

Nahmaduhu Nussali Ala Rasulihil Kareem

Dear brothers and sisters

Assalamu Alaikum

Thanks to Allah swt

Thanks to brother Abdul Alleem Khan sb

Thanks to the Tarbiyah Committee of ICNA

The topic for today's discussion is:

**THE ISLAMIC MOVEMENT IN THE WEST:
VISION AND MISSION**

For the last few years no one is discussing about Islamic movement especially in academic circles and even the popular speakers.

I congratulate brother Abdul Alleem Khan for identifying this topic.

Since 1971 until today the Islamic movement has been dearer to me. It is a comprehensive and holistic movement which includes in it everyone as it is also inclusive and people oriented.

Throughout my student life I was engaged with Islamic movement as an associate and supporter.

After my formal education when I joined teaching line I taught everything from the perspective of Islam and Islamic movement.

The reason is clear. For me Islam is the source of life and energy and stands to guarantee peace and harmony in the world.

It is through Islam and only by Islam we come to know the truth of life and the world.

If anyone understands Islam correctly he will not live an individual life. He would like to work for the well being of humanity collectively as Islam generates the sense of collectivism and movement.

I feel pleasure to share my views with highly educated and well-experienced audience.

We are going to complete within few years
ONE CENTURY OF THE ISLAMIC MOVEMENT

Hence, we are bound to evaluate and see how much evolution of thought has taken place in our discourse on Islamic movement.

We are commanded by Allah swt in chapter AL-NAHL, “[O Prophet] Call people to the way of your Lord with *wisdom* and goodly exhortation, **and reason with them in the best manner possible**” [16: 125].

With this spirit I would like to share with you.

The topic under discussion needs a clear **PERCEPTION** of

Islam

Islamic movement

The West – the geographical and philosophical

The vision and mission of Islam and Islamic movement

To begin with

The topic has two dimensions and we need to look into both: the universal and contextual.

You are fully aware of your context as you are living there.

I will focus on some aspects of universal dimension which are related to some concepts and ideas.

The understanding of the vision and mission of Islamic movement in the West at the very outset demands the clear perception of Islam.

ISLAM

Please take note that this program is organized by Trbiyyah Committee. So, the first step of trabiyah calls for the trabiyah of our mind and thought. Our thinking and thought must be clear so that we can move in a right direction and behave properly.

Right thinking creates right but powerful and relevant action.

If we lack proper action it means we lack the proper trabiyah of our mind and thinking process.

Keeping in mind the topic

My first submission is that the biggest challenge before humanity in the 21st century is the Challenge to know the true, authentic and universal worldview.

We are no doubt moving fast with unprecedented speed but without knowing our final destination.

If we study the Quran we find that Allah swt repeatedly reminds mankind about Himself as the Creator of this world and the Hereafter, the reward and punishment, the arrival of the Messengers [pbut] and the revelation of the BOOK, the BOOK which contains knowledge and wisdom.

All this constitute the worldview.

Islam as we all comprehend is the worldview, the way and scheme of life,

source of values, code of conduct and rules of law.

Islam as the worldview and the way of life stands for **cultural and civilizational development** – through the establishment of Din and making it prevail over other addiyans - **development of life and society** – through Dawat e Din - **development of people with quality of life** – through tazkiyyah and tarbiyyah.

Hence, at the very outset the Quran elaborates the worldview. For **understanding the worldview the Quran makes a few claims:**

The first claim of the Quran is that whatever we speak of Islam or anything of this world we speak based on knowledge – true, authentic and universal knowledge **[TAUK]** generally known as Islamic revealed knowledge. [See 2: 38-39; 2: 145; 20: 123; 7: 52; 4: 166; 53: 35; 35: 14].

It is contended that no one can have true cognition, comprehensive observation and realistic experience of **the state of reality** of anything or any idea without the foundation of knowledge.

People simply know the outward aspect of the worldly life but are utterly heedless of the Hereafter [30: 7].

Allah indeed showed His Messenger the true vision, one fully in accord with reality...[48:27].

...Nay, they do not perceive the reality of the matter [23: 56].

Hence, whatever discourse is developed by Islam in that discourse **THERE IS NO PLACE FOR:**

blind faith, dogmas, myths, doctrines, superstitions, desires, fancies, imaginations, assumptions, distortions, presuppositions, biases, prejudices, reactions, hasty decisions, speculation, conjecture, illusions, enmity and hate, etc.

Islamic discourse is based on knowledge supported by empirical evidence, historical events along with comparative and critical approaches and with powerful rational arguments resulting in creativity.

The Pioneers of Islamic Movement in 20th Century provided in their discourse a powerful premise of knowledge, with empirical evidence followed by rational arguments. Hence, they were able to influence thinking minds.

Muhammad Asad, Muhammad Iqbal, Ali Shariati, Said Nursi, Hassnul Banna, Sayyed Mawdudi, Syed Qutb, Muhammad Qutub, Yousuf al-Qardai, Khurshhed Ahmad, Hamid Algar, Nejatullah Siddiqi, Ismail Faruqi, Sayyed Hossein Nasr, Jamal Badawi, Syed Muhammad Naqib al-Attas, Abdul Hamid AbuSulayman, Taha Jabi Alwani, Mehdi Gulshani, Imaduddin Khalil, Maryam Jameelah and many more.

All the thinkers and scholars created a discourse which explained the true, authentic and universal worldview and demolished the poor speculative foundation of the intellectual and ideological movements of modern period. They demonstrated the weaknesses of unscientific, irrational, untrue and

unrealistic premises of the philosophical and ideological positions.

We all recognized and acknowledged their contribution. Their writings are still relevant and useful.

They used some terminologies and created a powerful Islamic movement. We need to benefit from them. The crux of their argument was change and development through the change of worldview and mode of thinking and understanding.

Their approach was intellectual and ideological

Islamic Movement

To share their worldview and guarantee the change and development of life and society

they organized Islamic movements in different parts of the world

Islamic movement is different from other organizations and setup.

For that purpose they coined some terms and developed a few concepts. They consider them suitable for their time and context.

They will have great reward from Allah swt for their ijthadic efforts and contributions.

The main and focussed-oriented characteristic and contribution of the Islamic movement was intellectual and ideological.

It was their intellectual force and ideological stands that created energy and commitment

among scholars and workers who devoted their lives for Islamic movement.

They created a movement for comprehensive and holistic change in thought and behaviour, theory and practice, attitude and action, approach and etiquette, view and conduct, the way of looking at the things and the way of doing them.

They argue for a total change and revolution involving both intellectual and behavioural dimensions.

For this purpose they emphasize there is a need to use properly knowledge, sense-perception, and historical consciousness and reason that is the intellectual power [7: 179].

The challenge was always intellectual – challenge of thought, a powerful and dynamic thought.

If anyone can resolve intellectual challenge can resolve all practical problems of life and society.

The focus of Islamic movement was, is and will remain on intellectual contributions. No change and development is possible in behaviour without intellectual change and contribution.

THE PHILOSOPHICAL WEST

The geographical West is different from philosophical West.

Philosophical West is based on philosophical foundation and represented

by various ideological positions, trends and schools of thought.

The dominant paradigm and worldview of the West in general does not recognize the need of knowledge and guidance granted by Allah swt for the development of life and society.

This is represented by a few fundamental philosophical positions which are working today in the West and Europe such as liberalism, relativism, existentialism, positivism, scientism, empiricism, rationalism, atheism, feminism, capitalism, pragmatism etc. and causing various problems such as materialism, atheism, Islamophobia and sexual anarchy accepting LGBT

All these philosophical positions are the result of a particular epistemology, ontology, axiology and methodology of knowledge in which the fundamental position is granted to human reason, sense-perception and experience without any recourse to true, authentic and universal knowledge- ISLAMIC REVEALED KNOWLEDGE

The dominant educational system as a whole is used to inculcate the spirit of liberalism and positivism which leads for liberation from God and His knowledge and guidance.

Khursheed Ahmad and Khurram Murad who served as the directors of the Islamic Foundation, Leicester, UK provided a few insights and reflections in their works on Islamic movement in the West.

These works are very useful.

The work by Maulana Mawdudi entitled *The Islamic Movement: Dynamics of Values, Power and Change*, is main source to understand the vision and mission of Islamic movement.

***The Islamic Movement* by Khurram Murad is another important work.**

Islamic resurgence, challenges, directions and future perspectives: A roundtable with Prof. Khurshid Ahmad, edited by Ibrahim Abu-Rabi, 1996 is also important work in the context of the Islamic movement in the West.

The current literature in the West on Islamic movement such as

Allah in the West: Islamic Movements in America and Europe

Islamic Movements of Europe: Public Religion and Islamophobia in the Modern World

Islamic Movement: Struggles for Power and Governance

Conceptualizing Islamic Movements

Muslim Youth in the West: Towards a New Education Strategy

and many more speak about Islamic movement but do not reflect the true and realistic position of Islamic movements.

Some stereotypes images have been portrayed. They generally see the Islamic movement

as a mean for Conversion to Islam,

a particular brand of Islamic activism that challenge Western society,

Islamic religious political movements,

a struggle for power and governance,

Islam as a religion and social order seeks to achieve power, state and governance,

as a response to diverse socio-economic and political conditions aggravated by rapid urbanization and globalization, grounded in a religious-based hostility to the Western world, responses to modernization and globalization, reactionary movement,

source of fundamentalism, radicalism, and extremism

and now a source of terrorism and violence.

The truth is that the emergence of Islamic movement was never a reactionary response to the contemporary condition of life and society.

It emerged as the result of a profound reading of the Quran, Sunnah, and the biography of the Prophet Muhammad [pbuh] in time space context.

VISION AND MISSION OF ISLAMIC MOVEMENT

The whole issue of vision and mission, Islamic movement in the West is the issue of correct perception which involves knowledge –

Knowledge- based intellectual activities accompanied by scientific evidence,

historical data, critical approach and creativity.

Solution is through education, right kind of education with a right curriculum, syllabus, and other educational activities, formal and informal.

How to resolve the educational issue?

The pioneers of Islamic movement coined some terms and developed some concepts to achieve their purpose. They consider them most suitable for their time and context.

The purpose of those terms and concepts was and is to awaken a new consciousness and to introduce change in life and society.

We need to develop a few more terms, concepts, models suitable for our time and context.

We find sufficient guidance from the Quran.

In the past we focused more on negative aspects of modern societies and ideologies. Can't we appreciate positive dimensions of modern societies? The spirit of Rahmatul lil Alameen must be cultivated in our intellectual pursuits.

The philosophical developments in the West during modern period introduced a revolution, we need to appreciate the spirit of revolution and argue this revolutionary spirit must continue with new insights and profound reflections.

The revolution that brought about a revolutionary change in traditional worldview, purpose of life and mode of living needs to be appreciated. It cultivated an alternative worldview. We need to continue this tradition of change and revolution based on analysis, examination along with critical and creative thinking following new point of view and even new perspective.

We need to examine the dominated worldview, purpose of life, the scheme of society in the light of statistics engaging ourselves in a useful dialogue, a cultural and civilizational dialogue.

We need to argue we want to continue the same process of revolution through the

process of creative thinking and critical approaches to replace, irrational and unscientific concepts if we have any with us, aiming to guarantee the elimination of poverty, crimes, weapons and wars.

Islamic movement stands to present the message of Truth to people and instruct them in the Book and in wisdom, and purify their lives [2: 129].

As we know the role of the Prophet Muhammad [pbuh] was to recite to people the Signs of Allah swt, purifies the lives, instructs them in the Book and in Wisdom"[2: 151];

The goal of Islamic movement is to bring people out of every kind of darkness into light. Islamic movement needs to prove with

creative ideas and reflective thinking that the modern worldview brings people out of light into all sorts of darkness [2: 257].

The Islamic movement has to prove through its intellectual creative insights that there has come to them a Light from Allah, and a Clear Book through which Allah shows to people to seek truth for their own well-being.

We need to argue that Islamic movement leads people to the paths leading to their safety. It will bring people out from darkness to Light and directs them on to the Straight Way [5: 15].

We have clear instructions from Allah swt

“This is a Book which We have revealed to you that you may bring forth mankind from

every kind of darkness into light, and direct them, with the leave of their Lord, to the Way of the Mighty, the Innately Praiseworthy, Allah to Whom belongs all that is in the heavens and all that is in the earth” [14: 1].

All the instructions given by Allah swt explain our role to bring people out of all kinds of darkness and difficulties.

This requires our creativity in our intellectual pursuits.

Thanks to you all.

“He it is Who has sent to the gentiles a Messenger from among themselves, one who

rehearses to them His Signs, purifies their lives, and imparts to them the Book and the Wisdom although before that they were in utter error” [62: 2].

“Allah has sent to you an Exhortation, a Messenger who rehearses to you Allah’s Signs that clearly expound the Guidance so that He may bring out those that understand and act righteously, from every kind of darkness into light” [65: 10-11].

“...He raised from among them a Messenger to recite to them His Signs, and to purify them, and to teach them the Book and Wisdom” [3: 164].

“And certainly We have created for Hell many of the *jinn* and mankind; they have

hearts with which they fail to understand, and they have eyes with which they fail to see; and they have ears with which they fail to hear. They are like cattle – indeed, even more astray. Such are utterly heedless” [7: 179].

“O Prophet, We have sent you forth as a witness, a bearer of good tidings, and a warner, as one who calls people to Allah by His leave and as a bright, shining lamp” [33: 45].

“He it is Who has sent to the gentiles a Messenger from among themselves, one who rehearses to them His Signs, purifies their lives, and imparts to them the Book and the Wisdom although before that they were in utter error” [62: 2].

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