

THE WORLD OF ISLAM TODAY: PROBLEMS AND SOLUTIONS

At the present time, it is not only the world of Islam but whole mankind that is confronted with the ideological crisis. The problem that has arisen for the Muslims is: *How can this Crisis be overcome?* This problem can be solved only if we know: What is ideology? What is crisis? How does it arise? What are the problems that this crisis has raised? What are the impediments in their solution? How can they be solved?

What is Ideology?

In practical life theory precedes action (practice) what we call principle (*usul*) and actions (*arkān*) in common parlance is called ideology and 'order' in the language of sociology. Hence the term ideology stands for the aggregate of ideas, beliefs and modes of thinking characteristic of a group such as nation, class, caste, profession or occupation, religious sect, political party etc. The ideologies are conditioned and determined by the geographical climatic situations habitual activities and cultural environment of their respective groups. They are not necessarily mutually exclusive and may overlap. The two individuals of the same nationality, but of different occupations may share their national ideology but differ in their respective occupational ideologies. The term ideology is of secular orientation.

In the Quranic terminology '*Kitab*' having its source in Revelation stands for ideology and '*Sunnah*' for order what is *Kitab* then in the Quranic sense of the word can be understood with reference to the verses of the Holy Quran that every Ummah has to necessarily face a decisive moment, and that every decisive moment necessitates '*Kitab*'. The significance of *Kitab* can be realised only if we understand that the decision which has to take place is which Ummah (society) by virtue of obedience to *Kitab* deserves to survive and thrive, and which one is subject to effacement on account of its defiance of *Kitab*. That is why the Holy Quran ironically taunts that the disbelievers have neither the illuminating ideal,

nor the programme that necessarily leads to the realisation of the ideal. Hence Kitab (Ideology) in the Quranic sense comprises in it the following.

“The Ideal. The ultimate objective in realisation of which should consist all perfection.

The world outlook which is assessment of present facts and future prospects on the basis of which realisation of the ideal and actualisation of the standard is visualised. *Standpoint* is the situation from where all things and events and actions and the individuals are compared and judged. *Standard of evaluation* with reference to which all efforts can be assessed and evaluated.

The programme is a pre-planned scheduled procedure that necessarily leads to the desired ends.

The Mission is that action for the completion of which a group is destined. It implies the process of self-perpetuation.

What is Crisis ?

The crisis that the world of Islam faces today is in the moral, social, economic, political and international affairs. Because the course of events has reached a point where change either for better or worse in respect to the welfare of the group or community is imminent and the influence of social control uncertain as to their power of direction. Generally the ultimate criterion is whether union is to be promoted or the reverse.

How does the crises arise? And what is the form it has taken in the Muslim Ummah?

Humanity can take either the course of the obedience to or of the defiance of the revealed guidance as the verse indicates that Allah is the direction of the way and some go not straight.

We Muslims have the claim of being originally and essentially a world nation, an ideological group and a party. As a nation the bond of our integrity is Islam, as an ideological group our mission is supremacy of Islam, of Allah's revealed Law on Earth, as a party our loyalty is centred round the person of our supreme leader and Allah's last messenger the Holy Prophet Muhammad (Allah's peace and blessings be upon him).

This bond of integrity, this mission and this loyalty are not mere theological fundamentals but the facts of History. They have fed the stream of Islam from the very beginning. But like the individual every social organism is subject to decay, disease and death. The collective death means that the vision of the ideal is blurred, the spirit of the outlook on life is lost and the morals are perverted.

Although there are about 49 Muslim states on the globe of earth yet intellectually and economically we stand beaten, bewildered and aghast searching our way in darkness of confusion not possessing sufficiently sharp vision we are inescapably, led to absorb the un-Islamic and anti-Islamic values they can be called at all.

We have almost lost the consciousness of our sacred mission because the vision of sources of our inspiration namely Kitab, Sunnah and History of Islam is distorted. They have ceased to inspire moral idealism and spiritual fervour which could safeguard our national character against the forces of disintegration, because we have not been able to conceive the Quran except on the analogy of pre-Quranic Revelations which were meant to impart the code of Commissions and Omission hence we took the Holy Quran only as a source of law. The code of law in the past could not raise any Ummah except that a new prophet was raised, finality of prophethood means that humanity has not grown the need of the raising of a new prophet, because of the perfection of *Din*. We have erroneously taken perfection of *Din* to be the perfection of juristic code. But the function of law is not to create the values but only to preserve them if it enjoys legal sanction but as soon as the forces of life change the code that was systematised prior to the change in the forces of life ceases to preserve the values established through the predominance of Islam.

We feel shy of our glorious cultural heritage. We are looking to the west to regenerate our decadent society, some of us have gone to the extent of brazen facedness that they utter without shame that Islamic Law is outdated and does not suit to the requirements of the modern age. They are indirectly supporting our enemies who say that Islam is a spent up force.

We are innocently forgetting the role of Islam in giving to the world a civilization which was materially at least as brilliant as the western. And most unfortunately we are ignoring the truth that even today Islam alone is capable of creating and sustaining a civilization morally healthy, socially lasting and economically just.

The chief cause of it is our moral and intellectual defeatism, which has brought about a rift between our moral and physical existence. No nation of the world and least of them all the Muslims can thrive and even survive on the basis of physical force and material equipment only beneath the surface of physical existence there should be the moral idealism and spiritual fervour to impart moral dynamism to it. Besides these two a third one that necessitates bond of unity between the inner

In the domain of politics human orientated political science can solve the problem what is state? What is its function? What is the constitution? That is the form of the fulfilment of the function whereas revealed knowledge aims at answering the question how can a state free from tyranny be brought into existence. How can the political antinomy be resolved? Because human orientated theory of politics has so far been evolved which is competent to resolve political antinomy. Humanity is swinging in between Dictatorship and Democracy and neither of the two has so far been able to resolve antinomy. Because both the theories are based on the demand of the right of sovereignty, dictatorship insisting that sovereignty is the right of the ruler whereas democracy insisting on sovereignty as the right of the masses.

The ideological crises that confronts the world of Islam originates in the situation that ever since the Muslims have declined as a power at the international level their confidence is shaken in the efficacy of the revealed guidance because faith generates from experimental verification and their failures in the historical conflicts have robbed them of their conviction and confidence. This is so because failure and frustration leads to despair and want of confidence.

However in order to revive faith and confidence in the efficacy and consequential character revealed guidance we shall have to realise that the historical revolution has rendered law making ineffective, in spite of it we could not outgrow the craving to seek our revival through juristic law making because in the past law making was effective. But we fail to realise that the function of law is to preserve the values of life if they at all exist, it cannot create them if they have ceased to exist. The only possibility of development is that we should forego codification of law before we seek to discover the *law of life* from the QURAN for which it was revealed.

Determination

It consists in determining the nature of the Quranic knowledge that it is directed to reveal the nature of *the ideal* and the immutable and infallible programme of realising the ideal. Revealed guidance determines the ideal of man at three stages:

- (i) At the individual stage—the ideal is divine condescension—
Raza-i-Ilahi.
- (ii) At the collective stage—the ideal is to establish a social order immune from all fears and sorrows.
- (iii) At the international level—the ideal is establishment of the supremacy of the Divine Law.

That it imparts a world outlook inherently compatible with human success in the idealist struggle.

That it also provides a standpoint to unify the individuals into an Ummah. It is the standpoint of compassion—*Rahmat*.

That it furnishes with the standard of evaluation as the verse indicates.

But nay by Thy Lord they will not believe (in truth) until they make the judge of what is in dispute between them and find within themselves no dislike of that which thou decidest and submit will full submission.

That it gives programme that necessarily leads to the desired ends for—

(a) the individual.

(b) collective (social, economic and political) and the international levels.

That it also furnishes with Da'wah (mission) on which perpetuation of Islamic life depends, that should involve the ideal, the outlook, the standpoint, the standard of evaluation and the programme.

That it also provides a basis of faith in the not yet reached results *Iman-bil-ghib*, which is pre-requisite of all efforts.

That it also formulates the cosmic laws that constitute the basis of human success in the idealistic struggle.

That it also brings out the distinctions between 'Haq' and 'Batil'.

That it also assigns the rules and regulations of war and peace with those people of vested interests.

That it also determines the opportune moments of clash with the groups of vested interests.

That it also points out the ways and means to reform the mixed trends of selfishness and disinterested devotion.

That it also teaches the rules of character formation.

That it also provides ways and means of making the social relation more pleasant and cordial.

That it also interprets (a) the laws determining the success in the clash in the international level and (b) the conditions that make them fruitful.

That it also determines the *Cosmic laws* involving the guarantee of success without reference to which the progress and development remains inconceivable.

That it also formulates the immutable laws of prosperity and wretchedness that cannot be defied by any diabolical power or any group of vested interests.

Implication

It consists in analysing the necessary conditions that lead to sure and certain success in the struggle of realising the ideals.

Limitation

Limitation consists in defining the limits of the validity of revealed guidance that it ceases to have any effect on life if it is transformed on the pattern.

The world of Islam, in order to meet the crisis that confronts it needs to bring about Revolution to fulfil the purpose of the raising *bi'that* of the Holy Prophet for this purpose we should project the last Prophet as the Prophet of Revolution and treat the Holy Quran as the scripture of Revolution. This is possible through *Islamic Research*. But unfortunately through blindly adopting the standpoint of the enemies of Islam we have taken "*Exploration of fossils*" and "*excavation of skeletons and skulls*" to be the Islamic Research, otherwise we could have overcome crisis in the light of the Quranic Revelation.

Our difficulty lies in our failure to think for our own objectives in our own terminology according to the revealed method which the verse refers to: We have made for all of you legal Code and a method (Q.) We have ignored the Quranic method and concentrated on the Code. Islamic Research on proper lines and adequate method is ignored. Had we not lost our faith in the efficacy of Quran. We have discovered the remedy of this crisis from the Holy Quran if we had pursued Islamic Research to solve the problem.

Given a group of people who want to attain the object of the raising of the Holy Prophet Muhammad, peace be upon him, what should be their Ideal, World-outlook, Standpoint, Stand and of evaluation, Programme and mission that must be:

- (1) UNIVERSAL in order to save themselves from the hostility of the groups organised on the basis of narrow loyalties.
- (2) POSITIVE so that it might not suffer from the despair caused by negative idea and may be a support for life.
- (3) PRACTICAL so that it may lead to positive results and may not be practically ineffective like the logical idea.

(4) PRACTICABLE so that it may itself be to put up adequate efforts for its realisation.

(5) INSPIRING so that it may by itself give necessary enthusiasm to implement it.

(6) CONSEQUENTIAL with indubitable certainty so that its veracity might outgrow the need of logical argument.