “weaker” competitive companies. They also used it to justify the child labor and sweat-shop conditions of their factories. There is some debate over the issue of whether the pre-existence of such unrestrained capitalist practices in England set the stage for the wide acceptance of the theory of evolution, or whether the acceptance of the theory of evolution from Erasmus Darwin, Charles Darwin and others set the stage for selfish capitalism. There is no doubt, however, that it provided mental and social justification for the brutal capitalists who practiced the law of the jungle—the “survival of the fittest” (also known as the law of tooth and claw). American
capitalists such as Andrew Carnegie and John D. Rockefeller also adopted Darwinism and used it to justify their practices of driving smaller competitors out of business and exploiting their workers with grueling labor and unsafe, unsanitary conditions.

3.3 Theory of Morals

With rare exceptions, early secular thinkers were convinced of the need for a code of morals to maintain society. Indeed, most thought that the right set of morals needed was more or less the same as Christian morality; this is why some authors have defined “modernity” as “secularized Christianity”. Enlightenment philosophers wanted to derive this moral code of conduct from observations and reason, in a way similar to science. Many of them thought this process of providing a scientific basis for morality would lead to a superior morality and the elevation of man beyond his current position. Since it was central to the success of the Enlightenment project, finding a rational basis for morality engaged the efforts of many, such as Adam Smith, David Hume, Bentham and John Stuart Mill.

The foundations for a new morality were laid by Hume, whose main ethical writings are in *A Treatise on Human Nature* (1739–40), especially books two and three, and in *An Enquiry Concerning the Principles of Morals* (1751). Hume's moral theory is the first in modern philosophy to be completely secular, without reference to God's will, a divine creative plan, or an afterlife. Hume also directly argues that key moral values are matters of social convention. Based on these foundations, later philosophers like Claude-Henri Saint-Simon, Auguste Comte, John Stuart Mill, Jeremy Bentham and followers made a conscious effort to create an alternative to Christianity called the “Religion of Humanity”. Raeder (2002) presents a good account of these developments, and also the fact that these have been ignored in standard accounts because secular thought downplayed the significance of religious aspects of intellectual history.

According to the religion of humanity, the goal of human conduct is happiness, whatever produces pleasure is moral, and whatever produces pain is immoral. In the words of one of its most distinguished advocates, John Stuart Mill:

the creed which accepts as the foundation of morals, utility or the greatest happiness principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure and the absence of pain; by unhappiness, pain and the privation of pleasure (Utilitarianism, ii, 1863).

Traditional concepts of morality were replaced very gradually by those based on utilitarianism. The change has been accelerated in the past few decades, with results
obvious for all to see. Homosexuality was classified as a disease and a crime, but to speak against it is now a crime. Marital infidelity and pregnancy out of wedlock were considered shameful but have now become socially acceptable. The results are those described in the Quran as:

اَفَرَأَيْتَ مِنْ اَلْحَذِّ إِلَىِّهَا هَوْاَةً اَوْ أَصْلَةَ الْلَّهِ عَلَى عَلَمَ وَخَلْقَهُ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غَيْبَةً فَمَنْ يَعْبُرُ مِنْ بَعْضِهِ مِنَ الْلَّهِ فَاَلْهَـذُّانُ

45:23 Then seest thou such a one as takes as his god his own vain desire? Allah has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight. Who, then, will guide him after Allah (has withdrawn Guidance)? Will ye not then receive admonition?

3.4 Theory of Society

As in Islam, Europeans thought of society as an organic whole, consisting of a community with shared values and common goals. Centuries of continuous bloody religious warfare in Europe convinced leaders to try and find an alternative basis for society. Modern European political thought assumes that different individuals have different religions and conflicting goals which cannot be reconciled. The goal of society is to provide a level playing field where all individuals can freely pursue their own separate goals (instead of working together for a common goal). The key concept to holding such a collection of individuals together is the “social contract” – all individuals agree to live according to a collection of rules. The social contract provides for means of regulating disputes among individuals. The social contract is enforced by the authority of the state via the rule of law. The idea of the social contract as a replacement for religious bases rules of social conduct has certain weaknesses which have become more and more apparent in recent times.

In the first place, the nation as a whole is above morality, because it creates the social contract. The idea that the coercive power and authority of the state give rise to social order and morality was first formulated explicitly by Machiavelli. For him, there is no moral basis on which to judge the difference between legitimate and illegitimate uses of power. In cruder terms, “might make right.” His teachings were read and applied sympathetically by theorists and politicians (Viroli 1992); most recently, USA leaders have used this as a basis for their flouting international law in the political arena. According to the Stanford Encyclopedia of Philosophy, “Machiavelli has the claim to the mantle of the founder of “modern” political science, in contrast with Aristotle's classical norm-laden vision of a political science of virtue.” Leo Strauss (1978) finds Machiavelli to be a “teacher of wickedness,” on the grounds that he counsels leaders to avoid the common values of justice, mercy, temperance, wisdom, and love of their people in preference to the use of cruelty, violence, fear, and deception. Thus, in
direct opposition to a moralistic theory of politics, Machiavelli says that the only real concern of the political ruler is the acquisition and maintenance of power.

Incalculable damage has been caused by the notion that the state is above morals, and that patriotism, or allegiance to the state is a duty above all others. Many of the worst excesses of the Nazis and the Fascists were justified on these grounds. The fire-bombing of Dresden led to horribly painful deaths of civilian non-combatants, and the British blockade of food to Germany, after the end of the war, led to the death by starvation of an estimated 800,000 civilians (Glover, 2001, p. 66). The list of crimes committed in the name of allegiance to a nation, justified by the philosophy that the state is above morality, and is endless. This stands in sharp contrast to Islamic laws which subordinate the state to the laws of God. No other nation can produce any parallel to the example of the siege of Edirne (celebrated in Iqbal's couplet). Bulgarians temporarily occupied Edirne during the First Balkan War (March 1913) after a siege of six months. Even in dire circumstances with compelling necessity, the ruling of Islamic law that the property of the non-Muslims could not be seized was obeyed punctiliously by Muslims under siege.

When state power provides the basis for morality, allegiance to the rule of law must override personal notions of morality and justice. For example, in the US legal system, justice is an incidental by-product of a mediated struggle between opposing interests. An excellent discussion of the ethical issues is given by a panel of lawyers in “A case of competing loyalties” in Stanford Magazine (Fall 1983, p38-43). All on the panel agreed that a lawyer defending a male client known to him or her to be guilty of rape nonetheless is obliged to destroy the reputation of the female victim if this is the best possible defence. There was agreement among all lawyers that rules must be followed, whether or not a just outcome is obtained. Again, this is radically different from Islam, where allegiance to Allah overrides all others, and provision of justice rather than following artificially designed rules, is the goal of the state and individuals within it.

3.5 The Nature of Knowledge.

Loss of faith in the certainties of religion forced Europeans to think about the sources of reliable knowledge, and strongly shaped the development of “epistemology.” If the Bible, which was nearly universally believed to be the literal truth and the word of God, was not reliable, then consensus was not a guide to the truth. Thus it became essential to come up with criteria which would discriminate between valid knowledge and other types of information. Hume formulated the basic ideas which prevailed, and currently dominate Western understanding of valid knowledge:

When we run over libraries, persuaded of these principles, what havoc must we make? If we take in our hand any volume; of divinity or school metaphysics, for
Valid knowledge is based solely on human experience, observations and logic. This foundation for knowledge is directly opposed to the Quranic description of those with Taqwa as being “those who believe in the unseen.” The European attempt to elevate ‘scientific knowledge’ to the status of revealed knowledge and to relegate religious knowledge to the dustbin has been tremendously consequential. We will focus on just two aspects which are relevant to modern economic theory.

Because of the prestige of Newtonian physics, and the Physical science in general, there was an attempt to model methodology for Economics on the pattern of the natural sciences. Instead of using a historical perspective, neoclassical economics was formulated as a set of natural laws invariant in time and place, amenable to analysis by mathematical models. As a result, economists have failed to appreciate the possibilities and potential for change and transformation in human beings. Human beings are free to choose in ways not determined by their past. Studying the laws of motion for societies requires that this possibility be denied. Recognition that any economic laws that exist do so as a result of our individual and collective decisions about how to structure our societies places a tremendous responsibility squarely upon our shoulders. We choose the economic structure of our societies by the form of legislation, the development of institutions, and by teaching our children to be kind and generous (or greedy and acquisitive). Shouldering responsibility for enjoining the good and prohibiting the evil, and for working to transform human beings from a materialist to a spiritual perspective, is fundamental to the message of Islam. This creates a great gap between Islamic and Western views on economics. A more detailed treatment of the differences is given in Zaman (2008).

Hume and followers recognized that morality could not be derived from facts and logic. They redefined the basis for morality by equating morality with happiness, and sought to derive moral precepts from human experience. In the early twentieth century, sociologist Max Weber claimed that science was purely based on observations and logic, and did not deal with moral questions. His argument was accepted, and scholars of humanities sought to recast their subjects into a more scientific mold by eliminating value judgements and moral issues. One set of natural questions about economic affairs relates to ethics, morality, and concepts of fairness and justice. If I hoard goods in anticipation of scarcity, and charge high prices, is this clever or is it immoral? Should one make profits from the misery of others? Is it fair to charge interest for the lending of money? Is gluttony sinful, especially when the
money spent to combat the problem of being overweight is more than enough to eliminate hunger and malnutrition in the world? Should we increase taxes to provide more aid for reducing poverty? Do we have a responsibility to feed the poor of other countries at the expense of the wealthy in ours? Is it fair for the wealthy capitalist to exploit labourers by paying them a very low wage? These and similar questions were central to earlier formulations of economics in Europe. They are no longer part of the subject matter of economics, as currently conceived in modern texts. The questions cannot even be formulated or posed within the modern language used by economists. Many economists would consider them meaningless questions, while others regard them as outside the discipline of economics. Since morality and ethics are central issues in Islam, it is obvious that an Islamic treatment of economics would differ substantially from a secular one. Unfortunately, many Muslim writers have avoided placing morality at the center, deferring to the Western academic tradition which supposedly values objectivity.

4. Conclusions

We have shown that the transition to secular thought forced Europeans to find new answers to five fundamental questions, all of which are answered by religion. The secular answers to these questions are directly in conflict with both Christian and Islamic values. All five of these atheistic answers have had a substantial influence on contemporary formulations of Western economic theory and all social sciences. Because denial of God and the unseen is at the foundation of the way questions are posed and answered, Islamization of these theories cannot be done in the manner currently being attempted. Current attempts take the foundations of the theory for granted and attempt to modify the superstructure to arrive at Islamic variants. Our analysis suggests that this cannot be done, and that we must start from our own, Islamic foundations.

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The Origins of Western Social Sciences


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